

# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, January 1, 1902

Number 1

## OFFICIAL PUBLICATION

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

### CONTENTS.

Editorial:	
The New Year - - - - -	1
Change in HERALD Form - - - - -	2
Science and Religion - - - - -	3
Acknowledge Your Faith - - - - -	4
Religion of Christ and Business - - - - -	4
Original Articles:	
Duties, Responsibilities, and Faith of the Saints	5
Selected Articles:	
Influence of Science upon Religious Belief - - - - -	9
Original Poetry:	
The Fall of a Noble Man - - - - -	12
Letter Department:	
Doings of Canada Mobs - - - - -	13
Mothers' Home Column:	
The Carpenter of Nazareth - - - - -	18
Meals Spoiled - - - - -	18
Make Sure of Joy in Your Work - - - - -	18
"Take Hold and Lift" - - - - -	18
A Good Creed - - - - -	18
Sunday-School Department:	
Libraries - - - - -	19
Miscellaneous Department:	
Convention Minutes,—Little Sioux - - - - -	19
Notice of Appointment - - - - -	19
Priests' Quorum, British Isles Mission - - - - -	19
Church Dedication - - - - -	19
Addresses Wanted - - - - -	19
Herald Publishing House - - - - -	19

## Editorial.

### THE NEW YEAR.

In entering upon the occupancy of the New Year, it may be well to take a thought of the situation.

The HERALD is the organ of a movement begun for the purpose of eliminating from the religious ideas extant the errors that had accumulated through years of doubt, fear, and spiritual darkness, so far as this could be done by teaching the Christ idea as revealed in the Bible as the word of God, and to meet and correct within the confines of the corporate body to which the work had been originally committed a dogma so specious and seductive that it had almost overwhelmed the entire work.

As we look back along the lines pursued by those engaged in the work, we see the evidences of life, energy, and true and pure devotion in the mass, and

error and wrong-doing in the few; and it may be this will continue to the end of time.

The HERALD has tried to stand for what was honest and consistent in faith and practice; and if it has failed in anywise it has not been for the lack of honest motive and intention. If the methods employed have been faulty it is a matter of regret; and so often as error in method has been discovered, an effort has been made to correct it.

Shall the HERALD be continued? Is there in the church and its interests a place, a necessity for the HERALD? Is there a demand with the people of the church, a demand for the HERALD?

It ought to be known as a fact that there is but a limited field of circulation for the official paper of any religious body, and that field confined to the membership of the association in whose behalf and interests the paper is published. This is about the measure of the field of any church organ. Measured by this rule, if there was a HERALD taken by each family in the connection, rating the family at the ratio of one for every five members, there would be about nine thousand copies taken, there being only some forty-five thousand members for it to circulate among. It is doubtful if more than two hundred copies of the HERALD are taken by those outside of the church membership, as neither the faith, nor its advocates, whether preachers or organs, have any claim on the general population of the world, its chief supporters and those interested in its welfare and success being those who are the believers in its faith and doctrines and practices.

It would seem that the HERALD should have a subscription list as large as the number of families of adherents to the faith. But in fact it has something less than half as many subscribers as families. With many of these the HERALD is a necessity, with some a luxury, with others a duty, as they believe, to take it. We wish that the circulation included one HERALD for each family of Saints, and we would then feel that its mission was being recognized and appreciated.

How shall it be for the year 1902? We are starting into the second year of the twentieth century, and as the first has been fraught with great things, so must the second. Indeed, we look for an increase in things of interest for the people of God in the year now dawning upon us.

A brother writing from the field, under date of December 20, says:

"Dear Brother:—As I understood you at last General Conference to say that the cloud that hung

over us would soon be broken, I feel like telling you that I have received greater light by the Holy Spirit this year than ever before. I thank God."

And this is the case with others with whom we have conversed, and with whom our labors have been associated during the year. Personally, we have felt the force of the spirit of gospel teaching in the year just come to its close to a greater extent than for some years before, and have felt very thankful that when called to stand for the Master's word to the people we have realized the truth of the statement he made, "Lo, I am with you unto the end of the world."

The outlook is fair. True, some who were in the ranks of workers have gone to their reward. We miss them, but others will take their places made vacant by death and the ranks be repleted again. And some who have walked with us will no longer do so. Some have grown discouraged and their faith has become broken. These will choose to cease bearing the burden of Christ and lay down their spiritual weapons, possibly no more to take them up. Some will hold themselves driven out by stress of conditions. They can not bear the trials to which they have been subjected, notwithstanding Paul's admonition that the Lord chasteneth every son whom he loveth.

We would that none saw the necessity to leave the faith; but such is the history of the past and will be to the end. We regret to see otherwise noble-minded men to be overcome by conditions which bring a phase of trial, and, because they are tried, to quit the faith, thinking to benefit themselves spiritually thereby. For some of them we see failure and distress.

Some leave the faith because of its restraints upon them. They do not choose to endure the discipline which is required to live good lives. And because they see some others like themselves they consort with them and are led away. Others again leave the faith because they have themselves become indifferent and careless, and seeing some whose lives are not up to the standard of right, conclude that it is because the church is in the dark, and is fast approaching apostasy. The church is to them typified by a few malcontents and spiritual derelicts who do not live as they ought and are soured and suspicious of those who do. These are busybodies, meddlers in other men's matters, malcontents, those who through jealousy see little or no good in others, backbiters and those who speak ill of dignitaries, seeking for and retailing to others like themselves the rumors, reports, and scandals which may affect in any wise the reputation of others. These are not of the church though among the members, and can only relieve the church either by repenting and becoming Christian in department, or by withdrawing from it, or being severed from it.

There have been many added to the church during

the last year. Noble men and women whose God is the Lord; and who are not only willing to serve the Master, but are anxious to know how they may serve him more perfectly. With such the blessings of increase and growth have been manifested, and they rejoice in them exceedingly.

The Bishopric is striving to take a step forward in the temporalities of the law; and it should be remembered in this behalf that the Lord has caused it to be written that he has not at any time given a law that is temporal but spiritual, that is, the laws given by him are all spiritual, or are given for spiritual advancement and elevation. And in this light we should regard them. By doing this our understanding of the efforts of the Bishop will not only encourage him, but will make the matter of carrying out the law much easier for all.

Nothing will be required of the people of the Lord that is inconsistent with the promises made to them of blessings in this life, and sanctification at the end of it.

If we have done "what we could" during the year now past, we should continue to do it during the year now beginning. This is all that has been asked of us in the past, all that can or will be asked of us in the future, just to do what we can.

The year has been one of renewed activity in the field, and both the traveling ministry and the local forces have been doing well in keeping the ranks of the workers in the forefront of conflict.

With reflection upon the past there ought to be an elimination of every species of jealousy among the banner-bearers, at home and in the field, during this year. Let us put aside all "superfluity of naughtiness," and uniting all efforts make the year now opening one of the brightest and most comforting of the late decades.

---

#### CHANGE IN HERALD FORM.

With this the first number of another year and another volume, the HERALD greets its readers in a new form and dress. Necessity, which compelled the management to procure new type, accounts for the new dress, and a desire to present to our readers a paper fully up to the times has caused a change in the form. Where formerly there were three columns on a page, there are now two, widened accordingly. We feel sure that our readers will be pleased with the change, as in appearance the paper is much better, and we think our readers will also notice an improvement in the ease with which they can read the matter.

As we have made an improvement in mechanical appearance and makeup of the HERALD, so also do we desire to make continued improvement in the character and quality of the organ of the church,—we wish to grow in accordance with the growth that we as a people are surely making. Within the past year the

church has entered upon a new phase of its existence, and we trust that the change in general tone of the work will find a sympathetic chord in the HERALD, that we also may be attuned to the new note of progress.

We feel proud to present to our readers an improved paper, and fully expect that the Saints will work in harmony with us to make the HERALD always representative of the people whose organ it is. We are thankful for past support, and are confident it will be continued and even increased.

---

#### SCIENCE AND RELIGION.

“Flowing from the beginning of time, through the ocean of human life, there has been a great current—like the Gulf Stream—of religion. It has been put in motion and kept in motion by the Spirit of God.”

This is a quotation from an excellent article from the pen of the late Henry Drummond, which we print in this issue of the HERALD, and which we commend to the reading of the Saints, the elders especially.

So far as the church is concerned, the question of Genesis has been no detrimental stone of stumbling from the start till now. The opening words, “In the beginning God created the heavens and the earth,” has carried to the mind of the Latter Day Saint, only this thought; that in the beginning of creation, whether that beginning was six thousand, six hundred thousand, or six millions of years ago, the formative work of the universe began through the creative forces of the divine will and in accord with the divine wisdom of God. Nor has it been a source of trouble whether the formative periods called days in the narrative were six days of twenty-four hours each, or six periods of formative processes of uncertain measurement of time.

We understand that the expressions, “Let there be light,” “Let the earth bring forth grass,” “Let there be a firmament,” and such like, do not preclude the entertaining of the idea that the earth was developed from a chaotic condition of matter through processes set in motion by divine command and the will of a Creator, the result of divine intention and purpose. And when we write this, we do not intend to be understood as limiting the power of God in any sense. His power extended over all existent things, the “heavens his dwelling-place,” the “earth his foot-stool.” And all things were and are subject to his will.

The expressions referred to are the dictates of his will, the divine orders which the invisible forces controlled by Deity must obey and the things decreed be wrought out; the things material and visible, brought into orderly relation each one with every and all others, according to the spiritual form existent in the mind of Deity, to fit the purposes for which each separate identity was designed.

With this understanding, the vagaries of false scientific deductions, so-called, have not disturbed the faith of the Saint, nor weakened the hope that in due time the things which are not seen may be understood by the things which are seen, and true science, like all other truths, (if the paradox may be pardoned,) be in accord with the revealed religion of Christ.

It has been held that every truth, no matter what it is, nor where seen or known, must and will harmonize with every other truth; being but a part of one completed whole, each truth will find its own place in the great chain of things temporal and spiritual in the events connected with the creation of the world and its occupancy by man. And when time passes on to the solution of all mysteries man will know what life is, and mystery will cease.

Professor Drummond takes strong, and we think fair, ground against the assertions of science in elegant clothing, and calls the method employed to set aside the Genesis of the Bible by the claim that science disputes, or denies it, a fallacy than which none can be greater. His statement is borne out by the constant accretion of evidences furnished by new and interesting discoveries, which bring the unities of religious and scientific truths into rapport and consequent harmony.

The “current” of religion put in motion by the Spirit of God, as stated in the quotation, has left its markings upon the pathways of the history of the race, and where these are brought to light they are revelations from God. And it is well that in what may be termed by us especial intervention of that Spirit, truths have been made known to us that show that in the material world, the realm of science and human achievement, there was and is agreement, not discord, between true theology and true science. That both are the result of divine intention, and that a more perfect study by man under the direction of the Spirit will bring to light of understanding the unity, harmony, and beauty of the whole.

“There is no space without a kingdom,” is the language of inspiration through the Palmyra Seer. Wherever there is a kingdom there is the principle of orderly government under benign and wise direction always adequate to the legislative, judicial, and executive requirements of the space occupied and the constituent beings governed, for their best good, existence, development, and consequent progress.

The thought that the world of material things was evolved by divine fiat from that which had no existence—made the world out of nothing—has had no lodgment in the minds of those to whom the angel message has come; but that from existent materials void of form, or purpose in existence, the Creator fashioned, created, formed into being and shape all things; the world, the earth in all its various forms and conditions, with the different animate beings

designed for its occupancy, and the laws of their existence and government, reproduction and continuance, was and is the conception of the Saint taught in the latter-day philosophy.

The "current" "flowing through the ocean of human life," is indeed still kept in motion by the "Spirit of God." Two main divisions spread from this current; one, carrying in the sturdy embrace of its ever-moving forces the material affairs of the world, all which affect the races of men to the bounds of whose habitations God has set the limits; one, carrying within its powers all that appertains to the mental, moral—spiritual—elements of the human family. These two divisions once one only, in the course of time separated by man's perversity, must in due time converge and unite again, when the Son of God, by his Spirit, shall have overcome and established the reign of truth over all the earth.

---

#### ACKNOWLEDGE YOUR FAITH.

Never be afraid to state your faith, or to acknowledge your church relationship.

The average citizen has no sympathy for the man who will deny his religious faith, or refuse to defend it in a manly way when interrogated in regard to it, or assailed on account of it.

The world, that is, the men of the world, has respect for the man who will frankly avow his beliefs and state his reasons for them; but has none for the man who, when asked what his religious belief is, will evade the question, or weakly deny his church relationship because it may not have the approval of the class of people where he may be at the time, or of the one who is questioning him.

The Latter Day Saint as a rule is never afraid or ashamed of his faith or his associate believers; though he possibly may have reasons to feel ashamed of the conduct of an individual or so who may be walking disorderly, or unworthily. Even then he feels more pity than resentment for the offender.

There is now and then a man who is so impressed with the glamour of what is called respectability, or the opinion of those moving in the so-called respectable circles of society, that he hesitates to avow his connection with the church, and prefers not to be known as a believer in the doctrines of the church, for fear that it may affect his business, or social standing. We have known a few such people, members of the church, and have really pitied them while at the same time have felt the flush of shame at the idea of having any one to be mentally annoyed or distressed because of the fact that he was, or had been, a fellow believer with Christ as we had learned to know him.

It is hard enough to meet and bear the ostracism of those not of the faith, and who have no regard for one's belief; but the sensation that one has when he

is made to know that another whom he has known as a fellow believer prefers not to be recognized as an associate in the faith, is one that is not easily forgotten when once felt. From the outside one has reason to expect social ostracism; but from one of the household it is a cruel experience. We have known what it is, and so write from knowledge.

If the poor, weak hypocrisy which makes a man a moral coward to the extent of being ashamed of his best inheritance, his religious convictions, for fear of the ridicule, sneers, or the self-righteous reproof of his neighbor, causes him to be mistrusted by that very neighbor, and creates disgust and contempt in the minds of his fellows, including even the very ones to whose opinions he has mistakenly bowed, what shall be said of the effect it may have upon the One Being in whose good opinion and favor he should stand well both in this world and in the world to come.

If the world-wide Christian axiom, "Though all the world be against us and God be with us, we are in the majority," be true, and we are strongly impressed that it is, then by just so much as we yield to the pressure of the fitful and erring dictates of human respectability based upon the wealth and wisdom of this world, by so much we must fail to find approval with Him who will judge men according to standards of social life obtaining in the circles where the righteous, the redeemed, Christ and God are.

It is becoming, then, in all who have taken the vow of righteous endeavor in the regenerating waters of baptism, to stand ready to "give to every man a reason for the hope that is in him;" without fear of the self-constituted arbiter of religious respectability. If a man is a friend to humanity, a lover of truth, a doer of good, a law-abiding citizen, and a member of the commonwealth of Israel, he has nothing to fear. Let us not be afraid.

---

#### RELIGION OF CHRIST AND BUSINESS.

Carroll D. Wright, Commissioner of Labor, is quoted on the social and labor question as follows by the *Chicago American*:

"After many years of investigation into the social, moral, and industrial condition of the people, I came to the conclusion that in the adoption of the philosophy of the religion of Christ as a practical creed for the conduct of business there was to be found the surest and speediest solution of the difficulties which excite the minds of men, and which lead many to think social, industrial, and political ruin is at hand.

"I still remain of the same opinion, and I look for the continued increase of the influence of religion upon modern thought and of its powers to sway the lives and the actions of men."

The above is quite an admission for a business man to make. It is, however, substantially what some others have said who were at the time engaged in economic enterprises. These confessed that no com-

mon stock, all things common, or fraternal society, where equality was sought, could succeed where the religious element in the members and the association was lacking.

---

#### EXTRACTS FROM LETTERS.

Bro. Henry Kemp writes from Shenandoah, Iowa, December 19: "Our work is moving along very nicely in the district. Brethren Mintun and Fry are doing missionary work together, holding forth at present in the Dutch Hollow Schoolhouse. They are both pushing the work as best they can, and feel well in the work. I am trying to make arrangements to be home for Christmas, the first time in eleven years. I am feeling well in health and having good success in the work."

Bro. Walter L. Bennett writes from Ashville, Ontario, December 12, 1901: "The work in these parts seemed to go rather slow for a time when we first arrived, but is presenting a better appearance at present. Some of the clergy have taken to fretting to some degree over 'the wolves in sheep's clothing,' one of them becoming so concerned that he drove some ten miles to deliver a lecture against us. This was done, however, under the pretense of administering the sacrament; and after getting his congregation worked up to a feeling of antagonism against us he administered it. We replied; but he did not wait to hear. Others of his profession have dipped in their oars, but usually go off in a sulky mood. The last few days remind us very forcibly of the necessity of furs, although we have had an excellent season for this country."

Bro. A. J. Shores writes from Blair, Indian Territory, December 22, 1901, stating that he would be pleased to have some of the elders come there to preach. And if they will notify him when they are coming he will meet them at Sallisaw, that being the nearest station. He says he is hoping and praying for the speedy redemption of Zion and the consequent blessings. He says: "We are isolated, my wife and I being the only Saints in this region. I feel somewhat lonesome, and have not had a paper for over a week, the river being filled with floating ice so that I can not cross over. I always look forward to the day when I get my church papers. I am doing all I can to spread the angel's message."

Bro. Arthur H. Allen, Jasper, Minnesota, writes December 19, 1901: "We are isolated here, seldom seeing any of the Saints or ministry, and enjoy the church papers very much. Each year seems to widen the breach between truth and error; and though opposed, the message of seventy years ago through God's choice seer shines brighter each day."

Bro. John A. Larson writes from Freesoil, Michigan, December 26, 1901: "The HERALD is a great

comfort to us. It is, or ought to be, a household necessity in the families of Saints."

---

#### EDITORIAL ITEMS.

An extra amount of this number of the HERALD has been printed, to send out as sample copies. Those of our readers who know of persons who might wish to become subscribers will confer on us a favor by sending us the names of such persons.

The Swedish Board of Guardians publish a report of investigations to the effect that fifty-two per cent of the pauperism of Sweden is the result of drunkenness. Of these fifty-two per cent of the whole number, six per cent are cases in which both parents were drunkards, thirty-nine per cent only the father, and seven per cent the mother. What a sermon on intemperance!

Sr. M. J. Kling, of Akron, Ohio, sends us a copy of the Akron *Beacon Journal*, of December 14, 1901, in which she has an article of four and a quarter columns in which she reviews one written by one Emil Gammeter, a recent convert to Utah Mormonism, and defensive of that church. Sr. Kling makes good use of the scriptural testimonies, and presents the positions of the Reorganized Church in a forcible and intelligent way.

Sr. Mary A. White, of St. Joseph, Missouri, writes that she is doing all she can for the Master, and is rewarded by the presence of the Spirit.

The *Brooklyn Eagle* sends us a calendar for 1902. It is one of the neatest we have received. It is sent out as an "art supplement" to their issue of December 22.

---

## Original Articles.

### DUTIES, RESPONSIBILITIES, AND FAITH OF THE SAINTS.

As we shall soon reach the closing time of another year, it will be well to look back over the immediate past and review the work done, comparing the same critically with the written word, so as to determine whether the law of Christ has indeed been fulfilled in our work, or whether we have come short. Forty years ago attention by divine commandment was called to the necessity of "fulfilling" the law relating to temporal matters. Doctrine and Covenants section 114, paragraph 1. And it will require but little reflection on the part of any one in order to know that so long as the law of Christ or any part of it remains unfulfilled, as a people we are lacking, not having performed the duties required of us.

As children and followers of the Holy One, who became such because he was obedient in all things, we can not in any sense afford to fail in keeping the least of the commandments which he has given us. The church was advised as early as 1834 of the necessity of obedience to all the laws of God, and

instruction plainly given that "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—D. C. 102: 2.

It is not our object in this review to judge any brother or sister as to their standing, or worthiness or unworthiness, under the law. Each is to do that for himself. But it will be expected of us to point out, in so far as we are able, in much plainness, the requirements under the law, that all may have a quickened sense of duty and a clearer conception, if possible, of the law relating to the unrighteous mammon, or riches of this world, as illustrated by Jesus in the parable of the unjust steward.

The Master taught plainly the results and consequences of both the performance and the nonperformance of duty in these things, not leaving the task to those who might err. He said: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"—Luke 16: 10-12.

The things which we now have are not our own, but God's. Christ has wrought out for us a rich inheritance which is to be given as our "own," if we shall prove ourselves faithful. Each then should awake and examine himself faithfully, as the Lord shall judge in faithfulness by and by.

Seventy years are now accomplished since the instruction was given: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming) for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon."—D. C. 64: 5.

This harmonizes so wonderfully with the testimony given, by the inspired Psalmist, and of which he states, "The mighty God, even the Lord, hath spoken," that no doubt need arise as to the divine touch of the revelation. "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalms 50: 2-5.

The establishment of Zion, the coming of the Lord,

the terrible burning, the testimonies of heaven and of earth, and the gathering of the saints who have made a covenant by sacrifice, are all here set forth in majesty and power. Surely no faithful Saint can ever hesitate to perform his duty because it will be a sacrifice to do so after studying this language.

In the ministration of the law of Zion touching temporalities, as with the law relating to spiritual things, there is a proper order, and each step is taken as men and women are in condition to make the same. Faith in God is not had without hearing the word of God. There can be no true baptism without faith and repentance. But after the condition of hearing the word, faith is possible; and under the conditions of both faith and repentance, baptism may be administered; all these having been performed, another new and extended step, the laying on of hands, is provided for under the law. Should a person demand the ministration of the laying on of hands as a first step he would never gain the position of practical advancement in divine things.

This law is equally true in the administration of that which relates to temporal matters. Had the church, when under the form of branch and district government only, demanded the administration of the law that is made applicable in Zion and her stakes, failure and confusion must certainly have ensued. The distinctive line outlining the conditions was clearly drawn in the revealed law, so that no mistake need be made in a proper administration. The instruction is given: "It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established."—D. C. 117: 11. If there was no necessity for a stake there was no necessity for the administration of a section of the law that was made applicable under the condition of a stake; and the work of gathering tithes and offerings would be carried on, as in the case of the preaching of the gospel by John, preparing a people for more perfect things, if they should not reject the counsel of God by refusing to obey what they could obey.

We are called upon to occupy ground as we advance, not before. It was necessary for Israel to cross the Jordan before attempting to apply certain laws and usages to Canaan; and we have our Jordan before us and the wilderness about us in a spiritual sense, and are required to work accordingly. These conditions were foreseen and pointed out in the revelations, hence some features found in the law: "Let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption." This is not to be interpreted to mean that we shall wait until the redemption has been completed before any part of the law is applicable and binding, but as a step is made in the work of redemption, so the Saints must occupy accordingly and fulfill the law relating to such new condition.

Following the order of development and growth intimated in the law, on the 15th of April, 1901, the following instruction was received and subsequently accepted and acted upon by the church: "My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law."—D. C. 125: 10. Authoritatively, then, we pass in part at least from the governmental forms of branches and districts to that of stakes, and by this step take upon ourselves all the responsibilities and duties incident to the new relation, and are entitled to all the privileges and blessings promised for the new order, providing we are faithful in carrying out the laws revealed for the government of the same.

Under these advanced conditions none ought to be surprised that greater sacrifices are expected, and that a fuller consecration of our powers, affections, and interests are required to the service of God by the people than before. When a stake had been appointed and the Saints were gathering to Far West in 1838, special petition was made of the Lord to know what was required of the people; they prayed: "O Lord, show unto thy servants how much thou requirest of the properties of thy children for a tithing." There could have been little or no question as to what was a proper tithe under the law as applicable to the church in a scattered condition at the time, for numerous instances of precept and example are contained in the Scriptures setting forth the rule and practice. The people at this time, however, seem to have been apprehensive that the special work they had undertaken would require special diligence and sacrifice on their part, and they seem to have done that which was eminently proper under such circumstances,—appealed to the Lord for instruction and received the following:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."—D. C. 106: 1.

The law is not local in the sense that it was for these people alone, however; for the second paragraph, like the promise of Peter on Pentecost Day, extends the application, as follows: "Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. . . . And this shall be an ensample unto all the stakes of Zion. Even so. Amen." This instruction more

fully revealed the law applicable under the conditions named. Nearly seven years before, the Lord spoke of the work of sacrifice and gathering as follows:

"And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys accordingly as the law directs."—D. C. 58: 7.

The example here presents also another feature of importance to the Saints—that of inheritances. And the important instruction, "concerning the residue of the elders," as set out in the ninth paragraph, should not be overlooked. Considering the general sentiment known to have been held to by the people at the time, the statement becomes a wonderful prophecy, now literally fulfilled, showing that time would be required to accomplish the work and the necessity of carrying the gospel message to all people. It reads: "And now, verily I say, concerning the residue of the elders of my church, The time has not yet come, for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For, behold, they shall push the people together from the ends of the earth." No place is found, it seems, for either elder or layman in the gathering without proper sacrifice and the exercise of supreme faith in God; nor should anything less be expected. Men and women in order to inherit heavenly things should show by their obedience and fidelity to the principles belonging thereto that they are worthy. It may require great sacrifice on their part to attain it. It may demand the manifestation of great courage and faith, or all of these; but it is certain that attainment is only had under these conditions. Jesus said to his disciples: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. This he spake unto his disciples, saying, Sell that ye have and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens, that faileth not."—Luke 12: 35, 36, I. T.

To have required less of the Saints in 1838 than was asked in the first century would have been unlike God.

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

apart for that purpose." This applies to all the church, and in effect is much the same as surplus, as stated in section 106. In laying the foundation of Zion, lands have to be purchased, and storehouses established, and all kinds of industries set in operation as fast as possible, that there may be places for the Saints to live, something for them to do, and their necessities supplied; but this will take time. In order to have means to operate with, it will be necessary for all that can to turn over their surplus, or now make a first consecration, according to their circumstances and ability, that there may be means to establish storehouses, buy lands, and make the necessary preparation for the complete consecration of the residue as stated in paragraph 10, section 42: "And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants."

To reach this final condition and to make our work a success, this law must be fulfilled, that all things may be prepared, and nothing done in haste. When the Saints began to gather to the land of Zion in 1831, they were requested by revelation in Ohio to give of their means to buy land in Zion; all the churches being called upon to do the same. "And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive."—D. C. 63: 10.

This seems to be the Lord's way to establish Zion, and all should gladly labor with him to accomplish the work intrusted to the church. The apostle says: "For we are laborers together with God; ye are God's husbandry, ye are God's building."—1 Corinthians 3: 9. Then we must work according to his direction and pattern, else we toil in vain. With the law demanding the surplus let us comply, and all everywhere make a first consecration as a beginning at least; and when there is sufficient in the treasury, those in charge will move forward with their part of the work, as fast as deemed wise, or as the Lord shall direct. We do not want the cries of the worthy poor to ascend to God in vain, and we must do the Lord's work in his way. Both propositions must be met.

In the 50th Psalm the Lord says, "The world is mine and the fullness thereof." We, then, are only stewards under God. This is in harmony with what he says in section 101:10: "Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties

are mine then ye are stewards, otherwise ye are no stewards."

The full time having arrived under God's order and blessing, the Bishopric calls upon the Saints everywhere to yield full and complete obedience to every mandate of the law, with a free heart, willingly, and as the Lord has blessed every one, whether with much or little, and all to be used for the purpose designated in the revelations.

The presiding Bishop, therefore, will administer this law, take the testimonies and receive surplus properties and special consecrations of the Saints in every place according to the provisions of the law concerning the same. And the bishops in the Stakes of Zion will proceed to administer the law of the Lord touching surplus properties and consecrations in connection with tithes and offerings in their respective stakes according to the rules and regulations furnished by the Bishop of the church, that there may be harmony and equality in the administration of the law among the people, making due report of the same to the presiding Bishop.

Bishops in districts, and Bishop's agents, will also carry out these provisions so far as the same are applicable, under the instruction and advice of the Bishop and his counselors. Thus the church will work unitedly for the building up and establishing of Zion, and her interests, according as the Lord has designated concerning stakes, and of churches outside as provided by section 58: 10, 11; 63: 8, 13.

Carrying into effect these provisions will not in any manner interfere with the contributions in the way of special offerings made for college purposes. The law directs the application of the funds herein called for, and every cent of it is needed for the purposes named. The law is also definite touching the duty of the Saints to the college, and this duty should be discharged by every member, for none should neglect to heed the voice of the Master touching it, and fulfill the obligation. All unpaid subscriptions to the college should be forwarded as soon as possible, so they may be applied and the debt canceled.

It may be said that the Bishopric is making a good many calls for money for church purposes, all of which is frankly conceded. But we ask in reply, Is it not necessary to do this if the work is kept advancing toward the accomplishment of the things spoken of in the law? It is also a truth that must not be overlooked, if we would judge aright in these matters, that notwithstanding the fact that there are many calls for help for first one special necessary church work, and then another, the Saints who have sacrificed and helped in all of these things are better prepared to comply with the last call made than they were the first. It is said that "giving does not impoverish the Lord." True; and it may also be truly said that giving, for the benefit of the Lord's work, does not impoverish his children. This is one



of the fruits of righteousness to be shown forth in the lives of God's children. Men and women glorify God by giving of their means as they may also in other work, hence, the law of giving. The apostle says: "Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Again, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Jesus said: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." This is true of the one who "honors God with his substance" as in anything else. And instead of saying to the members who have done a good work in anything, It is enough, you need not do anything further, the promise is that the Lord will help them, that they "may bring forth more fruit." We trust, then, that we shall never be called upon to meet the excuse that a person has already done something, therefore, should not be called upon again. We are called upon to give as we are able, not more than we are able to give, and the motto and prayer of every member, of every elder in the field, of every general and local officer in the church should be, Lord, help me that I may be able to do more, rather than relieve me from helping further.

We are engaged in the most important work known to man. Do we think it will be accomplished without extraordinary faith, courage, and sacrifice? Let us not deceive ourselves, and let every man and woman make choice of what they will do. Remember the exhortation of the Lord to Joshua: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." —Joshua 1: 9.

Trusting fully in the promises of the Lord to his Saints, and that his work will be fully accomplished in his own time, we are,

Your collaborators in the truth,

E. L. KELLEY,  
G. H. HILLIARD, } Of the Bishopric.

LAMONI, Iowa, Dec. 23, 1901.

---

#### The New "Arena."

The January number of *The Arena* begins the twenty-seventh volume and the fourteenth year of that well-known review. It opens with a fine essay on "Anarchism," by the Rev. R. Heber Newton, D. D., in which the writer discusses the ethical, sociological, and political aspects of that burning question. "The English Friendly Societies," by Eltweed Pomeroy, A. M., is an interesting description of a recent visit to the scene of the "Rochdale experiment" in coöperation. Theodore F. Seward describes the "Spiritual Birth of the American Nation," and in addition to his regular departments of "Topics of the Times" and "Books of the Day," Editor B. O. Flower contributes a luminous essay on "The Rise of Photography and its Service to Mankind." T. St. Pierre discusses "Responsibility in Municipal Government," and W. A. Curtis considers "Race Reversion in America."

## Selected Articles.

### INFLUENCE OF SCIENCE UPON RELIGIOUS BELIEF.

We can not disguise from ourselves the fact that far more people are reading science just now than religion. I do not speak of America or England and Europe, but of the world—of India and Japan and the colonies, where science is being studied on every hand. We are constantly confronted with the difficulty. Young men get a few scientific ideas, and immediately attack the book of Genesis.

One of the most distinguished scientific men in England, not very long ago, when he was asked why he did not throw his immense weight on the side of religion, said: "You hand me your religious book, I open it, and the very first page I read hopelessly contradicts all my other knowledge. What am I to do?"

There is no greater fallacy than the position assumed by that teacher; nor is there any worse example of ignorance on the part of a scientific man. I wish very briefly to try to put before you the situation as it at present stands. It is not only of interest in the connection in which I have spoken, but it is a beautiful example of the progress of thought in one of the higher departments of knowledge.

This question has gone through three very distinct stages. Until a very short time ago there was only one opinion about the beginning of the world. It was held by the Church, it was held by Science, that the world was made in six literal days. Even in our own childhood most of us can remember that was the belief of all our teachers, and of our parents, and became our own first belief. It was a very beautiful belief, that old belief, but it has been disturbed.

That is what university and other lecture courses are for. We attend them to be disturbed, not merely to be confirmed in the ideas we have held all our lives, but—if we are growing, to get new light upon the old truth, and to have a new proportion and emphasis given to what truth can not be altered.

#### THE CREATION.

The first stage, then, in the history of this subject, is that in which the cosmogony of the world has been determined by the first chapter of Genesis, and which teaches that the world was made in six literal days. So Genesis was supposed to teach.

Theological teaching and sermons were based on this belief. Scientific investigations were made and books of science were written with this as an unquestioned postulate. And literature, we know, from the primer up to the epic poem, has taken it for granted.

Then geologists were hammering at the rocks all over the world, and this question came before them. They came to the conclusion that it was impossible that God had made the world in six literal days, or that the world is only six or eight thousand years old.

Christian geologists did not dispute that God could make the world, or anything, in any time or in any way; but they could not help disputing the process by which God had made the world as opposed to the process of creation by fiat, which was supposed to have been the method of Scripture.

As they examined the rocks more and more, they were more and more confirmed in their belief that there was something wrong about the account of the creation in Genesis, or about the account they were discovering in science.

They referred the chronology of the rocks to Christian theologians and these men attempted to reconcile the first page of Genesis with that chronological scheme.

#### THE RECONCILERS.

This marks the second period, the period of the reconcilers. Some of the ablest men on both sides of the Atlantic worked very hard at that question. They studied geology with minute and reverent care.

They studied the Hebrew Bible, and tried to find out whether "day" was not susceptible of a larger meaning. They very soon came to the conclusion and adopted the view that "day" in the Mosaic cosmogony might represent a very long time, and that after the "beginning," when God created the heaven and the earth, there might have elapsed a time for which we have no date. They worked at the order recorded in Genesis, and tried to harmonize that with the order of geology.

#### A NEW SCIENCE.

But as science came to be more and more studied, not so much geology this time as biology, and embryology, and paleontology, it soon became evident that the position of the reconcilers was becoming more and more precarious, as the result of these studies.

Scientific men made out a new table of the forms and order of life, and they said: "Now look at Genesis again, and look at our table." As men who with candid minds looked at these two tables, they were bound to admit that there were discrepancies between them.

That was a period of alarm. A number of men who had been working at the reconciliation of Genesis and science were forced to reconsider their position. But they faced the situation manfully, while they said, "We do not see any way out of this along the line upon which we are working at present, but help will come from some other source." And help did come, and from a quite unexpected source.

Meanwhile, in England and in America and Germany, a new science was springing up, a theological science, the science of Biblical criticism. It is comparatively new even yet. Many of its results are uncertain, but some definite results have been established.

The method is this:

It takes up this book, the Bible, as Professor Dowden takes up Shakespeare, and says, "We will apply the ordinary methods of criticism to this book. We will find out what plays are historical, what plays are tragical, and what are romantic. We will apply all methods of literary criticism to these plays." By applying this method to the Bible they have given us what I might almost call a new Bible.

They ask themselves with reference to the Bible such questions as these:

"Here is the book of Job. What does it mean? Is it a fact, an attempt to communicate a literal history? Is it a drama, a poem? What is it?" These are perfectly fair questions.

They are literary questions, and you can not forbid literary men to ask such questions; questions of subject and treatment; questions of style, of conception, as well as questions of authorship.

When they came to the first chapter of Genesis, they said: "We have always regarded this chapter as being science; but now as literary men, reading it over again with all our literary aids, we are inclined rather to believe that it is another form of literary composition."

Some say it is one form of composition, some say it is another; but they are all unanimous in declaring that it is not science.

#### THE NEW BIBLE.

As a mere literary question, the first chapter of Genesis is not science. If you ask Bunyan what the first chapter of Genesis is, he will say it is science. If you ask a scientific man contemporary with Bunyan what it is, he will say it is science.

If you ask the modern literary critic what it is, he will say that it is not science. If you ask Mr. Huxley what it is, he will agree with the modern literary critic, that it is not science.

This is the new field that has been opened, and it is the result of that literary criticism that has come to the help of the man who found himself in the dilemma to choose between the record of the rocks and the record of the Mosaic cosmogony.

It is now no longer necessary for him to reconcile the science of Genesis with the science of geology or paleontology, because as a matter of fact, according to the most modern ideas Genesis is not science at all.

That is the third stage into which this question has come. Very many people have not noticed that change. They have not observed the rise of this new science.

This new science stands upon as firm a basis as the science of theology itself, or as the science of geology.

The clearest way out of the difficulty is to fall back upon the position that that is not a science account of the creation.

## REVELATION.

It is a principle of interpretation well known to all theologians that the Bible never reveals anything which man could find out for himself. Man could find out the way in which the world was made.

There is no question about the fact that God made it. The only question is as to the process. Was it spoken into space in a moment, and organized in six days; or was it made by a gradual series of operations in the hand of secondary causes? That is the only question.

The Bible never reveals anything that man could find out for himself. Apply this principle to any department, and you will find that it holds true.

The first thing the Bible would have taught us, if it had meant to teach science, would have been medicine. The Bible would have told us how to make surgical instruments. We have had to find out all that for ourselves.

It is much more important that we should know how to save life than that we should know geology. The last thing the Bible would teach us would be geology, if it meant to teach science.

What we have, then, in the beginning of Genesis, is not an account of how the world was made, but a revelation of the more important truth that God made it. No science could ever find that out.

The Bible is a religious book, not a scientific book, and it tries to teach in these opening words that "in God we live and move and have our being." It gives us an inventory of the things God made. It leaves men to find out the way in which he made them, and the order and the time.

## THE GULF STREAM OF RELIGION.

While speaking of the new method of looking at the Bible, this new science of literary criticism, I may add one or two words about the New Testament in the same connection:

First. I should like especially to look at this thought, that the Bible is not the cause of religion, but the product of it; that religion does not come—did not come, out of the Bible, but the Bible came out of religion.

Flowing from the beginning of time, through the ocean of human life, there has been a great current—like the Gulf Stream—of religion. It has been put in motion and kept in motion by the Spirit of God.

Secondly. These men when they spoke were not typewriters. They were authors. They were not pens. They were men; and their individuality comes out in every page they wrote.

Sometimes they write a better style than they do at other times. Sometimes their minds are clearer and their arguments more condensed and consecutive and logical.

Look at some of the involved theological statements in the New Testament, and contrast them with the

absolutely pellucid utterances of the same author written on a different occasion when he was in a different mood.

Those men were not mere pens, I repeat; they were authors, and it is not the book that is inspired, so much as the men. God inspired men to make an inspired book; but the religion does not come out of the book, the book comes out of the religion. Just as a scientific man in communication with nature reads its secret, drinks in its spirit, and writes it down, so a man who walks with God catches the mind of God and gets revelations from God and writes them down; religion is not the result of this, but the cause of it.

Thirdly: Then, I need not tell you that in most cases these men did not know that they were making a Bible. Paul had probably not the least idea that his letters were going to be kept on to the nineteenth century, and be read in our churches and become the fountain-head of theology. He wrote them simply as letters.

Fourthly: I need not remind you again that the Bible is not a single book; it is a library. It is a system of sixty-six books written for very different purposes, by different minds.

It contains history, which came out of facts; devotional books, which came out of experiences; didactic pieces, poetry, and philosophy; quotations from the heathen poets—"As certain also of your own poets have said," observed Paul to the Athenians on Mars Hill.

Although it is a great convenience to have all these books bound up together into one, we are very apt to be misled in studying this book, if we do not remember that it is not a consecutive book, but a library. These books were stitched together by human hands—under the guidance of God, doubtless, but by human hands.

## VII.

Let me tell you of what the New Testament consisted for the first hundred years. It included the four Gospels and a number of letters.

Instead of being collected into the Bible, the book of the Acts was in the pocket of Theophilus; the book of the four Gospels was not at this time in one volume—one was in Rome, another in Southern Italy, another in Palestine, and another in Asia Minor.

Then, of the twenty-one letters, five were in Greece and Macedonia, five were in Asia, one was in Rome, and the rest were in private hands. These were collected undesignedly in the first instance. One man in Rome would perhaps hear that there was one of these letters of Paul in Asia Minor or in Greece, and he would send some one to get a copy of it.

That copy would be sent, and by and by the churches would get copies of most of these writings. By the end of the second century all the books were known, but they were never collected until about the end of the third century.

Then the New Testament consisted of the Acts, thirteen Epistles of Paul, First John, First Peter, the Epistle of Barnabas, the Epistle of Clement, and the Epistle of Hermas; that is to say, there were books in the New Testament which are not in it now, and there are books in it now which were not in it then.

So that the New Testament as we have it now was not then known. It was not till the end of the fourth century that these books were all stitched together and made in one. It was done not by any formal act of any church, but by the general consent of God's people.

This makes a very great difference as to the way in which we should regard his book, and especially as to the way in which we are to choose a text here and there and a chapter here and there, and build speculative doctrines upon them.

Not until the third century this book was divided into chapters, and not until 1551 was it that an old Christian monk put it into verses and employed punctuation marks.

You see this book has come by a perfectly natural process, guided, no doubt, by God's mind. It is now in line with all the other processes of God; not sprung into being by divine fiat, but it is a slow growth or development—an evolution, if you please.—*The late Henry Drummond, in Chicago American, November 24, 1901.*

---

## Original Poetry.

### The Fall Of A Noble Man.

A TRUE PICTURE, PRESENTED AS A WARNING TO OTHERS.

I knew him in the prime of life,  
Stalwart of frame and strong of mind,  
Once forward in the holy strife  
To serve his God and bless mankind.

His native gifts were rich and rare,  
With keenest power to discern—  
His powers of reason more than fair,  
While love of truth within him burn'd.

A kindly heart beat in his breast,  
A generous impulse fired his soul—  
He loved to succor the distressed,  
And point them to the heavenly goal.

He led the stranger to his home,  
And shared with him his frugal meal;  
Sought to dispel the outcast's gloom,  
And kindly strove his woes to heal.

The poor sought not his aid in vain,  
The naked turned not from his door;  
He loved to ease the sick one's pain,  
Just as the Master had before.

Such was his life: I knew it well;  
For I and mine have often shared  
The bounties from his hand that fell,  
In Christlike love, without reward.

I would that greater strength were his  
To stem the tide of sin and strife—  
The wiles of Satan to resist,  
And thus secure eternal life.

Alas! Dark shadows, deep and fell,  
Had crossed his path in later days,  
And crushed his soul with their dread spell,  
And lured him on to evil ways.

To drown his woes he sought the cup  
That sparkles with the fires of hell,  
And drained each soul-destroying drop,  
As victim to its fires he fell.

But yet there lingered in his breast  
A love for truth, for God and man;  
But subject now to sin's behest,  
He crouched a slave to its dread ban.

O! that frail man this truth would learn,  
"That he who stoops to sin must wear  
Its cursed chain, its wages earn,  
Though sinks his soul in deep despair."

His ears now deaf to love's appeal  
From her to whom, long years ago,  
He pledged his honor to be leal,  
When once "they twain" became as one.

Her loving soul was wrung with grief,  
Her prayers and tears were all in vain;  
In death she found a sweet relief—  
Heartbroken 'neath the dreadful strain.

A slave to the infernal thirst,  
Created by the damning cup,  
He had no power his chains to burst,  
Nor raise his fallen manhood up.

More deeply still the glass he drains—  
The hellish fire more fiercely burns,  
Destroying mind and heart and brains,  
Until the dust to dust returns.

His trembling soul now flies to God.  
O Savior! will thy blood atone?  
Justice must wield the chastening rod;  
But Mercy, too, will claim her own.

O God! Wilt thou not mercy show  
To this poor fallen child of thine?  
Didst thou not suffer here below,  
To save such in thy love divine?

Is it not written in thy word  
That he who feeds thy little ones,  
And has the cry of suffering heard  
And sought to still the sufferer's moans,

Who to the stranger ope'd his door,  
And sought to set the captive free,  
Shall in thy tender mercies share  
"Because he did it unto thee"?

Father, we own thy ways are just,  
And Mercy's smiles are in thy face:  
O! help us in thy love to trust  
And live more worthy of thy grace.

December, 1901.

CHARLES DERRY.

## Letter Department.

### Doings of Canada Mobs.

*Editors Herald:*—Herewith I submit a partial report of recent peculiar experiences which you are at liberty to publish if thought advisable.

About one month ago Bro. D. Smith and your humble correspondent engaged the town hall of Milverton for five nights. Posters were put up, tracts distributed, and meetings were advertised by village editor in a series of untrue and vicious articles, endeavoring to convince the public that we were associated with Salt Lake Mormonism.

Called on several of the parsons, one of whom, a Mr. Snowden (Methodist), proved most unreasonable; in fact, his oft-repeated expressions such as "You are lying," "Don't lie to me," rather indicated he was minus much of gentlemanly propensity. He and another delivered prejudicial discourses during our short stay in the place.

Services commenced Sunday, November 17, at three p. m., with a tremendous audience, but not the best order. Preached again in the evening, and in all my six and one half years of experience as a missionary I have never known such disorderly proceedings. They stamped like maddened bulls, mewed like cats, and hissed like geese. I managed to stagger through the discourse, endeavoring to show our disconnection with the Utah heresy. We were hooted, and stones were thrown at us while going home that evening.

Back we came next night, bringing a large chart, hoping that the pictures might sufficiently interest the curious, and thus disturbances might be checked. It worked well. Had good order. But the pent-up opposition exercised its fury immediately after service. We received an undelicious dose of rotten eggs, without money and without price. It was certainly unredeemable hen fruit.

Back we came the third night, a distance of nine miles from where we tarried, and in getting out of the buggy received a repeated administration of the unpleasantness of the previous evening. There must have been an extraordinary supply of unsaleable eggs in town.

Strange, or not strange to say, no audience greeted us save the four Saints who journeyed with us from Rostock; namely, D. Smith, H. Schlotzhauer, his father, and T. Armstrong. The village roughs amused themselves in all manner of mischief at hall doors, thereby practically preventing respectable citizens from attending. We were powerless to persuade them to go away or desist. No constable was at hand. Waited till fifteen minutes after time of appointment; opened meeting, read a little and dismissed the Saints, making no further appointments, as two dollars a night thus far had proved to all appearances an unprofitable expenditure.

Meeting over, and expecting a possible egging, I donned my overcoat inside out, and what an amusing spectacle I was! To avoid possible conflict with the mob, for by this time the streets seemed to be full, we retreated down the back way and made a bee-line to the left; but our movements had been watched. We ran into a mob and were driven back by showers of missiles. Retreating, we launched to the right, only to meet the same repulse. Matters were getting serious. There appeared to be no escape, only as we might gain shelter somewhere and wait till the storm was over. Knocking or thumping at the rear door of a shoe store, the proprietor soon came and permitted us to enter. Tarrying there awhile, we at last concluded to run the gauntlet down Main Street to the place where our vehicles were left.

With a "Hurrah boys," and, "Face the music," we ventured on our way. The eggs flew thick and fast, the streets were crowded, and evidently the mobs meant business. Didn't mind the ancient "hen fruit" much; but running out of ammunition, the enemy armed themselves with stones, and accordingly we got a "double shuffle on."

'Twas a quarter of a mile to where buggies were located. Out of breath and hotly pursued, we arrived at length. Bro. Smith was struck heavily on one side of the head, nearly knocking him down. In at the front door Dave jumped, while the minister in the case, streaming with eggs, felt it somewhat unceremonious to locate our uninviting person in the parlor or sitting-room of strangers, especially in our highly-flavored condition. I hid at the rear of the house. Was there long enough to stow away valise in buggy and regain my breath, when the mob spied me. Into the yard and on to the rear they came. 'Twas folly to stand our ground; they were half a hundred strong. To the other side of house I rushed; and the mob, discovering my decampment, shrieked out a fiendish yell, "He's gone around to the other side." Some of them turned and met me. I was in a fix. Completely surrounded. The stones were driven at me. Having a missile of average proportions, I let her drive at one of them, and retreated to rear of house, thinking that perhaps most of the gang had retraced their steps to the front. In this I was disappointed. There they were, in full force. The onslaught began. Words fail me to express the viciousness of the attack now made with rocks and miniature bowlders; but deliverance was nigh. Bro. Schlotzhauer had back door open for my reception, and in I jumped; and, would you believe it? without a wound! Never a stone struck me. I attribute all to Providence.

Once inside, we, for the moment, felt secure, but our security was of short duration. Up on the veranda and at every door they came, howling like hyenas and yelling like demons, while within

"There was silence, still as death,  
And the boldest held his breath  
For a time."

Sr. Whitney, the landlady, a widow, retreated to the cellar, while the remainder of us armed ourselves with stovewood sticks and took our stations at the doors. We prepared for the worst. However, the doors, being locked or bolted, resisted all attack. Stones were pelted at the doors.

For two hours or so the mob continued to howl in exasperation, and eventually made a raid on the buggies standing near the kitchen door. My valise being in one, I attempted to rush out and rescue it, as I had a Bible in it so marked up and arranged that seventy-five dollars would not buy it. But no, the Saints wouldn't let me out. Guess they acted wisely. Away the mob rushed with the rigs, hooting exultingly, as they hied away in the distance.

About one a. m. I donned another costume, and disguised, we struck out in search of buggies. Found them, as also my valise; but it had been tampered with. The lock was broken off, my chart was missing, as also seven copies of Book of Mormon, and six copies of Voice of Warning. Bible remained uninjured, and I was happy. Got home four a. m. What a superstitious reverence they had for the Bible!

Next day Bro. Smith and I laid information before Crown attorney, as to what had happened. We thought nothing would ever be done with the mob so far as an administration of law was concerned. In this we were surprised. Four days after the riotous proceedings, the village constable summoned us to attend a magistrate's court, before which sixteen of the mob were to appear. It seems the Crown attorney, who lives at county town, Stratford, wrote to officials of Milverton, pushing them to duty, the result of which was now apparent.

A tremendous crowd assembled to hear the case. Fully five hundred. Trial lasted two days, during which time I believe I heard more lies told than in all my previous life put together. Indeed, that vast audience seemed to applaud when a witness would tell a whopper. It was amusing as well as serious. Nineteen witnesses were examined, and notwithstanding there was not a man came forward to testify in our behalf, yet the evidence was overwhelming, and fully convicted the mob, so far as our discernment would privilege us to discover. Case concluding,

the mob wanted to settle. The charge laid against them was that of "riotous assault," which, if sustained, could not be punished by magistrates; they must be sent down to General Sessions at Stratford for trial. The mob was willing to compensate me for damages; but for several reasons I did not feel to settle. Magistrate got at me, wanting me to take seventy-five dollars; then he would dismiss the case, or violate his powers and punish them by light fine. I refused, but as they wanted to get out of going down for trial I submitted to them the cold proposition of paying their county poorhouse four hundred dollars, while I would ask nothing. But no, they'd fight it first.

"All right," said I, "let the law take its course."

Magistrate gave me to understand during the trial that some would be sent down, and two minutes before he rendered his verdict he declared to me in private, "Undoubtedly the boys are guilty." But he played the coward, and bowed to public sentiment by dismissing the case. Instantly my attorney, who was a Mr. Robertson, a lawyer sent from Stratford by Crown attorney, with my permission, appealed the case.

In the meantime, and immediately previous to the above trial, I had succeeded in obtaining a hall two and three fourths miles from Milverton, at a country hamlet called Poole; but the mob element there intimidated the proprietor, who, fearful of results, refused to open the door, notwithstanding the hall had been paid for. No other hall being there, we went to Brunner, which was three miles from riotous Milverton, engaged hall, and made appointments.

And now I feel puzzled to properly relate how the goodness of God was manifest for our protection. I am fully persuaded that I was never nearer, if so near death's door before. The contagious disease of mobocracy grievously infected the locality, and a victim must be found to quell it. I was that desired sacrifice. Permit me to close up this part of my narrative by saying that two letters were delivered in a marvelous manner, warning and forewarning, the which when blending with previous presentations, convinced us of the folly of opening up at Brunner. Hall was and would be locked anyway, so the proprietor informed us.

Perhaps now the reader will learn why it was I refused to settle with mob by accepting financial compensation. The whole country was smitten with all the devilishness of mobocracy. They had driven out the Salvation Army some years before. And what is mobocracy? Nothing but anarchy, in its worst form. There is no clearer or darker manifestation of the powers of hell on earth.

For a long time previous to my advent in Milverton, the press had been publishing the most scurrilous trash and defaming assertions. One man signed his name to an article in which he said that he had heard R. C. Evans preach polygamy at Rostock. Could not hope to reply in Milverton press. The whole community was deceived, and apparently the entire town behind the mob. There were hundreds on the street the night of the riot, and when one learns that the population of the village only aggregated seven hundred he can then form some estimate of the universal sentiment against us before. Our work had never been preached there before. No one offered to defend us as a witness, in the trial. Hilarity characterized the court proceedings and inspired the mob to indifference. What was seventy-five dollars to that gang or crowd to pay? Almost nothing. It was a wealthy community. I wanted to see some evidence of penitence before I settled. Taking their money was naught but a splendid way of legalizing their murderous spirit by paltry purchase. The laws of the Empire had been disrespected, and God offended, and measurably the law of the land is the law of God; consequently its judgments are those of God. I feared to stand in the way of his judgment, lest it fall upon me. At any rate, now was an opportunity to teach them a necessary and indispensable lesson. For two weeks they hung over the confines of the prison. Theirs was a very indictable offense. Three years *and no less* was the

penalty. What nights of horror and days of despair they must have spent! Night and day did Mrs. Coutts cry over her wayward boy. The mobbers ranged in age from eighteen to thirty-five years.

At last the Court of General Sessions convened. Down to Stratford the Milvertonians came. An awful crowd. By this time the whole county was discussing the affair. Toronto papers lengthily related in part the riot affair, hence the Province learned of the matter. Nearly forty witnesses were summoned. At this juncture Elder Evans wrote and advised me to settle with mob if they would pay damages for property destroyed, apologize, and thus mutually withdraw the case. But it could not be done. Crown attorney would not drop the case. If I would not push it, he would. The case went before a grand jury. They were out four hours and brought in a "true bill." Nothing remained now but for case to go before petit jury, and if convicted, immediate imprisonment would be the result. Things looked dark. The Milvertonians were at last humbled. I had the cinch on them; and, best of all, the lever was in my hand to mitigate or qualify the charge to that of "common assault," which was punishable by fine and costs instead of prison. All Milverton looked to me. Here is the proposition I submitted to them: "Plead 'guilty' to a 'common assault.' Give me an apology, signed by three of you. Pay all fines and costs, and give me fifty dollars to cover loss, and I'll mitigate charge." Like birds let free, they submitted to my terms, and humble happiness returned.

Matter was now agreed upon. They pleaded guilty to aforesaid charge; fined and put to costs that aggregated about five hundred dollars. They received a sound lecture from the judge, and I have received all my demands. Herewith I submit the apology given me:

"We, being of the number charged with a riotous assault upon Elder MacGregor, in Milverton, on the 19th day of November, 1901, wish on behalf of those implicated in such assault to express regret that the matter was carried to such unwarranted length, and to state that Mr. McGregor was not personally guilty of any improper action, or any conduct that should have exposed him to the wrong inflicted. Signed,

"FRED RUMFORD.

"BURDETTE COUTTS.

"THEODORE PFEFFER."

This I had published in last night's papers. Milverton now reverences me. Said the editor to me: "Mr. MacGregor, the boys respect you more now than ever before." He gives me permission to write articles for his paper. I thank all Saints who stood by me in this, a trying ordeal. Was made happy to have Elder John McKenzie make his appearance at court of General Sessions; his presence was encouraging. Donated part of funds given me by Milverton to a purchase of the oysters, and we had a good time. Verily the Scriptures are being fulfilled, "Ye shall eat the riches of the Gentiles."

Yours on the *qui vive* for another mob,

D. MACGREGOR.

OELWEIN, Iowa, December 17.

*Editors Herald:*—I am now engaged in a series of meetings just south of this place. The interest is splendid, and I look for good results. Some of the Methodists have tried to have the doors closed against me, but have not as yet prevailed.

Sr. Laura Clarke and her mother-in-law have requested for quite awhile that some of the elders hold some meetings here. They are the only Saints living in these parts. What a good example will do! Sr. Laura Clarke's husband does not belong to the church, but is very favorable; and I am certain that if a good example will have its weight, he will be a Latter Day Saint sometime.

I will go from here to Cedar Rapids, thence to Amber. The brethren in the field are doing real well.

I wish Bro. Joseph's memorial sermon on McKinley was issued in pamphlet form. I am certain it would have a good circulation. Those out of the church who have expressed themselves to me say that it is the finest address they ever read.

May the Lord's blessing be upon Israel everywhere, is the prayer of  
Your humble servant,  
J. R. SUTTON.

BOTTINEAU, North Dakota, December 20.

*Dear Readers of the Herald:*—I chronicle a few items relative to the progress of the work on this Northern frontier. Truth forbids a glowing description of large audiences and interesting meetings. In lieu of that, a callous indifference to gospel pleadings prevails everywhere.

A kindly Providence has smiled upon these counties bordering on Manitoba, a most bounteous crop of all kinds, especially flax, has rewarded the farmers' efforts, resulting in the largest volume of business and general boom that has ever been here. Added to that, ten thousand homesteads are said to have been filed the last few months at the Minot United States Land Office. Hotels and restaurants are filled to overflowing with a surging mass of humanity, money and pleasure being the constant theme. The halls are in such demand by players, acrobats, colored minstrels, etc., etc., at high prices, fifteen to twenty dollars per night, that the gospel is relegated to a small private house kept by Bro. and Sr. Howery. My heart swells with gratitude to God that his Spirit has operated upon the hearts of a few, and provided an oasis here and there in this great Sahara of sin. At the home of Bro. Sam Howery, who is city marshal, the humble servant of God always finds a hearty welcome. Sr. May Rodney and her generous husband, who, though not in the church, seconds her willing efforts, keep the "Anderson House."

An examination of the branch record reveals sixty-two members in all, but scattered so widely that not more than one half can attend branch meetings.

With due regard to my appointment as missionary, I endeavor to couple with it the well-being of the financial interests of the Bishopric, not forgetting the "college fund": and I appeal to the Saints of North and South Dakota to remember their obligations, and send to my address. Do not wait until I come: that is impossible in so large a territory, and a needless expense.

With becoming thankfulness to a few who have done nobly, frankness compels me to state there are still many who are not on the Bishop's agent's record at all. Dear brethren and sisters, do you believe in the books? Of course you do. Revelation 20: 12 says the dead were judged out of those things which were written in the books. Will the Bishop's books be in evidence at that time?

Ever praying for all the "Israel of God," I am, by his grace,  
One striving for the victory,

WM. SPARLING.

INDEPENDENCE, Missouri, December 17.

*Editors Herald:*—Are not the signs of the times plainly apparent?

Troubles and tribulations, fires, floods, famines, storms, epidemics, and dire distress follow one after another in quick succession: at home and abroad they weigh down our sympathizing hearts at every succeeding period. There is betimes a lull, a breathing spell of peace and prosperity, when suddenly adversity approaches (the climax of evils long-existing), and almost silently, but with sure tread, marches to our very door. It almost buries the hopes of a nation in despair and wrings tears of sorrow not unmingled with reproach from frail humanity.

A loved president, who trusts implicitly in his fellow man, tender-hearted and provident, is taken from us as were other loved honorable ones; and bidding dear ones and his people a peaceful farewell he commits his noble spirit to God and passes away. But such departures we are seldom prepared for; and

well-nigh unreconciled, the nation would feign draw nearer to clasp the paternal hand. With President Roosevelt we can say, "To a standard of lofty integrity in public life he united the tender affections and home virtues which are all-important in the makeup of national character." As he discerned what were the rights of his country, so was he human and just in respecting the needs of the enemy's: and to him and his life work we may well offer the tribute,

"Whoever may  
Discern true ends here shall grow pure enough  
To love them, brave enough to strive for them,  
And strong enough to reach them.  
Though the roads be rough."

The nation's friends are ours; but others, nearer and just as dear to us, follow on: a brother, a sister in the more blessed family of our Father bids a lasting good-bye to pain and care and sorrow; but it is only a short farewell to us and earth-hopes centered here, for, after a little while, a brief pass-over, and we shall meet them again, free, joyous, and untrammelled.

A sweet child of the kingdom with character unblemished has just gone from us, and to-day the Saints here will look for the last time on Sister Lizzie Nesbitt's mortal, unsullied features, and mourn, though not without hope, for her as they have for those gone before who live in memory fresh and fragrant forever. The funeral cortege has just passed by, with children bearing flowers, and Bro. Hulmes, who will no doubt conduct the service, leading the pall-bearers with their precious white-draped, white-casketed burden.

"From the withered bitter ground  
Every sweet has taken leave:  
Joy there's none of sight or sound,  
Naught to do but sit and grieve!  
Look—the blue! bent close above,  
Close above:  
While it hovers we may love,  
We may love."

Yours in the faith,

ABBIE A. HORTON.

LLANELLY, South Wales, England, Dec. 9.

*Editors Herald:*—Elder William Lewis and myself having been appointed to this mission, we left New York City November 2, arriving in Liverpool November 9. At Cardiff we separated, Bro. Lewis laboring in Eastern and the writer in Western Wales. I first visited Porth, where I was kindly cared for by the family of our deceased missionary to Wales, Alma N. Bishop. Found a noble band of Saints striving to keep the camp-fire blazing.

I fear this letter would become too lengthy were I to enter into all the details of my travels already in this mission, hence will be content in giving the HERALD readers a mere sketch. It was at Porth that I chanced to meet with my cousin, Rev. T. J. Pritchard, not knowing before that he resided there. I had the privilege of acquainting him with our claims. Also left him some tracts. He has a brother in Mountain Ash, likewise a minister, and whom I intend visiting ere long, the Lord willing.

As I felt desirous of learning the location of the district, I moved on next to Aberaman, where I found a few Saints struggling on to maintain the right, and holding regular services at the home of Bro. and Sr. Evan Lewis. Enjoyed myself with them over Sunday, doing all I could to help in the services and strengthening the Saints in the most holy faith. I did not miss the opportunity of visiting an aged sister, Elizabeth Evans, at Hirwaen, whom I found an invalid, being confined to her bed, lo, these long twenty-four years. The Lord was truly present in administering comfort and speaking words of consolation to her. She is a fitting example of the patience of Job, and, if I don't miss my mark, her end shall yet be sweet, and her reward great in the kingdom of our God.

After calling upon Bro. David Lewis, district president, I came

on to Llanelly, from whence I am now writing. Occupied at the chapel yesterday with pleasure and profit. But the Saints are few, O, so few, in this great harvest-field.

Since coming to this land, I have been signally blessed of God in my office when calling with the Saints at their homes to converse with them, showing them the light that has been shown me. I have also been made to feel my weakness and entire dependence upon God as never before. True, I have had some trials to meet; but the blessings have far exceeded the disappointments. I do not write this boastfully, but in the fear of God. I believe there is a brighter day to dawn for England and Wales, providing the people of God live faithfully and humbly. A marvelous work is to be wrought here yet, and the elders who are humble shall be endowed with great power, even to healing the sick and the working of miracles.

My heart is in the work, for it is grand! I often fear for myself, and pray God by day and by night for strength to endure, overcome, and be pure in heart.

I am looking forward with much anticipation and longing for our mission conference, which will convene in the near future. I see naught before me but work, hard work, and hope to continue to trust in God for wisdom and for light.

Have preached some already in Welsh, with good liberty. More anon.

F. J. PIERCE.

30 Lakefield Road.

AUBURN, Nebraska, December 22.

*Dear Herald:*—It has been long since I have written to you; but I have been regularly visited by your helpful issues, and truly the church publications are a source of comfort to the isolated ones. Isolated Saints should surely "meet together often" as do organized bodies of Saints, by communing one with another through the columns of the *HERALD* and *Ensign*. How often do I read the letters of the isolated ones, the sheep and lambs not in the fold of branches by environment, but by church records only, while my heart goes out to them, and I feel like writing them individual letters. And occasionally we find those who thought they were completely isolated are practically our neighbors, and only find one another out through the columns of our publications. Saints, I, as one of the isolated, whose birth and infant years in the gospel were in a prosperous branch, appreciate isolation very keenly; and as others in like position, we are apt to think we can accomplish nothing. Yet we are commanded to let our light shine, and the locality is not specified.

No doubt a large number of your readers have heard of the "Dowie" movement, which is coming into great prominence; and the rise of "Zion City" will evidently be closely watched by Saints, as in a measure it is in some respects similar to the rise of Nauvoo. Dr. Dowie made a vigorous attack upon the life-work and character of the Palmyra Seer in one of the July issues of his paper of this year. I have formed quite an intimate acquaintance with Elder Charles Hoy, their missionary and bishop for Nebraska, and I called his attention to the misrepresentation, and read him many passages from Book of Mormon and Doctrine and Covenants, which very greatly surprised him. He asked me to note them, and he would send to Dr. Dowie. As my main evidence was to be found in the tract, "Was Joseph Smith a Polygamist?" I handed that to him to send to Dr. Dowie. Later Reverend Hoy informed me he had read the tract and was greatly surprised that we could bring such proof against the combined claims of the world and the Utah church. He stated he had forwarded the tract together with two pages of typewritten matter relative to the article referred to in the *Leaves of Healing*, and assured me that Dr. Dowie would give his communications due attention. The elder said Dowie did not want to misrepresent, but had spent two months in Salt Lake City, investigating "Mormonism," and had there obtained his ideas with respect to the latter-day Prophet. Henceforth our

people, and especially the eldership, may know that Dr. Dowie has been corrected and apprised of the existence of the Reorganization; and further attacks by him can not well be laid at the door of ignorance.

I also noted an article urging our people to have nothing to do with hypnotism and kindred so-called occult sciences. I have investigated these to a great extent myself, and was greatly interested in hypnotism; therefore have read the works of Weltmer, Harrahan, and others, and find hypnotism to be one complete mesh of deception on the part of the operator; and in the Weltmer works, it appears to me God is given none of the glory, but man alone is the "great I am."

I concluded with a hearty invitation to any elder to stop with me. Ask for Lightfoot's Restaurant, and nearly any one can direct you.

Yours in hope,

A. L. LIGHTFOOT.

REA, Missouri, December 23.

*Editors Saints Herald:*—Since writing to your valuable columns I have held service in a new place, with a fair hearing and good attention. Tried to hold in one other place, but had exceedingly poor turnout, so did not hold any service.

I attended the meeting in Guilford held by I. N. and D. C. White, D. A. Hutchings, and J. S. Snively; and judging from the large attendance the meeting was a success.

The meetings at Lany Branch, near Bedison, were quite well attended. Bro. D. A. Hutchings conducted them himself for several nights, but was relieved by Bro. J. S. Snively, when Bro. Hutchings was called home by the sickness of his wife, who is now improving.

A week ago we passed the day in Stanberry with the few Saints of that place. This place, where we live, is about twenty-four miles from St. Joseph, Missouri, ten miles from Guilford, where we have a neat little church, in which meets the Platte Branch of the Nodaway District. The town, though small, is surrounded by a good country. We are well supplied with business houses, with the exception of a blacksmith and woodworker, who can do anything in that line. There is a shop, supplied with tools, that can be bought cheaply, for cash. A steady man with a small family might do well.

Ever hopeful for the triumph of God's work, I remain,

Your colaborer,

R. F. HILL.

MILTON, Florida, December 16.

*Editors Herald:*—We have just had a very enjoyable series of meetings, conducted by Bro. I. N. Roberts. He was with us at the Calhoun Branch on November 23 and 24. From there he came to the home of L. F. West and held services at his house several nights during the week. The attendance was fair, considering the thinly settled condition of the country. On Saturday and Sunday, November 30 and December 1, we had a two-day meeting at the Cold Water Branch. Bro. Roberts' fame as a preacher had preceded him; so on Sunday there was quite a large congregation, including some of the best people of the country. And I am sure they were not disappointed in the speaker. Bertie, the invalid daughter of L. F. West, was carried to the church on her couch. It was the first time she had been from home in over two years; and you may be sure she enjoyed it to the fullest extent. The organ was brought from Bro. West's, and we had a good performer for the day, so the music was good. Bro. Roberts seemed to be feeling well, the Spirit was present in a marked degree, and altogether nothing seemed lacking to make the day one of pleasure and profit. It is one that will long be a "green spot" in our memory.

On the following Thursday, December 5, the writer was baptized.

A two-day meeting was held at the McArthur schoolhouse, in the vicinity of the Greenwood Branch, on Saturday and Sunday,



December 7 and 8. And on Sunday, notwithstanding the weather was somewhat threatening, the house was overflowing. Bro. Roberts spoke in the forenoon of the apostasy or falling away of the church, and in the afternoon his theme was the restoration of the gospel. He fairly outdid himself on this occasion.

I feel sure that much good has been accomplished, and more could have been done could Bro. Roberts have remained with us longer. Several persons who have heretofore been indifferent or even antagonistic to the church seemed much interested. Some of them I think are "almost persuaded." I sincerely hope that we shall have Bro. Roberts with us next year. He created a very favorable impression on the people generally. I think that he, if anybody, may be able to arouse the Saints from the lethargic condition into which they have fallen. We need a man of just such energy and enthusiasm and love for the work which he possesses.

Yours in hope of eternal life,

LUELLA H. WEST.

MANCHESTER, England, December 16.

*Editors Herald:*—There are four branches in this city, and one in Salford, adjoining. We belong to the North Manchester Branch, and it is of that I wish to write.

The work with us is onward. We have quite a number of young men, anxious and willing to do the Master's service; therefore the work is bound to grow. Some of these young men will, without doubt, if they continue faithful, leave their mark upon the work for good.

We have for our president, Elder Joseph Dewsnup, Jun., a man full of zeal for the advancing of the work, one who is always ready to receive and adopt any legitimate suggestions having for their object the furtherance of the work of God.

Some in our branch have had a desire to be engaged in missionary work; and as all can not leave their homes and go into the field, work was sought for and obtained nearer home; and as this work has proved of material benefit to them and the branch, we wish to give others the benefit of our experience.

A series of tracts was purchased, backed, and numbered as follows: No. 1, "The Voice of the Good Shepherd;" No. 2, "Faith and Repentance;" No. 3, "One Baptism;" No. 4, "One Body;" No. 5, "Who then can be Saved?" A brother loaned his harmonium, and sufficient funds were voluntarily subscribed to buy material to make a truck to place it upon. Our worthy branch deacon, Bro. John Smith, though quite a novice at any such work, succeeded in constructing a very suitable arrangement.

A few of the brethren, accompanied by a sister or two occasionally, started off, taking the nearest streets first. When delivering the tracts, the people were informed that we intended speaking upon the subject matter of the tract before leaving the street, and they were invited to listen.

Here was found an outlet for the missionary propensities of the ministry, those of the lesser priesthood being specially encouraged. Those, also, who felt they had no ability in this direction were persuaded to take a subject, no brother receiving the same subject twice in succession. This was done that they might become familiar with all the subjects.

We have no good singers amongst us, but we succeeded in making sufficient harmony to attract the people to their doors, and they enjoyed (so they testified) the song service. Our president adapted some of Sankey's tunes, which are well known in this country, to some of our hymns.

The loan of a hymn booklet (used by us for conference services) and an invitation to assist us in the singing, kept the people at their doors; after which one of the brethren discoursed briefly upon the subject matter of the tract, closing with an exhortation to read the same, and compare it with the Scriptures. While this was proceeding the president would go amongst those listening, explaining to them our position and inviting them to the meetings.

The brethren made it a point to be on friendly terms with the people before the series of tracts was finished, and then they requested the people to give them an interview to further explain our position. Of course most of them had had quite enough by the time the tracts had been gone through; but a few had become interested, and these the brethren visited by appointment, and made sure that once they got in the people's houses they did not leave until our position had been fully and plainly set forth.

The weather is now so bad that outdoor services have been abandoned for the winter; but the tracts are going on just the same.

We have only worked one street by the above method; but the results so far have been of a very encouraging character. We have had several of them at our meetings, and we have access to two family circles; others also are interested.

One young man about twenty-five years old has asked for baptism; but we have requested him to give it more consideration. His father, who, by the way, is named Joseph Smith, is also a believer, and almost ready for baptism. And the end is not yet.

Our desire is to plant the seed, and to water it, and look after it; but to God we leave the matter of increase.

Praying for the success of the work, I remain,

Your brother in Christ,

412 Collyhurst Road.

JOHN BAILEY.

ARAPAHOE, Oklahoma, November 30.

*Editors Herald:*—I am thankful to write to this paper, which has given me much pleasure and great strength in the faith of the Latter Day Saints. I am away down here in Oklahoma, where the true gospel has never yet been preached by any of our elders or missionaries.

Although I have been a member of other churches since the age of fifteen, and I am now fifty-six, I am but a babe in the Latter Day Saint faith. And as we moved to this place so soon after I was baptized, I had the pleasure of attending but one prayer and testimony meeting with the Saints. That was at the conference at Lone Rock, October 7, 1900. My soul is longing for a good gospel sermon, and to meet with the Saints at prayer-meeting. I can not write how the Lord has led me from my youth to the present time, and of prayers answered, and of the knowledge I had of my acceptance with him, for the letter would be too long to ask for room. I have been blessed, and have had seasons of rejoicing while a member of the Methodist Church; yet when I investigated earnestly, and prayerfully sought God for truth, he led me out from them, and caused me to forsake all and follow him. I feel to praise his great and holy name that he has given me patience to bear the persecutions of this life for his sake. I ask an interest in the prayers of the Saints.

Your sister in Christ,

MARY BARTELS.

ARAPAHOE, Oklahoma, December 19.

*Editors Herald:*—Since my last, Bro. S. S. Smith has been here, but as it was such cold weather we thought it not an opportune time to begin a series of meetings till after Christmas. We left an appointment at Long View schoolhouse; but when Bro. Smith went to tell them of the restoration, the house was locked. The neighbors told him the teacher forgot to leave the door open.

I have been giving out our tracts to those who will read them, and I think some will be interested, so that when Brn. Smith and Baggerly come after Christmas people will come out to hear what is said.

I have eleven copies of Voice of Warning out, and two of them are being read by preachers—a Baptist and a Dunkard.

I understand Bro. H. O. Smith is billed for a debate at Redmoon, with the Campbellites, to begin January 10.

They have organized a branch at Redmoon, with about fifty

members; and to say I am glad to hear it is putting it very lightly, as my claim is only about four and one half miles from there.

Hoping to be useful in God's work, and always ready to be of service to his people, I remain,

Your brother in Christ,  
W. T. Rook.

## Mothers' Home Column.

EDITED BY FRANCES.

"Just where thou art lift up thy voice,  
And sing the song that stirs thy heart;  
Reach forth thy strong and eager hand  
To lift, to save, just where thou art.  
Just where thou standest light thy lamp,  
'Tis dark to others as to thee;  
Their ways are hedged by unseen thorns,  
Their burdens fret as thine fret thee."

### The Carpenter of Nazareth.

That evening, when the Carpenter swept out  
The fragrant shavings from the workshop floor,  
And placed the tools in order and shut to  
And barred, for the last time, the humble door,  
And, going on his way to save the world,  
Turned from the laborer's lot for evermore,  
I wonder—was he glad?

That morning, when the Carpenter walked forth  
From Joseph's doorway, in the glimmering light,  
And bade his holy mother long farewell,  
And, through the rose-shot skies with dawning bright,  
Saw glooming the dark shadow of the cross,  
Yet, seeing, set his feet toward Calvary's height,  
I wonder—was he sad?

Ah! when the Carpenter went on his way,  
He thought not for himself of good or ill;  
One was his path, through shop or thronging men  
Craving his help e'en to the cross-crowned hill,  
In toiling, healing, teaching, suffering—all  
His joy, his life, to do his Father's will;  
And earth and heaven are glad!—*Selected.*

### Meals Spoiled.

An easy way to spoil the evening meal is for each member to tell the sad tale of all that has gone wrong during the day. To mention the disappointments and vexations, to tell of the slights that were endured and the offenses that were given, and to lament over the results of this infelicitous combination of affairs, is enough to counteract the refreshing effect of all the good things with which the most generous and skillful housewife can load the table. Better put this complaining off until some other time. What is the best time for it, it is hard to say. Perhaps an indefinite postponement would be a happy thing for all concerned. Half the things that we groan over to-night will right themselves before to-morrow night, if we let them alone.—*Exchange.*

### Make Sure of Joy in Your Work.

Whatever joys you plan for in youth,—try to secure this, by all the means of information possible, a knowledge not only of what you are most pleased to do, but of what will be your highest joy to have fitted yourself to do.

Do not rest till you have this joy-giving occupation. It is better to change a dozen times than to be discontented with one's final and lasting vocation.

"Daniel Defoe," observes Waters, "was a trader, a soldier, a

merchant, a secretary, a factory manager, a commissioner's accountant, an envoy, and what not, before he became an author, in which profession he had the greatest success, because it was that for which he had the greatest talent. And even in this profession, he went on improving and developing his talent; for he wrote a cart-load of books before he wrote 'Robinson Crusoe.' Wilson, the ornithologist, went through a bitter experience in five different professions before he became a student of ornithology, in which he not only found the greatest happiness of his life, but rendered invaluable service to the science of natural history. A. T. Stewart, the millionaire merchant, was educated for the church, which he left for the school-master's desk, and, by the merest accident, found that his talent fitted him for the shopkeeper's counter."

It is, of course, a great saving of time, energy, and happiness, to say nothing of money, if one chooses the right occupation before he begins his life-work, but let him insist upon having it sooner or later.

### "Take Hold and Lift."

There was very sound theology on its practical side in the negro laborer's reply. A large steamer was taking on its cargo, and this man was laboring very earnestly at his appointed work. But another man was idling in the shade, and his comrade called out to him, "Sam, do you expect to go to heaven?" "Yes," was the reply of the idler. "Then take a hold and lift." The Christian is to be rich in good works, not in order to be saved, but because he is saved. His salvation is to be the inspiration of his work. There are too many Christians after the pattern of Artemus Ward's patriotism. He was willing to sacrifice all his wife's relations to save the Union. There is among many men and women in our churches a spirit of self-indulgence pitifully in contrast with the whole conduct of their Master and the entire spirit of the religion which they profess. They desire to receive the benefit of the church, but they do not cast in their lot with the trials, labors, and self-sacrifices of the people of God. They come to the church when not otherwise engaged. They delight in the soothing, consoling, uplifting, and impressing things which flow forth so constantly from the church. They remind me of the Pole who was willing to die for his country, but who would not live in it.—*Selected.*

### A Good Creed.

Do not keep the alabaster boxes of love and tenderness sealed up until friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them; and while their hearts can be thrilled and made happier by them; the kind things which you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have such boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my wearied and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. *Post-mortem* kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—*Selected.*

### Prayer Union.

Sr. A. Mellon requests the Prayer Union to remember her brother in their prayers. He is afflicted with throat trouble. Pray that he may be led to see the truth as it is in Christ, and find rest and peace for his soul. Also for her husband, that he may yet turn from his wicked ways and accept of Christ.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all moneys received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

## Libraries.

Library, in the sense in which we are speaking of it, means a collection of books; and, as you remember, in an admonition given to the church through prophecy, we are instructed to read all good books. Note particularly that word *good*. When God says "good books," he does not mean silly love stories, dime novels, etc., but, as I take it, he had reference to good literature, wherever found, and in the sense of producing high and noble ideals, good thoughts, true actions, etc. Of this class of books there are many, and they should always be used as the basis of a library.

Of all good books the Bible stands preëminently above all others. This book should be in the private library of every family.

Sunday-school libraries should consist of books for all ages, little children, boys and girls, youths and the more aged. Story-books, books of history, lives of our great men, books of research in the Old and New Worlds, the works of our great authors and poets, such as Dickens, Shakespeare, Hugo, Irving, Longfellow, Whittier, Tennyson, et al. The reading of such books will produce in the young mind the idea of emulation of the noble deeds, the self-sacrificing acts, etc., set forth by these gifted writers.

Fathers and mothers should read from the Bible every evening to their children and instill into their minds the principles of our Lord Jesus Christ and of the church we represent. Train a child in the way he should go and he will not depart therefrom when he grows old, is the embodiment of a true motto for our Sunday-school workers. A Catholic priest will tell you that if you will give your child to be educated by him until he is eight years old, he will always be a Catholic. What is true in such a case is also true in the case of Latter Day Saint boys and girls. A great deal of such training can be done by

## READING ALOUD TO THE CHILDREN

in the evenings selections from the story-book, from the history of a great man, or the book of some well-known author.

With such books in a Sunday-school library, every parent or every child able to read could be training the mind to the proper degree of intelligence becoming to a child of God. A library is of no use if it is not used; consequently, for little children unable to read, it becomes the bounden duty of the parent to read to that child, in order that the mind may be trained in the way it should go, and when the boy or girl grows to man or womanhood, trashy books will not be found in the category of his belongings.

It will be the early training that will tell, and I urge upon every one, young and old, the importance of reading and of forming a library for your Sunday-school.

If you are unable to do this, allow me to suggest that ten or a

dozen persons contribute ten cents each and with the money thus obtained buy a good book, and after each of the contributors has read it, pass it on to some poor family or some charitable institution of our church.

In conclusion, allow me to again remind you of the injunction, "Read all good books."

LEROY WOOD.

For the Northeastern Nebraska District Convention.

## Miscellaneous Department.

## Convention Minutes.

Little Sioux.—Convened at Woodbine, Iowa, December 6, at 2:30 p. m.; Nellie E. Ballantyne, superintendent, in charge; Annie Stuart, secretary. Reports received from sixteen schools, one school not reporting, showing an enrollment of 803, being a gain of 26 since last report, and a balance in treasury of \$15.33. Three interesting sessions were held, all present having been made to feel that the good Master remembers his children.

## Notice Of Appointment.

To the Saints in Arkansas:—This is to notify you that Bro. D. R. Baldwin, by the concurrence of the Presidency and Bishopric, has been appointed to labor in Arkansas for the balance of the conference year, and he is hereby recommended to the Saints and friends of that field. Hyrum O. Smith, missionary in charge Southwestern Mission.

## Priests' Quorum, British Isles Mission.

At the European mission conference, held at Manchester, England, August 4 to 6, 1901, the first quorum of priests in the British Isles was organized, with Bro. John Foden president, and Brn. J. W. Green and James Schofield as counselors. We therefore earnestly appeal to the priests of the above mission, who have the cause of Christ at heart, to enroll themselves as soon as possible, so that we may be united for the spread of the truth. Please forward name, age, date of baptism, date of ordination, and all particulars to the secretary and treasurer, T. J. Elliott, 24 School Street, Salford, Manchester. As in the case of the elders' quorum, a small charge will have to be made for the expenses of postage, issue of licenses, etc. Amount can be decided at quorum meeting, notice of which will be given in the HERALD.

## Church Dedication.

On Sunday, January 12, at eleven a. m., our new chapel, North Washington Avenue, Ogden, Utah, will be dedicated. Saints of the surrounding settlements, please take notice, and let all attend who can. Several of the missionary force will be present. Peter Anderson.

## Conference Notices.

Southern Nebraska will convene with Wilber Branch, January 19, 20. Branches will please see to it that statistical reports are sent in due time. We would like to see a full representation present. Come, and let us have a good time together, and see that we do what is best for the cause. This will be the time and place to choose delegates to General Conference. J. W. Waldsmith, president.

Nauvoo District will convene at Montrose, Iowa, the first Saturday and Sunday in February, at 10:30 a. m.

## Addresses Wanted.

I would be grateful to any of the Saints who will write me in regard to Saints anywhere in the Northwest; or, if they know of any one friendly to the church, where we would be likely to find a welcome and be able to tell the gospel story. This is a new country, and we can use all the information of this kind we can obtain. Your brother for success, Walter L. Bennett. Home address, Wallaceburg, Ontario. Field address, Ashville, Manitoba. Or address Elder Alex. McMullen, Ashville.

## Herald Publishing House.

WANTED.—An all round Bookbinder.

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois

**THE Commercial Bank**

—OF—  
LAMONI, IOWA,  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

Good paying Millinery Business; also a nice line of Toilet Articles. Terms reasonable. Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : Iowa.

**Wanted**—Partner or man to invest \$1,800 in good paying business for half profits. For particulars, address R. F., in care of G. R. Flemings, 612 E. 12th St., Kansas City, Mo. 51r4t

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**

WM. ANDERSON. MRS. DAVID DANCER.  
ALICE P. DANCER A. K. ANDERSON  
G. W. BLAIR. OSCAR ANDERSON  
W. A. HOPKINS.

Address all correspondence to  
STATE SAVINGS BANK, Lamoni, Iowa.

**DOCTRINE AND COVENANTS.**

- 94. Cloth ..... 65
- 95. Morocco grain russia ..... 1 00
- 96. Imitation morocco, gilt edges 1 25
- 97. Morocco, gilt edges, flexible. 2 00

**NOT IN THE CATALOGUE.**

- TRACTS.**
- 33. Trial of the Witnesses to the Resurrection of Jesus. Each 5 cents; per dozen ..... 50
  - 47. The Basis of Brighamite Polygamy. Per dozen 10 cents; per 100 ..... 60

- BOOK OF MORMON.** Cheap edition.
- 210. Paper covers, each ..... 35
  - 211. Limp cloth ..... 50

- FIRESIDE TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)
- 212. Paper covers ..... 20
  - 213. Limp cloth ..... 30

- THE KIRTLAND TEMPLE.** Illustrated. The two martyrs, Joseph and Hyrum Smith; Kirtland temple, and President Joseph Smith.
- 45. Each 5 cents; per dozen ..... 50

- REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.**
- 201. Per dozen 10 cents; per 100 ..... 60

- DO YOU WANT MORE LIGHT?**
- 202. Per dozen 5 cents; per 100 ..... 35

- POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**
- 203. Per dozen 5 cents; per 100 ..... 35

- ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**
- 207. Per dozen 10 cents; per 100 ..... 60

- GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**
- 197. Paper ..... 35
  - 198. Cloth, limp ..... 50

- RUINS REVISITED.** By S. F. Walker. An able work on archæology.
- 205. Cloth ..... 75

- CRUDEN'S COMPLETE CONCORDANCE.** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.
- 206. Cloth ..... 1 50

- KING JAMES' BIBLE.** Large type edition, with references.
- 208. Each ..... 1 25

- MINISTRY BLANK REPORTS.**
- 209. Per dozen ..... 10

- MARVELOUS DISCOVERIES IN BIBLE LANDS.**
- 199. Paper covers ..... 30
- SABBATARIAN THEORIES A DELUSION.**
- 204. Each 15 cents; two for ..... 25

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarternies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

HERALD PUBLISHING HOUSE,  
Lock Box E, Lamoni, Iowa.

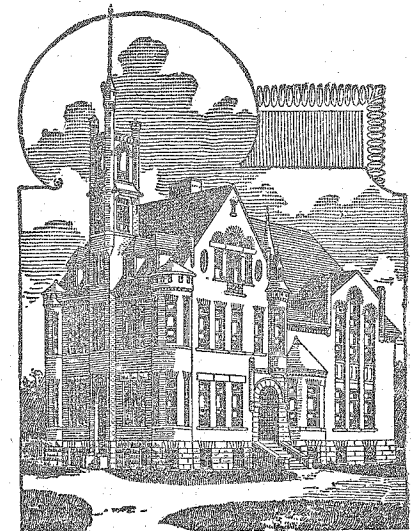
**Fireside Talks With Our Girls.**

Published by the  
Daughters of Zion.

- 212. Paper covers ..... 20
- 213. Limp cloth ..... 30

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
LAMONI, DECATUR COUNTY, IOWA.

# The Saints' Herald

L. Campbell 12801

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, January 8, 1902

Number 2

## OFFICIAL PUBLICATION

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

### CONTENTS.

<b>Editorial:</b>	
The Holy Spirit - - - - -	21
<i>Deseret News</i> on Celestial Marriage - - - - -	22
Bishop Leonard on the Holy Word - - - - -	22
New Postal Ruling Concerning Packages - - - - -	23
<b>Original Articles:</b>	
Lectures on Church History.—No. 11 - - - - -	23
Coöperation - - - - -	28
The Distribution of Tracts - - - - -	29
<b>Selected Poetry:</b>	
The New Year and the Old - - - - -	30
Winter - - - - -	30
<b>Letter Department:</b>	
Why Will Men Misrepresent? - - - - -	30
<b>Mothers' Home Column:</b>	
The Little Ones He Blessed - - - - -	35
Courage - - - - -	36
<b>Sunday-School Department:</b>	
To District Association Officers - - - - -	36
Notice of Proposed Amendments - - - - -	37
<b>Miscellaneous Department:</b>	
Conference Minutes,—Alabama - - - - -	37
“ “ Pottawattamie - - - - -	37
“ “ Des Moines - - - - -	37
“ “ Central Illinois - - - - -	37
Convention Minutes,—Des Moines - - - - -	37
Proposed Amendments to Articles of Incorporation - - - - -	38
Proposed Amendments to Book of Rules - - - - -	38
Wanted - - - - -	38
Local Historian's Notice - - - - -	38

## Editorial.

### THE HOLY SPIRIT.

A brother sends the following as an inquiry: "In our Sunday-school and Bible class has occasionally come up the question in regard to the Holy Spirit, or Holy Ghost, whether the Holy Spirit before the day of Pentecost was the same as that after. Some hold that it was the same, while others do not. One even held that the Holy Ghost was different from the Holy Spirit. This I think ought to be settled so that all would speak the same thing. I find that even our elders are not all of the same opinion on that. I, for my part, have made it a study and am satisfied with the original word. I find that the Holy Spirit and Holy Ghost are the same word in the original Greek text, (*pneuma*), as in Genesis 1: 2, so in Matthew 4: 1; John 20: 22; and Acts 2: 4; 2 Peter 1: 2. The sick were healed by the spirit of faith. 2 Corinthians

4: 13. Please answer, if not intruding too much upon your time."

According to the Apostle Paul there is but one "Spirit" which according to Christ Jesus as stated in John's Gospel, chapters 14 and 15, 26th verse in each chapter, is the "Holy Ghost," "the Comforter," "the Spirit of Truth."

There ought to be no doubt as to this question, when the language is so plain. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John 15: 26.

We reproduce a reply to a similar question on this subject some years ago, which we believe will be accepted as at least very fairly answering the inquiry of our correspondent:

When Jesus was with his disciples in person there was no need for any other comforter. His personal presence, power, and loving supervision were all that was necessary to provide for all their wants, and furnish them unto every emergency, direction, wisdom, and power to accomplish all which they were commanded to do. At his departure the disciples were deprived of all that his personal presence had given them; countenance, courage, strength; they were and would be from that time forward helpless among men, so far as divine direction, wisdom, and comfort were needful to their ministry. This Jesus knew; and in evident accord with the instruction of his Father, he told them it was needful for him to go away; he could not be present with them always; it was otherwise ordered. He assured them, however, that if he went away the Father would send them "another Comforter;" "which is the Holy Ghost," the "Spirit of Truth;" and that Comforter when it came was to "abide with them forever;" that is, if they would—the language is, "that he may abide with you forever."—John 14: 16, 17, 26; 15: 26.

There need be no question among the Saints as to who this Comforter here spoken of is, it is the "Holy Ghost," "even the Spirit of Truth."

In our own day the condition of things is changed, in this sense; Jesus, the Christ, is not with men in person; hence they are not inspired by his personal example, cheered by his voice, or led and sustained by his personal courage and wisdom. He provided for this change of condition for all time, as stated by him; "I will pray the Father, and he shall give you another Comforter." This Comforter whom the Father would send, was to abide with them, if they would, forever; was to be to them, and all others after them who should receive the word unto repentance and remission of sins, in the place and stead of the personal presence of Jesus; until the completion of all that had been decreed of God concerning the world—and then the faithful disciple should be permitted to enter into the presence of his Lord; that where he was they might be also. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there

ye may be also."—John 14: 2, 3. When this promise is fulfilled, the office-work of the Holy Ghost for the disciple will be completed; he will then be within the personal presence, direction, control, and power of the Savior; hence, will not longer need the comfort and protection of the Holy Ghost, as a ministering, controlling force.

This change of conditions in which men are now placed, under the dispensation of the gospel, reverses the order in this wise. The obedient disciples received on the "Day of Pentecost," the "Holy Ghost," "the Spirit of Truth," the "Comforter;" the same as that promised in John, chapters 14 and 15, and all who receive and obey the gospel when authoritatively preached and administered, since Pentecost, receive of this Holy Ghost, the Comforter as the *first* Comforter to them. If they continue faithful they shall ultimately receive the "other Comforter," the one who was *first* to the disciples in Jesus' day, even Jesus Christ, the righteous, into whose presence and power they shall be received when he comes to reign among his saints gloriously.

As the disciples first knew Jesus, ministered and wrought under his personal ministration of light, wisdom, and power; and afterwards wrought by virtue of the Holy Ghost, given of God, at the request of the Christ, the Son of God; so the believers and disciples of Jesus Christ now first receive, minister, and labor by virtue of, and under the direction, ministration, and power of the Holy Ghost until the end of their dispensation, when they shall pass into the personal dominion and under the control, ministration, and power of Jesus Christ in his kingdom, thus receiving the other Comforter, making the last first and the first last.

Joseph Smith in his history states this in substance: though the language in which it is told does not leave it so clear as to be free from possible misunderstanding. If he who reads, would read in connection with the statement itself, the fourteenth and fifteenth chapters of John's Gospel, he would see that Joseph Smith did not intend to contradict Jesus Christ when he says that the Holy Ghost is the Comforter; but intended to convey the idea that because of the changed conditions under which men now live, and in the administration of the dispensation of the gospel within the angel's message of restoration, the Holy Ghost is the first Comforter received, and Jesus Christ the second, or the "other Comforter" to them; not the second in importance; because Christ is always first in importance to man in the plan of redemption, but second in point of the time of reception.—*Herald, December 1, 1888.*

#### DESERET NEWS ON CELESTIAL MARRIAGE.

In an editorial of the *Deseret News* for December 21, 1901, entitled, "The 'Mormon' Creed Explained," the following is found:

##### CELESTIAL MARRIAGE.

The doctrine of celestial, that is eternal marriage, however, is still a feature of the "Mormon" faith. By the authority vested in the head of the church, that which is sealed on earth is sealed in heaven, and the man and woman united under that authority in an everlasting covenant are joined forever. Such was the marriage of Adam and Eve before death came by sin. The redemption by Christ restored them to their primeval state, and they stand at the head of their posterity, immortal, perfected, and eternal. By obedience and fidelity to laws of God, men and women may attain to a similar estate and enjoy unending bliss, "the man being not without the woman nor the woman without the man in the Lord." The family, the home, the relation of parents and children are thus the basis of present and future happiness, and the increase thereof being perpetual, therein is the glory of the redeemed, who dwell in the presence of God and the Holy Ones, continued forever.

If the marriage of Adam and Eve in the Garden of

Eden was the act of institution by which the constituent provisions to govern men and women in wedlock were established, then there is neither warrant nor room in the law for more than one companion at a time for either man or woman.

The rule at that marriage was, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2: 24. Jesus referring to this beginning said: "For this cause [for the sake of marriage] shall a man leave father and mother, and shall cleave unto his wife: and they *twain* shall be one flesh." Matthew 19: 5; (Mark 10: 7, 8.)

"Fidelity to the laws of God" requires that the rule instituted at the beginning should continue to hold and govern until the end of time, when eternity for man will begin. So Christ must have thought and designed when he commanded the church established by him on this land in 1830, "And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God to man; wherefore it is lawful that he should have one wife, and they *twain* shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

These were the laws of God, as stated by Christ himself. If man keeps these laws, then is marriage blessed to him; not otherwise.

This law was for the peopling of the earth; not a line in revealed writ to warrant the conclusion that the work of peopling eternity was contemplated in the Edenic marriage.

#### BISHOP LEONARD ON THE HOLY WORD.

Rt. Rev. W. A. Leonard, D. D., of the Episcopal Church, of Cleveland, Ohio, in a sermon delivered in St. Paul's Church, Akron, Ohio, Friday night, December 13, 1901, presented the following glowing tribute to the word of God, as reported in the Akron, Ohio, *Beacon Journal*, of December 14:

In this day of so many books issued from thousands of publishing houses and presses, how many Christians go over the Bible in a studious way? Novelists say that after they have read over all the late novels they go back to the classics for rest and enjoyment. The classics may be all right to read for a pleasant hour or so, but for building up our characters and our minds the Bible is the best book ever written. Paul's testimony as to the learning in the Bible is of more than ordinary weight. Paul was not an ignorant man nor a shallow critic. He was a great student, a wise man, a fine scholar who weighed his evidence. For these reasons his evidence is of great importance.

##### WHY IT WAS WRITTEN.

The Bible was written for the purpose of giving us the history of God and to build up our characters, and we should read it. The common usage of the Bible has lowered it in our estimation. It is so cheap that its intrinsic value is lowered. More Bibles are printed than any other book ever will be. How different

now than in the olden times when there was only one Bible in a town.

Transport yourselves for a moment into one of the old English churches where the Bible was chained to a great stone pillar. Picture the eager crowd standing about listening to the preacher spell out the words letter by letter. Do you wonder at their amazement when they heard the great teaching read to them in that way? Bibles are so common to-day that we can hardly comprehend how these people had to hear it read.

#### IN OLDEN TIMES.

Go farther back still, take the Romans, Corinthians, Egyptians and other of those ancient tribes. Each one had a part of the great book and never heard of the other part. It was not until the fourth century that the church council put the Bible together and decided what should be put in and what should not.

We have so many Bibles that it has lost its true literary value. The Bible was not the work of one century or of one man, and it grows stronger with time and will last for ever. The very name Scriptures implies written by many men, hence in many days. The Bible is the oldest bit of literature we have. It is an ancient book which comes down to us from ancient writers and angelic apostles.

It is the whole world's book but yet yours and mine. No soldier has ever gone through so many campaigns, no city through so many sieges, no rock has been battled by wind and wave so many times as the Bible. It is the most abused book ever written; yet it stands strong, and always will. How much do we prize it? How much do we use it? Is it near us? Do we use it well? Do not use it mechanically, but study it and use it spiritually. Do it slowly and study it thoroughly. The very contact will do us good; and the more careful and often the use the more good we derive from it. When we read it let us pray for help, guidance, and wisdom in its study, and I promise you we will derive great benefit from it.

Do we study the Book as much as we ought?

#### NEW POSTAL RULING CONCERNING PACKAGES.

Bro. A. W. Gorbutt, who is in the employment of the government in the postal service, sends us the following:

"A ruling of recent date forbids the public to give the contents of packages sent by mail, such as "photos only," "contains printed matter," "books," etc. If these are placed on the wrapper the Post-office Department will charge at the rate of first-class matter."

It will be well to bear this in mind in mailing your packages.

HERALD thanks, Bro. Gorbutt.

#### EXTRACTS FROM LETTERS.

Bro. Abner Lloyd writes from Eldorado Springs, Missouri, December 30, 1901: "The HERALD gets better as it grows older, and its weekly visits are welcomed as it comes freighted with cheerful news from the faithful workers. May God abundantly bless all who labor in the interest of the restored gospel."

Bro. J. W. Gilbert writes from Raroia, one of the South Sea Islands, November 14, 1901: "We are starving for church news here on this lonely island, and if no one has thought to send us the papers it

will be three months at least before this brings them."

A brother signing himself "Novice," writes from San Francisco: "We had a very nice Thanksgiving service. All seemed to appreciate the effort to show that we ought to be exceedingly thankful above others for our opportunities and blessings; which our correspondent forgot to mention. We would like to have it known that we are trying to move forward."

#### EDITORIAL ITEMS.

By copies of the *Advance* and the *Press*, both of Castlerock, Washington, sent us by Bro. S. Crum, we note that he and Bro. Bebe have been getting the work before the people.

Owing to Bro. E. A. Blakeslee's absence from home, he did not sign at the time with the Bishopric in the article "Duties, Responsibilities, and Faith of the Saints;" but he reports himself to Bro. Kelley as being in entire harmony with the other members of the Bishopric.

Dr. Amezaga, a physician of Boston, claims that "electrocution" is not absolute death. He says it is but temporary paralysis of the organs of life, and that life can be restored inside of a few hours if the electrocuted person is treated as though to resuscitate from drowning.

## Original Articles.

### LECTURES ON CHURCH HISTORY.—NO. II.

BY HEMAN C SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, November 24, 1901.

Reported for the HERALD by Sr Annie Allen.

It will probably be best, as we contemplated doing before, to take up the history of the church in Missouri. We have probably said all that is necessary to be said in regard to their operations in the East, New York and Ohio. It will be remembered by those who have heard or read what we have had to say, that in an early time elders were sent to the Lamanites, that they traveled westward to what is now known as the State of Kansas. When they were prohibited from preaching to the Indians they crossed back over the line and preached for a season in the vicinity of Independence, Missouri. That, I believe, was the introduction of the work in and about Independence and the western part of the State of Missouri. After the church had removed to Kirtland, and after the conference that we were speaking about a few evenings ago, held in June, 1831, the elders received a commission that they should go to the land of Missouri and hold their next conference there. I will read you briefly from the revelation found in section 52, Doctrine and Covenants:

"Behold, thus saith the Lord unto the elders whom he hath called and chosen, in these last days, by the voice of his Spirit, saying, I, the Lord, will make

known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant."

You will notice that they are commanded to meet in the land of Missouri. The place is not specially designated, but it is to be upon the land the Lord says "I will consecrate unto my people."

In the ninth paragraph of this same revelation we read: "And again, let my servants Joseph Smith, Jr., and Sidney Rigdon, and Edward Partridge, take with them a recommend from the church. And let there be one obtained for my servant Oliver Cowdery also; and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But, behold, I the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing. Behold, I am Jesus Christ the Son of God, and I will lift them up at the last day. Even so. Amen."

This was the authority upon which they started westward, and, as we told you once before, they traveled two and two, going by different routes from Kirtland up to Missouri, and preaching to the people by the way, so that in almost all sections of country lying between Ohio and Missouri, the people heard something regarding this message. They met there in the land of Missouri. I have not seen anything, so far as a revelation is concerned, locating the place any nearer than Missouri. Perhaps the elders had an understanding before they started that they were to concentrate about Independence, for they did meet there, they came together at this particular point, where those that had been on a mission to the Lamanites had been laboring.

I believe I stated once before that Joseph Smith and his companions started from Kirtland on the 19th of June, traveling by wagon, canal-boats, and stage to Cincinnati, Ohio, thence they went by boat down the Ohio River and then up the Mississippi to St. Louis. From St. Louis they went on foot to Independence. It would be too tedious to follow the journey of all these different parties as they went upon this mission for the purpose of meeting in conference in the land the Lord promised to consecrate for an inheritance. Arriving in Independence about the middle of July, (this party with Joseph Smith, at least, arrived about that time,) there was another revelation given which I desire to invite your attention to. That revelation makes the place a little more definite as to where the city of Zion was to be located. It reads:

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the

\*

gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center-place, and the spot for the temple is lying westward upon a lot which is not far from the court-house; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance."

Now, you see the place is located a little more definitely. Independence was to be the center-place, and the spot for the temple was a little westward of the court-house. The court-house, as I understand it, was just about where it is now. Some of you who have been there know the location. I wish to invite your attention, however, to this statement, that it was wisdom to buy the land; every tract of land that lay westward from Independence to the line running directly between Jew and Gentile. The Indians were settled just across the state line then, in what is now the State of Kansas, evidently the line running between the Indians and white settlers was called the line between Jew and Gentile.

From our standpoint now we can see the wisdom of purchasing that land. Kansas City was not known at that time, but much of that section of land could have been bought for about \$1.25 an acre, and from a financial standpoint it would have been wisdom to buy it, but who knew it? There were none among them that were so far-seeing as to tell that this property would enhance in value as it did. People did not know that. They could not see far enough to understand it. The Lord told his people, Here is a good investment; it is wisdom to buy this land; every tract lying westward, even unto the line running directly between Jew and Gentile, and also every tract bordering by the prairies. You will remember, you who have been over the country, that the prairies lie a few miles to the south and southwest. All that tract it would be wisdom to buy, and I think that if they had bought every tract of land there, when it could have been bought for that money, and had so lived before God as to be protected there, it would have been a wonderfully good investment, and the people would have been wondrously blessed from a financial standpoint; but we will read more of what was promised to them as we go along.

Not many days after they arrived in this land of Zion, as it was henceforth to be called, they began preparations to dedicate the land as the land of Zion, or a land of inheritance, and Joseph Smith says: "On the 2d day of August [about two weeks after



they arrived there] I assisted the Colesville Branch of the church to lay the first log, for a house, as a foundation for Zion in Kaw Township, twelve miles west of Independence." Mark you, this was the Colesville Branch, in Kaw Township. I do not know why the house was so far out. It probably was a house intended for a temporary house of worship. This Colesville Branch was a branch which had been organized in New York, and when they got ready to go up to Zion they moved as a branch and retained their name. The Colesville Branch, New York, was transferred to Missouri and was still the Colesville Branch. Joseph says he assisted them in laying the first log for a house as a foundation for Zion. "The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the Saints, by Elder Rigdon; and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful."

This was the dedication of the land, but mark you, it was not the dedication of the particular spot for the building of the temple. This took place, we are told, in Kaw Township, about twelve miles west of Independence, the distance was probably guessed at, lines were not surveyed then, I believe. It was not twelve miles to the State line directly, but probably the way they went at that time it was twelve miles to the spot; —I do not know exactly where it is located.

Let me call your attention to the description of this land. Sidney Rigdon had been commanded to write a description, and after he had been there a short length of time he essayed the task, and this is the description of it. I want to invite your attention, you who are acquainted with the country, that you may see the difference between then and now. Joseph says:

As we had received a commandment for Elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object. Unlike the timbered States in the East, except upon the rivers and water-courses, which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance, the beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locust, mulberry, coffee bean, hackberry, box elder, and basswood, together with the addition of cottonwood, buttonwood, pecan, soft and hard maple, upon the bottoms. The shrubbery was beautiful, and consisted in part of plums, grapes, crab apples, and persimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile, from three to ten feet deep, and generally composed of rich black mold, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle, and hogs, though of an inferior breed, are tolerably plenty, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plenty where man has commenced the cultivation of the soil than it is a little distance farther in the wild prai-

ries. Buffalo, elk, deer, bear, wolves, beaver, and many lesser animals roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee; honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific Oceans, as well as from the Allegheny and Rocky Mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic States, of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts of those inhabitants, there would be a measure of the good things of life, for the benefit of the saints, full, pressed down and running over, even an hundredfold. The disadvantages here, like all new countries, are self-evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry and the refinement of society with the polish of science overcome. But all these impediments vanish when it is recollected that the prophets have said concerning Zion in the last days how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify the place of his sanctuary, that he may make the place of his feet glorious; where for brass he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to one consideration, for the good of his people; the calculations of men and the vain glory of the world vanishes; and we exclaim: God will shine—the perfection of beauty out of Zion.

That is a brief description of the country as it then appeared. I presume it was true of the conditions as they existed then, some are the same to-day, some have been changed by the hand of time. Joseph goes on to say that, "On the third day of August the spot for the Temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe."

Eight men and he gives seven names. There was another one, we do not know who it was. There is just now going the rounds, a pamphlet purporting to be letters written by one Ezra Booth, and he claims to have been there, possibly he was that eighth man, but possibly he was not; but if he was he has forgotten some things, for from what he tells us we think he has this event confounded with the carrying of the log by twelve men over in Kaw Township when a little stone was taken by the hand of Oliver Cowdery and placed on the spot and twelve men carried this log and laid one end on that stone. The lot was twelve miles from there; so if Mr. Booth was the eighth man, his memory seems to be treacherous upon that point. He might have been over there in Kaw Township and got the events mixed a little. I simply mention this, for these letters may be placed in your hands, and it may be well to notice whether they are right or not.

I will probably call your attention to some other things in Mr. Booth's letters before we quit this.

There was another revelation given, and I desire to invite your attention to it for the reason that it gave specific directions how the people were to live in Zion, and made special promises on the condition that they do so live, and upon examination of this revelation you will see how strict the Lord was that they who went up unto this land should be upright, moral, and honest in all their deeds, and not only that, but humble and virtuous in the service of God. He says:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments; for them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength; and they shall also be crowned with blessings from above; yea, and with commandments not a few, and with revelations in their time; they that are faithful and diligent before me."

Here is a promise, if they were faithful and diligent before God they should be blessed with the good things of the earth, and he had already given them advice, prior to this time, as to how to expend their means so that they would accumulate the good things of the world. Buy all this land, it will be valuable in time, was the idea. Behold, here is wisdom, that if you will be "faithful and diligent," which would include the keeping of the commandment to purchase the land, they would be blessed with the good things of the world, and be crowned with blessings from above, and with revelations and commandments. Read again what he says: "Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit."

These commandments are all of a similar nature to those that had been given before to people in modern and ancient times, but they received a new interest and significance when the gathering into the land of Missouri was commanded, when the people were expressly told they should do those things if they were permitted to remain there upon that land, and he says: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the

house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer."

I have read this for the simple reason that I want you to consider it as the introduction to what is to follow, that you may understand the conditions on which the promises may be realized and what would have been the result in the land of Missouri if they had done as God directed.

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fullness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell; to strengthen the body, and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess; neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold, this is according to the law and the prophets: wherefore trouble me no more concerning this matter, but learn that he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it and the Spirit beareth record. Amen.

So you see that upon that land they were to have everything that was needful for their comfort, as well as to have the windows of heaven open to them, and all upon the condition that they kept the commandments of God in their walk before him. It is well to read these revelations in connection with the events that brought them forth, for when we do that they have a new meaning and we can comprehend them better. We can apply them better than we could in reading them without knowing the contemporaneous events. All the revelations should be read in this way, but we have not time to read them all in these efforts. We simply read some of these to-night because of their connection with the introduction of the work in Zion, the land we are all looking to as a land the Lord will wondrously bless sometime, and it is well for us to understand what the Lord says regarding it, and the people that shall remain there.

No people that are evil-doers, that are in any sense wrong-doers before God, can be permitted to enjoy all those blessings of God. They can not anywhere, but it is especially emphasized that he will not permit it there.

I believe I have mentioned before that it was on the 9th of August, shortly after this dedication of the Temple Lot, and the assembling of a part of the elders that had come up to the land of Missouri, that Joseph and ten others started back to Kirtland. They had accomplished the mission they were sent there for, the Lord telling them he would point out the place, and they dedicated the land, and they dedicated the Temple Lot as they were directed by the Lord. They did what was required of them, and then on the 9th of August, Joseph says, he, with ten elders, making eleven, I suppose, started down the Missouri River in canoes. They proceeded in this way for a time and after a few days they met with other elders who had not arrived yet. The history says of this: "The next day (Saturday, the 13th) they met several of the elders who were on their way to the land of Zion, and joyful were their salutations." And Joseph here received another revelation. You can read it and can understand it in connection with these events better than by itself.

He says: "After this little meeting of the elders, myself, and Sidney Rigdon, and Oliver Cowdery continued our journey by land to St. Louis, where we overtook Brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well, on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvelous manner that we could not help beholding the exertions of Satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world. In these infant days of the church there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as 'the land of Zion' was now the most important temporal object in view, I inquired of the Lord for further information upon the gathering of the saints and the purchase of the land and other matters."

He received this revelation in answer to inquiry. The Lord told him how the gathering was to take place. I will just read one short extract from it, and you will discover that the people did not heed it:

"And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, holdeth it in mine own hands; nevertheless, I, the Lord, rendereth unto Cæsar the things which are Cæsar's: wherefore, I, the Lord, willeth, that you should purchase the lands, that you may have advan-

tage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

They were told to go up there, but not in haste; but no sooner did they hear of this than everybody wanted to go. Everybody that could go, it seems, went, and they gathered, it seems to me, a little hastily, without sufficient means of support, though they had the country before them. It was a new country, the land was easily obtainable, and they could, if they had understood how, have gone out there and made for themselves homes and obtained a living from the cultivation of the soil; but some of these people came from the cities of the East and there was no possibility of getting employment at their trades. They went a little too soon, many of them. They were warned not to go in haste; they were told to purchase this land. There were two possible ways the land could be obtained, one was by purchase, and one by blood. He tells how the shedding of blood was to take place, if it did. They were to be careful not to go there in a hurry, but they were to purchase this land, that they might have claim upon the world, that the people of the world might not be stirred up to anger, for Satan stirreth them up to anger even to the shedding of blood. They were warned not to give occasion for Satan to stir these people to anger, and as you are forbidden to shed blood, lo, your enemies are upon you, therefore he advised them again, as he advised them before, to purchase the land. And I think the simplest view of that would be that God intended that they should prepare to purchase the land and put themselves in a position to have a legal right to all the land they occupied.

Right in this connection I want to say a little more in regard to this man Booth. He might have been permitted to have rested in peace, (if he is at peace,) had not the enemies of the church lately resurrected the old stories he used to tell and sent them in tract form all over the country. This man was at one time a Methodist preacher, located in Ohio, and he united with the church, was commanded with others to go up to the land of Missouri, and his traveling companion was Isaac Morley. These two, Booth and Morley, went up together, and they arrived in the land of Missouri about the time that Joseph Smith did, and Mr. Booth says he was there when the Temple Lot was dedicated. There is a revelation

concerning him which I want to invite your attention to. In the third paragraph of this revelation given on the 11th day of September, right away after they returned to Kirtland, it is said: "Verily I say, For this cause ye shall do these things. Behold, I, the Lord, was angry with him who was my servant Ezra Booth; and also my servant Isaac Morley; for they kept not the law, neither the commandments; they sought evil in their hearts, and I the Lord, withheld my Spirit. They condemned for evil, that thing in which there was no evil; nevertheless, I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold, he hath sinned, and Satan seeketh to destroy his soul; but when these things are made known unto them, they repent of the evil, and they shall be forgiven."

That is, Morley and Partridge were to be forgiven; he does not say he forgave Mr. Booth. When it came to the subject of forgiveness Ezra Booth was not mentioned. The revelation says he, with others, sinned because they did not keep the commandments as they went up to the land of Zion. Joseph says of this man right in this connection: "From this time until the fore part of October I did little more than to prepare to recommence the translation of the Bible. About this time Ezra Booth came out as an apostate."

He had been condemned by revelation the 11th of September before that, and that revelation forgave others, but said nothing about forgiving him. Shortly after that, Joseph says:

About this time Ezra Booth came out as an apostate. He came into the church upon seeing a person healed of an infirmity of many years standing. He had been a Methodist priest for some time previous to his embracing the fullness of the gospel as developed in the Book of Mormon, and upon his admission into the church he was ordained an elder, as will be seen by the foregoing revelations. He went up to Missouri as a companion of Elder Morley, but when he actually learned that faith, humility, patience, and tribulation, were before blessing; and that God brought low before he exalted; that instead of "the Savior's granting him power to smite men, and make them believe" (as he said he wanted God to do him), he found he must become all things to all men that he might peradventure save some, and that too by all diligence, by perils by sea and land; as was the case in the days of Jesus, which appears in the sixth chapter of St. John's gospel, he said: "Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth, and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate, and wrote a series of letters which by their coloring, falsity, and vain calculations to overthrow the work of the Lord, exposed his weakness, wickedness, and folly, and left him a monument of his own shame for the world to wonder at.

I suppose it is that series of letters those people have gotten hold of now. Joseph speaks of a series of letters written by him shortly after his condemnation for not having kept the commandments of God when on his journey to Missouri. As I have already said, the letters are false in history.

Another thing he mentions in these letters is this, where the revelation in Doctrine and Covenants says,

"Let that which has been bestowed upon Ziba Peterson be taken from him," Mr. Booth says Ziba Peterson was one of the twelve apostles at that time. You who are acquainted with the history know there were no apostles in 1831; Ziba Peterson nor any one else was an apostle. That quorum was organized in 1835; there were no apostles, in the sense of the apostles of the twelve, in 1831, and he says Ziba Peterson was one of the twelve apostles. Nor was Ziba Peterson ever an apostle of the twelve after the twelve was organized. Mr. Booth's memory is not good. It seems curious it was not, for he wrote these letters about the first of October after he got back, and he left there in July. I think that is enough about Mr. Booth, we have things of more interest to talk about. You will find a great many other discrepancies in his letters.

This subject I have been particular about to-night because it is the foundation, the beginning of the work at Independence, Missouri, and if we shall pursue this subject in the future, I may not go into details so much, but speak of things in general. I thank you for your attention and trust you will examine these things more fully and completely than I am able to tell them.



#### CO-OPERATION.

It is not the purpose of the writer to give a discourse on the merits of coöperation in business matters, but just a few words to the local officers and the laity about coöperating with the missionaries. I have felt the need of this coöperation during the past few months as never before. The member needs the assistance of the minister if the gospel is to be preached to his neighbor, and the minister needs to know where this member is, and then his assistance in securing a place for meetings and in advertising them: also in supplying something to eat and a place to sleep. We should be laborers together in this great work of salvation. A sister wrote some time ago how some of the Saints would drive for miles nightly and aid the missionary by doing the singing. It would also be cheering to him to see that there were those who would do what they could to help on the work of God. A little effort like that would be a great help to the work in some localities, and would cheer the missionary while those thus aiding would be assisting in the Lord's work—doing their duty, in that their light would shine through their works. This is the kind of coöperation I would like to see obtain to a large extent.

When the missionary can give his time to assisting in your branch, see to it that an adjoining neighborhood has the opportunity to hear the gospel by securing a meeting place in that neighborhood, and all the members go that can—see that there are singers there; and if a good sprinkling of Saints are present, others also will probably attend who would not if the

preacher were alone. Think it over, Saints, and then you in the Northeastern Illinois District that would like to try this plan of coöperation and want one of the missionaries to work with, let me know as soon as possible, addressing me at my home, which is Dow City, Iowa, and it will soon find me.

DAVID M. RUDD.

PLANO, Illinois, December 18.



#### THE DISTRIBUTION OF TRACTS.

I was very much gratified to note that Brother Peter Anderson so heartily seconded my motion for tract distribution recently made through the columns of the *Ensign*. Since my article was published I have received letters from different brethren along this line all agreeing on one point; viz., a pertinent and necessary work. Bro. C. Ed Miller had some artistic cards and leaflets which he used very successfully while in Pittsburg. Bro. Frank M. Sheehy sends me a neat folder, five inches square. It is very presentable. The first page contains: "Gospel of Christ Unchanged. Reorganized Church of Jesus Christ of Latter Day Saints. Elder F. M. Sheehy, Pastor. Primitive Christianity." This is printed in red and black letters, with a pale blue margin. The second page is blank, and the third page contains a short summary of our position as a church. It is of the proper length to attract the attention of the busy, bustling world. Brevity is the soul of wit; alike is it the life of the tract business.

Bro. Edward Rannie writes from Omaha. He has a somewhat different plan. He had a neat design in red, printed on an envelope, containing these words: "This is our platform." He incloses an epitome in each envelope, and these are distributed promiscuously through the mails and from house to house. He also has a question blank card for use in preaching services. One side is arranged for the question, and the other contains the place and time of local meetings.

Bro. LaRue, now operating in Philadelphia, has published a readable and attractive little pamphlet of fifteen pages, which he is using with success in the City of Brotherly Love.

I have carefully prepared the matter for a small tract entitled, "The Latter Day Saints; whom are they?" which is now in the hands of the *Ensign* business manager, and will be published shortly.

My efforts thus far have convinced me that the tract distribution, to be successful, must be systematically done. Haphazard work is practically wasted. To bait and set lines and never visit the lines is poor fishing. It is best to have some interesting tract—the epitome is too dry—for general and introductory distribution. It would be an excellent thing to have a quantity of slips, colored slips preferable, gummed sufficiently to be attached to either the top or the side of any and all tracts stating that the tract is left for a

stated time, when you will call again, and, if desirable, leave other reading matter.

It is very essential that we meet and become acquainted with the people. Tracts sent through the mail or left on the door-step are practically lost. Persistent and continuous work counts along this line. A good brother writes me that he has handed out thousands of pieces of literature with no evidence of immediate results. What of that? He will be surprised in the judgment day to have every one of those leaflets appear to his credit and likewise the condemnation of the recipient.

The chief and prominent work of the church in this dispensation is to warn the world. Let the warning cry go out by pen as well as mouth. From "house to house," is the divine plan of operation. It can not fail of success. Every minister in the church must concede that sometime we must carry out this schedule. There is no better time to commence. What think you, brethren?

The Lord in the last revelation said: "It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portuguese languages, and others, as the missions may require; these tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the Presidency before being published. They should be short, clearly stated, and a sufficient number should be printed to furnish the traveling ministry with the quantities desirable for them to distribute." Why this specific command, if the time was not ripe for the tract business? No minister has any excuse for not having tracts with him; for under the provision of this clause the church is to publish and provide all needful tracts for the traveling ministry; a long needed provision. R. B. Neal, speaking of all Mormons, said: "Let us cover their tracks with tracts." I would add: "Let us cover his tracks with better tracts."

Yours for carrying out the divine program,

T. W. WILLIAMS.

636 East Twenty-first Street, LOS ANGELES, California.

Are England, Scotland, and Ireland destined, ultimately, to become a part of "The United States of America and Great Britain"? is the startling inquiry which William T. Stead makes in the January *Cosmopolitan*. He has been one of the prophets of Great Britain, and has, at all times, been able to see in advance of his contemporaries—as events have proven. He has been studying the new conditions brought about by the industrial combinations and reaches the conclusion that England and the United States are destined to be more closely united and that as soon as the English people wake up to the absurdity and general uselessness, as had been shown in the Boer War, of a king and aristocracy, the trend will be immediate in the direction of a union with the people of the United States. However much one may differ from Mr. Stead, his speculations will be found vastly interesting. He is the first British subject who has had the courage to suggest such an outcome.

## Selected Poetry.

The New Year And The Old.  
 As the old year sinks in Time's ocean  
 Stand ready to launch with the new,  
 And waste no regrets, no emotion,  
 As the masts and spars pass from view.  
 Weep not if some treasures go under,  
 And sink in the battered ship's hold,  
 That blithe, bonny barque sailing yonder  
 May bring you more wealth than the old.  
 For the world is forever improving,  
 The past is not worth one to-day,  
 And whatever deserves our true loving  
 Is stronger than death or decay.  
 Old love, was it wasted devotion?  
 Old friends, were they weak or untrue?  
 Well, let them sink there in mid-ocean,  
 And proudly sail on to the new.  
 Throw overboard toil misdirected,  
 Throw overboard ill-advised hope,  
 With aims which your soul has detected  
 Have self as their center and scope.  
 Throw overboard useless regretting  
 For deeds which you can not undo,  
 And learn the great art of forgetting  
 Old things which embitter the new.  
 Sing who will of dead years departed,  
 I shroud them and bid them adieu,  
 And the song that I sing, happy-hearted,  
 Is a song of the glorious new.  
 —Ella Wheeler Wilcox, in *Chicago American*.

## Winter.

Ever the year has grown, till now his days  
 Backward extend in long and stately line—  
 As when, far shadowed by the low sun's rays,  
 Lies traced the spire of some majestic pine.  
 Countless the hours that deck his storied past;  
 Few are the hours awaiting him, before;  
 Thus we behold him take his leave at last,  
 Wayworn and old and hoar.  
 White float his locks; they stream 'mid bush and tree  
 While down his path he shambles from our sight.  
 And through the wood, and o'er the gusty lea  
 He onward moves, till lost within the night.  
 And lo, as we from out our window-seat  
 Vainly would stay him as apace he goes,  
 Here is the *young* year cradled at our feet,  
 Wrapped in its swaddling clothes!  
 —Edwin L. Sabin, in *Chautauquan*, January.

There is no summit you may not attain,  
 No purpose which you may not yet achieve,  
 If you will wait serenely, and believe  
 Each seeming loss is but a step to'rd gain.  
 Between the mountain-tops lie vale and plain;  
 Let nothing make you question, doubt, or grieve;  
 Give only good, and good alone receive;  
 And as you welcome joy, so welcome pain.  
 That which you most desire awaits your word;  
 Throw wide the door and bid it enter in.  
 Speak, and the strong vibrations shall be stirred;  
 Speak, and above earth's loud, unmeaning din  
 Your silent declarations shall be heard.  
 All things are possible to God's own kin.  
 —Ella Wheeler Wilcox, in *Chicago American*.

## Letter Department.

## Why Will Men Misrepresent?

"Hoodlumism. Who were they?" Under this heading, in *HERALD* for December 11, I see a letter or report from Elders Wm. W. Perkins and B. C. Grainger, taken from the *Deseret News*, November 28.

Let us examine this report.

"While holding a series of meetings, a Josephite elder asked the privilege of asking a few questions, which was granted him."

Let us see how we were answered. When we asked the privilege of asking a few questions, Elder Perkins said, "No, sir, not till we dismiss our meeting." In his report he fails to report that part of it.

After they dismissed, I asked him which faction of the "Mormon" Church they belonged to. He said, "The Utah faction."

"Then you believe in Brigham Young and polygamy?" This was a question he did not like to answer, but finally said they did, but that the church did not practice it.

I then asked why B. H. Roberts was not allowed to take his seat in Congress, if it is not practiced now. He was at a loss for an answer to this.

Again the *News* says that the Josephite "arose and began villifying the 'followers of Brigham Young.'"

Before I got up to speak, I asked him why their people would not meet the Josephites in public discussion? I stated that I saw in the paper where an elder of that church had offered five hundred dollars to any one that would persuade the Utah people to furnish an apostle or elder to meet a Josephite apostle or elder in public discussion, at Lamoni, Iowa, the headquarters of their church, and repeat the same in Salt Lake City, Utah. I said, "It seems to me that if you people are in the right, that would be a nice little sum to pick up." He said they were not sent out to debate; that they had met the Josephites and defeated them every time; but the Josephites had not principle enough to quit. They were always wanting to debate. "Every one of them we meet, that is the first thing."

He did not yet know who I was. I stepped to the stand and told the people if they would give me their attention a few minutes I would like to state a few facts, as I believed I had a right to speak, as they had dismissed their meeting. That I was a Josephite, and that we had no affiliation whatever with the Utah church. I showed that the original church did not teach or practice polygamy; neither did the Josephites, or Reorganized Church, which is all the same and the true descendant of the original church. That Brigham Young was a false prophet and taught false doctrine, such as, "Adam-god," "blood atonement," and "polygamy," which I proved by 1 Timothy 4: 1; 2 Peter 2: 1-3, 10-15; also Jeremiah 17: 5. I made no statements that I can not prove. I did not bemean the followers of Brigham Young. I only stated the truth, and that which I can prove.

"The following Sunday night he came back, bringing with him seven or eight hoodlums, with the intention of breaking up our meeting."

This I utterly deny. It is false. We had no such intentions. Elder Perkins must have guessed at it. He says that I brought "seven or eight hoodlums." I don't know who he calls hoodlums. But the facts in the case are that our number consisted of only five: myself, Bro. George Lucas and his wife, and their baby, and my father-in-law, a man between fifty and sixty years old. Would not this be a fine crowd to take to break up a meeting by violence? If there were any hoodlums there, they were not Josephites. Elder Perkins wants to make the readers of the *Deseret News* believe everybody there were their friends except the Josephites. This is untrue. I went to their meeting to hear what they had to say, and to try and obtain the use of the school-house to show the difference between them and us. And finding that none of the directors were there, Bro. George and

I went to see one of them, who lived about nine and a half miles away. I told him my business. He said it was all right, I could have the house; that he would like to hear it, as he always thought there was only one kind of "Mormons." He asked us to come in the house and he would go back with us as soon as he got ready. He was soon ready and we went to the schoolhouse. This man we found to be a fine man, and one of that district's best citizens. He stood by us to the last. When we got back to the schoolhouse, Elder Perkins had commenced to preach, and as his subject was the Book of Mormon and Joseph Smith, I went in and stood in the middle of the aisle, as all of the seats were occupied.

They try to make it appear in their report that I came in at the close of the meeting from out of doors. This they surely know is false, as I stood in plain view of them. There were two or three stones or something thrown on the house, and they try to fasten this on us; but I deny having anything to do with it and can prove it. I do not know who threw the stones on the house. If they were hoodlums they did not come with us. Nor did we know them; and do not approve of what they did.

After they dismissed their meeting, I walked to the stand and shook hands with them. They had stated that they would hold no more meetings. I called the house to order, and told the people that I would speak on the next Saturday and Sunday nights, on the difference between us and the Utah people. I asked these elders to meet me in public discussion. One of them said, "We are not sent out to debate, but if you want to come here and tear down what we have preached, all right." They knew they had not preached any of their "damnable heresies," as Peter calls it. 2 Peter 2: 1.

He states that "he came in and called the people to order and began as he had done the previous night, but was promptly seized by a half dozen young men."

This is another falsehood. For they could not be mistaken, as they were both eye-witnesses. The people kept quiet, except one old man, who asked me a few questions; one other man told him to keep still, which he did. I then dismissed the audience. Two ladies where the Utah elders had been stopping, rushed up to them and said, "Stay with him, boys." I said, "That's just what I want them to do." They did not know which way to look. At that time I was seized by one man and told to come out of there. I obeyed him. Some followed, making some threats. He told me to leave and not come back the next Saturday night. I said, "All right, sir; if you don't want to hear me, all right." By this time others began to gather around and told him to let go of me. This he did. Knowing of this man as I do, I consider the source. We left as calm as we ever left anywhere in the world. Some of the best thinking people there gave us their hand, and said, "Come back again." And a number of boys came to us and said, "Come right on. You have just as good a right here as those fellows. We told them, No, we did not want any trouble. One man sent us word to come and he would see that we had protection; but as we were not out for that kind of a fight, we thought it best to stay away.

A few years ago a man who had been an old soldier went to this same schoolhouse to make a political speech. While he was standing at the well drinking a glass of water, some one hit him in the breast with a stone and hurt him badly. I don't know who did it, but it must have been some of those hoodlums. People thought it was a certain man. I will not give any name, as it would not do to state here who they said it was. One of the doctors at Mapleton told me that all the best citizens were on my side and would stand by me if I did get put out of the house. I feel glad to know that the best thinking people do not think any more that we belong to that abominable church in the west, which I believe has done more harm to this latter-day work than all the sectarian churches combined. This is how they were met by one man. He said, "I have but little use for you fellows since you used Mr. Quick as you did. Mr. Quick is

a gentleman." This man's daughter is teaching school where the trouble was. I was then and am now ready to answer before any court for anything I did. I treated these men as gentlemen and they know it. Neither myself nor any that went with me used loud or boisterous language, neither was angry nor excited. I was the only one who said anything to them. I never felt more of the calm influence of the Holy Spirit than there, and as we went home, we all rejoiced in the truth of this glorious work. Sister Lucas started up that good old song, "Redeemer of Israel," and we all joined in.

These are surely the people to whom Jesus had reference in Matthew 7: 15, "Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves."

They come to the people and preach the principles of the gospel; but inwardly they believe Adam-God, blood atonement, and polygamy, and many other false doctrines.

Why do the Utah people keep back part of their doctrine? In examining one of their tracts, the title of which is "A Friendly Discussion," which they leave at every house, I fail to find one word of polygamy. Brigham Young calls that a part of their religion. See *Journal of Discourses*, volume 2, page 187, February 18, 1855. If it is part of their religion why do they keep it back? Did Jesus keep anything back, because the people would not accept it? Paul said, "For I have not shunned to declare unto you all the counsel of God."—Acts 20: 27.

Why do they not put in their articles of faith, Adam is the eternal God? On page twenty-two of their little pamphlet I notice Articles of Faith of the Church of Jesus Christ of Latter Day Saints. Is this which they put out to the world all they believe? I fail to find in those articles the statement, "We believe in a plurality of wives."

Why do they want to deceive the people, if this they put out to the world is what Joseph the Seer taught and believed, as they want to make the people believe, as they have his name signed to it? Why do they still want to hold to other doctrines; doctrines of devils, as Paul calls them? 1 Timothy 4: 1. Polygamy is not a doctrine of God. See Book of Mormon, Jacob 2: 6: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."

What could be plainer? See also Mosiah 7: 1; Ether 4: 5; Jacob 1: 4 and 2: 9. See also Doctrine and Covenants 42: 7, "Thou shalt love thy wife [not wives] with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit." See also Doctrine and Covenants 111: 4.

Is it because they feel sorry for the Josephites that they will not meet them in public discussion? How much sympathy these fellows have, sometimes! But they told one man that they would meet any sectarian preacher on polygamy. Why do they have more sympathy for the Josephites than others? The old adage is, "A burnt child dreads the fire."

My prayer is that these people will soon turn from the error of their way and seek for the old paths. "Good will to all and malice towards none." I remain,

Yours for the right,

LEE QUICK.

The *Journal of Applied Microscopy* is entering upon a new phase of its existence, and its promoters promise to make it better than ever.

PAPEETE, Tahiti, December 14.

*Editors Herald:*—Our trip around the Tuamotus is ended. We visited the following islands: Anaa, Raroia, Taenga, Makemo, Fakarava, Kaukura, and then returned here. We held conferences in Raroia, Kaukura, and in Papeete. We are now alone in the missionary house in Papeete; that is, Bro. John Hawkins, Emma, and I.

Brn. A. H. Smith and L. A. Gould are on their way to Australia, Bro. and Sr. Gilbert remained in Raroia, Bro. and Sr. Peterson went up to the Tuamotus a few days ago, and the same day that they left Bro. John Hawkins arrived from Tubuai. Bro. A. H. Smith did not intend to go on to Australia till the boat which runs to Auckland would make her first trip for 1902, which would be about the first of February; but the climate and food, together with the peculiar conditions here, produced quite a severe sickness which first appeared at Raroia, and for the most of the time there he was not able to eat or to keep on his stomach what little food he forced himself to eat; and he suffered, quite severely at times, with pains in his stomach and bowels. For this reason it was concluded best to shorten his stay on the islands, therefore the times for the conferences were changed from December to November; but he concluded to continue the rounds, hold the conferences at Kaukura, and Papeete, and catch the boat of November 30, for Auckland, instead of waiting for the February boat. This he did, and on December 2 he left Papeete for Australia, to fulfill his duties in accordance with the command of God. Having been to the islands of the sea, the Society Islands, and arranged the missionary labor there, and selected and ordained Metuaore a high priest and bishop, he felt that his work here was finished, and he was free to move on to the performance of his other duties.

And now having a bishop and his counselors here, we are more perfectly organized than formerly, and we hope that the finances of the church in this mission will be more properly cared for, and we expect much good to result from the bishop's court in rectifying some of the errors of the past. The General Conference appointees were sustained, except one who was not present at conference. Probably he had not learned of the change of date of the Papeete conference; but by reason of his being heavily in debt, he was permitted to free himself before entering upon missionary labor.

This mail brought us the sad news for Sister Peterson of the death of her father. She with her husband, Bro. J. W. Peterson, left here on Monday last for Kaukura. To-day I had opportunity to send to them their mail. They talk of going home as soon as the spring weather opens, and the weather gets a little warm, as Sister Lillie's health is not very good.

Emma and I are well, and feel as though we had not been away very long, as everything is about as when we left, in the way of improvements in the city.

May peace be with all the Israel of God.

Your brother in bonds,

J. F. BURTON.

PAPEETE, Tahiti, November 28.

PRESIDENT JOSEPH SMITH;

*Dear Brother:*—It is fitting that I should report to you the progress I have made in the mission assigned me on last April by our Lord and the General Conference. On the 2d of October we arrived in this mission, and on the 8th we sailed on the Southern Cross for the Tuamotu Islands, Kaukura as the objective point, where we expected to meet the Saints in conference. We had a safe voyage, stopping at Anaa on the way, where we went ashore and were welcomed in true native style. We were conducted to their meeting room, where the members of the branch were assembled. A hymn and prayer, another hymn and a speech of welcome, telling us how glad they were to see us. And then a substantial gift was made to each one of our party,

and an acknowledgment of their kindness by us in a short speech. Then to each of us was brought a cocoanut, nicely opened, as a drink offering, and we were bidden to rest till dinner.

We strolled about on the island and made ourselves at home till dinner, and after till four o'clock p. m., when the whistle summoned us on board again. The next island was Makemo. We did not go on shore there. A native brother came on board and reported that the Saints had all left the island, gone diving, except three. The steamer lay here also all day.

The next island was Raroia, and here we disembarked, and were conducted to a fine large tabernacle the Saints had erected to hold conference in. They had gathered in force, and a hymn and prayer of thanksgiving for our safe arrival and speeches of welcome from the natives and responses by us, and then a general hand-shaking. Such expressions as this were heard on several occasions: "We have been told of the seed of Joseph the Prophet, and have *believed*, concerning them; but now my eyes have seen and my ears have heard one of them. I am thankful to Jehovah for permitting me to live and see and hear for myself."

After our hand-shake we were conducted to a comfortable cottage and located for the time we were to dwell with them. We were not permitted to carry anything heavier than our umbrellas. Willing and ready hands soon had all our luggage in from the steamer, and we were at home in our own house, so long as we chose to stay, a family moving out to give us good quarters. Everything was done that could be done to make us comfortable. Our meals were prepared for us, our housework all done with neatness and dispatch. But the food was not such as we had been accustomed to, and our American stomachs could not stand the strain with composure. Unfortunately I was the first of our company to suffer. I had a severe attack, purging and vomiting, and for two weeks I could scarcely eat anything. The natives were very much concerned about me and were willing to do anything to aid me.

However, I kept up, and on the 25th at Raroia we held our conference. I presented the object of my coming, and suggested to them the necessity of their choosing a man from among them to act as bishop, and mentioned Metuaore's name as having been mentioned in connection; but I told them the responsibility rested and must rest upon them. They unanimously made him their choice. The minutes of the conference will show what was done.

On the 26th we sailed in a small sailboat on our journey to Kaukura, the next stopping place. Our departure was a touching scene, although we had been with them only a fortnight. When we took the parting hand and said good-bye they wept as if parting from dear relatives.

Twelve hours in an open boat and we arrived at Taenga. Here we were made welcome as before. It was Saturday night, so we remained over Sunday and held services, and on Tuesday we again set sail in an open boat, but a larger one than the one in which we came from Raroia. Twenty-three natives and whites, three hogs, and three or five chickens. The first night we stayed at Makemo, then two days and two nights were spent on the sea. We arrived at Kaukura safely, however, if we did have some exposure and hardship. We were again made welcome.

One thing I must mention. Our native Saints would never set sail till after a hymn and prayer, and always on safe arrival a song of thanksgiving and prayer on landing; and on the sea, at sunset song and prayer service, and at dawn of day a hymn and prayer ushered in the day. Our native brethren have the most unbounded faith in the efficacy of prayer. Many of our good Saints in Zion could learn many lessons in faith, and in patient trust in God, from this people called heathen. They remind us of Book of Mormon times, and are evidently Lamanites. But I am making this report too lengthy.

On the 11th of November we held our conference at Kaukura,



and the action of the Raroia conference was indorsed unanimously.

On the 14th we again set sail in a small sailboat for Tahiti, two hundred and twenty miles. Two days and all night we were exposed, but made exceptionally good time. We averaged seven miles an hour for thirty-one hours, and landed safely, and were in a manner at home again in the mission house, comfortable again.

On the 26th instant we held the final conference of our series. And once again Metuaore was indorsed as bishop. Now, Bro. Joseph, I was in doubt as to ordaining that colored brother to the office of high priest. You remember I asked you if it was understood that a bishop was to be ordained in the island mission. Your answer was: "Yes, I so understood it." I was in doubt because of what I supposed was Metuaore's mixture of African blood. I was troubled in mind over it, until on my way out here on board the steamer, I beheld in dream a native. Understand, I never had seen one in native dress. Well, I saw a native with a clean white shirt, with parau or hip cloth on, bare feet and legs, and bare head. I was so wrought upon I awoke and the vision remained with me. I asked what it meant and was told the natives were of Israel, and were entitled to and worthy of the Melchisedec priesthood, and that Metuaore had been ordained an elder, and was worthy. My scruples vanished, and when this conference also indorsed him, I did ordain him a high priest, also to the office of bishop.

We made inquiry as to organizing another quorum of elders. There was not material enough. I also made inquiry as to the practicability of ordaining seventies in this mission, and came to the conclusion that the time is not here for such ordinations, and until this mission is under the charge of one or two of the apostles, it would not be wise to ordain seventies here.

The minutes of our conferences will come to you by the same mail which brings this letter.

We are all comparatively well now. We have our tickets for Sydney, that is, Leon and I. Will likely sail on Saturday on the steamer Ovalan. Give my regards to all. Remember us in prayer. I feel that my mission to the Island Mission is done, and hope and trust the work will receive a new impetus here. The natives are an affectionate, trusting people, and must have a leader. If any of our folks in the East think these people are not posted in the Bible and on the faith of the church and its organization, they are sadly mistaken. I heard one sister repeat eleven chapters of St. Matthew's Gospel. I heard a brother repeat thirty-two pages of the Church History. With brotherly love I remain as ever, your brother,

ALEX. H. SMITH.

SEILING, Oklahoma, December 25.

*Editors Herald:*—It is Christmas night, as I am at home with my little ones, wife being in Iowa, called to the sick-bed of our oldest daughter, who is very low, her life being despaired of; but we trust that God will be merciful and hear our prayers and spare her life.

It grieves me to see so much jealousy and envy. How can we give way to these feelings when on every side we are being evilly spoken of and persecuted, and all manner of false reports circulated about us and the work. It seems that we are experiencing about the same as the Savior warned his disciples to beware of as recorded in Matthew 16: 6; for as all the sects then combined against Christ and his work, so are they all combined to try to overthrow the work of God here in Oklahoma, some even talking of driving us out; and all because of the fact that they can not successfully meet and overthrow the work by fair and honorable means. First we have D. B. Ray, then Dr. Tony, then apostate F. F. Vrooman, all of whom have been fairly met and answered, so far as we have been able to bring them to a stand.

Just now D. B. Ray is chafing over his defeat in the dis-

cussion with Bro. Erwin at Fairland, and is giving an exposé of Mormonism in the columns of his own paper, the *Baptist Flag*, published at Oklahoma City. It consists of garbled quotations from the books, false assertions, and extracts from such works as John D. Lee's confession. But it is all gulped down by the majority of his readers as a sweet morsel. Anything to down the Mormons. We stand ready to meet them any time on fair and equal footing, and defend any part of our faith; but they dare not meet us. So we have to be content to make reply when opportunity offers.

We are at present out of any place in which to meet, except private houses. The town hall was sold and the new school-house is closed against everything but school. This was caused by the efforts of a man who wanted to close it against the Saints, and the board concluded to close it against all. They could not keep us out any other way. The man who tried to shut us out has lived among the Saints for thirteen or fourteen years, and confesses that they were the best neighbors he ever had; but to be on the popular side he now takes a stand against them.

We are making an effort to build a small church, and it can be done if we work unitedly. We have a lot, and the blocks out, and one load of lumber hauled. We will have to borrow about one hundred twenty-five dollars. We have applied to a brother who has the money, but have not heard from him yet. It will be quite a sacrifice for the few here, but we know by past experience that God will bless and prosper us if we work with a will and trust him.

Our esteemed president, Bro. Peter Moldrup, has moved away; but others are coming. Bro. A. W. Steele, from Iowa, has just been here and bought a farm, and will move soon. Then, an honest soul is found now and then who is willing to step out and face the opposition. And so the good work goes on. With confidence in the ultimate triumph of the right,

In gospel bonds,

H. F. DURFEY.

FIRST KANSAS CITY BRANCH, January 2.

*Editors Herald:*—The first number of volume 49 is before me in its new dress and makeup,—a decided improvement.

I can remember the HERALD back in '66, when it contained but two columns, but was only about half its present size. It has grown in many ways since that time, and I trust that the Editor and those associated with him may ever be able by the guidance of the Spirit to keep it growing, thereby feeding the flock which has also grown acceptably at all times. In bonds,

E. ETZENHOUSER.

PLEASANT CITY, Ohio, December 21.

*Editors Herald:*—We have moved again to a new place; and being absent from the branch, the pages of HERALD seem dearer to me than ever. We miss meeting with the dear Saints at Columbus; but we have one other advantage, and that is more time to read the church papers and study the word of God. We are trying to introduce our work in a new place, but we are not much acquainted yet, and I think we have had none of our elders in this place. Some few have questioned me about our faith and asked to read our creed, and expressed a desire to know something about us. I told them we had nothing but the word of God. I gave them some literature, and the Epitome of Faith. I explained the difference between us and the Brighamites in the mildest, best way I could, and gave some points on the Book of Mormon. One said she had read of the Latter Day Saints. I questioned to find out whether it was us or the Brighamites. She said she wanted to read the Book of Mormon. They are fine, intelligent people, and are Methodist in faith. We can not tell whether it will do any good or not, but do not know what the good seed sown may bring forth. We have the Book of Mormon loaned out, and will get it for them to read.

We expect to move back to Columbus in a few months, that

being our home, and hope the good work may continue there, and many more precious souls be gathered into the fold.

Looking over the letter column, and seeing the names of so many loved ones that we have oft met with, brings to memory the gathering at Zion, and I trust we will continue to be faithful. I have received many evidences of the work, and know it is of God.

Your sister in the faith,

LOUISA C. GREEN.

RIDGETOWN, Ontario, December 27.

*Editors Herald:*—The contents of recent HERALDS have been so pleasing and instructive to the writer that he now writes in recognition and appreciation of that fact. By this it is not meant that the official organ was previously below par. It has been good all the time, even better at times than the writer knew. This is said because press of other work and additional hindering causes have sometimes prevented me from reading all it contained. It is therefore admitted that many good things have passed without my notice. Recently a reform has been instituted along this line. November 4, which was my birthday, I resolved to read, hereafter, everything the church papers contain. Often I have only glanced over the letters to catch the trend of spiritual events and then laid the paper aside and devoted myself to something else. This should not be done. A careful, prayerful reading of our current literature acts on the mind and soul like systematic, physical exercise does on the body.

Bro. Tary seems to be having quite an interesting time with W. B. F. Treat. This discussion reminds me of a sermon I once heard Elder Treat deliver at Bird's Eye, Indiana, in May, 1892. He was on his way to meet a young Catholic student in debate. A friend and I walked several miles to hear said sermon. He is a man of strong personality, pompous bearing, and vigorous delivery. His subject was "faith," and a part of his remarks were drawn from Hebrews 11: 1. On this text he gave us a treat (?) of what he doesn't know. He said in effect: "The word *substance* is a bad translation. It doesn't harmonize with the original. The latter consists of 'sub,' which means 'under,' and 'stare,' which signifies 'stand.' The combination, therefore, means stand under or support. I can not and I have never found a man who could harmonize 'substance' with the original meaning." Very likely, for that man has never been found. However, Joseph Smith, the man whom Elder Treat stigmatizes, did find a word that brings about harmony. The Spirit of God gave him the word *assurance*, which would certainly "stand under" or "support" the hope of God's children. See Inspired Translation. "Substance" sounds like the original, but in this case sense was sacrificed to sound. Joseph's position was confirmed by the developments and riper scholarship of a later day. The men who produced the Revised Version gave us the same rendering. The revealments of time and logic of events taught them more than the scholars of King James knew. If so, why consider the latter infallible and call a man a heretic and blasphemer because he objects to what they said? If the former were right, as they evidently were, was Joseph Smith wrong in saying the same thing nearly fifty years before? Reason answers, No.

In sorrow we read of the death of J. F. Thomas, of Illinois, and well remember what Bro. Slover says about the revelation and prophecy concerning the Civil War. I have heard Bro. Thomas relate that incident several times. With regret we have heard of the death of so many of our best and most useful men; but we remember that even the inspired books record good and bad events and contain sad and glad news. Our papers as the faithful chroniclers of current events must also tell us what happens. We do not blame you, friendly HERALD. We only wonder why it is the case. Why must you tell us these things? Why are some taken hence while others, apparently no better if so good, are permitted to remain and stand in their lot? If it were only those who have evidently finished their course we would not have

so much reason to marvel; but some were too young as well as too brave and true to be thus early stricken down. Why should the bark of life strike a rock and the waves roar above a sunken ship, when the sky is clear and the wind is fair and kisses every sail?

The work is onward here. However, a degree of worldliness has crept into the church, which hinders somewhat, although it isn't as bad as in some other places. Apparently some Saints do not know that much they learn in society and business and from books is subversive of the word and will of God. The writer firmly believes we would be nearer to God if we could get closer to the simplicity of what are sometimes called "the good old times." In the meantime we are doing the best we can. When Elder John Shippy was laboring here as a pioneer an old gentleman said he could draw with his ox team all the Latter Day Saints there would ever be in Canada. Thank God that prediction has been proven false. Ontario alone has nearly three thousand.

With implicit confidence in the final triumph of this work,  
I am,

Yours in bonds,

ALMA C. BARMORE.

STONINGTON, Maine, December 30.

*Editors Herald:*—October 1 found Bro. I. M. Smith and the writer in Oxford County, intent on strengthening the Saints and presenting the claims of the restored gospel to those who were in ignorance of the grand evangel of light, liberty, and life. We met with opportunity for the exercise of fortitude and patience. At times we had very small audiences; but the Spirit encouraged us, and we feel that good was done. We were treated very kindly by those without, and the Saints responded with usual cheerfulness to our needs. Two worthy souls at Dixfield Centre, who had been ready for some time, came out and by obedience wrote their names on the list of "Covenant Israel." Leaving my home December 12, we started to attend conference at Stonington, spending the night with Sr. Murry, in Rockland, who in her cheerful home always has a place for the wayfaring missionary. The following day we resumed our journey across the bay on the little steamer "Vinal Haven." As we braced our feet against the railing to keep from going overboard we experienced that sensation peculiar to those "who go down to the sea in ships."

Arriving at Stonington, we found several on the ground before us, among the number being J. J. Billings, James E. Kelley, S. G. Cunningham, and Eugene D. Brann. This conference will go down to history as one of the best ever held in the district. "With one accord in one place" fitly describes the situation. The business passed off quietly, present officers being sustained.

Sunday brought us one of the worst storms that has visited our coast for several years; but, defying its ravages, a fair number gathered at nine a. m. for social service. In many respects this was one of the best prayer-meetings I ever attended. While outside the elements clashed with unremitted fury, within all was peace, power, and joy in the Holy Ghost. There were thirty-nine present. During the one hour and twenty minutes spent in this session, seventeen prayers were offered, thirty-nine testimonies given, and portions of eight hymns sung.

Preaching was of usual merit, Bro. Brann, Kelley, Smith, and the writer occupying in the order named. Encouraged, strengthened, and edified, the Saints returned to their homes and routine work.

Wednesday, December 18, I opened meetings at Mountainville. I had not been to this place for several years, and was pleased to note the increase in numbers and interest, many new faces greeting us as citizens in the kingdom. We expect that a chapel will be erected there in the near future. Energy, zeal, and lumber abound; and, we trust, faith and unity sufficient to accomplish their worthy undertaking are by no means lacking.

I returned to their place to unite a worthy young couple "for better or for worse." Much joy and long life are the wishes of their many friends.

Bad weather has interfered with our attendance lately. I expect to go to Lamoine from here on the next boat going east. Some spirited opposition is being manifest there which promises good. The branch here is doing nicely under the leadership of Bro. A. C. Dunham. Bro. Henry R. Eaton was ordained teacher, and Bro. A. O. Candage deacon, at the conference, the Spirit witnessing their acceptance.

Bro. Otis Eaton, who is so well known by those who are familiar with the work in Maine, is suffering from a mental shock or partial paralysis of the brain. He has the sympathy of all who know him.

Bro. I. M. Smith is announced for Wednesday evening. With the season's compliments and many returns,

Yours in bonds,  
W. W. BLANCHARD.

PAPEETE, Tahiti, December 3.

*Editors Herald:*—I send you a few lines to inform your readers that we are still in the land of the living and a little improved in health from last writing. Bro. Alexander departed yesterday for Australia, accompanied by his secretary, Bro. Gould. We were indeed glad to meet the brethren; and a better acquaintance with them, has, on our part, ripened into a firmer friendship. We also learned more good news from the last conference and the church in general. No news seems to satisfy like church news. No relation seems nearer than brothers and sisters in the church.

Of the work done here at the conferences under the presidency of Bro. A. H. Smith the minutes will inform you, and we hope it will be of lasting good to the islanders, and the dawning of a brighter day to them.

We now expect to leave for America February 25, arriving in San Francisco about March 7, and after a few days, leave for the General Conference in Lamoni. It would be a good thing if all those who expect to attend conference from the West could travel together.

Brother and Sister Gilbert at last accounts were expecting to go to Hao, almost the furthestmost island in the mission. They seem to be industriously about the Master's work. Bro. Gilbert seems not to have forgotten much of the language. Starting in with a knowledge of the language he ought to do great good here, before the climate warns him to return.

Very truly,  
J. W. PETERSON.

BYRNEVILLE, Indiana, December 26.

*Editors Herald:*—In this State we have six months of school, and during that period most of the schoolhouses are closed against our people. For this reason it is very hard for an elder to accomplish much, as we have only one house of our own in this district.

Bro. W. H. Kelley has just closed a series of sermons, eleven in all, and we feel he has done us great good. It was said at close of meeting, by both membership and outside people, that the preaching was the best Bro. Kelley ever did at our place. His soul is in the work.

Bro. Jenkins is now with us, and he, too, is a willing and an able worker, and has done much good. Bro. Bell, too, is a willing worker.

Bro. G. A. Smith and M. R. Scott were here and organized a Sunday-school about two months ago, and it has been the greatest success in the way of a Sunday-school we have ever had. It now numbers about eighty. We feel that the success of our school is in a great part due to Bro. Hougas and his effort in our district. Bro. David Jenkins is our superintendent, and is a

live and active church worker, and especially in Sunday-school work.

We are in the faith, here, and are trying to bring this work to the front. And our membership slowly increases. We desire the prayers of the Saints.

Your humble servant,  
JAMES P. SAPPENFIELD.

BRISBANE, Queensland, Australia, December 5.

*Editors Herald:*—Since writing you last month I have been sounding the gospel trumpet in this city, and have baptized thirteen, and am going to baptize another one to-day. Of these all but one have been members of the Utah church. Others are believing, and I hope to have the pleasure of baptizing them ere I leave for home to attend our annual conference. The power of God has attended my work here, and the gifts of the gospel have been manifest in our social meetings, to the joy of the Saints; for they never had such blessings all the years they were in the Brighamite church. God has revealed that many will be gathered in here, if Saints live faithfully, and that a branch shall be organized. If the Lord so directs I will organize before I leave.

A missionary is needed for Queensland continually, and local talent would give good assistance. I hope Bro. A. H. Smith will soon arrive, so as to be at our conference on the 28th. No word from him yet.

We expect to start publishing *The Gospel Standard* in January, if the conference is agreed. I trust those who subscribe in America will let us keep the papers and distribute them among the people here; for that is the main object in publishing them and getting help from America. We are very much in need of literature in this mission. Love to all Saints.

JOHN KALER.

## Mothers' Home Column.

EDITED BY FRANCES.

"The true and proper stimulant for the intellect is truth. There is no sin in being excited by truth. There is no mental injury in such excitement. Hence, 'Buy the truth and sell it not.'"

### The Little Ones He Blessed.

I wonder if ever the children  
Who were blessed by the Master of old  
Forgot he had made them his treasures,  
The dear little lambs of his fold;  
I wonder if angry and willful,  
They wandered afar and astray,  
The children whose feet had been guided  
So safe and so soon in the way.

One would think that the mothers at evening,  
Soft smoothing the silk tangled hair,  
And low leaning down to the murmur  
Of sweet childish voices in prayer,  
Oft bade the small pleaders to listen,  
If haply again they might hear  
The words of the gentle Redeemer  
Borne swift to the reverent ear.

And my heart can not cherish the fancy  
That ever those children went wrong,  
And were lost from the peace and the shelter,  
Shut out from the feast and the song.  
To the day of gray hairs they remembered,  
I think, how the hands that were riven  
Were laid on their heads when Christ uttered,  
"Of such is the kingdom of heaven."

He has said it to you, little darling,  
 Who spell it in God's word to-day;  
 You too may be sorry for sinning,  
 You also believe and obey;  
 And 'twill grieve the dear Savior in heaven,  
 If one little child shall go wrong—  
 Be lost from the fold and the shelter  
 Shut out from the feast and the song.

—Margaret E. Sangster.

BLACKFOOT, Idaho, December 9.

*Dear Home Column:*—Ere the year closes, we wish to thank your many writers for the words of encouragement you have brought us from time to time. The letters and other articles in the HERALD breathe words of cheer. The *Autumn Leaves* and *Hope* are sweet company. The church papers are all good. The Saints should not be without them in their homes.

As many have written about the care of children, we feel like saying a few words. When my children hurt themselves while playing, and came crying to me, I would sympathize with them and kiss them better, which usually satisfied, unless they were badly hurt; but when it did not mend, and the little one continued to cry, I would ask him to show me what had hurt him. If it was a stick that had tripped him I would say, "Poor stick, you did not mean to hurt the little child. You have not eyes to see the little boys and girls run up against you. I guess they hurt you, and you have no mamma to kiss you better." Often the little one would forget its own hurt, and pick up the stick to kiss it better.

Latter Day Saint mothers should not run to bring a doctor every time their children are ailing, as some do. If you study your own and the child's welfare you will not do it. Do not permit your children to eat often between meals, and do not let them overeat at the table. Bathe their bodies at least once a week, keep their bowels in proper order, and do the same to yourselves, and you will not require the aid of a physician very often.

Mothers, make companions of your children. Fathers I think should do the same, not with the work cares and responsibilities alone, but in the gospel interests. Fathers, it is on you that this rests, as well as on the mothers. Read the HERALD to your sons. Let them see that you are interested in this latter-day work. Gather them into the fold if you want them to be honorable men, and if you want to bring blessings upon your gray hair and depart this life in peace, awake to a sense of your duty. God means what he says. Awake! Do your part, and he will open the windows of heaven and pour out blessings upon you, and your heart will be made glad that you are doing his will.

Twice I have asked the prayers of the Sisters' Prayer Union in my behalf, and have been aided each time. I wish to thank all who have remembered me, and ask you all to continue to do so. Each time I have been administered to, have been benefited. Thank God for such blessings. May he ever continue to bless us, as he assuredly will if we strive to serve him.

Brn. Condit, Layland, Anderson, and others have endeavored to keep the work moving in this part of the field, and good Bro. Wheeler, who is always at his place of duty, also Bro. Grimmet, have been and are striving to keep the camp-fire burning. We often rejoice to read of the work prospering in different places, and are thankful for the effort made here; hope next year may bring better results. Asking God in the name of Jesus to bless all his Saints, from Joseph Smith, our leader, down to the lowest and least, and all of earth's children who are striving to do good until the blessed reign of peace be ushered in, Satan bound, and wickedness cease to exist, I am,

Your sister,

JANE R. HEATON.

#### Courage.

If you will look into the oldest book of biographies on the globe, you will find the men who have conquered the strongest temptations have not only had the courage of their convictions, but have had the indwelling power of God. Joseph, spurning a tremendous temptation, not because Potiphar saw him, but because God saw him; Daniel, facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero because "the Lord stood by me and strengthened me"—these are the models for your imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight unless you have the staying power which Christ imparts. To stand the sneers of scoffers, to resist the sudden rush for wealth, to conquer fleshly appetites, to hold an unruly temper under control, to keep base passions subdued, and to direct all your plans and purposes straight toward the highest mark, requires a power above your own. Christ's mastery of you will give you self-mastery; yes, and mastery over the powers of darkness and of hell. Faith will fire the last shot, and when the battle of life ends, you will stand among the crowd conquerors in glory.—*Theodore L. Cuyler, D. D.*

#### Prayer Union.

Mrs. Helen Webb, Union, Idaho, desires to thank the sisters of the Prayer Union for their intercession in her behalf, and to assure them that it has not been in vain. Her health began to improve and strength return immediately, and now she is able to do the housework while her daughter goes out to earn their livelihood. To God be all the glory. Praise ye the Lord!

Bro. David Morrison, president of Masonville Branch, Canada, who has been afflicted for some time past, desires the prayers of the Union and the church in general, that if it is the Lord's will he may be restored to health and strength.

Sr. Nellie Duckas (*nee* Bruce) desires to be remembered by the Union. She fears deafness is coming upon her.

A sister, of Sumner, Oklahoma, requests the prayers of the Sisters' Prayer Union in her behalf. She is afflicted and in trouble, and desires to resist temptation, overcome, and be useful to the church.

Oscar Dodge, Fennimore, Wisconsin, asks the Sisters' Prayer Union, also the Saints in general, to remember him in his affliction.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### To District Association Officers.

About October 6 I sent a circular letter to the superintendent of every district in the Association whose address I have. The letter was one requesting the officer to appoint some one to prepare the history of the Sunday-school work in his district, or to prepare it himself; these several histories to be sent to the General Superintendent who is preparing the history of the General Association. We requested that all reply at once, so that we may know how well the work is progressing. It is very necessary that this work be done promptly, as we can go no further with our work in preparing the history of the General Sunday-school Association till we get these several district histories. But up to date, December 30, less than one third of the districts have been heard from in any way whatever. What is the matter? It may be that you have gone to work, intending to prepare the work as soon as possible and send it in, not thinking it necessary to write previously. If this is the case we would like to hear how the work is progressing. If the work has been neglected, will you not attend to it at once?

Again, it may be that the letter did not reach you. But some one got it, for all letters bore my return request and but one of the whole lot was returned. If you are a district superintendent and have not heard from me on this historical matter, please write me at once and I will mail you copy of the letter. We want to hear from every district in the association, and each district must, of necessity, furnish its own history. No one else can do it so well.

Again may we ask you to lose no time in attending to this matter. Months have passed since this work was begun. Some of the manuscripts are now in and more will be very soon. All ought to be. Kindly help us out in this work.

In bonds,

T. A. HOUGAS, Gen. Supt.

#### Notice Of Proposed Amendments.

Notice is hereby given that at the next General Convention the following amendments to the constitution will be proposed:

1. In the Constitution for District Associations, add as Article X.

#### SUSPENDING DELEGATE RULES.

All district conventions shall be delegate conventions; provided that any district association whose membership does not exceed four hundred may dispense with the delegate system for not more than two years by a three fourths majority of any regular convention of the district, notice of such proposed suspension having been given not less than two, nor more than four months previous to the convention. Such notice to be published in the HERALD and *Ensign*.

Respectfully submitted,

T. A. HOUGAS.

J. A. GUNSOLLEY.

(The above was sent in time for the three-month limit, but by mistake of the editor of the Sunday-school Department was held over.—Ed.)

## Miscellaneous Department.

#### Conference Minutes.

**Alabama.**—Met with Pleasant Hill Branch, October 26, 27; I. N. Roberts elected to preside. Elders reporting: G. T. Chute, W. J. Booker, J. G. Vickrey, W. S. McPherson, F. Vickrey, W. L. Booker, S. D. Allen, F. P. Scarcliff, and M. K. Harp; Priests W. D. Clark, J. R. Harper, and W. A. Odum; Teachers J. J. Hawkins, G. O. Sellers, and G. E. Wiggins; Deacons J. B. Parker, J. Baldwin, and B. C. Barlow. Branches reporting: Pleasant Hill 155, loss 2; Lone Star 122, loss 4, referred back for correction; Flat Rock 52, gain 2; Alta Pine 22, gain 2. Audited and corrected report of Bishop's agent: On hand last report, \$57.20; received since last report, \$183.95; paid out, \$40; on hand, \$201.15. M. K. Harp was elected president of district, J. R. Harper sustained as secretary, G. O. Sellers as Bishop's agent. I. N. Roberts and his collaborators were sustained as missionaries in the Southeastern Mission. Preaching by F. P. Scarcliff, S. D. Allen, I. N. Roberts, and W. L. Booker. Adjourned to meet with Lone Star Branch on Saturday before the full moon in May.

**Pottawattamie.**—Met at Wheeler, Iowa, November 30; D. R. Chambers presiding, J. A. Hansen secretary pro tem., assisted by Frank Hansen. Branches reporting: Boomer 47, gain 4; Carson 26, no change; Council Bluffs 256, gain 1; Crescent 162, loss 1; Fontanelle 46, no change; Hazel Dell 64, no change; North Star 113, no change; Wheeler 54, loss 8. Ministry reporting: Elders J. Caffall, C. A. Beebe, C. G. McIntosh, D. R. Chambers baptized 9, R. Wight baptized 4, F. M. Cooper baptized 3, D. Parish baptized 1, D. K. Dodson, J. S. Strain, P. C. Anderson, S. Butler, J. J. Christiansen, J. P. Carlile, J. Carlile; Priests S. Harding, J. P. Christensen, S. C. Foote, C. C. Larson, L. P. Jensen, J. C. Lapworth, M. F. Elswick, L. G. Wood, T. Scott, G. Needham; Teachers H. M. Liles, P. W. Frederickson, P. T. Anderson, O. Jones. The district carries on its rolls 76 holding priesthood. The reports give the number of sermons for the quarter 164, baptisms 17, ordinations 1, marriages 6; net gain in the district, 2 for the quarter. The bishop's agent reported:

On hand last report, \$209.37; received since, \$330.90; total \$540.27; sent to Bishop E. L. Kelley, \$100; paid to ministry, \$190; to poor, \$35; total, \$325; on hand, \$215.27. Report received, examined by an auditing committee, and approved. Sunday-school convention reported, for which, see HERALD, December 18. The district president having been unable to attend to ordinations ordered at last conference, was given further time. Elders J. S. Strain, J. J. Christiansen, J. Carlile, and Priests Samuel Harding and George Needham, having expressed a willingness to labor in this district, were placed under the direction of the district president. The present officers were continued and conference adjourned to meet at Council Bluffs, February 22.

**Des Moines.**—Conference convened at Grinnell, Iowa, December 28, 29; district president, H. A. McCoy, presided, assisted by M. H. Cook; A. A. Reams secretary pro tem. Representatives were present from nearly all the branches. The following reported: Boonesboro, 64; Clear Creek 29, gain 9; Richland 88, loss 3; Des Moines 147; What Cheer 25; Oskaloosa 43; Runnells 123, loss 1; Perry 74, loss 1; Grinnell 16, gain 1. Ministerial reports were received from Elders J. C. Crabb, S. K. Sorensen, W. C. Nirk, H. A. McCoy, C. J. Peters, G. W. Shimmel, W. C. Earhart, E. J. Clark, N. Stamm, and M. H. Cook; Priest J. R. Epperson, and Teacher A. Freel. W. C. Nirk, financial agent, reported receipts to be, \$355.98; expenditures, \$321.50; balance on hand, \$34.48. Delegates to the General Conference of 1902 were chosen. Elder C. J. Peters was continued as district missionary. The preaching was by Elders J. W. Wight, C. E. Hand, and J. C. Crabb. Adjourned to meet at Runnells, June 14, 15.

**Central Illinois.**—Convened at Taylorville, December 28, at ten a. m.; R. W. Davis chairman, Alice M. Simpson secretary. Branch reports read and approved by correction, Taylorville showing a membership of 49, gain 6, absent 8; Beardstown 37, gain 8, absent 18. Priesthood reporting: Elders 4, priests 2, teachers 1, deacons 1. Bishop's agent's report: Collected, \$134.10; same paid out. Audited and found correct. A rule was adopted that the priesthood should give written reports of their labors at each district conference. Delegates for General Conference: S. J. Bartlett, R. T. Walters, R. W. Davis, Luther Simpson; delegates present to cast full vote of district. Time was granted the Sunday-school, which was spent in transacting business, association adjourning to meet at next district conference. Speakers during conference were: M. R. Shoemaker and R. T. Walters. A vote of thanks was tendered the Saints for kindness and hospitality. Adjourned to meet at Beardstown, Saturday, June 7.

#### Convention Minutes.

**Des Moines.**—Met in Grinnell, December 27, Superintendent J. R. Epperson presiding. Convention work opened at nine a. m., with prayer-meeting, a morning fast being generally observed. Business session at ten a. m. Reports were read from the following schools: Head Grove 25, Des Moines 53, Liberty Center 15, Runnells 60, Rhodes 26, What Cheer 12, Oskaloosa, 24, Clear Creek 27, Eddyville discontinued, Grinnell 15, Boonesboro 20. Superintendents of schools reported. Superintendent Epperson reported the district work in general, and assistant superintendent, C. J. Peters, reported. Elsie Russell, treasurer, reported: Cash and receipts, \$19.31; disbursements, \$2.66; on hand, \$16.65. Bills to the amount of \$3.68 were ordered paid. The district officers chosen for the coming year are: Superintendent, J. R. Epperson; assistant, A. A. Reams; secretary, Elsie E. Russell; treasurer, Ida Wert; librarian, Mattie Hughes. Superintendent Epperson explained his plans for Sunday-school work at future conventions, recommending normal work for teachers, and that during the reunions the work be largely in the form of teachers' institutes. Delegates to General Convention were chosen. The question box occupied the attention of the convention on Friday afternoon. The question, "Shall we petition the General Association to give us graded text-books instead of quarterlies?" resulted in the adoption of a petition to the General Association asking for graded Sunday-school text-books. The discussion of the home class work resulted in authorizing the superintendent to appoint a district home class superintendent, he to have power to appoint local home class superintendents. The president announced the name of Anna Amos for home class superintendent. Convention closed on Friday evening with a literary entertainment, which consisted of music, original papers, and recitations. The next convention will meet at Runnells, June 13.

#### Proposed Amendments To Articles Of Incorporation.

Notice is hereby given that during the sitting of the next General Conference, to be held at Lamoni, Iowa, beginning April 6, 1902, the following amendments to the Articles of Incorporation will be offered.

Rules of Order and Debate, page 166, article 3: Amend by striking out all after the word *nominated* and preceding the word *any*, and inserting in lieu thereof, *and confirmed by*; further amend by striking out all after the word *General* and preceding the word *Conference*, so that as amended it will read: "And said publication business shall be under the immediate control and management of a Board of Publication, to be nominated and confirmed by any General Conference," etc. F. A. Russell. J. W. Wight.

January 2, 1902

#### Proposed Amendments To Book Of Rules.

Notice is hereby given that at the General Conference of 1902, a motion will be presented to amend section 159, paragraph (c), to read as follows:

(c) The court, in other cases, may recommend to acquit, to exercise mercy, or suggest what in their judgment would be adequate punishment for the crime committed; and upon this suggestion or recommendation, the church may act; but should said court recommend a penalty, the vote to affirm the findings, and the vote to adopt the recommendation, should be taken separately. Wm. Anderson. F. M. Weld. F. M. Smith.

#### Wanted.

From the ministry and members in any part of the world, information of the truthfulness of God's promise that "These signs shall follow them that believe."

For the purpose of collecting and having them published by the church, the undersigned wishes that all those who can will write and tell of the healing of the sick, speaking in tongues, prophecy, and casting out of evil spirits. The cases of healing would be the most valuable, the others would only be used when they were of remarkable cases of very general interest. Be particular to state the time, place, names of persons, your address, and the names of witnesses, if any. The purpose is to have a handy little book that will contain enough to be a rebuke to scoffers, and a joy and consolation to all God's children. Address, Edward Rannie, Station "A," 3333 Boyd Street, Omaha, Nebraska.

#### Local Historian's Notice.

Will all elders who have held debates in those portions of Kansas, Missouri, Arkansas, and Indian Territory, included in what is known as Clinton and Spring River Districts, please send me the name and denomination of opponent, and exact date and place of debate. It is needful to be prompt in this matter. Mrs. A. C. Silvers, local historian, Walker, Missouri.

#### Conference Notices.

Northeastern Illinois District will convene at Plano, February 8, at ten a. m.

Northern Nebraska District will meet at Omaha, January 31, at 7: 30 p. m.

Eastern Colorado District will convene in Denver, corner Twenty-second and Arapahoe Streets, February 15, at ten a. m.

Massachusetts District will convene Saturday, February 8, 2: 30 p. m., at Fall River, Massachusetts.

The Northeastern Missouri District will convene at Higbee, February 15 and 16.

#### Convention Notices.

Northern Nebraska Association will convene at Omaha, Nebraska, Saturday, February 1, at 2: 30 p. m.

#### Herald Publishing House.

WANTED.—An all round Bookbinder.

#### Addresses.

Alma C. Barmore, Box 3, Ridgetown, Ontario.

#### Married.

BROWN—BECKSTED.—At the home of the bride's parents, Hamburg, Iowa, December 18, 1901, Elder Henry Kemp officiating, Albert Brown to Maud Becksted, both of Hamburg. These young people are members of the church and earnest, zealous workers both in Sunday-school and church. We bid them God-speed as they start on their voyage on the sea of life, that it may be both pleasant and prosperous. They have the good will of all the Saints, and the best wishes of their community. May God's blessing attend them during their lives, is our prayer.

TOWNER—WRIGHT.—Sunday, December 15, 1901, at the residence of the bride's parents, at Rockville, Missouri, Mr. A. M. Towner, of Bronaugh, Missouri, and Miss Alice Wright, of Rockville, were united in marriage. The ceremony took place at 8:30 p. m., Elder A. I. Roberts officiating, after which a nice supper was enjoyed by those present. Mr. and Mrs. Towner will make their home in Oklahoma.

#### Died.

JOHNSON.—Our beloved Elmer Eric Johnson ended an active and useful career on earth of 27 years, 2 months, 22 days, at his home in Chicago, Illinois, on December 13, 1901, after a lingering illness of eighteen months. Elmer's unselfishness challenged the love of all who knew him. He leaves a wife, a father, and sister to lament their sad loss. His funeral occurred from his home, 1950 Marshfield Avenue, on Sunday, December 15, 1901. He was laid to rest in beautiful Graceland Cemetery. The funeral sermon was by Elder J. M. Terry, of St. Joseph, Missouri.

BAKER.—In St. Joseph, Missouri, on December 27, 1901, Gordon Kenneth, son of Bro. G. T. and Sr. Mary Baker, passed away at the early age of 1 year, 10 months, 26 days. Buried from the church on December 28, 1901. Sermon by Elder J. M. Terry.

MCWETHEY.—At the Saints' Home, Lamoni, Iowa, December 19, 1901, Louis D. McWethey, aged 60 years, 3 months, 12 days. He was born in Genesee County, New York, September 7, 1841; baptized August 10, 1884, at Coldwater, Michigan, by Elder G. E. Deuel, confirmed by Elders G. E. Deuel and Bradford Corless. He was a paralytic for years, bore his suffering with resignation and patience. Funeral from the Home, December 20, and remarks by Elder C. Scott, assisted by Elders H. A. Stebbins and G. H. Hilliard. Buried in Rose Hill Cemetery.

KEITH.—At Lake View, Minnesota, December 22, 1901, Sr. Emily H., wife of Bro. Charles D. Keith. Deceased was born in Canada, August 19, 1867; baptized February 20, 1894, by Elder T. J. Martin; married to Bro. Keith in 1889. A loving wife and mother, and a faithful Saint. She leaves a sorrowing husband and five small children, the youngest but nine months old. They have the sympathy of the community. Funeral service in Lake View church, by Elder T. J. Martin, December 24, 1901.

HICKS.—At East Delavan, Wisconsin, December 25, 1901, Sister Lavinia C. Hicks. She was born in Dorchester, New Brunswick, December 25, 1818; in June, 1834, married to Ambrose Hicks. They came to Ohio, remaining four years, where she joined the old organization. Not long afterwards they came to Wisconsin. In June, 1861, she was baptized into the Reorganization by Samuel Powers. Bro. Hicks died November 2, 1878. She always bore a strong testimony to the latter-day work. She was loved and respected by all who knew her. Funeral sermon by W. A. McDowell, assisted by Henry Southwick.

MCKINNEY.—Aalsey McKinney was born July 4, 1854; died June 20, 1900. She was baptized by Elder Henry Walker in Wayne County, Illinois, in October, 1898. Our sister was at the time of her death aged 45 years, 11 months, 16 days. She leaves several relatives and friends to mourn. Funeral sermon was preached at the Saints' church by Elder F. M. Slover.

CLEARY.—Sr. Bertha Cleary, at Ironton, Ohio, December 13, 1901. Born May 18, 1877; married to Bro. Michael Cleary, June 24, 1899; baptized February 5, 1900. She was faithful to the end, having hope in a glorious resurrection. She requested funeral to be preached from Job 14: 14, with John 20: 6. Husband, three children, and five brothers mourn. Funeral sermon by Elder V. M. Goodrich; assisted by Elder S. J. Jeffers.

#### Number Of Theological Students Decreasing.

There is a falling off of twenty per cent in the number of theological students over three and five years ago. This is true of Union, McCormick, Auburn, the General, Berkeley, Drew, New Brunswick, Princeton, Lane, Bangor, Garrett Biblical, and other seminaries. The causes are variously given. One is the material opportunities of the times, another the reports that the ministry is an overcrowded profession, and a third that there is a decline of faith. President Little of Garrett thinks the multiplication of opportunities to preach, as the magazines,

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all moneys received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscribers received for Zion's Ensign, also orders for all Ensign publications.

the newspapers, the lay platform, play their parts, and President Stewart of Auburn is sure the cause is the demand for quality rather than quantity, and the consequent turning down of a large proportion of those who apply. At present the seminaries are not graduating sufficient numbers to supply the demand from the churches. On the Pacific Coast, for example, forty men a year are wanted by Presbyterians alone. The Seminary at San Anselmo has but twenty available. Almost the same conditions obtain in other fields, and among other religious bodies.—From "Highways and Byways," in the *Chautauquan Magazine* for January.

At the very beginning of the new era of decent government in New York City the vexing question has come up whether it should be lawful for the liquor saloons to be opened on Sunday. The problem in New York is very much more complicated than it is in smaller cities. Liquor selling, in the meaning of the law, is not only rum selling in low resorts. It is also the serving of drinks in gentlemen's clubs and in hotels; and it is the serving of beer and wine in the social resorts of that part of the population which keeps the habits of the Old World. A law that should forbid the sale of liquor at places of these widely different kinds simply can not be enforced. It would be openly violated. Worse yet, it would open the way to police corruption; and the very starting place of municipal reform is to make the corruption of the police as improbable as it is possible to make it.

As a practicable matter, everybody knows that liquor will be sold on Sunday, be the law what it may. But theoretically the question is difficult. On one side is the plain fact that the old American conception of Sunday has yielded in every large city, and especially in New York, to the European conception—as a day of recreation and even of conviviality. These habits of a very large part of the population can not be changed by statute.

On such a question unanimity of opinion can not be hoped for. But the most demoralizing influences that can exist in any community are an open disregard of the law and the definite alliance of the police with the law-breakers. These are worse evils even than the violation of a cherished religious habit. It is bad to have the corner grogeries open on Sunday afternoons, or at any time if they could be closed; but it is worse to pretend to close them and to put a premium on deception and bribery. And it is commendable to hold fast to the teachings of the fathers; but it is more commendable to see facts as they are and try to solve present problems by the help of experience rather than by tradition.—*World's Work*.

Geography, as it is understood by the geographical societies, has a narrower signification than geography as introduced into the elementary school. It is used by the former to indicate primarily the production of the elements of difference on the earth's surface—differences of land, water, and climate—the differences that arise from the upheaval of land and from the erosion of land and its transference to the ocean, and also the differences that arise by the interaction of land and water, such as rivers, lakes, bays, straits, seas, and oceans. Besides the production of such elements of difference, geography includes for the scientific geographer the effects or influences that the peculiarities of the earth's surface have upon the life of man; such, for example, as relate to food and clothing, their need and their supply, and such as are calculated in the course of ages to affect his physique and produce a distinct race of men, black, yellow, red, or white. In other words, the scientific geographer, as a specialist, includes anthropology with his study of the earth-surface and of its plants and animals.

But geography in the elementary school finds it necessary to

go farther and include a study of the elements of civilization in so far as they are matters that characterize localities. The geographical distribution of civilization is, in fact, of the first importance to the child, the youth, and the man, and hence has come to the front in all teaching of geography, from that of the early Greeks, who taught the second book of Homer's *Iliad* and made the children learn the localities of the Grecian tribes, down to the latest teaching of geography, which spends most of its time on the habitats of three or four leading nations.

Geography in the elementary school, therefore, deals much with the location and growth of cities—the transformations of nature by man for his purposes. First he transforms nature for dwelling purposes, by the building of cities, villages, and farm-houses; secondly, he transforms it for the purpose of intercommunication by making roads, bridges, tunnels, viaducts, railways, and canals; and, thirdly, he transforms land by adapting it to crops, by fencing, by draining, by cultivation, by irrigation, and by connecting it with the world market by internal and foreign commerce. In other words, school geography deals not only with the geographical features in which natural conditions are seen to affect "the physical character of man," but also with the transformations which man makes upon nature with his cities, railways, canals, and agriculture.

By reason of this difference in definitions, the school geography is likely to be hindered if it adopts the literature of the geographical society without some modification. The region of the North Pole is of as much interest geographically as the region about New York, or London, or Paris, or any great center of civilization. But the child in the school ought to be interested chiefly in the geographical centers of population. The centers that are connected with the history of great events are also, other things being equal, of more importance than the territory that has not yet been made the theater of civilization.—*W. T. Harris, in the January Forum*.

The January *Country Life in America* is a California number with superb pictures characteristic of this unique and beautiful magazine, and wholly devoted to the out-door world on the Pacific Coast. The special covers show big trees of the Sierras, and, a magnificent frontispiece, the blooming orchards at the foot of snow-capped mountains. The leading article, by L. H. Bailey, tells of the diversified beauties and peculiarities of the land that flowers in winter and sleeps in summer, where thunderstorms are not, and where the sun shines everlastingly. Pioneer days are recalled by "The Heroes of the Firing Line," a poem by Joaquin Miller; the trend of wonderful development is the theme of "Country Life in California," by A. J. Wells; and "The Story of a Great California Estate," by Charles Howard Shinn, naturally follows. Throughout, the unusual opportunities for illustrating California at its best have been well taken, but of particularly striking beauty are several series of photographs. Of these, "The Cypressess of Monterey" show a picturesque feature of the Southern coast; the Yucca palms and Gila monsters, the weird life in the Mojave Desert; and the poppies and poppyworts furnish the color that gives California its fame as a land of flowers. Then, in a practical way, a portion of the number is devoted to the making of homes and gardens, the culture and commercial handling of fruits, and to many aspects of the soil. Certainly *Country Life in America* grows better with every number, and proves the grip that life under the open skies has upon us Americans.

Will you stuff your little children's mouths now with cakes, and leave them to be careless or ashamed of you when they are grown, or will you choose to grow mentally and spiritually, keeping well abreast of the day you live in, no matter if your children's fare be plain? So shall they turn to you in pride when they become fully developed men and women.

Give up slavery to show. Give up vanity which feeds upon the envy of neighbors over trifling things. Give up feeding your household with indigestible food prepared by your own heavy toil. Give up fripperies of the needle, all kinds of useless gew-gaws, and teach your hands, your body and your feet the beauty of repose. Learn to work at what is worth while, to think of real things, to avoid wasting your powers upon the nothings of life.—*Ada C. Sweet, in the January Woman's Home Companion*.

Henry Wallace Phillips, whose "Red-Headed Cupid" raised a laugh all over the country, comes up to the mark again in the January *McClure's* with "The Demon in the Cañon," a bear story, in rollicking miners' slang. This story of "Hydraulic" Smith, Agammemnon G. Jones, Miguel, the "greaser" herder, and brother bear, will keep you laughing from start to finish.

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamp taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

Good paying Millinery Business; also a nice line of Toilet Articles. Terms reasonable. Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : : Iowa.

**Wanted**—Partner or man to invest \$1,800 in good paying business for half profits. For particulars, address R. F., in care of G. R. Flemings, 612 E. 12th St., Kansas City, Mo. 514t

**The Metropolitan.**

Three-chair Barber Shop, strictly first-class and up to date. Everything new and here to stay. Come and see us. Always welcome. Agents Iowa Steam Laundry. An elegant Shaving-mug GIVEN AWAY with every five dollars' worth of Laundry. Phone 134. F. A. BLACK, Prop.

**NOT IN THE CATALOGUE.**

- TRACTS.**
- 33. Trial of the Witnesses to the Resurrection of Jesus. Each 5 cents; per dozen..... 50
  - 47. The Basis of Brighamite Polygamy. Per dozen 10 cents; per 100..... 60
- BOOK OF MORMON.** Cheap edition.
- 210. Paper covers, each..... 35
  - 211. Limp cloth..... 50
- FIRESIDE TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)
- 212. Paper covers..... 20
  - 213. Limp cloth..... 30
- GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**
- 197. Paper..... 35
  - 198. Cloth, limp..... 50

**THE KIRTLAND TEMPLE.** Illustrated. The two martyrs, Joseph and Hyrum Smith; Kirtland temple, and President Joseph Smith.

45. Each 5 cents; per dozen..... 50

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

201. Per dozen 10 cents; per 100..... 60

**DO YOU WANT MORE LIGHT?**

202. Per dozen 5 cents; per 100..... 35

**POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**

203. Per dozen 5 cents; per 100..... 35

**ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**

207. Per dozen 10 cents; per 100..... 60

**RUINS REVISITED.** By S. F. Walker. An able work on archaeology.

205. Cloth..... 75

**CRUDEN'S COMPLETE CONCORDANCE.** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.

206. Cloth..... 1 50

**KING JAMES' BIBLE.** Large type edition, with references.

208. Each..... 1 25

**MINISTRY BLANK REPORTS.**

209. Per dozen..... 10

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**

199. Paper covers..... 30

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

HERALD PUBLISHING HOUSE,  
Lock Box E, Lamoni, Iowa.

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK**  
**OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
WM. ANDERSON. MRS DAVID DANCER.  
ALICE P DANCER A K. ANDERSON.  
G W. BLAIR. OSCAR ANDERSON.  
W A. HOPKINS.

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

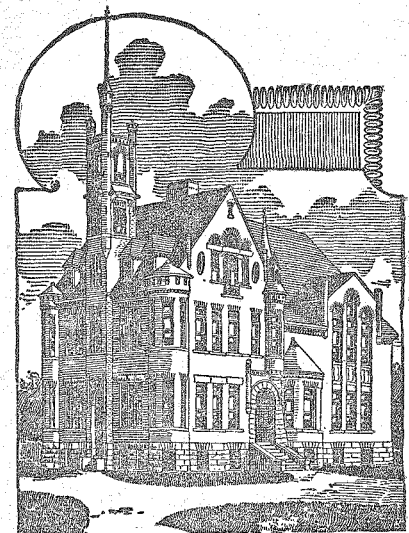
**Fireside Talks With Our Girls.**

Published by the  
Daughters of Zion.

- 212. Paper covers..... 20
- 213. Limp cloth..... 30

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, January 15, 1902

Number 3

## OFFICIAL PUBLICATION

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

### CONTENTS.

#### Editorial:

Request for Explanation in Regard to the Doctrine and Covenants - - - - -	41
A Question in Equality - - - - -	43
"The Truth Defended" - - - - -	43
Queer Marriage - - - - -	44

#### Original Articles:

Lectures on Church History.—No. 12 - - - - -	46
--	----

#### Letter Department:

Christmas and New Year - - - - -	52
----------------------------------	----

#### Mothers' Home Column:

Prepared Reading for February Meetings of Daughters of Zion - - - - -	57
---	----

#### Sunday-school Department:

Promotion of Sunday-school Scholars - - - - -	58
---	----

#### Miscellaneous Department:

Conference Minutes,—Northwestern Texas - - - - -	58
Correction - - - - -	58
Appointment of Bishop's Agents - - - - -	59
Church Secretary's Notice - - - - -	59
Fourth Quorum of Elders - - - - -	59
Notice of Expulsion - - - - -	59
Herald Publishing House - - - - -	59
European Mission Notice - - - - -	59

## Editorial.

### REQUEST FOR EXPLANATIONS IN REGARD TO THE DOCTRINE AND COVENANTS.

Below we give a letter of inquiry, which is but a type of several. In reply: We may say at the outset that we know of no reason why we should explain why any revelations received prior to the death of Joseph and Hyrum Smith should have been left out of the Doctrine and Covenants: and for similar causes we know of no reasons why those supposed to have been "left out" should have been inserted. The publication in the form of the Doctrine and Covenants of those revelations, directions, and commands incident to the institution and progress of the work during the years of the lifetime of Joseph the Seer, before and after the church was organized, was a matter for the consideration and action of the officers of the church and their compeers to whom such work

belonged. Our opinion is that such revelations as were proper and profitable for publication were compiled by competent authority and put into the printers' hands. This was certainly the case with those in the book published by order of the Councils of 1834 and 1835, known as the 1835 edition. And it is also true of the Doctrine and Covenants published in 1845 and 1846, by N. K. Whitney and George Miller, trustees for the church.

Those revelations published in that book were "carefully selected from the revelations of God" by the president of the church. For us to attempt to explain why any were not selected is to presume to know what was in the president's mind without information from him in regard to it.

As to subsequent editions of the book, published by the Reorganized Church, those things which have been incorporated in it have so been done by action of instruction of the church.

We believe that the hand of the Lord has been in the affairs of the church from the beginning; and certainly the Book of Doctrine and Covenants is a striking instance in which the word of the Lord in which safety to the church was provided has been preserved; hence we would not offer an apology for the absence from the book of anything supposed to have been in existence of revelation received by the Seer.

Some of the things claimed to be revelation and to have been received by the Seer, have no business to be in the Doctrine and Covenants, or any other of the books of the church.

DIGHTON, Kansas, December 9, 1901.

#### Editors Herald:—

1. In the last HERALD [issue for December 4.—ED.], on page 977, is quoted the following from "Church History:" "The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us." And in Book of Mormon, chapter 7, verse 2, Book of Nephi, it reads: "And they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost."

Will you please explain through the columns of the HERALD how you reconcile the two statements?

2. Also please tell us how you reconcile the two following statements as found in the Doctrine and Covenants 17: 18: "The elders or priests are to have a sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders, so that all things may be done in order." Section 52: 3, reads: "And thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side."

3. Revelations given to Joseph the Seer being left out of the Doctrine and Covenants is being used as a weapon against the book by our enemies in debate; and according to Bro. White's defense Joseph received over two hundred. Will you please explain why they are left out. It has been a wonderment to me for years why any of the revelations should be left out, and now it is being used against the work.

My faith in this latter-day work can not be shaken by all the powers of earth and hell, but there are many things that I do not understand; and as you say in HERALD of late date that any member of the church has a right to make inquiries through the HERALD, I write for the much needed information as stated above. As ever in the faith of Christ,

Your brother,  
A. P. PELTON.

1. In regard to the quotation from Book of Nephi 7: 2: We see no difficulty in the matter. The statement in the HERALD which the questioner quotes from the history as given by Bro. Heman C. Smith is explained by what follows. In the third paragraph of the quotation from the history Joseph Smith stated as follows: "After this vision closed, the heavens were again opened unto us," which shows that they understood it to be a vision, which was evidently the work of the Holy Spirit, which would be in strict accord with the quotation from Book of Mormon. We therefore have no need to undertake to reconcile statements between which there is no conflict.

2. The direction in section 17, paragraph 18, is one of general rule to the church in its collective and organized work; the one in section 52, paragraph 3, was to four men, whose names are given, as they were instructed to go from Ohio to Missouri by the way of Detroit: and if the questioner had quoted the whole paragraph whatever difficulty he would have discovered would have vanished, for the difference in the conditions are easily seen. These men were Lyman Wight, John Corrill, John Murdock, and Hyrum Smith. "And let them journey from thence [Detroit], preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter, through the prayer of faith. Let them go two by two." Then follows what the questioner quoted.

We see no possible necessity of making a difficulty here, for the one is a rule applying to the church after organizations have been effected, and the other was a command unto men, officers in the church, journeying from one place of service to another, necessarily requiring more or less haste in going; like the young prophet of 1 Kings 13th chapter, or the mission upon which Jonah was sent. To us it is easy of acceptance without burdening it by an attempt to reconcile what is not at variance.

3. We are aware that those who are opposing our work make as an objection the assertion that "revelations given to Joseph the Seer" have been "left out of the Doctrine and Covenants." How do these persons know what revelations said to be not found

in the book were received by the prophet? Who of them knows which of these assumed revelations were given of God and which not? Would it have been wise for the Reorganized Church to have put into the Book of Covenants articles which others claimed to be revelations from God, but which were not put into the book by Joseph, the Seer, himself? What warrant had the Reorganized Church to do that? What warrant has the church now to do it? Who of those making the objection is authorized to determine which of these alleged revelations, which they say has been left out, is genuine and should go in the book?

Our Utah religionists have in their Doctrine and Covenants the so-called revelation of July 12, 1843, the basis claimed for the practice of polygamy. It was not in the Doctrine and Covenants published in 1835, nor the edition of 1845-46, 1852, 1854, 1856, or 1869. Shall the Reorganization yield to the clamor of these objectors that that alleged revelation was "left out" and proceed to insert it in the Doctrine and Covenants? If not, why should others alleged to have been received by the prophet be put in?

Suppose this objection is "used as a weapon against the book by our enemies," what of it? If the alleged revelations were in the book that would be used as a weapon against the book, also, and with far greater force and more disastrous effect than the fact that they were left out can possibly be used now.

The church, and the Reorganized Church after it, had the right to put into the Book of Doctrine and Covenants whatever was in the judgment of their officers and members necessary, proper, or profitable for the good benefit or use of the church; and this, too, without asking the enemies of the church whether they were willing, or would object. Why, these men object to the Bible in our hands because we read it as it is, and call us blasphemers because we do it.

If Bro. I. N. White has discovered two hundred revelations given of God to the church he has found many more than we ever heard of before. But suppose that he has, before they could be published in the Book of Covenants they would have to be acted upon by the church and ordered to be so printed.

If it would be proper to yield to this objection and print in the Doctrine and Covenants all that has been claimed to have been revelations from God to Joseph the Seer, because those objecting use the fact of their being left out as a weapon against the work, then by a parity of reasoning, we would have to take out all after the date of February, 1834, because our brethren of the Church of Christ (Hedrickites), object to their being in the book and use that as a weapon against us. If not, why not?

The Book of Doctrine and Covenants as it was left at the Seer's death, so far as revelations through him are concerned, in the hands of the Reorganized

Church, has very well stood the arbitrament of time and the assaults of those who "object" to the work. We therefore prefer it as it is much rather than to have it burdened by a mass of doubtful or disputed alleged revelations, of which we know little or nothing.

We can conceive that whatever was put into the Doctrine and Covenants in the days of Joseph the Seer was deemed essential to be there; whatever was left out was not. We know that what has been ordered put in by the Reorganized Church was deemed proper; and this we write without passing judgment on what was left out.

We decidedly object to permit those who oppose our work to formulate our faith, or compile our books for us, or to say what we should or should not put into them.

---

#### A QUESTION IN EQUALITY.

John Jones is the owner and manager of an industrial plant of some considerable size and importance. He has in his employ a large number of men, including superintendent, assistant superintendent, secretary, head bookkeeper, and clerks, office boys, mailing and shipping clerks, stenographers, machinists, foreman, and workmen skilled and unskilled.

Question: In the application of the principle of paying church dues, tithing, etc., should the employees, salaried men, and laborers, pay on the gross sum of their salaries and weekly wages, say one tenth as the same is received from John Jones, or take out the cost of their living, including clothing, food, rents, and other living expenses, etc.?

As for John Jones himself, should the rule apply, the one tenth or other sum of his gross income from his industrial plant, or should he take out a fair percentage on capital invested, and count the wear and tear of machinery, running expenses, including salaries of all his employees, and all other expenses incurred in carrying on his work, including his living, and then tithe the net income, or the excess he has over and above all these amounts?

If his employees should pay on the gross amount of their salaries or wages, should he pay on the gross amount of the earnings of his plant? Or if he should pay on his net income after all expenses are counted out, should those in his employ do the same?

We have lately seen the following:

As to the supposed "discrimination" in the tithing of the gross income of individuals and only the net income of firms and corporations. If the bookkeeper earning twenty-five dollars a week, or the laborer receiving but nine dollars a week, desires to pay tithing, he will donate the tenth of his wages whatever they may be. What expense is a bookkeeper or a day laborer put to in gaining his stipend? None at all. His support and family expenses are another matter. They come out of his tithed income. But if a company or individual engages in business, investing a certain amount of capital, the expenses of carrying it on, including the wages of employees, must be deducted before

the real income is determined. The company pays the tenth thereof as the company tithing. But each partner or director pays the full tenth of his personal income, just the same as any employee does. The earner of wages, or receiver of a salary, or person conducting a business, pays the tenth of that which he actually receives as income, and each person supports himself and family out of the remainder. Thus there is no discrimination and no injustice in the working of the rule."

To this it is objected that an "assessment of ten per cent on the gross income of a clerk and ten per cent on the net income of an employer is an unfair discrimination against those who can least afford it."

The first position is assumed where tithing is expected of all employees, the second is from those who are trying to arrange for an ideal equality of burden-bearing in community.

But, if corporations take out all expenses incurred in running their business, and pay only a tithe of the net income, and each shareholder pays on his receipts, and each salaried employee on his wages, would it not equalize the tithe-paying burden? It would seem so.

---

#### "THE TRUTH DEFENDED."

REPLY TO D. H. BAYS' DOCTRINES AND DOGMAS OF MORMONISM. BY ELDER HEMAN C. SMITH.

This work is an able defense of the truths of "Mormonism," as the principles of the "Faith once delivered to the Saints" were again confided to men on the earth.

It is also an able presentation of the organization and practice of the Reorganized Church of Latter Day Saints, as opposed to or contradistinguished from the Christian Church.

It is also an able exposition of the reasons for reorganization of the church after the death of Joseph Smith, June 27, 1844, and the progressive steps to that end.

It will pay any one who wishes to become acquainted with the views of the Reorganized Church of Jesus Christ of Latter Day Saints, on doctrine and church government, as well as its attitude toward the claims made as the Christian Church and the differences between the two churches to buy and study this work.

The elders in the field, and at home working locally where the elders of the Christian Church are liable to be at work, can not afford to be without this book.

As Elder Bays' book is used extensively by the ministry of the Christian or Disciple Church in their opposition to "Mormonism," as they call it, a study of Elder Smith's work will give a basis for defense against such attacks.

The work is on sale at HERALD Office, Lamoni, Iowa, at thirty-five cents in paper covers, and fifty cents cloth. Address orders to Herald Publishing House, Lamoni, Decatur County, Iowa.

## QUEER MARRIAGE.

The shade of Theodore Comstock, who was once a successful miller, but died to the earth life some years ago, was married by spiritualistic rites to Mrs. Sarah Williams, at Detroit, Michigan, December 30 last, the ceremony being performed by Mollie Ladell, a noted medium. "Lord what fools these mortals be."—*Puck*.

---

ACCORDING to local newspaper reports, Bro. F. C. Keck did some good work at Liberal, Missouri, last fall. The papers of Liberal speak highly of him as a speaker. One states: "Elder Keck, of the denomination of Latter Day Saints, closed a two-week series of meetings at Spiritual Hall Sunday night. Mr. Keck is one of the best posted men on Bible questions we have ever heard speak. He uses from seventy-five to two hundred quotations from the Bible during each discourse, always giving book, chapter, and verse in which it can be found. The meetings were well attended throughout after the first night."

## EXTRACTS FROM LETTERS.

Bro. D. W. Shirk wrote from Minatare, Nebraska, December 12 last, asking the Saints to pray for the Olive Branch, that they may have power to walk blameless before the Lord. He takes it for granted that all things work for good to them who love God; yet he realizes how prone we are to let the flesh predominate. He says: "Saints, let us be very careful of our speech and actions. We may be inflicting deep and lasting wounds. I have lately wept in my sleep over the actions of some in the branch. I fear the ballroom, card-table, and fashion, etc., are loved more than is God. Yes, and the lodges. Saints, do not tell me these things are right; for no sooner do we engage in them than our seats in church become vacant, or we refuse to commune when present. I wonder sometimes how it is possible for us to do so with all the testimony that God has given to his people in these latter days; but it is the old story repeated. O, whom are we causing to weep, dear Saints; whose heart are we breaking? God only knows, but we shall be held amenable."

On January 6, from Waterloo, Iowa, Bro. W. W. Beal writes: "We are among the scattered ones now, seldom hearing a sermon or seeing an elder. We hope the college will soon be free from debt and that the cause may flourish till many shall embrace it."

Under date of January 6, Bro. F. A. Russell writes from Rock Island, Illinois: "I think the style of HERALD is improved fully fifty per cent."

Bro. John G. Hallam, Lander City, Wyoming, writes January 2: "We are away from branch privileges, and are lonely. Those who have the privilege

of attending church are highly blessed. I long to be where the Saints are. Pray for me."

Bro. A. A. Reams under date of December 31 writes from Grinnell, Iowa, telling of the conference there on the 28th and 29th. He says: "The church work in the district in all its departments is being carried on in an active manner and is progressing everywhere with but one or two exceptions. The conference was one of the largest, the most united, and the most successful of any yet held in the district. The Saints in Grinnell entertained the conference visitors in a welcome manner, and a vote of thanks was extended to the Grinnell Saints for their hospitality. Elders Wight and McCoy remained in Grinnell part of the week, and others of the ministry went to different parts of the district. The Saints of this district enter upon the new year with bright hope and with a desire to labor earnestly in every department of church work."

Bro. A. M. Chase writes from Condon, Oregon, January 6: "We organized a Religio here yesterday, with Bro. Al Moore president, Mrs. Allie Belding vice-president, Miss Ada Haws treasurer, and Mrs. Otis Probst secretary. We closed a profitable series of meetings here last night, and to-night expect to open a new point, Alville, seventeen miles west of here."

Bro. R. T. Cooper in remitting for HERALD subscription writes from St. Louis, Missouri, January 7: "Please accept my thanks for your notice of my arrearage on the HERALD. I did not mean to let it become that way. Inclosed herewith please find post-office order for \$1.50. I appreciate the HERALD very much indeed, and like the new 'dress.' It is more tasty and up to date, and the type is quite an improvement, too."

Bro. D. E. Tucker writes from Hardy, Arkansas, under date of December 29, 1901: "I am at present confined to the house with sore feet caused by too much walking. As my feet are so tender, and as I can not labor here without a great deal of walking, so soon as I secure my permit for clergy rates I shall start for Missouri and will labor in town, where it takes very little walking. I will also be able to visit my sister there who lost her companion last spring, and who is without support and the necessities of life. She is left without even a child to comfort her. I shall continue to battle on as best I can."

Under date of December 16, 1901, Elder G. R. Wells in a letter to the Historical Department says: "Our cause has surprised us by taking a spurt forward in Queensland, thus putting our available workers over larger area. The Queensland outbreak is a surprise, but it started with a simple inquiry by mail. It is a neat piece of work to the credit of Elder Kaler, as far as credit may justly attach to the human part of it."

Letter from Bro. A. H. Smith, dated at Auckland, New Zealand, December 19, 1901, states that he and

Bro. Leon Gould left Papeete on December 2, and arrived at Auckland, December 17, too late to catch the steamer for Sydney, which met and passed the Ovalau, on which the trip was made, either failing to see or refusing to heed the signals made to the outgoing boat that the Ovalau had passengers for Sydney. So the brethren were left to stay at Auckland until the ensuing week, and expected to leave for Sydney, Australia, Monday, December 23. He writes further thus: "It is too bad that this country has not been opened up for mission work. Here is one of the finest fields I know of for mission work. The people as a rule are uninformed of the latter-day work. My landlord, where we board, had heard of 'Old Joe Smith,' and polygamy, but had never heard that he was murdered, and knew nothing of the two bodies of Latter Day Saints, nor of the Josephites. He had heard of some Mormons preaching on the streets in this city, and of some among the natives, the Maoris, but nothing of the church or its principles. I think as soon as convenient missionaries ought to be sent here. It may be that I can open this field from Australia. If I were a young man I would want no better field. If the matter comes up at the next spring conference and it can be reached, I think a pair of good enterprising young men ought to be sent out here or called from Australia. We are booked for Sydney on the next steamer, which sails on Monday next. We are in good health, much better than when I left Papeete. I was in hard lines when at the latter place, but was administered to and have been better since. I always seem to get better when I get aboard and go out to sea."

On January 10 Bro. Levi Gamet wrote from Inman, Nebraska: "On the eighth inst. I was billed to begin a series of meetings about six miles out of Inman. Found the schoolhouse locked; but after considerable hustling around I got the key, and had the house opened and lighted by 8:30. Two people came. We visited awhile, put notice on blackboard for next night. Four came. Preached to them, and am to go back to-night."

Bro. Peter Anderson on January 10 writes from Logan, Utah: "Please mention that the Swedish tract is now ready, and will cost 60 per 100, 30 for 50. It can be obtained by writing to T. Thoreson or John Hall, Box 168, Salt Lake City, Utah."

Bro. John B. Roush writes from Denver, Colorado, January 9, to Bro. E. L. Kelley: "I came here last week by request of the Saints living in the locality to organize a branch Saturday evening of about fifteen members. Bro. Martin F. Ralston was chosen president and Bro. L. J. Bradshaw teacher. Came also to organize branches at Rocky Ford and Pueblo before I return to Denver. My health is poor, but I try to keep at the work; and if I die I want to die at my post. However, I am still hopeful that I shall regain my health. It does my soul good to see the

work progress, and I certainly rejoice in the success of my brethren out in this mission. We have made some advancement, and several have been added to the church. However, I find some who never see any cause for encouraging feelings, and think there is very little wisdom and no inspiration in those who have the responsibility of presiding laid upon them. May sweet peace abide with you."

Under date of January 9, Bro. F. C. Keck wrote from Nashville, Missouri, to Bro. E. L. Kelley: "I am having a fine meeting here every night, two Christian preachers and one Baptist attending. I am enjoying the greatest liberty of my life. To God be all the glory. My health was never better, and I never felt better in the gospel than now, nor more hopeful of its triumph over the Devil and all of his works."

---

#### EDITORIAL ITEMS.

The work in the field of Bro. I. N. Roberts is in excellent condition. The men in the field and the local workers "have all done well." So says Bro. Roberts. Fifty-three baptisms for the quarter, averages about nine to the minister.

According to the *Philadelphia Record* of January 6, a "crusade to drive out Mormons" has been begun at Sharon, Pennsylvania. "The National Reform Association has charge of the crusade," says the *Record*.

We have received a marked copy of the *Pittsburg Post* for January 6, in which is mentioned the dedication of our church in that city on January 5. The description occupies about one half column, and the difference between us and the Utah church is clearly set forth. It states the structure dedicated was erected at a cost of \$5,500, and that the Pittsburg Branch numbers about one hundred fifty, most of whom were present at the dedication. Bro. F. G. Pitt preached the dedicatory sermon.

Bro. R. R. Atkins writes from Stewartsville, Missouri, December 28, stating that Bro. J. W. Adams has been doing some excellent work at the Roger Schoolhouse. He considers Bro. Adams an able minister.

---

"LET him that is without sin first cast a stone at her," was a terrible rebuke to the sin among the woman's accusers, because of the fact that the Lord knew who they were. In these modern times it is not unfrequent for the sinner to sit in judgment on sin and himself go unwhipped of justice, because his sin is unknown.

---

It is a saying, "If a man deceive me once it is his fault; if he deceive me twice, it is mine." It is hard to trust the man who has once deceived us; but the better charity seems to point it out as a duty to forget the wrong in the pardon of the wrong-doer. Who is equal to the task?

## Original Articles.

## LECTURES ON CHURCH HISTORY.—NO. 12.

BY HEMAN C SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, December 1, 1901.

Reported for the HERALD by Sr Annie Allen

In October, 1831, there was a conference at Kirtland, Ohio, at which W. W. Phelps was instructed to go to Zion, as Missouri, especially Independence, was then called, and to go by way of Cincinnati and purchase a press and type for the purpose of printing a church paper in Independence, to be called *The Evening and Morning Star*. This was the first press, I believe, ever owned by the church. Previous to that time the printing they had done was done by others. The Book of Mormon was printed by parties outside of the church upon contract, and so with all other printing done by the church until this time. W. W. Phelps did as he was directed to do, purchased the press and the type, and somehow got it to Independence. There is not much said about how he did it, how he shipped it into that wild country where there were no railroads. Probably he went by water up the river from St. Louis.

However that may be, he set up the press in Independence as soon as practicable. The June following—1832—the first number of the *Evening and Morning Star* was printed, but they did some printing of another character before that. It seems that the object in view, more especially, was to print the revelations, and shortly after Oliver Cowdery was instructed to take the revelations up to the land of Zion to be published. It was agreed that Joseph Smith was to prepare these revelations and send them up by the hand of Oliver Cowdery.

Later, after the resolution was made to send Oliver Cowdery, a revelation was given in which it was said it was not safe for Oliver Cowdery to go alone, and I wish to invite your attention to that to-night, for this has been the cause of a great deal of comment, ever since the revelation was given. Alexander Campbell calls attention to it in the *Millennial Harbinger*, and criticises it from this standpoint that Joseph Smith was afraid to trust Oliver Cowdery, and throwing out the insinuation that Joseph knew what kind of men these witnesses were, Oliver Cowdery being one of the three witnesses. The revelation reads as follows:

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake: it is not wisdom in me that he should be intrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful; wherefore I, the Lord, willeth that my servant John Whitmer should go with my servant Oliver Cowdery; and also that he shall continue in writing and making a history of all the important things which he shall observe and know concerning my church; and also that he receive counsel and assistance from my servant Oliver Cowdery, and others.

What appeared a little strange in the criticism of

Mr. Campbell was that in quoting the revelation he left out the word *commandments* and quoted it in the *Millennial Harbinger*, "It is not wisdom in me that he should be intrusted with the moneys which he shall carry," etc. Whether this was inadvertently done by this gentleman or not, I do not know, but it made his point a little stronger because he criticises from the standpoint that Oliver Cowdery was not to be intrusted with the money; but when we consider that the commandments were the main thing, and that the money was not considered of so much value, I do not think Mr. Campbell was fair in his opposition. What the church set the greatest store by were these commandments. Joseph says they "prized the revelations to be worth to the church the riches of the whole earth," for they were the revealments of God to the church. The idea, then, was not that Oliver Cowdery was not to be trusted because of his dishonesty, for the commandments would have done Oliver Cowdery no good. If he had stolen them he could not have concealed them, for in trying to sell them, which would not have been a very safe speculation, he would have been detected, so it could not have been because Oliver Cowdery was not to be trusted. And again, when Mr. Campbell intimated that Joseph Smith knew what kind of men these witnesses were, he forgot John Whitmer was one of the witnesses, too, and if the witnesses were so bad he would not have sent John Whitmer along.

Now the facts of the case are these: that in those days they were beset by mobs on every hand. Right there in Hiram, prior to this time, as we called your attention to before, Joseph Smith and Sidney Rigdon were mobbed, and constantly their enemies were seeking their lives, and they would have been glad to have gotten into their possession these revelations. And all the way through that western country from that place to Missouri, he would have been in danger, and hence the revelation said it was not wisdom for "my servant, Oliver Cowdery's sake" "that he should be intrusted with the commandments and the moneys . . . except one go with him who will be true and faithful." Evidently for the purpose of assisting in protecting these things from the lawless element by which they were surrounded. In fact, John Whitmer would not have been much protection if Cowdery had wished to steal, for he could have left John Whitmer almost anywhere. But John Whitmer was to go because he could be trusted in assisting to protect these things. And, again, the revelation does not say the church was in any danger of loss through Oliver Cowdery, but "for my servant Oliver Cowdery's sake." Oliver Cowdery was in danger; if he lost these things he might be censured. If he were to go alone, it would be a vigil he would have to keep night and day. Let my servant John Whitmer, who is true and trustworthy, go along with him. It appears that the criticism is based upon very poor

grounds, but it has been reiterated ever since Mr. Campbell made his attack.

Right in this same revelation, however, there is something I wish to call your attention to in regard to history. You will notice that John Whitmer was not only to go as a companion for Oliver Cowdery, but he was the church historian, and the Lord enjoined it upon him as he went that he should "continue in writing and making history of all the important things which he shall observe and know concerning my church; and also that he receive counsel and assistance from my servant Oliver Cowdery and others."

In his work he was to receive the help of Oliver Cowdery as well as to give Oliver Cowdery help in protecting the records he had in his care. And again he says: "My servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion, for the land of Zion shall be a seat and a place to receive and do all these things." They were to report to the land of Zion what they were doing that it might be recorded.

"Let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, for ever and ever. Amen."

Now you see the Lord here is making provision for the writing of history in that early time, and tells this man who had previously been called as historian that he should travel from place to place, and write and copy and select and obtain all things pertaining to the church; and those who are abroad in the earth should send up their accounts to the land of Zion, that they may be recorded. A provision was made that, had it been carried out and complied with, we would have been in a much better condition than we are. We ought to have had these writings of John Whitmer, but we have never been able to find them. It would have been a valuable thing to have been in the hands of the church now. When we began to write the history of the church our thoughts were at once turned to this matter, and we inquired as to whether the writings of John Whitmer were in existence. We are told by a historian from Utah, Mr. Andrew Jensen, that they have not these writings, and he says: "After his excommunication from the church John Whitmer refused to deliver up the church documents in his possession to the proper authorities, which gave occasion for quite a severe letter from Joseph Smith and Sidney Rigdon. The records, however, were never obtained; they are now [1888] in the custody of John C. Whitmer (a nephew of John Whitmer) who resides in Richmond, Clay County, Missouri."

This is what Mr. Andrew Jensen says. That clearly

informs us they are not in the hands of the people in Utah. Mr. Ebenezer Robinson, however, differs from this account, and he was the secretary of the Presidency, and wrote the letter to John Whitmer which was referred to. He says: "No attention was paid to the foregoing letter by John Whitmer, as, perhaps, he thought he would not be justified in thus surrendering the work which had been assigned him by revelation. The record was subsequently obtained, however, and brought to our house, where we copied the entire record into another book, assisted a part of the time, by Dr. Levi Richards."

Ebenezer Robinson says he obtained the record and copied it into another book; he does not tell us where it is, but Mr. Jensen says Mr. John C. Whitmer had it. In June, 1896, we made a special trip to Richmond, Missouri, for the purpose of finding some trace of it, but we failed. We were courteously received by the Whitmer family and Mr. Page, but none of them could give us any clue as to where it was. The grandson of Mr. David Whitmer told us he thought his sister in Chicago had it, and he would obtain it if he could, and let us have it for the purpose of this history, but we have never succeeded in obtaining it. I wish we had it.

I called your attention to this simply for the purpose of showing you that the Lord intended that the history of the church should be made all along, and that it should be somebody's place to particularly look after the matter, traveling from place to place, and copy and select and write and obtain that which would be beneficial to the rising generation. I hope the record of John Whitmer will turn up sometime like the Spalding Story. I do not know whether it will or not.

In June, 1832, there was a conference held at Amherst, Ohio, in which an item of business was done that was of particular importance. We can not say it was exactly a general conference; it was as nearly so as it was possible to have a conference in those days, for the church was divided, part of it being in Ohio and part in Missouri. Means of transportation were very limited and it would have been a great deal of expense and trouble to have traveled from place to place, hence there was a conference called in Ohio and some important business done. But little was said in regard to it at the time for reasons which will appear further on.

There was a conference held sometime in the month of January, at Amherst, in Lorain County, Ohio, of which Joseph says: "A few days before the conference was to commence in Amherst, Lorain County, I started in company with the elders that dwelt in my own vicinity, and arrived in due time. At this conference much harmony prevailed and considerable business was done to advance the kingdom and promulgate the gospel to the inhabitants of the surrounding country."

That is the way he mentions this important business. He says: "Much harmony prevailed and considerable business was done to advance the kingdom and promulgate the gospel to the inhabitants of the surrounding country." Immediately after this conference he started westward, going to Independence. This is the second trip he made there and he arrived at Independence on the 24th day of April. Two days later a council convened of which he says:

"On the 26th I called a general council of the church, and was acknowledged as president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th day of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, on behalf of the church. The scene was solemn, impressive, and delightful."

It occurs to me the reason why he did not state what was done in Ohio, though it was the important matter of setting him apart as president of the high priesthood, was because it had not been presented to the other part of the church in Missouri, that composed the other wing of the church, you might say. Later he went out there, and when they had received him as president of the high priesthood, then he tells what it was. He was not in a hurry to tell it. But I wish to call your attention to this ordination for several reasons. There have been a great many ideas concerning it, and it seems to me some very erroneous ones. It has been thought by a great many that as Joseph Smith was ordained by an angel from heaven, as he was when he and Oliver Cowdery were set apart in an early time, so every other president of the church ought to be ordained under angelic hands. But Joseph Smith was not ordained president of the church under angels' hands. He was ordained to the Aaronic priesthood under the hands of an angel, and if there is anything in the argument that when an angel ordains a man to an office others in that office should be ordained in like manner, then all the Aaronic priesthood should be ordained under angels' hands. That would be the legitimate deduction from that argument. This man was ordained president of the high priesthood, not under the hands of an angel, or John the Baptist, not under the hands of Peter, James, and John; but having received this priesthood, he was elected at Amherst, and ordained, and this election and ordination was ratified at Independence, by virtue of which he was president of the high priesthood according to an ordination received in a conference of high priests, elders, and members. There could not have been any higher authority than high priests officiating in this ordination. Acting upon this erroneous theory were some of those who claimed to be the successors of Joseph Smith. Notably Mr. Strang, who said that at the very moment of Joseph Smith's

assassination in Illinois an angel appeared to him, ordaining him as his successor, and he argues that the successor of Joseph ought to be ordained under the hands of an angel. Joseph himself was not so ordained as the president of the church; he was ordained by no higher authority than high priests, and hence if there is anything in the argument that his successor should be ordained in like manner, then his successor ought to be ordained by high priests, and his successor was so ordained in 1860, at Amboy, Illinois. If either has the advantage the present president has the stronger claim, because there were no apostles in 1832, when Joseph Smith, the Seer, was ordained. High priests ordained the present Joseph Smith at Amboy, Illinois, making it equal to the ordination of his father in Amherst, Ohio. Some of the twelve apostles laid their hands upon him, also making that much additional authority, more than at his father's ordination. To me this little piece of history is very important as correcting these errors, and it is important in this regard to show how careful they were then that everything should be done by the voice of the church, and though he was ordained at Amherst, Ohio, by the consent or the voice of the conference there, not until the other part of the church in Independence had the opportunity of voting upon it was anything said in regard to it; but they received him there and the language is as I said before: "The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful." Then, as in every other time, when a man assumes a higher position than that in which he occupied before, criticism began, and there were some even there in Missouri, who began to have suspicions regarding him; they said he was seeking monarchical power, and was desirous of ruling over them, in what we sometimes call one-man power, but if they had such a thought as that they must have been silenced shortly after. Joseph says the Lord through him called two other men to the first presidency, and shortly after that he called twelve high counselors which would have to ratify the decision of the presidency in case of trial before it would be binding, and shortly after that there was a quorum of twelve apostles ordained, and that quorum was said to be equal in decision to the presidency; and later a quorum of seventy was ordained, and their authority was equal to that of the twelve, so he could not have exercised monarchical power.

The people in Independence were not as humble as they should have been. They became boastful, and boasted of their right to the land to some extent. That was one thing that irritated the people there. I am not going to say anything in defense of the people that persecuted the Saints there. I do not believe they had any just provocation for doing what they



did, but I do not wish to cover up the faults of the Saints, there nor anywhere else. As I said before, it is by noticing the mistakes of men that we learn to avoid them. Joseph wrote to W. W. Phelps on January 11, 1833, and in that letter he points out that there were some things in the church at Independence that would bring about their ruin if they did not repent. I have not time to read the whole letter, for it is a lengthy one. But Joseph Smith says to W. W. Phelps:

Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of Brother G——'s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother, suffer us to speak plainly, for God has respect to the feelings of his saints, and he will not suffer them to be tantalized with impunity. Tell Brother G——t that low insinuations, God hates; but he rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion, is, if the fountain of our tears is not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

P. S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say, Woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

So you see there was evil there, and the Lord suffered them to be chastised as they were chastised, because of the evils which they did, and that, too, without justifying the enemy in doing what they did. The enemy was, no doubt, influenced by the spirit of the Evil One, but the Saints might have been protected to a great extent had they been more faithful in keeping the commandments of God. We ought to take warning. If the spirit of boasting is dangerous to safety, we are no more exempt from the persecutions of the enemy than were they. We must be humble before God if we would escape the judgments of God being visited upon us. These persecutions soon after followed. I will say, however, that after Joseph Smith wrote this letter, the brethren in Zion seemed to humble themselves. They wrote another letter which Joseph says was entirely satisfactory to the Presidency. They made all the amends that were required, but it appears that for some reason the judgments followed; so the Lord was not as easily satisfied as the Presidency. That they did not escape the judgments suggests that there is somebody else to satisfy beside the Presidency or any other man, or men. Persecution began as early as April, 1833, and threats were made against the Saints by those who surrounded them,—the citizens of the place,—Independence and vicinity, especially Jackson County. I will give you some of the particulars in regard to that

persecution. It is not possible for us to tell it all. There was not much done in April, threats were made and some little agitation begun by missionaries, ministers of other denominations, I hate to say it, but it is true. It was the missionaries that began to stir up strife there. Early in July the mob in Missouri again renewed their hostilities, of which Joseph says:

July, which once dawned upon the virtue and independence of the United States, now dawned upon the savage barbarity and mobocracy of Missouri. Most of the clergy, acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent characters that rose up and rushed on to destroy the rights of the church, as well as the lives of her members. One Pixley, who had been sent by the Missionary Society, to civilize and christianize the heathen of the West, was a black rod in the hand of Satan, as well as a poisoned shaft in the power of our foes, to spread lies and falsehoods.

He followed writing horrible accounts to the religious papers in the East, to sour the public mind from time to time, besides using his influence among Indians and whites to overthrow the church. On the first of July he wrote a slanderous article entitled, "Beware of false Prophets," which he actually carried from house to house to incense the inhabitants against the church to mob them and drive them away.

So you see how the matter begun by the agitation of these missionaries, who were opposed to the doctrine taught by the Saints.

The mob assembled shortly after and passed some resolutions warning the Saints to depart. The history of that meeting is as follows: On Saturday, the 20th of July, there assembled in the town of Independence between four and five hundred persons who sent Robert Johnson and others to visit some of the Saints, and demanded that they should immediately stop the publication of the *Evening and Morning Star*, and close their printing business in Jackson County, and that these men should agree at once to leave the county. They asked for three months to consider this proposition, but the mob would not grant it. They asked for ten days; the mob would not grant it. They said fifteen minutes was the longest and refused to hear any further reasons. Fifteen minutes to decide whether they would close down their printing business and agree to leave the country or not. That would be a short time to consider such a proposition as that, and when they did not answer within the fifteen minutes this mob of four or five hundred persons proceeded to demolish the printing office, razed it to the ground, and also the dwelling-house of W. W. Phelps. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out doors. As a result of this there was some bad blood. I do not wonder at it. It might have been better for the Saints not to have resisted, but this condition of things would put fight into most any of us. We can not say it was the best thing to fight, but I do not wonder that they did fight.

The mob then proceeded to demolish the storehouse and destroy the goods of Gilbert, Whitney & Co., but Mr. Gilbert assuring them that the goods should be packed by the 23d inst.,

they then stopped the destruction of property and proceeded to do personal violence. They took Edward Partridge, the Bishop of the Church, from his dwelling-house by force, and a Mr. Allen, and stripping them of their coats, vests, and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob before the courthouse. They caught other members of the church to serve them in like manner, but they made their escape. With horrid yells and the most blasphemous epithets, they sought for other leading elders, but found them not. It being late, they adjourned until the 23d inst.

On the 23d inst., early in the day, the mob again assembled to the number of about five hundred, many of them armed with rifles, dirks, pistols, clubs, and whips; one or two companies riding into town bearing the red flag, raising again the *horrid yell*. They proceeded to take some of the leading elders by force, declaring it to be their intention to whip them from fifty to five hundred lashes apiece, to demolish their dwelling-houses, and let their negroes loose to go through our plantations and lay open our fields for the destruction of our crops; whereupon John Corril, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the church, willing to be scourged or die, if that would appease their anger toward the church; but being assured by the mob that every man, woman, and child would be whipped or scourged until they were driven out of the county, as the mob declared that they or the Mormons must leave the county, or they or the Mormons must die.

When the mob went down a little further west, down towards where Kansas City is now, for the purpose of carrying out their threats, they met resistance. The Saints had heard of their threats and depredations and had armed themselves. They fired into them and killed two of them. The mob then fled and returned to Independence, and the Saints followed them. Colonel Pitcher, the colonel of the regiment of Home Guards, met the Saints and demanded that they lay down their arms. They submitted when authority demanded, and laid them down, for notwithstanding existing hostilities they would not resist constituted authority, though Colonel Pitcher was, as the evidence proved, hand in glove with the mob, and was just as willing to do them wrong as were the private citizens. This mob drafted a paper, in which they gave their reasons for doing as they did, but the reasons were very meager ones. They said the Saints were lazy and that they were poor. I presume these charges were true in regard to some of them, but they were not all lazy, nor were they all extremely poor, but there might have been some among them that were all that was alleged. But they made another charge that was not true, and that was that the Saints had been mingling with the slaves and striving to sow dissension among them. They said of this the Mormon leaders were informed, and these Mormon leaders said they would deal with any of their members who should again offend in like manner. But the mob claimed that such was not the case, and that they did not deal with their members, who interfered with the slaves. Whether there was any truth in that item or not, they misrepresented the *Evening and Morning Star* when they said, "There

is an article inviting free negroes and mulattoes from other States to become Mormons and remove and settle among us." They made that claim and we can easily detect whether they told the truth or not, for we have the *Evening and Morning Star* referred to, and there is no such thing there, but the emigration of negroes and mulattoes was discouraged in the article referred to. Allow me to read a short extract from it, and you will see for yourselves. In that article we find this language:

To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clauses from the laws of Missouri:

"Section 4. Be it further enacted, that hereafter no free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this State under any pretext whatever; and upon complaint made to any justice of the peace, that such person is in his county, contrary to the provisions of this section, if it shall appear that such person is a free negro or mulatto, and that he hath come into this State after the passage of this act, and such person shall not produce a certificate, attested by the seal of some court of record in some one of the United States, evidencing that he is a citizen of such State, the justice shall command him forthwith to depart from this State; and in case such negro or mulatto shall not depart from the State within thirty days after being commanded so to do as aforesaid, any justice of the peace, upon complaint thereof to him made, may cause such person to be brought before him and may commit him to the common gaol of the county in which he may be found, until the next term of the Circuit Court to be held in such county. And the said court shall cause such person to be brought before them and examine into the cause of commitment; and if it shall appear that such person came into the State contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart the State; and if he or she shall not depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart the State.

"Section 5. Be it further enacted, that if any person shall, after the taking effect of this act, bring into this State any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act [he or she] shall forfeit and pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the State, to the use of the University, in any court having competent jurisdiction; in which action the defendant may be held to bail, of right and without affidavit; and it shall be the duty of Attorney General or Circuit Attorney of the district in which any person so offending may be found, immediately upon information given of such offenses, to commence and prosecute an action as aforesaid."

Slaves are real estate in this and other States, and wisdom would dictate great care among the branches of the Church of Christ, on this subject. So long as we have no special rule in the church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say, Shun every appearance of evil.

The *Evening and Morning Star* quotes thus from the law, and accompanies it with the remarks we have read. Was not this discouragement quoted so those people would not come instead of encouraging them to come? Those mobocrats misrepresented the *Evening and Morning Star* most certainly.

However, they finally succeeded in getting a contract from the Saints that they would depart from Zion. Certain men were to go by the first of January. Here is an extract from the contract:

It is understood that the undersigned members of the society do give their solemn pledge each for himself, as follows; to-wit:

That Oliver Cowdery, W. W. Phelps, William E. McLellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county on or before the first day of January next, and that they, as well as the two hereinafter named, use all their influence to induce all the brethren now here to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next; to advise and try all means in their power to stop any more of their sect from moving to this country; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corril and A. S. Gilbert are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

The *Star* is not again to be published, nor a press set up by any of the society in this county.

If the said Edward Partridge and W. W. Phelps move their families by the first day of January as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned.

It was agreed they were to cease hostilities upon these conditions. These severally named men were to be out by the first of January, 1834, and the mob was to let them alone until that time; and the other half were to be out by the first of April, 1834. False to their promises the mob began to persecute them again and drove them out before the end of the year; so that as early as November, 1833, they were compelled to leave, having delivered up their arms to Colonel Pitcher, their property destroyed, their houses burned, and they whipped and driven from the county without mercy. These are the facts of the case, and whether these people were suffered to be persecuted that way because of their unfaithfulness or not, there is no excuse for the way they were treated by the people of Missouri. Parley P. Pratt says:

Thursday, November 7, the shore began to be lined on both sides of the ferry, with men, women, and children, goods, wagons, boxes, chests, provisions, etc., while the ferrymen were very busily employed in crossing them over; and when night again closed upon us the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction. Some in tents and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for wives, and women for their husbands, parents for children, and children for parents. Some had the good fortune to escape with their family, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene was indescribable, and I am sure would have melted the hearts of any people upon earth, except our blind oppressors and a prejudiced and ignorant community. Next day, our company still increased, and we were chiefly engaged

in felling small cottonwood trees, and erecting them into temporary cabins, so when night again came on we had the appearance of a village of wigwams, and the night being clear, we began to enjoy some degree of comfort.

That is the description given by Parley P. Pratt and borne out by others who were also participants as victims of this outrage. Lyman Wight, one of the parties who signed that agreement to leave on the first of January, says:

The mob continued to commit depredations and outrages upon us until the 13th of November, 1833, such as tearing down a printing office, destroying books, unroofing houses, and thrusting rails into the windows, and whipping many of our friends in a horrible manner, and shooting others; on which day they finished the work of driving every Mormon, numbering about twelve hundred persons, from the country. Our crops became free booty to their horses, hogs, and cattle. They also burned two hundred and three houses.

I was chased by about sixty of these ruffians five miles. I fled to the south and my wife was driven north to Clay County, and for three weeks I knew not whether my family were dead or alive, neither did they know what was my fate. At one time I was three days without food. When I found my family I found them on the banks of the Missouri River under a rag carpet tent, short of food and raiment. In this deplorable situation, on the 27th of December, my wife bore me a son.

It will be seen that the mob violated their part of the contract. They had agreed to let the Saints alone until the first of January. Whatever may have been the merits of the case upon either side, they were not faithful to their promise in that regard, and could not be justified in the outrages committed.

Do you blame these men for fighting? It might have been better not to have done so. They were driven from their homes and their property destroyed. The night of their going across the river there was a wonderful display in the heavens, whether it just happened so or not is a question upon which men may differ, but the display happened, whatever may have been the cause. Let me read to you the description given by Joseph Smith. He was not there, but he saw the display where he was, as it was quite general.

About four o'clock a. m. I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hailstones; a literal fulfillment of the word of God as recorded in the Holy Scriptures as a sure sign that the coming of Christ is close at hand. In the midst of this shower of fire I was led to exclaim, How marvelous are thy works O Lord! I thank thee for thy mercy unto thy servant, save me in thy kingdom for Christ's sake: Amen!

The appearance of these signs varied in different sections of the country: in Zion, all heaven seemed enwrapped in splendid fireworks, as if every star in the broad expanse had been suddenly hurled from its course and sent lawless through the wilds of ether. Some at times appeared like bright shooting meteors with long trains of light following in their course, and in numbers resembled large drops of rain in sunshine. Some of the long trains of light following the meteoric stars were visible for some seconds: those streaks would cut and twist up like serpents writhing. The appearance was beautiful, grand, and sublime beyond description, as though all the artillery and fireworks of eternity were set in motion to enchant and entertain the saints, and terrify and awe the sinners on the earth. Beautiful and

terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind, yet it will not fully compare with the time when the sun shall become black like sackcloth of hair, the moon like blood (Rev. 6: 12), and the stars fall to the earth, as these appeared to vanish when they fell behind the trees, or came near the ground.

This was the closing scene of this exodus from Jackson County. There is much more to it than I have been able to tell to-night, but these are the leading facts, and we trust that all may read carefully. And while we admit as was admitted by Joseph Smith at one time that the people there may not have been as faithful as they should have been, and for that reason did not have as much protection as they might have had, yet there was no excuse for the barbarous treatment they endured. That they bore it as well as they did has always been a surprise to me. If they had not fired at the mob, if they had not taken the lives of some of them, it might have been better. But mortal man can not bear everything, and I wonder they did as well as they did. I wonder they grounded their arms when Colonel Pitcher came to them. I wonder through all the scenes through which they passed there and later that they did not manifest more of a disposition than they did to retaliate, which is so natural to man. I can not account for it except in this way, that they were controlled by a higher power than their own. Though they transgressed to a certain extent, yet God loved this people, and in his long-suffering kept them from making any further errors than they did. I think they did wrong to some extent, I wonder they did not do more. I can not read the bare facts, as far removed as I am, without my blood boils when I read it, and I feel sometimes that I would have done something rash if I had been there, perhaps a great deal worse than they did, if I had not been controlled as they were. I fear I could not have suffered as they did without resistance, and I say few would have done as well as they did. It was not because they were cowards that they did not fight. Think of the statement they made in the face of an angry mob when they said, "We will give our lives a ransom for the people." That is not the act of cowards; that is the act of brave men. They were brave men, men that dared to do right as they saw the right, though in their weakness they may have erred, as we indicated they did, and God permitted them to be scattered as they were. I trust that God will enable us to learn lessons from these things, and eschew the errors they committed and emulate the good they did. If we can do as well as they did we will do well indeed. We have never passed through the fiery furnace as they passed through it, but if we are not faithful we may have to pass through more than we anticipate.

Let us be humble and just in all our dealings before man that we may have the protecting care of the Almighty.

## Letter Department.

WEST BAY CITY, Michigan.

*Editor Herald:*—The debate between myself and Elder W. B. Thomson, Disciple, was a grand success for our work. The discussion was held in the West Side Academy, and was largely attended. Mr. Thomson was a perfect gentleman, and did not resort to the low methods so often adopted to meet us.

His defeat was so plainly apparent that he became an object of pity to the audience. Three times during the debate he publicly apologized to me and I arose and forgave him freely, which did not tend to make it any better for our Disciple friends. Once, when driven closely, he arose and plead his "ignorance."

At the close of the debate I baptized four adults, all very estimable persons. Others will follow. So the world moves on. The Lord is blessing in a remarkable degree.

Again and again during my affirmation of the identity of the church the power of God overshadowed us and we were gifted with ability not our own. The audience knew there was some power at work and many decided I was a hypnotist, and that I hypnotized my opponent, audience, and all. Others said God was in it.

I am now in Saginaw, a city of seventy-five thousand people, located sixteen miles from Bay City. I am working the two places. I found a dozen scattered Saints in Saginaw, nearly all from Ohio, Sand Run Branch, fruits of Bro. H. E. Moler's labors: Brn. Smallwood, Engle, Mayette, etc. I visited them, planned a meeting, met with them, hired a hall, and am furnishing it for regular services. When we are in proper running order I will start special meetings, using the press as much as possible. Thus we build up the work. I feel well and strong.

Letters received from our worthy missionary in charge, Elder John H. Lake, are very encouraging. The Religio work is prosperous in Michigan, as are also Sunday-schools. Altogether it gives me quite all I can do. About eighteen hours out of every twenty-four are occupied in the work. However, I am grateful for youth and health with which to perform all that may fall my lot to do. Sometimes when alone I stop to think of this constant labor, I feel the Spirit's power upon me, my hopes are heightened, my understanding quickened, and I go to work again. Thus we hope to fill our days.

E. A. GOODWIN.

1007 North Catharine Street.

### Christmas and New Year.

Ring out old shapes of foul disease.  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be

A mild half-wintery Christmas is over, with its fuss and flurry of busy workers scurrying about, preparing for the entertainment, which, having been the last, was of course the best.

The tots have sung their wondrously long, sweet carols—some of them were but crooning babes last year—the boys and girls have gracefully acted their parts in song and oratory, and the young ladies and gentlemen have regaled us from their vocal and instrumental repertoire, the Church Mandolin Club being a new and leading feature. But Santa Claus! Such a sorry-looking make-up as he was!—but it is all over now.

Next day were the hearty hand-shakes, the glad greetings around the sumptuous board, the exchange of gifts, cheery wishes, and good-bye kisses, and then we're all aglee for New Years.

The platform is shorn of its pretty decorations, the new grand piano stands apart, and the silent walls of green and garnet and

gold and echoless arch and architrave shall resound no more with children's voices till the Sunday worshipers shall come.

A Kansas City preacher, in speaking of the past year with its honors, glories, and memories, and referring to the "great Queen Victoria" and our great statesman McKinley, says "the old year's cradle song was a requiem; its recessional is a dirge."

In glancing over the comments on the events of the year, we read concerning the problem which each of the three great powers, Russia, Great Britain, and the United States, has to solve, that "the best that the wisest can say is that the policy is right or the policy is wrong: the great state takes its chances."

It remains for a divine of our day to say "while the state has demonstrated its right to continue to be, if the issue shall prove that its policy was wrong, that it was against the law of humanity, against the law of justice, in violation of the eternal right, then no territory acquired, no wealth gained, no commercial advantage secured can offset or compensate for the deadly injury that has accrued to the conquering and expanding state: and this is true because the least, the weakest, the humblest, the most defenseless nation upon the earth, like the weakest, humblest, most defenseless individual, like the lowest, humblest, most defenseless form of life, is held within the view, is embraced within the purpose of the universal intelligence, the universal justice, *the universal plan*."

This all sounds like gospel doctrine, if Dr. Roberts' did voice it, and we feel thankful that the new year will be greeted by "the church" at once stronger in numbers, more perfect in government, and with an educational, moral, and spiritual advancement.

The policy of the church is right, if that of the state be wrong; we Latter Day Saints can testify to that, as thousands have testified before us, for still the old gospel bell rings clearly forth as it has done adown the ages, full of harmony, love, and power: "Glory to God in the highest, peace on earth, good will to men."

ABBIE A. HORTON.

INDEPENDENCE, MISSOURI, December 27.

SALT LAKE CITY, Utah, December 28.

*Editors Herald:*—With your permission I would like to mention some things which have been on my mind off and on for some time and which may be of interest to some of the HERALD readers. Occasionally missionaries of the Utah church writing to the *Deseret News*, the organ of that church, mention having been disturbed by Josephites in their attempts at preaching. One young man wrote home from California that he had been "mobb'd by the Josephites;" another wrote from Iowa to the *News* that one of the Josephite elders had been "marched off" by the police for disturbing him while preaching on the street. Now while I have reasons for believing that such stories do not gain credence to any large extent among the people of Utah, I still think it well and proper to mention that the majority of the returned missionaries so far as my knowledge goes speak very highly of our people and the treatment received from them while on their mission. This is right. Let the good work go on.

A few years ago two of the Utah missionaries came to the branch at Bedison, Missouri, while I was visiting there. Our people took them in, cared for them, conveyed them to and from meetings, did the janitor work for them, and furnished them with fuel and light free of charge. On taking their leave the missionaries expressed their gratitude and stated that they had never been treated better anywhere. I am pleased to say that as far as known to me similar treatment has been accorded them by our people in general.

However, so long as there are two parties who make exactly the same claims, and yet so very different in faith and doctrine, there will be opposition. This *we* expect and *they* should. We will contend for the faith once delivered to the Latter Day Saints, as found in the books, and oppose whatever is in opposition to them; and where they fail to draw the line of distinction

it becomes our duty to do it. This could be avoided if their missionaries would teach the people the peculiarities of their faith, such as Adam being God and the only God with whom we have to do; God (Adam) a polygamist; the father of Christ; Christ being a polygamist; polygamy a necessity in order to obtain a complete salvation; a changeable God; a plurality of Gods; the sealing of husband, wife, and children to each other for eternity; eternal progression, with particular reference to the principle of procreation; polyandry, under certain conditions; the peculiar temple performances called endowments; that a man may commit all manner of crimes, save one, and yet be installed among the gods in eternity, providing (a) that he is sealed to one or more women, and (b) that he is destroyed in the flesh and turned over to the buffetings of Satan; and numerous other doctrines not provided for in the books believed in by the Latter Day Saints. While these peculiar doctrines are denied by some, others will confess belief in them, when cornered, and argue that people should be fed milk at first, and not meat. True enough, but meat sometimes decays and becomes very offensive. It is this offensive meat which Utah teachers have been mixing with original Latter Day Saintism that we object to. Some missionaries mistake this opposition for persecution.

Some will contend that they represent Utah of to-day, not Utah of the past. Perhaps so; but religiously Utah of to-day is builded upon Utah of the past, and so long as Utah of the past is shielded and defended, not renounced, so long Utah of to-day will be wrong religiously.

Again, that newspaper report. Something over a year ago one of the papers of this city reported President Snow as saying that he, George Q. Cannon, and Joseph F. Smith would go back and assist in building up Zion in Jackson County. This report was confirmed by some of those who were present and claimed to have heard the statement. I was not present, and simply quoted the report in a letter to this paper. The *News* reported that part of President Snow's speech differently, claiming that he had been incorrectly reported; that he said he *did not know* whether or not they would go back. That ought to be satisfactory. Still, had President Snow made such a statement there would have been nothing in it contrary to the teachings of the past; for the Utah people have been taught from the very first that they would soon go back to Jackson County; and that other leading men of the church had great faith in the future work of President Snow is evidenced by the statement of Apostle Merrill at the same conference, that for "all he knew, President Snow was the man who was to lead the people out of bondage; for," said he, "it is on his (Snow's) mind all the time." And only last summer Apostle Lyman positively declared that "President Snow was to live to see this people relieved of all their embarrassments, financial and otherwise." About forty-five years ago Heber C. Kimball, also one of the presidency, made this statement: "If this people will do as they are told from this day, I will eat peaches, apples, plums, and the products of these valleys in Great Salt Lake City till we go to Jackson County, and I know it. (Brigham Young: "I believe it.") Brethren, I am telling the truth, and I am telling it as it is in the bosom of our God and of our leaders."—*Journal of Discourses*, vol. 5, p. 234.

Now, is it not a fact that the people of Utah have done pretty much as told by their leaders, although sometimes informed that it was none of their business whether it was right or wrong? Still, President Kimball died, I think, over thirty years ago.

But, there is another newspaper story over which the papers and elders of the Utah church have made a great ado in the past, and still keep it up. It is the reported statement of President Joseph Smith of the Reorganization, in a speech at Chicago many years ago. In his second edition of "Succession in the Presidency of the Church," referring to this report, Elder B. H. Roberts remarks:

"Many vile and vicious things have been said of the Saints in Utah, but it was reserved for Joseph Smith, the president of the

Reorganized Church to say at once the most untruthful, the lowest, the most contemptible, cowardly, and vicious thing that ever was said of a much-maligned and misrepresented people. And what makes it so utterly inexcusable is the fact that the speaker knew better; for he had been in Utah, and had been among the people sufficiently to know that no such conditions as he described in that speech existed. It was malicious, willful misrepresentation. He bore false witness against his neighbors. At the time of the speech I noted down the misrepresentations, not from the Chicago papers, but from other papers, for the false statement was widely copied, and I think made a dispatch to the press of the country. Recently I sent to the Chicago papers and had the above quotations verified."—Page 136.

Mr. Roberts has thus spoken for himself, whether or not he voices the sentiments of his superiors or church. Now, Mr. Roberts knew that the statement referred to was a newspaper report; he knew that newspapers are as liable to misrepresent Joseph Smith as they are President Snow, B. H. Roberts, or any other man. Doubtless he knew or should have known that President Smith had repeatedly denied the newspaper story, and often stated what he really did say on that occasion; but he also knew that he had a purpose in view, and that the false report, and not what President Smith really did say, alone, would serve that purpose. But it is not surprising that Mr. Roberts should use an opponent that way in order to make a point when we remember that he actually misrepresents his own friends and witnesses for the same purpose.

Now let me say in regard to that purported newspaper story, that it is so utterly at variance with the public utterances of President Smith relative to the people of Utah that it bears the evidence of falsehood and misrepresentation upon its face. While President Smith was in Utah in 1885, and again in 1889, at different times and places I listened to his public discourses upon the issues between the two churches, and found him to be the kindest and most considerate of any man, in his treatment of those subjects, that I have ever listened too.

But even had the newspaper story been true, still Mr. Roberts' statement would have been incorrect. The most "vicious," the "lowest," "contemptible," "cowardly" thing said about the people of Utah was said by some of their own leaders. This Mr. Roberts must have known. Listen to President J. M. Grant: "You can scarcely find a place in this city that is not full of filth and abominations; and if you would search them out, they would easily be weighed in the balances, and you would then find out that they do not serve their God, and purify their bodies."—*Journal of Discourses*, vol. 4, p. 51.

Again: "Elders while abroad in the vineyard feel to have the Holy Ghost, but many of them, when they get home, act like the devil."—*Ibid.*, 188.

Brigham Young said: "As for living here, as I have done for a length of time, hid up in the chambers of the Lord, with a people that are full of contention, full of covetousness, full of pride, and full of iniquity, I will not do it. And if the people will not repent, let the sinners and hypocrites look out. I will repent with you and I will try with my might to get the spirit of my calling."—*Ibid.*, p. 43.

Again: "This people have been taught a great deal; they have had principle and doctrine fed to them till they are surfeited; and where is the man, the officer, or the community, that understands what has been taught them? There may be one here and there that understands, but generally the eyes of the people are closed upon eternal things, and they seek for that which pleases the eye, that which is in accordance with the lusts of the flesh, that which is full of iniquity, and they care not for the righteousness of our God."—*Ibid.*, page 44.

Heber C. Kimball: "Ye Elders, Apostles, Seventies, High Priests, Priests, Teachers, and Deacons, never be guilty of that which you have been guilty of once before. If it were not for

your ignorance, you would have been cut off from the earth."—Vol. 6, p. 126.

The above are not newspaper stories, but come direct from their own publications, and are the utterances of those who were considered prophets, seers, revelators, etc., and my only reason for quoting them is that the reader may make a comparison.

In the next edition of his book on succession, will Mr. Roberts publish President Smith's version of that Chicago speech, along with the misrepresentation: or will he persist in misrepresenting and yet find fault with others for misrepresenting the people of Utah? We shall see.

Yours for truth and fairness,

PETER ANDERSON.

OMAHA, Nebraska, January 3.

*Dear Herald:*—My first subscription to you was January 1, 1876, and to the present time have not missed a number and have preserved every one. The good derived from your pages in that time it is not possible to tell; but I can say you have been an educator, a source of cheer and comfort. You have been the means of increasing my faith in the latter-day work. Others may be able to find an excuse for not receiving your weekly visits in their home, but myself and wife can not find any, so will continue to welcome you, we trust for more than twenty-five years more.

Some of the changes in your new dress I like, the two columns and better type; but the name on first page is too commonplace, very much like a bill poster, or penny paper. You should have a more artistic heading. It should be more in harmony with what are the contents, a thing of beauty to preserve in our homes.

You should have a nice cover to keep clean and neat, until you go to the binder. Some advertisements would pay for the extra cost. You might as well have four pages of advertisements as a few. If it is right to have one it is also right to have more. The cover could contain many notices that we do not desire to preserve.

Please accept my new year greeting. You are ever welcome.

E. RANNIE.

THURMAN, Iowa, January 6.

*Editors Herald:*—From October 16 to 22 I held meetings in the Tabor Branch, resulting in the edifying of Saints, and organization of a Religio local, which at present writing is continuing with encouraging prospects. The young people of this branch appear to be progressive and united, under which conditions work committed to them is sure to succeed.

Attended the district convention and conference held at Thurman, October 24 to 27, at which time the district took advanced steps, and many expressed themselves as well satisfied that it was as profitable assembling as ever held in the district. The Sunday-school association showed progress, and the competence of the district officials was fully demonstrated. Just previous to the convening of convention I was invited to enjoy a piano recital given by Sr. Anna Fry and her pupils, and it gave evidence that Sr. Fry is using the ability she possesses to make the world better and happier, and to follow the instruction of the Lord, improve in the line of music. Her efforts are surely commendable, and worthy of being followed by all other young Saints.

After the conference I held seven services at McPaul, closing on November 4. Some interest was shown, but no accessions to the church. Material help was rendered, which was duly appreciated.

Returned home on the 5th for the purpose of exercising the rights of citizenship, and looking after home interests, enjoying a pleasant visit, which is always appreciated.

On the 8th came to Bartlett, Iowa, where I preached on that and the succeeding nights, assisting to organize the Bartlett

Branch on Sunday the 10th, with Elder Samuel Orton president, John Huston priest, Moroni Eittleman teacher, and William Eyler deacon, all of whom enter upon their duties in humility and yet with a desire to prove faithful to the interests of the work intrusted to them. The three last named were designated by the Spirit for these offices in the church, after which they were selected as officials in the branch. One other was called to the office of priest, Bro. John Garver, who will no doubt prove an efficient laborer, does he study to show himself approved and exercise upon the talents God has endowed him with. The Sunday-school at this place is progressing under his efficient superintendency. The Religio local under the presidency of Bro. S. Orton is doing nicely.

Secured a hall at Essex, Page County, through my wife's uncle, who, though not with us has shown the work great kindness, saying when conversing about the Saints that he remembers associating with them at Galland's Grove, and was never better treated by any people before or since. The good we do is not void, even if not seen. After many days it may be fruitful. Here I occupied two nights and performed a marriage ceremony. I learn that some there are anxious for my return in the near future, can a place be secured for services.

From this place I came to Shenandoah, where I found a kindly disposed people, many of whom are quite talented, yet some so under bondage to society that it seemed a burden for them to endure week night meetings; but I was kindly treated, and given every evidence that they had love for the work of God, and no religious home could be found satisfactory for them elsewhere. Here Bro. Fry came to my assistance, and in our visitations we found many evidences of the love of God in the hearts of the people. The Saints expressed themselves strengthened. One was desirous of entering the fold but circumstances seemed to prevent for the present. A Religio local was organized under the presidency of Sr. Mamie Pace, who has proven herself in many ways a humble, devoted child of God; and though having many worldly inducements has given great evidence of her strength as an overcomer. Under the superintendency of Sr. M. E. Pace an efficient Sunday-school exists, and the teachers and scholars seemed endeared to their superintendent, and her years of service in that position seem to have increased their confidence in her. The Spirit seemed to indicate an ingathering at this place in the near future, and I expect to arrange to occupy ere the conference year closes.

Came home on the national holiday to take a much needed rest, and to look after some business matters that had matured relating to home demands.

Remained at home till after the conventions and conference of the Little Sioux District, which convened at Woodbine, December 5, and continuing over the 8th. This was truly a pleasant assembling, and the work of these assemblies passed off peacefully, and I believe with God's approval. Enjoyed helping those with whom I had been associated in the work of God nearly all my life. I could see that progress is being made.

Came to Tabor December 13, where arrangements had been made for the use of the Baptist church; but these arrangements proved futile, and for reasons that those in charge of the Baptist church are not to be blamed, but they are trying to arrange to let us have the church in the near future. This necessitated other arrangements being made, so the Dutch Hollow Schoolhouse was secured, and with Bro. Fry's assistance meetings were held here for about two weeks with increasing interest. Since the 30th I have been preaching in the Ross Schoolhouse, and the interest is excellent and increasing. Here I will continue this week.

I forgot to mention that while at Shenandoah I visited Bro. H. Hall who was secretary to J. J. Strang at Beaver Island. His mind is clear, but his body is quite impaired. It was interesting to hear him relate some of his past experiences.

Work is advancing slowly in this mission, yet I trust, surely.

The members as a rule have confidence in the local officials, and this is as it should be, and the local officers all express great desires to fulfill all their duties, yet some are hindered because of circumstances. Indifference exists, but, I believe, to some extent is giving way.

Christmas was commemorated by the Sunday-schools, and your correspondent was not forgotten, but valuable gifts were received to give comfort and help.

The marriage of Bro. C. Fry to Sr. Emily Kinney, on January 1, was commemorated on the 3d by a reception given at the home of Bro. Charles Goode, where this worthy couple were given many evidences of the welcome the Saints feel in their new venture from the colonization sphere to statehood. Sr. Emily, though separated from relatives, will not feel that she is among those less friendly to her.

While I notice the change in the *Hope* and *HERALD*, I can not say that I think it is altogether an advancement, but hope it is for the best, and the change will meet a present demand coming from other sources.

I have confidence in the final triumph of God's work.

J. F. MINTUN.

WILBER, Nebraska, December 30.

*Editors Herald:*—My object in writing is to encourage any who may be sick or despondent. If I can help any one to forget pain for a time, I shall be content. The first Sabbath this month we attended meeting in Wilber and heard C. H. Porter preach. It was the first sermon I had heard in three years, I being a cripple. I am what is called a shut in, confined to the house mostly, so that people have to come to me, and I know my friends and prize them.

Having been shut entirely away from the Saints, how good it was to go to meeting once more, and hear the organ and the voices that have cheered and soothed me in days past. Sister Elsie selected some of my favorites, and "Thy will be done," and "Olive's brow" brought tears to my old eyes. When shall I meet with the dear Saints again?

If I can not walk, I can talk; and being quite fond of controversy I have had many tilts with people who come here. One of our near neighbors told my husband that we were Catholics, for we believe in a purgatory, and also there was nothing said in the Bible about Christ preaching to the spirits. Said he, Show me the verse, but don't bring Joe Smith's Bible. I was very careful of his feelings and sent him Adam Clark with the verse marked, and also others in connection. This brought him down to the house; said he had read it, of course, but had never noticed it.

A SISTER IN CHRIST.

FULTON, Iowa, January 6.

*Editors Herald:*—The *HERALD* comes in a new dress, and laden with good things. I am pleased with it. Long may it live; and may its pages cheer and gladden the hearts of its readers; I could not get along without it, and do not see how any family of Saints can be in sympathy with the work and not take the church organ, the *HERALD*.

The old year has gone with its joys and sorrows. When we look back we can see where we could have done better, spoken a kind word, lifted the heavy burden. We often wait until some brother or sister is dead, then we will bring flowers. Let us do all the good we can to our brother or sister or some others who need our aid and sympathies, while they live. Gladden their hearts. If we wait until we can do some great thing, that opportunity hardly ever comes.

Wife and I attended the fortieth anniversary of married life of Brother and Sister Johnson, of Canton, Iowa. The Saints of the branch were all present, and presented Brother and Sister Johnson with a very nice extension table, six nice chairs, one dozen silver knives and forks, silver spoons, and some other things. This was January 1, 1902, a good way to begin the new year.

Here is where the Saints cheered the living. A pleasant time was had.

Our branch does not seem to grow much. Our attendance is small; still there were five added by baptism, and we had a nice Christmas tree. The evening program was good. Recitations, singing, and dialogues; and there was plenty of candy for all Sunday-school scholars, besides many presents. All seemed to enjoy the evening very much. But your humble Bishop's agent did not get as much means this year as last, for some reason; not half as much. I think I am eight hundred dollars short. Where is the trouble? Do not the Saints deem it a duty to pay their tithing? Some have done nobly; others could do better. Some who are abundantly able have not paid a cent. As we sow, so shall we also reap. Has not the Lord blessed us in the last year? The drought has hurt us much; but we could sacrifice some luxury for the Master, could we not?

Dear Saints, let us do the best we can this year: make an effort to serve God; live plainer, so we can help further God's work by our means as well. May the good Father bless all our labors, so his name may be honored!

JOHN HEIDE.

DETROIT, Michigan, January 7.

*Editors Herald:*—I have been laboring the past year in many places. My last place seems to be of special interest, for it was mostly made up of infidel minds.

I left home about December 6, for Northern Indiana. About the middle of December I left Ashley for Flint, Indiana, on my way to Baldwin, Indiana. This is a new place, with but one family of Saints; you might say with but one Saint, as Sr. Davis' husband has not yet obeyed, though he is doing all he can for the cause. They have a family of three sons and two daughters living, one daughter having died not long ago. She is missed very much by them, as she was a lovely girl.

They have been trying to get an elder in there for some time.

Baldwin is a small place of perhaps two hundred inhabitants, and not a church in the place. The people are many of them inclined to infidelity. There is a young man by the name of William E. Parker who has challenged nearly every minister who came there to debate with him on infidelity, but never could persuade them to accept. As soon as he learned I had come he sent his challenge to me. I met him, and this question was placed before him and accepted: Resolved, That the God of the Bible is divine and is worthy of man's adoration. I affirmed, he denied. An opposite question was affirmed by him and I took the negative. There were to be four nights of two hours each, half hour bouts.

The first night he commenced with a perfect tirade of abuse, and the audience became disgusted. I had already given them several sermons on our faith, but did not touch the question of debate, and many were interested. At the close of his last speech the first night he said he was unable to be there the next night. It was no doubt a fair backdown. But the trustees of the house forbade the continuance of the debate, because of his language, and it was called off.

I had previously sent for Elder G. A. Smith, so I had him there for my moderator. I was truly thankful he was there, for he could then see for himself just how everything was. He did justice to the cause, while he was suffering from a cold and could not speak. The people would have been glad to have heard him.

The partial debate has made us friends as the sequel will show. There were many Catholics there, and the language he used regarding Christ caused them to rise in anger, and many murmurings were heard. So the trustees of the house thought proper to close the house to the debate but not to the meetings. So I preached the next night and Sunday evening, and then bade them good-bye for a little while. I never had a warmer reception even among the Saints than I had at the close of the

meeting Sunday night. They flocked around me and some with tears in their eyes. Before I left the house they made up a purse of six dollars and gave me, and that without solicitation. I believe there are some there who will soon obey the truth. In fact I have been told so. I ask to be remembered by all the Saints.

E. H. DURAND.

706 Wabash Avenue.

GALIEN, Michigan, January 5.

*Dear Herald:*—As you are laden with good tidings of great joy to all your readers, we renew our subscription for another year. We could not do without the HERALD, it is so instructive and the reader learns so much of the gospel. I believe it is the duty of every family of the church to take and sustain the church literature, especially the good HERALD that has stood for the church and its advancement so many, many years. We are reminded of the saying that we must watch as well as pray, and to watch is to read and see if the church as a bride is preparing herself with the wedding garment, spotless, pure, and white. The church to my mind at this time presents itself as a swift stream of water passing along with the Spirit and laws of God more rapidly than most of us realize. But we must not let the flood-wood of doubt, jealousy, envy, and strife flood our hearts. As still water becomes dead, so will we spiritually, if we allow those things to enter and flood our minds. We as God's children will love to be sacrificing.

We as a branch were moving along easily, not thinking what we could or must do. But we were aroused from our lethargy by the loss by fire of our place of meeting on the 14th of October last. We could not but think of the midnight cry. Five of the business places of our little town were burned to the ground, but that that touched us most deeply was the loss of the Saints' hall in which they had met for the service of God so many years, and where they enjoyed the evidences of his goodness and love so often, the overshadowing and joyous influence of his Holy Spirit, and where many of the elders had presented the gospel in power from its pulpit. They had used it by the kindness and generosity of Bishop Blakeslee without charge. Every quorum of the church had been represented there. Many tears were shed by the Saints here at our great loss. I could not but feel that it was the hand of chastisement, as we had not lived up to our privileges, or improved our opportunities as we should till it was too late.

We did not feel like giving up, however; and realizing that something must be done we humbled ourselves, and prayed that if it were the Lord's will the way might be opened that a place of worship might be provided. There were so few of us to undertake the task, but we were willing to sacrifice. The Lord has indeed blessed us in our services, and put it in the minds of the community to aid us beyond our most sanguine expectation. We resolved to build a house of worship, and those outside of our faith said, "Come, we want to help you on your church." And others who had subscribed said, "We will double our amounts." We feel that it was the good Spirit that prompted them, and that they will be blessed for their generous contributions.

Our sisters' aid society decided to hold a fair, which we did on December 19, 20, and 21, 1901. The proceeds amounted to one hundred and seventy-five dollars—one hundred more than we expected. We felt thankful, indeed; and as Saints we feel willing to sacrifice all we can till the church is completed. We now expect to build this coming spring and summer.

The article in the late HERALD entitled, "Duties, Responsibilities, and Faith of the Saints" is good, and every member should read it. I can not express the desire I have for God's work. Oh that we may be humble and meet God's approval and not be exalted, for "whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

I ever pray for the welfare of Zion, and the spirit of unity and peace.

Your sister,

MRS. DORA B. GREEN.



## Mothers' Home Column.

EDITED BY FRANCES.

"There is something very sublime though very fanciful in Plato's description of the Supreme Being: that truth is his body and light his shadow." According to this definition there is nothing so contradictory to his nature as error and falsehood."

## Prepared Reading for February Meetings of Daughters of Zion.

## PUNISHMENT.

There exist in the world to-day two general classes of laws: 1. Natural laws emanating from God; 2. Social laws, emanating from man, and it is of the punishments for a noncompliance with the latter class that we wish to write. The authority to enforce the social law belongs to the parent and the state, and we as parents should realize the extent of our authority and the most judicious manner of enforcing the same.

Our children should be the subjects of our closest observation that we may be ready to detect the slightest decided moral deformity and be able to check it. Deformities of character in the child should be traced back to their beginning so that they may be explained by their history, for only by comprehending the historic growth of such a deformity are we able to prescribe the best remedies.

Punishment should be essentially corrective, and unless it leads the child to a proper estimation of his fault and a positive change in his behavior, it harms instead of benefiting him. Then, too, if one endeavors too strictly to guard against that which is ill-mannered and forbidden, the intelligence of the child reacts in deceit against such efforts, till society is amazed that such crimes as often come to light can have arisen under such careful control.

The first time an act deserving punishment is done, a simple prohibition on the part of the parent, no reason being assigned unless the child is old enough to fully understand the why, is all that is necessary. What explanation is given should be brief and should not be of so gloomy a nature as to make the child more wretched than he already is in consequence of his wrong act. Only when all other efforts have failed is punishment justifiable. In punishing we inflict pain upon the child for the sole purpose of bringing him to reason, a result which we were not able to obtain by our simple prohibition, our explanation, or our promise of punishment. It is needless for us to say that we should *never* punish while we ourselves are angry, nor threaten to punish if so and so is done and then *fail* to do so. *Keep your promise always* to a child, especially where it relates to his conduct.

But be careful how we promise. We have heard parents say, "I'll whip you if you're as big as the side of the house!" and again have seen fathers whip boys almost equal to themselves in size. No child is benefited by a whipping after he is old enough to have a sense of honor.

Generally speaking, we must take into consideration whether boy or girl, and age: "1. Some kind of corporal punishment is most suitable for children; 2. Isolation for older boys and girls, and, 3. Punishment based on the sense of honor for young men and women."

Corporal punishment,—the producing of physical pain,—generally by whipping, is the kindest way of dealing with small children when willful, provided always that it is not unduly severe or too often given, but great care should be exercised that we do not keep up this mode of punishment after the child's honor is awakened and can be made responsive to our appeals. Neither should we always whip for every *kind* of offense. Suppose a child has a habit of pinching a little brother or sister; the best punishment for that one would be to pinch him, making it more severe than the pinch he administered. Again, if the child ran away, tie him up with a string until he can appreciate

his freedom. Suit the punishment to the offense *if it be possible*; don't whip for all things.

A little boy swore and his mother scrubbed his mouth with strong soapsuds, saying that his mouth was made dirty by such language. Another little child on insisting to play in the fire was burned slightly, just enough to realize the effect of contact with fire. By isolation we take the child temporarily from his companions and associates, and he is made to realize his dependence upon his fellow beings for his happiness. Never shut him up alone or with another, as greater evils are almost sure to follow.

Two boys were sent up-stairs to bed one afternoon, and had more "fun" until supper-time than they possibly could have had if they had been dressed and down-stairs. But hunger came with supper-time and they begged for something, but no, they were to go supperless to sleep. A question: Who did the greater wrong, the two boys or their mother, who could inflict such cruel punishment?

A boy of about thirteen years of age was asked by his mother to do a little service for a friend of hers, and he refused. She threatened punishment if he did not, but he positively refused, and she whipped him, and continued to whip him, thus trying to make him "take back" what he had said. "I'll not do it if you kill me;" and a little later he added, "And if you don't kill me I'll kill myself. I'll not live and have you treat me this way." She came to the conclusion, after awhile, that he really would let her kill him rather than change, so she let him go. Later he was found on the creek bank crying and trying to muster courage to jump in and drown himself. Where was her mistake? Should he have been punished at all? Was it in the *kind* of punishment?

Punishment based on a sense of honor requires a degree of maturity on the part of the child, and great care should be exercised lest we wound so deeply as to make a permanent injury on the character.

Many illustrations might be given and much said, but we each have many of our own, and these are the ones we should bring and seek for knowledge of that we most need as mothers, and there is no better place than from other mothers who, like ourselves, are doing the best they can and seeking for all the light they can get.

M. C. H.

## Program for February Meetings of Daughters of Zion.

Opening hymn, No. 196 Saints' Harp. Prayer. Scripture reading, Psalm 1. Discussion of prepared reading in Home Column. As supplementary to discussion of prepared reading, the Advisory Board asks that presidents of locals will request members of the same to bring in tried receipts and discuss the best methods of preparing wholesome food. Roll call. Business. Closing hymn, No. 52 Saints' Harp. Dismissal prayer.

## Prayer Union.

Unice and Stella Hart, Washington, Kansas, write: "Will you pray for us, that if it be God's will we may sell our property and be able to locate among the Saints, or if it be his will for us to remain in this place, that we may be contented and be able to lead others to the light."

## Lines.

What purple paths lead up to God,  
We may not know, we may not see,  
The highways that the dead have trod,  
Are curtained close with mystery.

But if this goodly earth and fair,  
Be token of infinite grace,  
Ah, who can dream the glories rare,  
In store for man's immortal race.

—Robert Loveman, in the *Woman's Home Companion*,

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Promotion of Sunday-School Scholars.

No member of the Sunday-school knows the ability and the mind of the scholar better than the teacher. Who has a better opportunity to know?

#### THE TEACHER IS THE CHIEF ONE

and main factor in knowing the very needs of his scholars and the best methods for their advancement in the work. During the hour for the lesson he has an excellent opportunity to study his scholars. He knows the ability of each one, the willingness to learn more of the truths that are taught, and the desire to advance in the work. The teacher is a competent judge of the promotion of his scholars, to a higher grade of work.

#### THE TIME OF PROMOTION

should be left to the option of the superintendent and the teachers. They should set a certain time of the year for promotion of scholars and have it generally understood that there will be no promoting done only at that appointed time. The work of the Sunday-school must be done in a systematic way if we wish to have a live Sunday-school. We can not afford to do the work in a haphazard way.

A certain time for promotion will give the teachers better advantages for classified work. Scholars will take more interest in the work, looking forward to the time when they will be promoted to a higher grade. I think that sometimes we are too slack and slow in regard to the promotion of Sunday-school scholars. There is not the interest shown or taken in their promotion, as there is in the public schools. Yet, I do not wish to convey the idea that promoting of scholars is the sole aim or main object of the Sunday-school. I believe we ought to give more attention to it, but not in the light that it is given in our public schools, where it is the chief object of the school; seldom taking into consideration the overtaxed brains, worn-out nerves, and weakened constitutions, caused by overwork.

#### CIRCUMSTANCES ALTER ALL CASES.

In the rural Sunday-school we have many difficulties and obstacles to overcome. Many times a number of the scholars are debarred from attending Sunday-school, except at certain times of the year, on account of the distance to walk and inclemency of the weather. In this case, many times scholars are kept in the same grade of work so long that they become discouraged and lose all interest. This is a difficulty that must be overcome. If a scholar has a fair understanding of the work in the class he is enrolled in, and old enough to be in an advanced grade he should be promoted to the higher grade. It would be discouraging to keep him any longer in that class, and would not be wisdom not to promote him.

#### IRREGULAR SCHOLARS.

Where we have scholars attending only at different times of the year, we have to be our own judge as to what grade they belong. It would be embarrassing to a scholar to enroll him in a primary class because he has not attended regularly, when he has sufficient knowledge of the work in the primary class and is old enough to be in the intermediate class. By so doing we may lose some of our brightest scholars; and not only that, it might discourage others and otherwise keep them from attending.

#### WHEN SHALL WE PROMOTE

scholars and at what time of the year would be the best time to promote them? Some Sunday-schools may not have any certain time for promoting, but I believe at the beginning of the year is the best time. Then we elect our officers and teachers for the ensuing year. The secretary makes out a new record of officers, teachers, and scholars; also enrolling scholars that have been promoted in their proper classes. This enables the secretary to

keep a neat record, do away with all unnecessary work, and also make it more convenient for him and the teachers.

#### IF SCHOLARS ARE PROMOTED AT A DIFFERENT TIME

of the year, the secretary unnecessarily has to make out two records. Why not save time and labor and exercise judgment in these things? We can do our work just as systematically and orderly in the Sunday-school as it is done in the public school. It only requires thoughtfulness and thoroughness on the part of officers and teachers. We should use the best methods for the advancement of the scholars if we wish to keep all interested and take an active part in the work. There is no reason why teachers and scholars of the Sunday-school can not be just as active and interested in the Sunday-school work as in any other work.

By being faithful and humble the Lord will not forsake us, but will be with us to assist and prepare us for higher work.

Then should we not put forth the best efforts that we may reap the reward that is laid up for us?

#### In regard to

THE LENGTH OF TIME IN PREPARING SCHOLARS FOR PROMOTION, I do not think we can safely decide on any certain time for preparation. It all depends on the ability and the attendance of the scholar. It is natural for some scholars to learn more readily and grasp ideas more quickly than others. All do not have the same privileges. Then the teacher must use his own judgment, as when they should be promoted and the length of time for preparation.

#### THE PRIMARY DEPARTMENT

includes children from six to ten years old. Primary scholars that have had the privilege of attending Sunday-school from the time they are six until they are ten years old would certainly be ready for the work in the intermediate grade. The four years preparation would fit them for advanced work. A scholar ten years old ought to be able to study the lessons in the intermediate *Quarterly*, and find the Bible references. If they have the opportunity to study the work in the intermediate grade from the time they are ten until they are thirteen years old, they will be ready for work in the senior grade. Those included in this grade are scholars from thirteen to eighteen years old. Scholars of this age should be able to take up all the advanced work, such as the study of the Bible, Book of Mormon, and Doctrine and Covenants, found in the lessons of the *Quarterlies*. The *Quarterlies* contain many excellent thoughts and ideas that we may use for the advancement of the work, also aid us in the promotion of scholars.

May each one of us engaged in the Sunday-school work be found in harmony with all of God's laws, and show by our zeal and interest that we are working for the welfare and promulgation of his gospel.

NELLIE HALL.

For the Galland's Grove, Iowa, district convention.

## Miscellaneous Department.

### Conference Minutes.

Northwestern Texas.—Met with Beaver Branch, November 2; A. J. Moore in the chair, Thomas Sheppard secretary pro tem. Reports from Oklaunion and Beaver Branches were received. Elders reporting: J. H. Amend, J. Hawley, G. W. Wilcox, A. J. Moore, C. C. Holcombe, W. W. Shoemaker, W. H. Smart, E. W. Nunley, J. W. Bryan; Teachers E. B. Stafford, T. J. Norwood; Deacon E. Hawley. Moved and carried that we accept of Bro. Bryan's work as appointed by the Church Historian. A. J. Moore was elected president of the district, E. B. Stafford secretary, Sr. Barbara Dearington treasurer. Preaching by John Hawley, E. W. Nunley, J. W. Bryan, and W. H. Smart. Adjourned to meet with Oklaunion Branch, Saturday before the fourth Sunday in February, at ten a. m.

### Correction.

In, "Why will men misrepresent?" last HERALD, page 31, first column, first line, read: "Who lived about one half mile away."

The Saints' Herald.

ESTABLISHED 1860

Published every Wednesday. Subscription price \$1.50 per year in advance. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all moneys received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Appointment of Bishop's Agents.

1. NORTHERN WISCONSIN DISTRICT.

Elder A. V. Closson, of Valley Junction, Wisconsin, has been duly appointed Bishop's agent for the Northern District of Wisconsin by the Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints in place of Bro. William Hutchinson, resigned. All free-will offerings, of tithes, consecrations, and gifts for the said Reorganized Church within and for the said territory, may be sent to Bro. Closson at Valley Junction, who is duly authorized to receipt for the same.

The Bishopric also hereby tenders thanks to Bro. Hutchinson for his faithful work in the office of Bishop's agent in the district in the past, and trust the blessings of the Lord may attend his efforts for good in the future in other duties. In behalf of the Bishopric.

January 1, 1902.

2. THE SCANDINAVIAN MISSION.

In order to facilitate the financial work in the Scandinavian Mission and better accommodate the missionaries in their labors there, Elder Peter Muceus, of Porsgrund, Norway, has this day been duly appointed Bishop's agent for the countries of Norway, Sweden, and Denmark, and authorized by said appointment to receive and receipt for gifts and offerings in the interest of the missionary work and for the poor in and for said Scandinavian Mission; and to disburse the same in said territory for said objects under the rules and regulations of the Bishopric of the said Reorganized Church, rendering due account of the same at Lamoni, Iowa, United States of America. Witness my hand this 9th day of January, 1902. E. L. Kelley, Presiding Bishop.

Church Secretary's Notice.

Missionary Report Blanks.—Missionary report blanks have been forwarded to all general missionaries, who are requested to include report of labors to March 1, 1902, and forward promptly for publication. Any failing to receive blanks will be supplied on application.

The following, adopted by the General Conference of 1900, is published for the information of all concerned: "Resolved, That the Board of Publication provide blanks to be sent to the missionaries as early as January 1 of each year, upon which they are to report to the Church Secretary, not later than March 1, to compile for publication in the HERALD; said blanks to be in accordance with the tabulated form of reporting as previously adopted." R. S. Salyards, Church Secretary.

LAMONI, Iowa, January 10, 1902.

Fourth Quorum of Elders.

Brethren of above-named quorum who have changed addresses since July 30 last should at once notify their secretary, F. E. Cochran, Lock Box 345, Lamoni, Iowa.

Notice of Expulsion.

At the regular business meeting of the Second Kansas City Branch, held January 6, Bro. and Sr. George Fox and Bro. John Olson were expelled from the church membership.

Notices.

At a regular business meeting of the Second Kansas City Branch, held January 6, the following motion was carried: That we issue an invitation to all the traveling ministry to visit us as often as convenient to them.

Herald Publishing House.

WANTED.—An all round Bookbinder.

European Mission Notice.

I hereby give notice that I have appointed Bro. John W. Rushton of Hamilton, Scotland, sub-minister in charge of Scotland; Bro. Joseph Arber, of Claycross, England, to labor as minister in Scotland; Bro. William Lewis sub-minister in charge of South Wales; and Bro. Frank Pierce minister to Western Wales. All matters requiring the attention of the missionary in charge in these respective fields should be submitted to the above-named brethren. Gomer T. Griffiths, Minister in Charge of the European Mission.

Conference Notices.

Kentucky and Tennessee District will convene with the Foundry Hill Branch, Saturday, February 15.

Nodaway, Missouri, District will meet with Bedison Branch, February 15, 16.

Central Nebraska District will meet with Inman Branch, February 22, at ten a. m.

Convention Notices.

Central Nebraska Association will meet with Inman Branch, February 21, at two p. m.

Died.

FRAZIER.—August 29, 1901, in San Francisco, California, Sr. Nettie Frazier, wife of Dr. Frazier, of El Dorado, and daughter of the late J. M. Putney. She had been studying medicine in a medical college in San Francisco. She took a two-year course in one year, and passed her examination at the head of her class with honors. But she was afflicted with a trouble not uncommon with women and was persuaded by her medical friends to undergo a surgical operation. Her husband opposed it, but as she desired it and not wishing to appear obstinate, he finally consented. The operation was performed, but from its effects she never rallied, and suffered much pain from Sunday until Thursday, when she was released from her sufferings, and entered into the rest prepared for the children of God. She was a very intelligent woman, and a peculiarly gentle, kind-hearted Saint. She was laid to rest in the cemetery at Gilroy, near her father, to await the morn of the first resurrection, on Friday, August 30, 1901.

RIDER.—At Lamoni, Iowa, December 25, 1901, Sr. Harriet Rider, aged 68 years, 5 months. She had one living son, but he was in Wyoming and not present at her death or funeral, nor were any others of her kindred with her. She united with the church April 16, 1893. Funeral service was held at her home by Bro. H. A. Stebbins.

CLUM.—At Lamoni, Iowa, January 6, 1902, Sr. Cora L., wife of Bro. Lewis Clum, at the age of 48 years, 2 months, 1 day. She was born in Orleans County, New York, November 5, 1853, and was married in Michigan in March, 1874. The aged mother, Mrs. Hathaway, mourns with Bro. Clum and his two sons. A large gathering of friends paid tribute of grief to the memory of a good wife, mother, and neighbor. She was baptized September 20, 1889, by Bro. A. S. Cochran. Funeral sermon by Bro. H. A. Stebbins, assisted by Bro. Columbus Scott.

PATTEN.—Bro. J. F. Patten was born August 12, 1827; died December 15, 1901. Baptized when a boy of seventeen, he has been a member of the Latter Day Saints ever since. Several relatives and friends mourn.

The January number of the Trans-Missouri Official Railway Guide has reached us.

One of the leading features of the January *Critic* is "Dickens and his Illustrators," by B. W. Motz, with unpublished portraits. The portraits can not but be highly appreciated by lovers of Dickens, as these, together with "Dickens in Memory," by George Gissing arouse anew our interest in the master novel writer.

If woman would only remember that her influence over a child the first few years of its life can have greater effect, and produce wider and more lasting results than her whole life given up to walking in the ways of men!—*Cardinal Gibbons, in the Ladies' Home Journal.*

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamp taken. Address, (Bro.) B. F. ORDWAY, 225 Hancock St., Peoria, Illinois.

**McClure's**

ARE you interested in your fellows? Are you concerned in the affairs of life? Do you care anything about the great men who have brought about the conditions in which you live, and those who are in power to-day? Do you enjoy wholesome, animated stories that are true to life? Do you care for beauty in any form? Then there is no escape for you; you must join the army who read *McClure's* regularly.

**A FEW FEATURES FOR 1902.**

**New Romantic Love Story** by BOOTH TARKINGTON, author of "The Gentleman from Indiana," and "Monsieur Beaucaire," a tale of love thwarted but triumphant, of gallant men and beautiful women. It deals with life in Indiana at the time of the Mexican War.

**True Story of the Standard Oil.** By IDA M. TARBELL, author of "Life of Napoleon," "Life of Lincoln," etc. A dramatic, human story of the first and still the greatest of all trusts—not an economic treatise, but an exciting history.

**Greatest of the Old Masters.** By JOHN LA FARGE. Interesting and helpful papers on Michel Angelo, Raphael, Rembrandt, etc., their finest pictures reproduced in tints.

**Mr. Dooley on His Travels.** His views upon the typical New Yorker, Philadelphian, Bostonian, and inhabitant of Chicago and Washington.

**William Allen White on Tillman, Platt, Cleveland, and others.**

**Clara Morris's Stage Recollections.** Stories of Salvini, Bernhardt, Mrs. Siddons, and others.

**A Battle of Millionaires.** By the author of "Wall Street Stories."

**The Forest Runner.** Serial Tale of the Michigan Woods.

**Josephine Dodge Daskam.** More Child Stories.

**Emmy Lou Stories** by GEORGE MADDEN MARTIN.

Illustrated prospectus, describing in full many other features, sent free to any address.

S. S. McCLURE CO., 141-155 East 25th Street, New York, N. Y.

**- ONE DOLLAR A YEAR. -**

But at any price THE BEST.

**The Metropolitan.**

Three-chair Barber Shop, strictly first-class and up to date. Everything new and here to stay. Come and see us. Always welcome. Agents Iowa Steam Laundry. An elegant Shaving-mug GIVEN AWAY with every five dollars' worth of Laundry. Phone 134. F. A. BLACK, Prop.

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

HERALD PUBLISHING HOUSE,  
Lock Box E, Lamoni, Iowa.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

Good paying Millinery Business; also a nice line of Toilet Articles. Terms reasonable. Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : : Iowa.

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**

WM. ANDERSON. MRS DAVID DANCER.  
ALICE P DANCER A K. ANDERSON.  
G W. BLAIR. OSCAR ANDERSON.  
W. A. BOPKINS

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

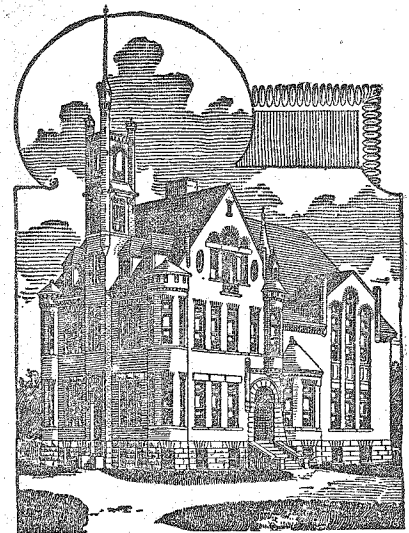
**Fireside Talks With Our Girls.**

Published by the  
Daughters of Zion.

212. Paper covers..... 20  
213. Limp cloth..... 30

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
LAMONI, DECATUR COUNTY, IOWA.

# The Saints' Herald

L Campbell 12

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, January 22, 1902

Number 4

OFFICIAL PUBLICATION  
 Of the Reorganized Church of Jesus Christ of Latter  
 Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

<b>Editorial:</b>	
In Contradiction?—No	61
The Pope on Divorce	63
Let the Young People Enjoy the Religio	64
Polygamy Arraigned at Canton, Illinois	64
Traet Work in Wales	64
"A Period of Religious Infidelity"	65
Destructive Earthquake in Mexico	65
<b>Original Articles:</b>	
Zion and Jerusalem	66
<b>Selected Articles:</b>	
Is Socialism Anti-Christian?	67
<b>Letter Department:</b>	
From Over the Border	68
Word from Wales	70
A Testimony for Graceland	75
<b>Mothers' Home Column:</b>	
Thoughts at the Christmas-tide	76
<b>Sunday-school Department:</b>	
The Department of the Teacher	77
Lack of Promotion	77
<b>Miscellaneous Department:</b>	
Conference Minutes,—Far West	78
Church Secretary's Notices	78
Church Recorder's Request	78

## Editorial.

### IN CONTRADICTION?—NO.

We are requested to notice an editorial article in the *Evening and Morning Star* for June 15, 1901, in which the editor attempted to throw discredit upon the revelation given last spring by which a stake was established at Independence, Missouri. The *Star* editor claimed that the revelation of last spring flatly contradicts section 98 in Doctrine and Covenants, dated December, 1833.

The part to which we object was the provision contained in the Reorganized president's communication providing for the establishment of "Stakes" at Independence, Missouri, and Lamoni, Iowa. To begin with the idea of establishing a "stake" at Independence which was to be the center place in his father's revelation, would appear ridiculous to any mind familiar with the Restored Gospel doctrines, excepting possibly those minds so befogged with the mists surrounding the worship of "Lineal heirs," "Lawful seed," etc., that the naked truth is not discernible to their eyes.

Stakes were to be appointed for the strengthening of the center place at Independence. These "stakes" however were to be appointed upon a single condition and that condition was that they should be designated only when there was found no more room for the Saints in the places then appointed. . . .

"Stakes" rendered in plain English were towns or communities of Saints formed and gathered together with the object of aiding and supporting the central city Zion, which was to have its seat at Independence, Missouri. These stakes of supporting cities of a necessity were to play an important part in great events growing out of the establishment of the central city. So important were they that their institution and location was not left to the choice and judgment of even the heads of the church but the Almighty reserved this right unto himself in a revelation in section 98 where he declares that there was no other place appointed for the work of the gathering of the Saints than the city of Independence. He however promised that in the future when certain conditions prevailed "stakes" should be appointed for the strengthening. . . .

There is plenty of room in Independence for both saint and sinner and there has been for lo! these many years. It is not anyways near filled up. Plenty of property can be rented or purchased in the town of Independence or in Jackson County either, not to mention the abundance of room in the surrounding counties; and while this condition prevails the Lord declares in section 98 that no other places should be appointed than those then appointed [Independence and Kirtland].

There are no "minds" in the Reorganized Church "so befogged with the mists surrounding the worship of 'Lineal heirs,' 'Lawful seed,' etc., that the naked truth is not discernable to their eyes," for there is no such worship in the church.

Those of the Reorganized Church, being believers in the doctrine of present and continued revelation, are of the opinion that the conditions referred to in the closing portion of paragraph 4 of section 98, Doctrine and Covenants, which the *Star* quotes as the basis for its objection to the revelation complained of, have obtained, and in view of this fact the Lord has proceeded to point out the "places" which he would "appoint" and which should "be called stakes."

At the time the settlement was made at Independence and on the Kaw River land all over the western part of Missouri and as far north as the boundaries of the State then extended could be bought for \$1.25 and \$2.50 per acre from the Government, and from individual settlers for an advance on those amounts to cover improvements. The Saints were instructed to buy as extensively as they could even to the boundaries between Jew and Gentile on the west.

Now whether the Lord foresaw that conditions would change or not, which we neither affirm nor deny, believing that he takes cognizance of all things connected with his work, it is a fact that where there was in 1833 a small village of a few hundred inhabit-

ants at Independence there is now a city of several thousands; and at or near the then small settlement on the Kaw River there is a city of over a hundred thousand in population; and surrounding both these cities conditions have obtained which have put the prices on lands other than city lots at from thirty dollars to one thousand dollars more or less, per acre; city lots at from supposed reasonable figures to prices enormously high.

The Saints were directed to retain the titles to their lands, that they might return and inherit them. This they did not do. In 1864 we instituted an inquiry into the condition of the titles of those who had held lands in Jackson and the surrounding counties, with a view to seeking redress for those who had been driven away; but to our astonishment we found that nine tenths of all those who had held titles had parted with them. The records did not show that they had done this under duress, nor was evidence to this effect put within our reach. The Legislature of Missouri had passed laws under which the titles thus alienated could not be disturbed. The same thing occurred at Nauvoo, Illinois, and though we have been at times censured for not trying to reinstate by legal process the Saints deprived of their lands, we have done all that duty or common sense dictated.

There was not room in Independence for Saint and sinner in 1833; for the Saints had to get out of there, and subsequently made a settlement in Caldwell County by agreement; and in spite of this agreement were driven from the State entire by order of the State officials in 1838.

So far as we now know there has been no action of the Legislature of the State rescinding that order, though there was an act providing for an appropriation of the State funds to pay the expense of the "Mormon War."

In paragraph 9 of the 98th section, the statement is distinctly made that lands should be purchased in the "regions round about the land which I have appointed to be the land of Zion," the county of Jackson and the counties round about the "land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints." This beginning was made.

This revelation also provided that all things were to be prepared before the Saints. They were not to gather "in haste, nor by flight."

This was given in December, 1833; and in the following June the Lord remembering the promises made to the Saints and their scattered and scattering condition gave them added instruction as to their course of procedure. It is very decisive and instructive, and in spirit and text in harmony with conditions in which the Saints were and the instruction given six months before which the *Star* states was contradicted last spring.

"Talk not judgment, neither boast of faith, nor of

mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, Execute justice and judgment for us according to law, and redress us of our wrongs."—Doctrine and Covenants 102: 7.

The people of the church importuned the courts, the judge, the State authorities, and Congress; but to no avail. They were driven from the State, a few only remained. But many, mindful of the promise that "the pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion;" set about their work in accordance with the direction given in June, 1834.

Still mindful of his promise the Lord said to the church in March, 1873: "It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."—D. C. 117: 11.

Again in 1894 the Spirit spoke to the church and the declaration was made that "Lamoni having been made by the agreement of the church under the law of the land the principal place of business of the church, it is wise and expedient that it should be considered and declared by the conference to be the seat of the presidency of the church, and in due time be made a stake."

This was done by the conference; and in April, 1901, the direction was given to organize a stake at Independence and one at Lamoni.

The establishing of a stake at Independence in no sense contradicts or contravenes the appointment of Zion, nor does it move her out of her place. No other place is appointed for the beginning of the gathering of the people.

The Reorganized Church has been making an effort to comply with the instruction given after the church was expelled from Jackson County, and has counseled a gathering into "the regions round about in the land of Zion," and has been encouraged in doing this by a fulfillment of the promise of favor to be shown by the people.

It is our understanding that the Lord knows the conditions of the situation and whether they are or are not suitable to the establishing of stakes, and where to plant them to strengthen Zion, the church, "the pure in heart;" and not a locality bounded by the narrow limits covered by a city of six thousand inhabitants. And further, it is our conviction that he knows what sort of government is applicable in an

ecclesiastical sense to a place or a region known as a stake in Zion, or the center stake or city.

We suppose that the leading men of the Reorganized Church are as well informed concerning the conditions in the States of Missouri, Nebraska, Kansas, and Iowa, touching the latter-day work as are their contemporaries, and will proceed with the work intrusted to them according to the instruction given, and the light vouchsafed to them.

The *Star* misstates the revelation of section 98 when it states that it declares "that no other places should be appointed than those then appointed [Independence and Kirtland.]" Neither Independence nor Kirtland is named in the revelation. Other places than the one appointed were known to the Lord and when he saw fit he would appoint them and they should be called stakes. We have not contradicted the revelation, but have moved in accordance with it.

#### THE POPE ON DIVORCE.

It may seem to some a little out of joint to quote the Pope on any subject connected with Protestant Christianity or the machinery of domestic government. But where the Pope is right such right ought to be indorsed, no matter if it is assumed that the Pope is wrong in the church contention.

By special cable to the *Chicago American*, the Pope is reported as follows:

"Divorce is a desecration of all religion and contrary to the law of God. If there be any authority in old age, any weight in the apostolic voice, we do not warn only, but implore all engaged in the deliberation on a divorce law by whatever is dearest and most sacred to them to desist from what has been begun. Let them not refuse to consider seriously that the Christian marriage bond is holy, indivisible and perpetual by the divine law and that that law can never be abrogated by any human law.

"Christ recalled marriage to what it was constituted in the beginning, increased it by the dignity and virtue of a sacrament and exempted it from evil and even ecclesiastical powers.

"The church, which is the guardian and vindicator of the divine law, has always protested strongly against divorce. Let nobody hope she will be less mindful in the future. She will not connive or acquiesce in any way. The example of other countries is criminal in so far as they recognize divorce, which is the ruin of the family and corruption of society.

"When once divorce is allowed, even on a very limited scale, it spreads like a terrible conflagration. Divorce is the moral ruin of woman.

"I pray God to spare Italy this terrible social plague and induce Christian people to see the error of their ways."

To the above by the Pope, is added the following: "Monseignor Scalabrini, who has just returned from the United States, and is said to be a candidate for apostolic delegate at Washington, says he has had occasion to notice a serious degeneration in America as the result of divorce."

The foregoing is put in strong terms; but as the Scriptures are specific in the statement that there is but one justifiable cause for divorce, it seems that it was not intended that married people should be so

careless of the bond of wedlock as to make any other cause a just subject of complaint or separation.

The revelations to the church establish the marriage bond as only soluble by "death or transgression," and the formula given in section 109 (111) on marriage seems to convey the eternal nature of the bond: "May God add his blessings and keep you to fulfill your covenants from henceforth and for ever."

Another feature of this law is the statement that "all legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled." This establishes the marriages performed out of the church by the enactment of the civil laws as of equal validity to those performed by the church authority, as they were to be held "sacred." This is further attested by the provision that those who chose to be married by other than church officers could do so.

The ease with which marriages in certain circles can be set aside by the parties to them in the courts of the country, in many cases turns the performance of the marriage ceremony into a farce the pathetic side of which is discoverable in the almost utter indifference of parents toward the children born of such misalliances, and the squabbles in court over the custody of them if any property is involved in the marriage settlements.

The ease with which divorced persons assume other marital relations after the bonds which they had first assumed have been dissolved, is astonishing to the average honest-minded man and woman, and has a tendency to cheapen the obligations voluntarily taken by those who marry, and this leads to thoughts and ways that are immoral, the effects are bad. We presume it is with this in mind that the Pope says "divorce is the moral ruin of woman."

We can well remember when a woman known to have been divorced was of doubtful reputation, and it was usually taken for granted that the fault was hers. Of course this was an extreme view, but yet the fact remains that neither in the New Testament nor in the later revelations to the church is there a provision for divorce except for the cause named by the Savior in Matthew 19 and Mark 10.

It will be well for those married to guard well their altar of domestic happiness that it be not profaned or thrown down by indifference, neglect, cruelty, or evil intent. Keep the fires of conjugal affection brightly burning, that love, loyalty, and pure devotion prevail in your homes.

Let those who contemplate marriage look well to the manner of their acceptance of the bonds, remembering the formula "till death do you part," and live in peace, knowing that at the judgment bar there will be an accounting for the way the obligations of the bond have been kept, and happy will they be who have kept them according to their original import,

In connection with the foregoing on the subject of divorce we quote from the *Gazette-Herald*, of St. Joseph, Missouri, for January 2, 1902, the following:

Washington, Jan. 1.—A new code of the laws for the District of Columbia went into effect to-day. The code is not a complete body of laws for the government of the district, the old Maryland statutes, the common law and the statutes of the United States—applicable to the District and acts of Congress relating to the District remaining in force except where inconsistent with the new body of laws. The code was passed at the last session of Congress. The feature of most popular interest is a section prohibiting the granting of divorces except for infidelity, divorces no longer being procurable for desertion, drunkenness, cruelty and other offenses against the marital relations for which a divorce formerly might be secured. There is also a considerable change made in the practice before justices of the peace, the city being divided into ten districts, with one salaried justice in each district, in place of the former feed officers, whose locations were not to any considerable extent governed by geographical distinctions.

If this report be correct, Congress is making an excellent lead in the right direction.

---

#### LET THE YOUNG PEOPLE ENJOY THE RELIGIO.

RIDGETOWN, Ontario, January 7.

*Editors Herald*:—Now and then we hear words of disapproval in reference to the work of the Religio Society. The writer has heard a statement something like this: "From what I can learn through the HERALD it is merely a sparking and fun-making institution." Now as I understand it the HERALD as such has never represented the Religio in this light. Some writers may have said critical things, but it was not representative any more than any other private opinion. The HERALD is a medium through which any one may air his peculiar views. Will you please make some editorial remarks along this line?

ALMA C. BARMORE.

We have never seen any such reference to the Religio, referred to in the above letter, either in the HERALD or in letters or articles offered to us for its columns. If any such has appeared in our columns it escaped the vigilance of editors and proof-readers, for these are quick to discern what is improper, hurtful, or outrageous, and either call attention to it or strike it out, owing to where it is first discovered.

In the *Autumn Leaves* for August, 1901, page 357, in a "dialogue," by Mina Perkins Kearney, the writer makes Peter Henderson, one of the characters in the talk, to say: "But about this 'ere Religio, some uv our good Saints have been opposed to it, an' some uv 'em have gone so far as to call it a 'sparkin'-school,' an' that's all they want to git together for."

This is the nearest to the language referred to that we know anything about. And Sr. Mina makes her article to tell strongly in favor of the Sunday-school and Religio, as any one may see by reading it.

But suppose some such remark had been made by some over-zealous or too careless a writer, it should not have been taken by any one as a statement of fact by an accredited authority; but should be considered as the expression of the opinion of some one who is opposed to the society, and who knew little or nothing of the society itself.

The fact that the Religio is under the supervision of some of the quietest, most stable, and best behaved of the church members is in itself a guarantee for its being properly conducted to conserve the object of its institution. If some young folks attend for the sake of the society they find there, it can do them no harm while they keep within the rules of good behavior, which officers do and will insist shall be the case. Young people attend the church meetings of all kinds with a similar intent as a part of the object in going there. Should they be forbidden to go to church on that account? Hardly.

---

#### POLYGAMY ARRAIGNED AT CANTON, ILLINOIS.

By a marked copy of the *Register*, issued at Canton, Illinois, January 13, we notice Bro. Stedman has been making plain the distinction between the doctrines of the true Latter Day Saints Church and those of the Utah religionists. Among other things the *Register* says:

Perhaps the most merciless arraignment Utah Mormonism has ever received from a Canton pulpit was in the sermon preached Sunday evening by Elder Stedman, of Lamoni, Iowa, to the Latter Day Saints congregation worshipping in the Swedenborgian church, on Third Avenue and Chestnut Street.

Elder Stedman thinks that of all Christians none are bound so firmly as true Mormons to oppose polygamy. Not only does the Bible forbid it by implication, when it sets forth the giving to Adam of but one wife, the saving only of monogamists in the ark, and, in the New Testament, enumerates the qualifications of bishops. But the Book of Mormon says expressly that a man shall have but one wife, and in the Book of Doctrine and Covenants this is emphasized in the words of the marriage ceremony.

---

#### TRACT WORK IN WALES.

Bro. William Lewis, at work in Wales, is active and aggressive. He has adopted a sort of house to house canvass, and sends us one of his leaflets, as follows:

Polygamy was not an original tenet of the true Latter Day Saints Church organized April 6, 1830.

There can be found no word in favor of plural marriage in church publications issued before the death of Joseph Smith, June 27, 1844.

The teaching of the Book of Mormon is clear: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Jacob 2: 6.

"For they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none."—Book of Jacob 2: 9.

In the Doctrine and Covenants: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—Old Edition, sec. 13, par. 7.

"Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh."—Old Edition, sec. 65, par. 3.



The *Times and Seasons*, then edited by John Taylor, one of the Twelve Apostles, stated editorially in its issue for April 1, 1844: "If any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the book of Doctrine and Covenants, set him down as an impostor."

The statement of Brigham Young made on August 29, 1852, that the doctrine of polygamy had not been practiced by the elders, is found on page 31 of Supplement to volume 15 of *Millennial Star*.

Twenty-two years after the organization of the church and eight years after the death of Joseph Smith, the doctrine of polygamy was first publicly taught by Brigham Young and his followers in Salt Lake City, Utah. See Supplement to *Millennial Star*, vol. 15, page 31.

Reader, please note what the Court in Lake County, State of Ohio, U. S. A., says in its findings, February 23, 1880. Hon. L. S. Sherman, Judge: "That the church in Utah, known as Salt Lake Mormons, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church. And the Court do further find that the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property."

---

#### "A PERIOD OF RELIGIOUS INFIDELITY."

A recent issue of the *Church Intelligencer* contained the following:

There is no disputing the fact that we are passing through a period of serious religious declension. The signs are unmistakable both in this country and in Europe. Some of the signs of general spiritual declension were referred to last Sunday by Archbishop Ireland in a public address in Detroit and by the Rev. G. Campbell Morgan in his sermon in the Fifth Avenue Presbyterian church of New York. The former said: "Religion is rapidly losing ground. There are men especially who never breathe a sigh of prayer toward heaven, many of them in public places, where their influence and example are bad. Day by day science and philosophy are taking the place of religion. Papers and magazines reflect these ideas." Mr. Morgan, commenting on small church attendance, remarked: "The trouble is that there is a new atheism abroad, strange and subtle. Let it go no further or it will work your destruction."

---

#### DESTRUCTIVE EARTHQUAKE IN MEXICO.

A destructive earthquake occurred in Mexico on January 16, according to reports by Associated Press. The following appeared in the daily papers of the 18th:

Mexico City, Jan. 17.—One of the most terrible catastrophes in the history of the State of Guerrero is reported to have occurred late yesterday afternoon, when an extremely violent earthquake shock was felt at Chilpancingo, causing a great loss of life and injuring many persons. Details from the stricken district are very meager, but scattering reports received here indicate that probably three hundred persons were killed and as many more injured. It is known that the State capitol, the parish church, and many business houses and residences are in ruins, and that there is much suffering as a result of the awful seismic disturbance.

One of the edifices that suffered most was the federal telegraph

office, which explains the paucity of news that has so far reached this city. Meager details finally began to arrive here. The telegraph lines and apparatus at Chilpancingo were badly damaged, but the employees, all of whom were uninjured, quickly proceeded to erect an improvised telegraph office on the outskirts of the city.

The number of deaths was greater in the parish church than in any single place, as a crowd of worshipers was gathered there for the afternoon service. The solid masonry walls and the roof came toppling down on the worshipers and many of those within were killed.

The war department has ordered troops in the neighborhood to cooperate in the work of rescue. Until this work is completed it will be impossible to accurately learn the number of victims. It is believed, however, that this is one of the most destructive seismic phenomena that has occurred in Mexico. The greater part of the population of Chilpancingo are now camping out under tents around the town which is five days journey from the national capital.

Earthquake shocks were felt in many other cities and towns. In Mexico City the earthquake occurred at 5:17 o'clock yesterday and was of such violence as to shake the most substantial buildings. The Pan-American Congress was in session at the time and many of the delegates were greatly alarmed. The first movement here was one of trepidation and was very sharp. It was followed by an easy oscillatory movement north-northeast to south-southwest. The duration was fifty-five seconds. The damage in this city was slight.

The State of Guerrero has always been the focus of seismic disturbances. Reports received here state that the shock was very severe at Chilapa. No casualties are so far reported from there.

The duration of the Chilpancingo shock was less than that in Mexico City, having lasted fifty seconds against fifty-five seconds at the capital.

---

#### EXTRACTS FROM LETTERS.

Bro. J. S. Hommes writes from Chico, California, January 1: "We have met with some reversals here in the past few weeks, having had the church buildings closed against us by two of its trustees. It is supposed to be open to all denominations as it belongs to the public, and we have appealed to the district attorney who has promised to do his best in securing the building for us again. We have been publicly assailed in the *Chico Record* and with commendable fairness they have allowed us to answer through the same columns. We endeavored to show the difference between the Utah people and ourselves."

Bro. Bert L. White writes from St. Joseph, Missouri, January 15: "The HERALD is always a very welcome visitor at our home. I do not see how a true Latter Day Saint can do without the church papers. I always find something in them that gives me strength to press on. I am pleased to notice so many of the young people taking interest in the work. I think the Religio is a blessing to the church. We have a nice branch here in St. Joseph. We came here from Porcupine, Wisconsin. The Saints there, too, are alive to the work."

Bro. O. J. Haun writes from Carsonville, Michigan, January 12: "I have just closed our meetings at

McGregor where I had splendid attendance and good interest. Baptized five to-day, and more gave their names in for next Sunday. So the good work is moving on. The Lord is blessing me in the work."

Sr. Bertha Fender wrote on January 13 from Rhine, Kansas: "As I read the HERALD I feel greatly encouraged. We feel lonely at times, because we are isolated. Brethren Vaughn and Gurwell were here from December 6 until the 23d, and preached every night that the weather would permit. How thankful we were to hear the gospel preached once again in its purity! Three were baptized: Mr. Fender's little brother and sister, Earl and Eva Fender, and my brother, Clarence Knapp. They are all young. We hold our prayer-meetings every two weeks, although there are but two families of us to meet."

Frank H. Cowen wrote on January 16 from Webb City, Missouri: "Bro. G. H. Hilliard has been holding a number of interesting meetings in Webb City, but has gone to Blendsville, Missouri, for the remainder of the week. That much good has been done is our hope."

---

#### EDITORIAL ITEMS.

Bro. John Lake wrote us from Ray, Indiana, where he and Bro. G. A. Smith and others have been at work, more or less. Bro. Lake had been at Kirtland, Detroit, and other places, had much to encourage him in the work, especially in some manifestations regarding the calling of some to the ministry, of which manifestation Bro. Lake writes as being new and very pleasing. Bro. Lake wrote on January 13, he would go to Flint, Michigan, for a few meetings, thence south into Indiana. He wrote in good spirits.

Read the encouraging letter of Bro. William Lewis, of St. Joseph, Missouri, now laboring in Wales.

Bro. and Sr. Weiler wrote from St. Peter, Kansas, January 10, stating that they are expecting to move from there to a point not far from Kansas City. They desire to know if there are any Saints living near Lawrence, Kansas, as they will move ten miles south of there, near the little town of Vinland. They would like to have some elder call on them.

Reports from the field of Bro. H. O. Smith, South-western Mission, are quite favorable. Twenty-nine baptized for the quarter; the ministry, both in the field and locally, are as busy as hindering causes will permit. Bro. H. O. was engaged in debate with a Disciple or Christian when he wrote, January 16.

Bro. J. W. Whitley writes from Bridgeport, Washington, that he is still looking for an elder to come there. He thinks from May on a good work could be done.

In HERALD of January 15, page 45, in "Extracts from Letters," we stated Bro. J. B. Roush wrote from *Denver*. He did not; he wrote from *Lamar*,

## Original Articles.

### ZION AND JERUSALEM.

There is to-day much food for thought in the future of the Lord's people, both in Zion and in Jerusalem. We have no use for wild speculation and figures as to when the Lord shall come; but we do desire, not alone to discern the "red evening sky" as a sign of a "fine to-morrow," but to be able also to discern the "summer nigh" by the "budding fig tree."

Many Saints are troubled about the gathering and how it is to be accomplished; but the things that should engage our minds are: purity of heart, and purpose, for the "pure in heart shall see God," and "Zion is the pure in heart;" and he that "loveth me keepeth my commandments;" hence to learn the will of God and do it. Then we need not fear for Zion, for God shall not only lay the foundation, but also furnish the capstone, though he may use us as workmen.

Have you ever noted the unfolding of God's plan? It is sure, in its development, though it may not be a "miracle of an hour's work," as some have thought it would be. Zion and Jerusalem are in the future to be the gathering places for God's people, on the Western and Eastern Continents respectively, and one purpose we have in this article is to show them largely simultaneous in their development. Zion and Jerusalem are often used in scripture to designate the eastern Israel's home alone. But we wish to quote, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2:3, as showing the unity of God's purpose from the West and East; and the gospel in latter days being committed to the Gentiles, by reason of the Jews' rejection of Christ. "The law will go forth from Zion," America, and by its effect the "word of the Lord will go forth from Jerusalem," Palestine. The further teaching of distinct or separate places, yet united in effect and purpose, is shown as an admonition to our careful preparation, in Isaiah 4:3: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy." And while there is a wide difference in the Jew, the Israel of the East, compared with the "Israel by adoption" who read this, yet it occurs to us as a beautiful unity of purpose and design.

Let us draw a few parallels: 1. They, the Jews, are a peculiar people, separate from the world, and have never lost their identity. So should the Saints be a "peculiar people." "In the world but not of it."

2. The burden of their prayers and labors is to the end of Jerusalem's restoration; ours to be for Zion's upbuilding.

3. Their sacrifices are to an extent beyond ours, yet ours shall require sufficient to "try us so as by fire."

4. They were rejected and their temple destroyed

because of their rejection of the Savior; we suffered loss and our temple was destroyed by reason of failure to comply with God's command. The Jew suffered for centuries, we for a few years; the days of weeping being measured, no doubt, in accord with the disobedience of each.

5. They are careful of the things that "defile the body;" we to apply the same care to things that defile both body and spirit.

6. The "angel's message" came in its power as law to Zion's upbuilding in America, and man's redemption in general; and simultaneously God witnessed his purposes on the Eastern Continent by giving the "early and latter rains" to fulfill his word.

7. In 1860 the church of our choice was reorganized. Israel Zangwill tells us that "in 1860 Israel became conscious that a polity was essential to a people and in that year the 'Alliance Israelite Universelle' was created." So 1860 was also the beginning of Israel (East) in their reorganization.

8. The organization of the "Society of Jews;" and "National Parliament" with the approval of Germany's Emperor, the favor of the Czar, and favorable consideration of the Sultan of Turkey; composed, too, of such advanced steps, by noted Jewish leaders, as Professor Gotheil, of Columbia College, for America; Clarence I. De Sola, for Canada; Dr. Alex. Marmorek, of Pasteur Institute, for France; the famous oculist, Mandelstamm, for Russia; Dr. Gaster, and Sir Francis Montefiore in England; with Herzl and Nordau, Zangwill and others, for the whole, is, in its organization, effect, and purpose, much the same, as well as to time of movement, parallel with Independence and Lamoni Stakes.

The East and West, the Israel by birth, and those by adoption, have one aim, purpose, hope,—the preparation for the Advent of the Messiah, the King of glory.

One prophecy we wish to call your attention to as being at least in part fulfilled. "Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isaiah 60: 3. Is not the favor of Germany's Emperor, and Turkey's Sultan, and their trip to Jerusalem some two years ago, a fulfillment, indicative of Jerusalem's "rising" out of the "dust and sackcloth" of ages; the favor of Gentiles by which the Jew is not now a "hiss and a byword?"

It behooves us, then, to make a preparation, a beginning to build up Zion and her waste places, according to the revelations and the commands of God. But the same spirit moves East and West, and while it looks impossible to some, with high-priced lands and large cities within Zion's borders, with the "church poor," is it as dark for us as it was for the "chosen Israel" (Jew) to gather from all nations—poor, despised, forsaken,—to arise, and accomplish God's design, as they are now doing?

All we have to fear is "cold indifference." Let us do our best, individually, and leave the grand, sure, triumphant end to God, who alone can guide us aright.

ALMA M. FYRANDÓ.

MAGNOLIA, Iowa, December 22.

## Selected Articles.

### IS SOCIALISM ANTI-CHRISTIAN?

The Pope's encyclical on Socialism last year, taken in conjunction with the increasing importance of the Social Democratic Party as a political factor in Germany and the prominent part played by the Socialists in the anti-clerical legislation of France, gives constant interest to the whole question involved in the relation of Socialism to Christianity. In spite of the comparative weakness of the Socialist movement in this country, there are signs that this subject is deemed not unimportant even in the United States. Archbishop Corrigan's recent sermons against Socialism, in St. Patrick's Cathedral, New York, have been widely quoted and approved in the Roman Catholic press. The Archbishop took the ground that Socialism is fundamentally anti-Christian and that its progress is fraught with danger to the Roman Catholic Church. "There is not a single leader among the Socialists who is a Christian," he said; "they are either agnostics or anti-Christian. Their maxim is not Christian. It simply tends to the development of material prosperity. Religion is left out of the Socialistic creed altogether." Against these sweeping statements a protest has been entered by Father McGrady, a Socialist priest of Bellevue, Kentucky, who, in the course of a "reply" to the Archbishop's attack, printed in the *St. Louis Post-Dispatch*, declares:

The Archbishop says that Socialism is anti-Christian in its spirit, and that the great leaders of Socialism are anti-Christian. To this it can be replied that the great leaders of science to-day are anti-Christian, but that does not make science anti-Christian. St. John Chrysostom, St. Ambrose, St. Basil, St. Gregory the Great, first Pope of the name; in fact, all the early fathers, together with Baron von Ketteler, Archbishop of Mamerce, denounced the right of private capital, and I presume that His Grace of New York would not call these heroes of the church anti-Christian.

Under Socialism religion will conquer the globe, education will expand, and science will dazzle the world with its glittering sheen.

The Rev. R. Heber Newton writes a lengthy letter to the *New York Times* (December 22) to sustain the same conclusion, contending that Socialism, in its broad lines, "aspires to a higher ethical order, a more truly spiritual order, a more essentially religious order." He continues:

As for the leaders of Socialism being nearly all rationalists and atheists, let it be confessed sadly that too many of them are such. But it may be much pondered by ecclesiastics whether the attitude of the Christian Church, as exemplified in the sermon of Archbishop Corrigan, is not largely responsible for the infidelity of Socialistic leaders. Surely, however, hosts of

Socialists are not infidels or atheists. Does the Archbishop know nothing of Christian Socialism, even within the bosom of the Catholic Church?

If certain whispers which have come to my ears be correct, this sermon of the Archbishop is the sign of a preconcerted movement within the Catholic Church in our country against Socialism. For one, I trust devoutly that this is not the case. A staunch Protestant myself, I should grieve deeply to see the great Church of Rome arraying itself in a hostile attitude toward a movement having such moral ideals. In this case there will most likely be a great increase of "rationalists and atheists."

For one, I am certain of the ultimate victory of the Socialistic ideal, in some nobler form of our industrial order—which may be very far from the Socialists' dream of the future state—just because I believe that the moral law is the heart of the universe, that the power back of evolution is a power making for righteousness, that when God's will is done upon the earth it will do away with needless poverty and its sufferings and temptations. Therefore, for one, I grieve when an eminent prelate seems to array the Christian Church against the efforts of men who are seeking to lead on our society toward something more just, more human, more brotherly—that is, more Christian.

An interesting side-light is thrown on these views by a series of three articles on "Paganism and Christianity," from the pens of representative Socialists, that have recently appeared in the pages of the *International Socialist Review* (Chicago). "Julian," the first of the three writers, frankly confesses his belief that Socialism will sweep out of existence the "theological cobwebs" of Christianity. "Christianity," he says, "has served its purpose as a social factor. Its precepts were designed for a society of masters and slaves, of rich and poor, and they contemplate the perpetuity of such a system. True Christianity would be impossible in a social system where none of the virtues of patience and submission on one side, and generosity and mercy on the other, could be practiced." Under Socialism, adds Robert Rives La Monte, in a succeeding issue of *The Review*, equality of opportunity and the dominant sense of human solidarity would make brotherhood and fellowship the keynote of religion; and he thinks it by no means impossible that Christianity itself may come to be interpreted in these terms. "Is it a mere fanciful dream," he asks, "to look forward to the day when the most solemn rite of Christianity, the Holy Communion, shall be transformed into a banquet of brothers, ringing the globe in its embrace, joyously marking their sense of human oneness by this catholic feast of fellowship in honor of the Christ who first taught and lived the life of fellowship?" The Rev. J. Stitt Wilson, dissenting from the views of both of the writers quoted, thinks that Socialism makes a great mistake in "loading itself up with the unnecessary proposition that it is materialistic, atheistic, and anti-Christian." "Socialism," he says, "and all it will mean, is but a part of a greater whole; it is but part, in our time an all-important part, of that complete meaning to human life which I either read out of, or read into, the life and teaching of Jesus."

George D. Herron makes a contribution to the discussion in an article published in the *London Social Democrat and Wilshire's Magazine* (Toronto). He says:

Jesus was not a Socialist, and he came long before any scientific approach to society was possible; but he has left to the world a communistic spirit of matchless strength and masterly sweetness. The Socialist movement will receive this spirit and welcome this strength and power, while rejecting the traditions and authority of Christianity. Indeed, Socialism will have to be realized before the ideals of Jesus can be clearly discerned and considered.

Socialism will have its religion, or rather it will become a religion. But it will be a religion of the manifest facts and forces of life. Out of the selected experiences of the race and the individual will the coöperative commonwealth appropriate what is best as its philosophy and practice of life. For, after all, religion is simply the interpretation of life; and we shall have a pure and undefiled religion when we have our common human life interpreted so that we may each coöperate with the best that is in it. It is out of the common labor and struggle of the world that the soul's integrity and freedom have really come, and not out of its religious systems. Life has always been its own savior and healer, its own lord and law, its own power and revival; and when we learn to freely look at life and trust it, we shall walk in that vision for which the prophets have sought.—*From the Literary Digest, January 11, 1902.*

## Letter Department.

From Over the Border.

SELKIRK, Ontario, January 4.

To-day is a rather lonesome one to me. I have just returned from a visit home after an absence of seven months, the longest I had ever been away at any one time. I am again trying to buckle on the harness and get down to active work. In that time I baptized eleven souls.

The recent past has witnessed affecting changes. It has witnessed both meetings and partings, pleasant and unpleasant. Smiles have serenely asked, "How are you?" tears again have said "good-bye." Conditions that I could have wished unending are gone by, some of them probably never to return. Some that were next door to all that I could expect or hope for in this life are fleeting on their ceaseless march toward the final climax of all things. Some of them I can scarcely refrain from wishing back; some that are future I could wish were here.

Resignation is strength. I do wish that I could always be resigned to the unavoidable—not to lament over what I can not help, even if it be against me. Strange that we are controlled so much by circumstances, and that so frequently we have to succumb to the undesirable. Strange that we have so many things we do not want and want so many things we can not have. Nature laughs at our finite weakness and moves on with ruthless determination to bring to pass all that is to come.

Experience is the father of reason. Experience is the father, reason is the son. The son is always admirable and grand, but oh, at what a cost he comes!

My aim is to do good and be saved and to do nothing that will not be for my best, or the best thing for me to do. It is nice always to feel nearly the same. Versatility is wealth, but variation is poverty, sometimes in its abjectest forms. There are some who are moved upon but little by surroundings—I mean they do not lose their balance in a storm. Others in the silent ripple of the calm can climb the highest point and willingly do all that's to be done. But when the tempest rages and the angry waves begin to menace their welfare, they seek a refuge where brave sailors shun to go. Give me a sailor who is one in either

storm or calm. Give me the man who is oak in storm and who in sunshine has the happy faculty of being vine and flower.

I look forward to something exalting, something heavenly—always do. Perhaps everybody does more or less; but I must say that it seems very much like traveling toward the setting sun expecting to reach it at sometime. Many unfortunates have started out on life's rugged road merrily and courageously, with a definite object in sight. Year by year they continue, imagining themselves to be nearing their goal. They look with wanton joy at the smile of luxury in the dim distance. Because it appears vast and distinct they think it not far away. Thus they continue until they come to the impossible gorge. The night of death overtakes them there, and using their burden for their pillow, they sink into the embrace of unreplying slumber that kisses down the eyelids. Yes, they fall into dreamless sleep. Thus our heroes go; but all have not so fallen. Some have accomplished their desire; some have reached their goal. Some fall in the morning early while the dew lasts, some at noon, some at night.

The night of my pursuit, my attainments, is an ideal I would prefer not to lay before you at this time. But I have an ideal which I shall ever follow, all the same; and if I come to the spot where the two eternities meet, even at noonday, I shall bid farewell and pass to that anxious bourne as cheerfully as I can. May I say, however, that I hope to see the night of my pilgrimage. How I long for the time when I know all to be passed will be passed, when my zenith will be fully realized—the fullness of prosperity. I pray for an incentive so long as there is a step to take. Through brier clusters may roses always glare; when thorns are passed may there be many lillies of the loveliest hue. After clouds, sunshine. An occasional cloud makes the sunshine appreciable.

Of course we ought all to be brave enough to meet what all have met. But he who shirks the avoidable is not despicable because somebody else has not avoided it. Sometimes the bitter is a necessity—not always. I should say avoid it where you can and do not endure it because your grandmother did. You may be wiser than she was.

Our greatest possibility is eternal life—nothing greater. He who has been wrecked on the shoals of financial despair and has seen the shattered fragments of his accumulations floating in every direction on the crest of the foaming billows of cruel ambition has yet made a positive success if he attains to this wonderful condition. Yes; oh! thou blessed assurance, our comfort, our hope, our aim. How many souls thou hast buoyed up; how urgently thou has invited us onward when we were wretched, when all were friends but thee! As the breakers sobbed out their unholly grief on the shore of my life in the dead midnight, I could see thy star as it sparkled upon my horizon and pointed me to peaceful refuge, to safety. Indeed, if it were not for thee we would be of all men most miserable; life would not be worth living. May thy precious spark ever shine into my soul with undiminished luster until at sometime, some day, soon or late, I can lean upon thy bosom and enjoy the richness of thy bounties.

He who ebbs out his whole life on the low plane of humble poverty and yet partakes of thee in the end has done well. He has done far better than the man who spends a life in splendor and plenty and partakes not of thee.

The serf may have eternal life for his pillow and his sleep is sweeter and more restful than the sleep of him who is pillowed by all that this world can provide. The former has love, and love is the paradise of the soul. Although in a humble, isolated cottage with a vine growing over his door and the grapes growing ripe under the kisses of the autumn sun, he is by far the happier man of the two.

Latter Lay Saints are mostly poor people. It is mostly poor people who accept this gospel. There is now and then one upon whom the sun of prosperity has smiled from his exhaustless

plenitude, but they are few and far between. It is noticeable, too, that the poorest are the most faithful as a rule. They have less of the goods of this world, but they have more of the goods of the world to come—less money, but more religion. How people can be Latter Day Saints and continue to grasp and even withhold from famishing poverty the hand of plenty I can not understand. I can hardly conceive of a better picture of his Satanic majesty than the man of wealth and surplus who without lending a helping hand will passively look upon the poor man sinking into the depths of his lowest inheritance. Think of a man who will stand inactively aside piles of lumber when his fellow-creatures are drowning within his easy reach. Think of him! And yet we meet such. Some of them have entered the precincts of the kingdom of God and branded themselves Latter Day Saints. It is a shame, a shame!

In my labors as a missionary I have tried to approach the people according to their circumstances and make myself approachable to all. I like to love and I like to be loved. The place of my preference to labor is in the country among the poor, the lowly, those whose maintenance is scanty. In the roughest log cabin I can find ease and infinite consolation if the inmates will hearken to my voice. And I care not of what color they are, either.

A feeling is growing within me to love the natural and to cherish less the unnatural and unreal. I find natural surroundings encourage natural feelings. Railroads, piles of brick, the bustle of the busy street, the rattle of the wheels of industry, have greatly lost their fascination so far as I am concerned. The less I see of them the more serene contentment I enjoy. Give me hills, dales, brooks, and rivers. Give me the mighty oak under whose beautiful foliage I have so frequently prostrated myself in honor of the Supreme Being, the maker of all that is good, noble, and sublime. The eloquence of its moaning leaves surpasses the eloquence of the pictures of art.

ALVIN KNISLEY.

ROSLYN, Wash., January 3.

*Editors Herald:*—Elders John Davis and D. E. Powell have been with us for a time uplifting the "gospel standard." Christmas Day one brother was "buried with Christ in baptism and raised to walk in newness of life," for which we praise Him to whom all praise is due.

The brethren were untiring in their efforts to help make our Christmas tree and exercises a success, and all declared them to be so. The church was nicely decorated; the tree looked very pretty; the program passed off nicely, and every one was remembered. All the children, both old and young, seemed happy.

I was greatly interested in the article on "Entertainments" in the HERALD a short time ago.

I agree with the sister in her thoughts about them; for I have noticed many times that children (and all are not small children either) are inclined to be too irreverent, too careless, and too noisy in God's house. A house dedicated to the Father's use should be thought of as very sacred, and unless we are very careful in conducting our entertainments we may thoughtlessly encourage the children to forget this sacredness.

I should like to ask, Why do the Saints, not believing that December 25 is Christ's birthday, observe Christmas? Is it because custom and the churches of the world keep it as his birthday? To me, Christmas has always been a gift-time for remembering loved friends, and nothing more. Why do not we, as a church, keep the day that has been given by revelation?

We have a little church waiting to be dedicated, which we hope may be accomplished before this new year closes.

Hoping that this year will see a greater effort from all to forward his work, I am,

Your sister in the faith,

AIMEE D. COLE HOLMES.

STANDISH, Michigan, December 21.

*Editors Herald:*—My wife joined the church about eighteen months before I did, while I was absent from home. When I returned I felt a little angry because she had joined, as I thought, without investigating the work thoroughly, although I noticed a wonderful change in her. At night she kneeled to offer a silent prayer to God. One year previous to this I had started to try to live a better life, so I knelt with her and asked God that I might know if the church my wife had joined was his church. My prayer was answered about eight months afterward, when I was better prepared to receive it. In these eight months I was investigating the work at every opportunity. I had been reading the Bible, and finally became convinced the everlasting gospel had been restored to earth. But I scarcely knew whether to unite with the church or not, although I felt it to be my duty. Under the circumstances I thought others might think I was not a fit subject for baptism; but my whole heart was for the gospel. Part of this time I was in the lumber woods. I took sick, but at night I managed to get out to the woods to my usual place of prayer. I did not go to the woods to pray because I was ashamed of the gospel, but I did not believe God wanted me to offer up a prayer under the same roof and in the same room where there were other souls cursing his name and telling vulgar stories. So for this reason I always went in secret. I prayed as one of his children, for I felt that I was one, although not yet baptized. I asked that if it were his will I might arise in the morning with good health. He has told afflicted ones to pray. When I arose from my knees I knew I would be well in the morning; and, praise to his name, I was.

Soon after this I went home, and determined to obey the ordinances. Then came severe trials. I had never taken God's name in vain up till this time; but in those two weeks I cursed in my heart at times; and at other times I would feel relief for a few minutes, and then I would pray to God to help me overcome the evil spirits. This struggle lasted about two weeks and then the evil spirit left me. I do not mean to say that I am not now troubled with trials, but I mean by God's grace to overcome.

Dear Saints, the Evil One knows when a man is about to unite with the church of God, and he will do all in his power to hinder a man from doing God's will. I started out in my younger days to serve God, but in another faith, and did not have the Evil One to work so hard against me as when I came into the gospel of our Lord and Savior.

I know this is the gospel of Christ, for I have tasted of the heavenly gift and his good word, and there is nothing for which I would exchange my part in this work.

FRANK THOMAS.

GUILFORD, Missouri, December 29.

*Editors Herald:*—It is now more than nine years since I obeyed the angelic message, and the more I study it and obey it the brighter, grander, and more sublime it seems to me. Mine has not been the privilege of beholding great miracles, receiving angelic ministrations, and daytime visions, etc.; the good Master has not seen fit to minister to me in such ways, but his kindness, mercies, and sympathies have been manifested to me in times of trial. His Spirit has spoken to me in the time of the exercise of faith; dreams and visions have come to me in the peaceful hours of slumber, and all for the purpose of encouragement. Thanks to his name. I have also had chastisements to endure.

Happy should ye be who have received the message, and have passed through the waters of regeneration. Arouse ye who idly stand; ye slothful; ye indolent; ye lovers of the world more than lovers of God; ye who count the commandments of God as secondary matter, by continuing to live in your sins, serving God in outward expression, and then only when it pleases you; betaking yourselves from the house of prayer, making merry when prayer is wont to be made; ye who besot yourselves with the filthy weed that God has said is not for man, thereby stulti-

fying your mental faculties. We should as Saints, the light of the world, the salt of the earth, take into consideration the admonition of Paul in Hebrews 12:1: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." If anger is your sin set it aside and substitute pleasantness, cheerfulness, and peace. If intemperance is your fault set it aside and put on temperance. If pride, arrogance, or pomp is your fault set it aside and be humble, meek. If the love of worldly pleasure enticeth you, sacrifice it; set it aside and become interested in the work of God which is real pleasure and will reach beyond the vale. Rejoice, ye who are chastened of the Lord, for you the Lord loveth.

The Lord has promised his help in times of trial if trust is placed in him, and so will it be with every one of his sons and daughters. We may see our plans and work we wish to accomplish, fail; but the work of God will triumph in his own due time according to our faithfulness in his commands.

The new year comes upon us now. Will we pass into its fast fleeting time without thinking of the great sacrifice the Lord of all the earth has made for us, and not set aside our besetting sins, and make efforts to come up higher before him?

W. B. TORRANCE.

#### Word from Wales.

*Editors Herald:*—This is the first day of the new year, and I wish to give the readers of the HERALD a brief history of the work here, as I find it. There are but six branches of the church in Wales: Cardiff, Lydney, Nantyglo, Porth, Llanelly, and Aberaman; at all these places there are a few active workers, and they need help. What should that help be and in what way can it be of some benefit that is lasting, not temporary? I notice that it is the general opinion of brethren on the ground at the above places that they want the kind of help that can come and stay with them, not over Saturday and Sunday, but several; visiting from house to house, distributing tracts and notices of time and place of meetings, and doing all the preaching. While this is not asking too much of the missionaries, what are the local forces going to do but attend services and listen to the brother missionary for six or seven weeks or more; that is all. Very wise and possibly instructive, but is that the class of help and work needed, and is it the best plan to pursue for the good of the work here in Wales? I think not. In the revelations, section 125, paragraph 13, the church was instructed to send the Bishop with Bro. G. T. Griffiths to England (that includes this mission and Scotland) to aid in organizing the affairs of the church, organizing the local ministry, and determining what help in the missionary field may be required from America, and the ordination of a high priest to officiate in the office of bishop. These brethren have come and done their work, and as part of that was to organize the ministry locally, which was to form into quorums, this being done, what are your members of these quorums to do? Surely something; not to lie around the branches Sunday after Sunday and let the missionary or your branch president do all the preaching. If you do this what will be the nature of your report to your district conference or to your quorums? Just simply say you are strong in the faith and attended so many meetings? That is good, but the members can say all of that, and they are not expected to report.

In order that the fruits of this organized ministry may appear something is to be done; possibly I can not explain this any better than to state that the 14th and 15th of December last there was a special conference held at Birmingham, England, called by Bro. G. T. Griffiths. I was invited to attend. At one of the sessions Bro. Griffiths called the attention of the elders and priests that were not branch officers to their duty, and that was to get out on Sundays if they could not during the week, and go from door to door, take tracts, try to get a place to preach, and

if they could only get three or four to speak to do so. Let the strong take the weak, the elder the priest. This advice is in harmony with the law and order of the church, and let us in Wales move right out in our respective fields. The branch can get along without us elders and priest that are not chosen as its officers, and in the meantime we will do some good, at least we will be in keeping with our calling.

In some respects this is a good field for missionary work. First, because it is one solid mass of people, the traveling expense not much. To give you some idea: We went from here to Cardiff, by way of Newport, to Merthyr, about thirty miles. Then we came back by way of Pontypridd, about thirty miles. Total sixty miles. In all we will have passed through twenty-six good large towns on this line, over one million people. Why, it is all towns and people; and go out in some other directions and you find it the same. England, Scotland, and Wales are not as large as the State of Missouri, yet there are over forty million people, and I believe that here there are as many of the blood of Ephraim as in any part of the civilized world. It is true that they are at the present time hard to reach, but we can see good reasons for this when we look at the evils of Brighamism and remember that upon these isles the Salt Lake people have put in some of their hardest work, and their teaching was indeed disgusting to the honest.

I will relate a dream I had some six years ago that I believe will explain the matter more fully than I can otherwise, and I might state now that part of it has been fulfilled, and I have strong hopes the balance will be. I thought I was here on a mission, down near Porth, South Wales, and the people were hard to reach. It seemed that they all had their backs toward me, and I could not get a chance to speak to them; they looked upon me as a wolf. I looked at them and said, Well, they seem like good people, well-dressed and intelligent, but it seems the name of Latter Day Saint is so disgusting to them that they can not endure anything in that line. I was sorry that I had come to this land, and I became very much discouraged, and found fault with the church for sending me to a people that would not hear the truth. I said, Well, I do not think God had anything to do in sending me here. I could have stayed at home and had a welcome. At this time a voice called me by name and said, William, you must have patience; these people are justified in a measure for their conduct. I wondered at that statement. For, said he, in the early days when the gospel came to this land, they embraced it willingly, by the hundreds and thousands, and the power of God like a wave went over all the land; but wickedness like a flood came into the church, and caused the honest in heart to turn away. I could see the good reasoning there was in this, also the justice and mercy of God. I then prayed that I might have power to reach that people, for as yet I could see them in large gatherings with their backs still towards me. I got up on some platform to speak, but I was still alone. No spirit to preach; but I raised my hand heavenward and said, What a pity that the gospel of the Son of God came to this land with its gifts and blessings, and that wicked men came into the church and brought such disgrace upon the cause. I thought that just as I began to speak the blessed Spirit came upon me and it seemed that the words penetrated the hearts of the people so that one by one they turned their faces towards me. When I closed they came up and took me by the hand and gave me a hearty reception. The prejudice was gone; they could see that Brighamism was not the true Latter Day Saintism that first greeted the ears of thousands upon the land.

That is the condition and the state of mind the people are in, and it will take something more than man to reach them. I have prepared a leaflet with several statements showing that the evils of the Salt Lake people were not taught in our books nor the true Latter Day Saint Church. I have at the bottom of this paper a notice of time and place of our meeting. I think it will be one means of reaching the people so they will come and hear.

What a pleasure it would be to take the gospel to a people that never had heard of the wickedness of Brighamism.

I wish to relate a vision that mother had that confirms the statement above where it says that the people in a measure were justified. My grandfather, William Roberts, lived in Dowlais, South Wales, at the time the gospel was brought to Wales. The elders were going from house to house delivering tracts and preaching where they could get an opening. The religious sects got together and agreed that they would not let the elders hold meetings in their houses, and concluded that if any of the members did they should be brought before their respective churches. Grandfather was one of the leading men in the Baptist Church, and he did not indorse the move; still he thought it best to be quiet. But he thought of a plan that would work and he could hear the elders preach, and his Baptist brethren could not church him either. He came to my mother, and calling her by name said, Betsie, I want you and David (that was my father) to come and rent our two front rooms. Father and mother were members of this church of Saints, and they were glad to get the rooms, for they could, as grandpa said, hold meetings if they wished. That was his motive, for he was very friendly to the Saints and wanted to hear their doctrine. This was all done, some meetings held there; but shortly after father and mother had to move away. They were advised to go to Glenneath so that father could look after the branch. In time the evils of the dark days came, father withdrew from the church, removed to the States in 1865; he and all his family joining this church. One pleasant spring morning in the month of May, Sunday, we were all at breakfast; mother said, I saw father last night; he came to my bed. I know I was not asleep. He called me by name and asked me how long since Joseph Smith received the gospel. And before she could tell to the day he answered the question himself. Now, he said, you know I opened the door for the elders to come and preach. Mother remembered that circumstance and said, Yes. Well, he said, I had made up my mind to come into the church, but I heard of the wickedness that was taught and practiced in the church, and upon investigation I found the reports true. I could not indorse that, so I concluded that I had better stay where I was. Now, he said, some of you will have to be baptized for me; and he disappeared. I remember saying to mother, Grandfather is dead. We made a note of the date and time as best we could, as mother said she could not say just what time or hour in the night it was, but in the course of two months we got a letter with the news of grandfather's death. There was a difference of about twelve hours in the time of his death and the visit by the bedside of mother, his daughter. He died in Dowlais, South Wales. We were living in Brookfield, Ohio, about four thousand five hundred miles apart; long distance to travel in twelve hours. At the time of this vision I was young in age and in the work, and there were in our neighborhood several factions of Mormons, about six I think; and while I was strong in the faith, this, though it was a vision of the night, confirmed me in it more. Yes, some of you must be baptized for me. We were all members of this church at the time.

Since coming here and looking over the field I am confirmed that thousands of good honest souls have passed away and would have been Latter Day Saints had it not been for the abominable dogmas of Salt Lake Mormons; but like Grandpa Roberts, they could not fall in with it, and I believe that there are many more living here who will yet see the light and take hold.

The Lord says in revelation 125 that the Bishop and Bro. Griffiths are to determine what help in the mission field may be required from America. Will the church be willing next General Conference to comply with the recommendations of these brethren? I do not know just what their report and recommend will be, but I infer from the wording of the revelation that the Lord certainly gives us to understand that we need missionaries. Just think, forty million people and only four missionaries!

I do not wish to be too fast, but we need here in South Wales twenty active missionaries; yes, we could use two hundred and keep them at work. But I know that it is no use to ask for that; but in my judgment for the next two years the church should make a special effort to supply this field. I hope that the report of Brn. Kelley and Griffiths will be in that line. Wales is in need of help so bad that I believe that the angels of God will speak in our behalf. The spring, summer, and fall months are suitable for holding out-door meetings. I am told that there is no trouble to get a good hearing at this time of the year, and for four months yet we can not hold out-door meetings, so we will have to rent rooms.

We intend soon to go up near Merthyr, the old stamping ground of the church in early days, also of this in 1865 to 1870; but nothing is there now. I am informed that there are many old Saints that have left the Brighamites, and that there are hundreds of their children that stand off. I do not know how true this, but will find out. Take it ten miles each way from Merthyr and it is a solid field of people, where there used to be thousands of saints.

It will take money the next four months to rent halls and advertise. I hope the Saints in the States will not forget us. Some are doing well in the matter. We shall not go to any expense of renting halls if we can get along without. We shall hold meetings in the branches when it will be advisable, and shall keep them up as long as the interest will justify.

I have just delivered, from door to door, five hundred notices of the time and place of our meetings and subjects to be considered. We shall hold the meetings as long as the interest is good. Bro. G. T. Griffiths has promised to come and help us.

The Eastern District conference meets here January 11 and 12. Bro. F. J. Pierce when last heard from was at Llanelly, South Wales, in good spirits. We hope to see him soon.

In conclusion I again wish to say that we shall look for a good supply of the missionary force here next spring. Come to stay two years, I believe that I am safe in saying that a large ingathering will be the result. We want twenty humble, active men. Some we can recommend that are all ready on this ground.

WILLIAM LEWIS.

137 Severn Road, CARDIFF, South Wales, January 1.

STEWARTSVILLE, Missouri, January 13.

*Editors Herald:*—I am still in the faith, although the last year was one of trial. Yet I feel God has blessed me, and I am willing to stand much for the cause. I appreciate the HERALD much: I would as soon do without anything to eat one day in the week as without the HERALD. There are many who do not take it. I have more money ever since I have taken it than I did before. There are some who can not pay for the paper or pay anything to the college, or tithing. I used to be too poor; but I began to pay something to help the cause along, and I had more money at hand than before. Now if any one will try this I think they will see I am right. When you get anything, remember the Lord your God and his cause, and go to the Bishop's agent and pay all that you think you should, and ask the Lord to bless it; and if you do that in faith he will bless you more than you pay. We find in Isaiah 1: 27: "Zion shall be redeemed with judgment, and her converts with righteousness." We may have a home in Missouri, but that will not save us if we do not God's will. We are told to lay up treasures in heaven, where moth and rust do not corrupt. How can we do it? By doing what God has commanded. The past year has been one we may remember, as the drought has been general. Still I see God's work has prospered, according to the report of the missionaries. May we all try this year to do more than last.

There is one thing more that I find has helped me, and I think it will help others. That is for every one who has a family to read a chapter every night and morning and then ask God to guide you through night and day. Some will say they have

no time. You certainly can spend thirty minutes night and morning. Rise that much earlier.

I have received a great blessing this year. I have felt for many years that I had no friends, and I could not help it. Now I feel that I have many friends and the best friend is the Father in heaven. I have had evidence that God has heard my prayers. My determination is to try to advance the cause of Christ.

F. T. DOBIE.

MANCHESTER, England, December 29.

*Dear Herald:*—Since I wrote you last I have been busily engaged in preaching and looking after matters requiring the attention of the missionary in charge.

On November 16 Bro. Kelley and wife sailed for home. A number of the brethren and sisters along with myself saw them safely aboard the Campania's tender at the Liverpool landing stage. The day was cold and the fog was so dense that the vessel was unable to approach the stage.

We are pleased to report that Bro. Kelley made a good record while on Britain's shores. He has left a lasting impression here and we feel assured that the wisdom of the Lord has been plainly manifested in his coming here. It is indeed a pleasure to be associated with men in gospel work who seek to perform the task allotted them without fear or favor. His companion, Sr. Kelley, has also influenced the people for good and will be kindly remembered by them for years to come. She took a deep interest in Sunday-school and Religio work, where her efforts are beginning to show fruit.

On Monday, November 18, I visited Huddersfield, spending one day and night with Elder E. R. Dewsnup, former president of Graceland College. We hope to pay them a longer visit in future, as it is a good place to rest and recuperate.

On the 19th I arrived in Leeds and operated there for a week in both branches, viz., New Wortley and Burley. I found the officers and Saints in that city alive in the work. Quite an interest was manifest among outsiders, too. I felt blessed in my labors. Four or five were baptized during my sojourn. I was treated with great kindness by all. I stayed with Brn. Tom Roberts, Issott, and Girdham.

My next stop was at Sheffield, where I was domiciled with Elder John Austin and family. This branch is not in as flourishing a condition as we would like to see it. However we believe that things will adjust themselves in time, therefore let all exercise patience and be more diligent in the service of the Lord.

The Sheffield District conference met in the new chapel at Clay Cross which reflects credit on the few Saints in Clay Cross on November 30 and December 1. It was stated by those in attendance that it was the best conference they had attended for many years. Harmony prevailed throughout. I continued preaching every night for a whole week, the Saints being greatly interested in the meetings, and believe that much good was accomplished. My physical wants were supplied by Bro. Naylor and family, and the rest of the Saints looked after my temporal wants.

Some people seem to think that after they have kept the tithing law they have done their whole duty and that no more is required of them in a financial way, forgetting that Israel not only robbed God in withholding tithing but also in not honoring the law of free-will offerings. Those people who pay their tithing should remember that they have only paid that which is the Lord's under the law and not their own, as only nine tenths is theirs. It is therefore expected that they pay free-will offerings, contributions, and oblations from their own, i. e., from the nine tenths. The Lord has said through the modern seer that his servants are to be known in the following manner: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward;



and he that doeth not these things is not my disciple: by this you may know my disciples."—Doc. and Cov. 83: 16.

A large majority of the Saints in Europe honor this command. However, there are others who I am sorry to say do not seem to know that there is such a statement in the books.

December 7 found me in Leicester where I preached three or four sermons. This branch is under the watchcare of Bro. William Ecclestone. He is aided in his ministerial duties by Brn. Norton and son, and others. Bro. Pearson, who has been actively engaged in the work here, was very poorly in health and at last advices was no better. The Saints here have a nice little hall in which they meet and they appear to be in a fair condition spiritually. I truly enjoyed my association with the Saints here who are trying hard under their peculiar circumstances to keep the standard of King Emmanuel before the people.

From Leicester I went to Stafford where I stayed a couple of days at the home of Bro. John Dyche. We had a very fair turnout considering the cold weather and the lateness of the hour, viz., eight p. m. and half-past eight p. m., at which the brethren in the shoe factories had to work because of the holidays. Brn. George and Joseph Greenwood and old Bro. Ecclestone, with the blind sister, keep the camp-fire blazing in the old town of Stafford.

I reached Birmingham December 11 and was met at the station by our worthy Bro. Frank Swan, at whose home I was made welcome. We held meeting at Icnield Port Road Branch where Bro. Swan presides. On Saturday and Sunday we met in conference at the Priestly Road meeting-room, which was one of the best conferences it was ever my pleasure to attend in Europe. Peace, brotherly love, and good will prevailed from opening to close. There was a good representation of the brethren throughout the district. Bro. W. Lewis, missionary in charge of South Wales, was present. We were pleased to meet him. His efforts have been reported of favorably since his arrival in Wales. We felt that our brother had the spirit of his office with him, and that his appointment to that mission would prove a blessing to himself and the people. Good reports are coming in from Bro. Frank Pierce who is in Western Wales.

We expect to attend the district conferences of Eastern and Western Wales on the 11th and 19th prox. I go to Carnarvon, North Wales, for a few days, where Bro. Robert Lloyd and family reside, but will return here in time to attend the Manchester District conference on January 4 and 5, 1902.

I wish to state to the officers of the European Mission, viz., elders and priests, that it is desired of them that they respect the request made of them by the secretary of the mission, Elder W. R. Armstrong, in regard to giving him historical and other information from time to time; also that of the secretary of the Seventh Quorum of Elders, Elder S. F. Mather.

Christmas has come and gone. I ate Christmas dinner with Bro. Joseph Dewsnup, Sen., and family. We shall long remember the hospitality of our brother and family and will be glad to reciprocate when occasion offers.

During my stay in Manchester I have made my home at the house of Bro. and Sr. James Clarke and that of their son-in-law, Bro. and Sr. Green. They have treated me with great kindness, which I heartily appreciate, and tender my thanks for the same.

125 Stockport Road.

GOMER T. GRIFFITHS.

LOS ANGELES, California, January 8.

*Editor Saints' Herald:*—I was particularly gratified to read a report recently from one of our efficient missionaries laboring in the Fremont District stating that a branch organization had been effected at Bartlett, Iowa. There was a sense of satisfaction in learning who the officials of the branch were.

Years ago I performed considerable missionary labor there, and while visiting at this point last spring my impressions were identical with the developments in the case. I wrote a letter to

the HERALD stating that I thought the Saints were ripe for organization and spoke in commendatory terms of Bro. Samuel Orton and others. Though I had impressions concerning who would become the branch officials, I refrained from expressing an opinion either publicly or privately. It has ever been my studied purpose to stand for discipline and order in this church, and particularly among the ministry, and during the eleven years which I have spent in ministerial service I have ever refrained from interference in matters relating to territory outside of my prescribed field, and when the Saints at Bartlett expressed to me their desires for a branch organization I unqualifiedly told them it was their duty to consult with the constituted authorities in their field and not with itinerant and transient missionaries. I am assured that the brethren did right in organizing a branch and I feel confident that the men selected to fill the offices of the branch were men ordained of God, and, if they will prove true to their trust, they will bring honor to God and lasting good to many souls. It rests with them to determine whether this heaven-imposed confidence shall be misplaced or not. Long may the branch live to become a power for good in that part of the country. There are some earnest Saints there; likewise some noble friends still without the fold. May the Saints live their religion and by exemplary lives so preach the gospel in act that the honest-hearted aliens may be led to yield obedience to the gospel mandate.

While in my old mission field, Council Bluffs, I endeavored by word and act to enthuse the Saints with the advent of Bro. Cooper and the necessity for coöperation all along the line in his behalf. No one rejoices more than I do in the reported success of Bro. Cooper in the immediate locality where spiritual treason was perpetrated some fifty-four years ago. The recent ordinations of Brn. Riley and Christiansen will be prolific of good. I had impressions as to Bro. Riley's work years ago.

Our annual branch election is a thing of the past. General unanimity was apparent. There was only one nominee for president; likewise for presiding priest. Two teachers and two deacons were elected.

We start out under more favorable conditions than at any time in several years. We have no frictions, no petty jealousies, no dog-in-the-manger characters. All of the brethren who are spiritually alive in the work express a willingness to do what they can to roll on the cause. Outside of the constituted authorities of the branch we have very little help.

We lack materially in spirituality, but this seems to be prevalent everywhere. I would welcome anything, even a repetition of the old-time persecution, something like Bro. Daniel MacGregor has been undergoing recently in Canada, anything rather than this lethargy if it would result in more enthusiasm among the Saints. Life is becoming too easy for a great many. It is no apparent sacrifice for them to be nominal members of the church and the result is death spiritually. May the choosing time soon come.

My heart rejoiced when I read the recent article from Brn. Kelley and Hilliard in HERALD and *Ensign*. I propose to read the article before every branch in Southern California, and permit the Saints to make a practical comment in attempting to place themselves in line therewith. The article has the true ring to it. It contains that for which some of us have been longing and praying these many years. This is the entering wedge to the fulfillment of the separation of the sheep from the goats.

Congratulations on the improved style of the HERALD. Some say they did not know the paper in its new dress, and as usual some think it is becoming, others are dubious. We shall not render final judgment until we become accustomed to the present form. It is modern and up to the times, however. The HERALD is worthy to be placed in any home. There was a time when many of the Saints were afraid to give the HERALD to their friends because there was so much controversy in its columns.

This objection has been reduced to a minimum of late years. I trust that your appeal for subscribers will not fall on deaf ears.

Bro. and Sr. Daniel Hougas are settled in Los Angeles for the winter.

The tourist travel to California is unprecedented for this time of the year. Rooming-houses charging reasonable rates are crowded to overflowing; parlors and general utility rooms being converted into bedrooms to accommodate the crowds. The actual tourist travel has scarcely begun. The "Angelus," the largest and best equipped hotel west of Chicago, has recently been completed, but it had not opened its doors to the public a week until the proprietor was compelled to look around for accommodations for the overflow of patrons.

Los Angeles has been having an unprecedented era of expansion. Real estate men have been reaping a harvest. There is a lull now, however, owing to the uncertain arrival of the overdue rains.

So far this has been a very unsatisfactory winter. First, heavy frosts in the lowlands and frost belts. Following immediately on the havoc wrought by the frosts we had unusually heavy north winds which beat the oranges and lemons off the trees and ploughed up the grain already planted in many quarters of the immense grain fields. It is estimated that there were a thousand car-loads of oranges destroyed, and much of the fruit remaining on the trees is so damaged and bruised that it will only sell as "culls." Early in the season we had several good rains but there were no rains in December and none so far this year. The early rains started the vegetation and now everything not irrigated is sear and brown, and unless rain comes soon all crops dependent upon the rain will be ruined.

You see we are not immune from some of the troubles which you have in the East and Middle West. However, California could go without rain for years better than the eastern country could for one season. The irrigating system is so general that, barring grain and beet lands, we can manage to get along. Again, while we have frosts which nip our tender citrus fruits it is only comparable to some of your early nights in September when Jack Frost nips your tomato vines. We have no cyclones, no blizzards, no people dying from sunstroke, no instances of cessation of life from freezing. This is a great country.

Bro. R. R. Dana has gone to ranching; his son has been in poor health for a number of years and he thinks in this way he can be of service in helping his home folks and thus keep the Bible injunction,—provide for his own.

Sr. Jeannette Phillips, second daughter of T. J. Phillips, of Ottumwa, Iowa, and who was well known by many of the church people, died at the "Hospital of the Good Samaritan" in this city December 19. Her death was very unexpected. She went there to undergo a slight operation. She was assured that it was in no sense dangerous, but what was my surprise just four days later to call at the hospital and find her dead. The doctor who performed the operation said she died from a ruptured esophagus due to excessive vomiting, caused by the chloroform administered. I am told that this is an unprecedented thing in medical history. The papers proceeded to make a sensation over the matter and I learn very unreliable things were published in some eastern papers. It is evident that our sister died from blood poisoning. Whether it was caused from the operation or, as the doctor thinks, from the ruptured esophagus, will possibly never be known. Jeannette was a good girl, and during the time she was here in California my wife and I became much attached to her. Her death was a shock to us. Her body was shipped to Cleveland, Iowa, and buried in the old burying ground by the side of her mother.

Last night, by request, I addressed the Cambro-American Society. All present expressed appreciation and there was quite a number who inquired as to the location of our church. They promised to come to our meetings.

The Los Angeles Branch is doing nobly in a financial way.

Since I came to labor in their midst we have built one among the best structures in the church at a cost of nearly three thousand dollars. In two years time we paid off over two thousand dollars. When it is considered that this branch is carrying the heavy end of the burden in supplying the Bishop with funds for the maintenance of the missionaries and the poor, you can have some estimate of what they are doing. Many of the Saints in this branch have for years been paying as tithing one tenth of their net earnings besides giving liberally in free-will offerings. Their testimony is that the Lord has wonderfully blessed them in so doing.

The Saints all over the district responded nobly to the college call. If every other district will do as well Bro. Elvin will be compelled to seek another position or wield his quill along other lines.

We look longingly forward to the coming General Conference and occasionally entertain the hope to be present; but, ah! there is the trouble. If it did not cost so much money it would not puncture our air-castles.

Bro. Albert Carmichael, who has been selected as one of the general church auditing committee, expects to start east in a couple of weeks. Bro. and Sr. Elbert A. Smith contemplate returning to Lamoni this spring. I learn incidentally that Bro. Fred Blair expects to do likewise, and we wonder who are going to remain.

We follow the "Jots" man and sympathize with him in his varied experiences. He never received such a cold reception in California as he is receiving in Wisconsin. We also note with pleasure the reports from the East relative to Bro. D. A. Anderson.

My time has been considerably taken up of late in looking after the interests of a helpless young waif who has wormed his way so completely into our affections that the possibilities are he will become a permanent adjunct of the household. I go to San Bernardino next week to hold a protracted series of meetings.

Yours for the ultimate triumph of truth,

T. W. WILLIAMS.

636 East 21st Street.

FULTON, Kentucky, January 12.

*Editors Herald:*—The work is on the move here. Bro. W. R. Smith spent the holidays with us, as did also Brn. Samuel and Jess Roberts, of Independence, Missouri, formerly of Paris, Tennessee. It was cheering to hear them tell of the good prayer-meetings and Sunday-school at Independence; makes us long to be in Zion's land. Bro. Samuel Roberts did not tarry long with us, but proceeded to the home of Sr. Eulah Cook near Sedalia, Kentucky. They were united in wedlock December 30, and on January 2 started for their new home at Independence.

Bro. W. R. Smith preached evenings from the 25th to the 29th at the home of the writer, enjoying good liberty. After resting for a few nights he began a series of meetings at Fulton, Kentucky, which lasted nearly a week. There seemed to be a good interest aroused. This is the first effort at Fulton, except one sermon by the writer last fall. Bro. Smith is well liked by all the Saints and makes friends wherever he goes.

If it pleases the Lord of the harvest and the General Conference we would be glad to have Brn. Smith, Roberts, and T. C. Kelley returned to the Southeastern Mission for the next conference year. This is a large field and the field is opening up very rapidly, especially in Kentucky and Tennessee. There are many calls for preaching that can not be filled.

District conference will convene with Foundry Hill Branch, February 5, and in the meantime Bro. Roberts is expected to preach for us. We shall endeavor to secure a hall for Bro. Roberts to preach in, as a private house is not large enough to accommodate the crowd, and in that way we could also better advertise the meetings.

I was a little surprised upon receiving the HERALD in its new form. I do not see how the Saints can do without the church papers. It is good to read the cheering letters and the inspiring articles the HERALD contains, and to exercise the opportunity its pages afford for the interchange of thought, thus growing in the knowledge of the truth and coming to a unity of the faith. Sometimes, however, we may be disappointed at not seeing our efforts in print; such has been the fate of ye scribe, but I am always willing to give way for better talent, allowing our worthy editor to be the judge.

Ever praying for the advancement of truth,  
J. R. McCLAIN.

HAMILTON, Scotland.

*Editors Herald:*—I hope that the Scottish, English, Irish, and Welsh brethren will have made themselves acquainted with the appeal of our Bro. G. T. Griffiths, as money is urgently needed for tracts and halls. There is good arable land here that will produce good wheat, but we require money to buy seed. "Tracts containing the word," and also seed sowers who realize that the work is not theirs but the Master's who sent them.

We recognize the wisdom in sending the Bishop to England with Gomer T. Griffiths. Bro. Kelley has made our duty plain in regard to tithing, and I intend to comply with the law whenever I have money to do so. We were benefited greatly by the advice of Brn. Kelley and Griffiths; the latter gave us a lecture on the Melchisedec and Aaronic priesthoods.

Brn. Griffiths and J. W. Rushton ordained Bro. Miller to the Aaronic priesthood. Since then the Lord has added to the church three more souls, Brn. Hepburn, Browning, and Wilson. The two latter are heads of families, so it is probable their wives will obey ere long. A good many here are interested in the work; some either lack the necessary courage or are counting the cost. There are also a few in Carluke who seem to be interested.

In the summer months Bro. Rushton had a busy time of it, preaching at Carluke on Monday nights and sometimes talking to the people and missing the train, necessitating a walk of about twelve miles, arriving home at midnight. Tuesday night preaching at Glasgow on the Cathedral Square; Wednesday nights at Hamilton New Cross; Thursday nights again at Glasgow, and Fridays generally occupied discussing with Plymouth brethren or some other persons; Sunday occupied with morning prayer and sacrament; evening preaching in the house, and afterwards at the New Cross in the open air. So altogether he was pretty busy. Since the cold nights set in he has not been able to attend to all of it for various reasons. Glasgow is left alone, and open air preaching here discontinued, but work continues in the halls in Hamilton and Carluke. We get large, interested crowds outside, sometimes numbering between four and five hundred, but they will not be induced to enter the hall. Gross darkness seems to cover the earth; there has been a good deal of persecution and from those professing Christ—wanting miracles to be performed. We feel the Lord is with us and expect a good ingathering if we are faithful.

It is probable that we will have a branch organized here shortly, and be better prepared for opening up the work in Glasgow.

We were sorry to hear of Bro. Williamson's sad death after being appointed to work here; it does seem strange that so many useful workers are taken away. It is true, "God moves in a mysterious way his wonders to perform."

I notice Aberdeen mentioned as a probable field. We have only one brother there, Bro. Scott, who has not been privileged to be with us often. His parents live up to the light they have received. Then there is our good aged Bro. Black in Edinburgh, who I am sure is longing to see the gospel preached. We miss two of our number, Bro. and Sr. Cairns, who have gone to Kansas City, U. S. A.

I have no desire to be a faultfinder, but a great deal has been said about tea and coffee drinking, that tea and coffee are injurious, I do not doubt it, but to argue that tea and coffee exclusively are meant when the Word of Wisdom expressly says hot drinks seems unwarranted; this means any and all drinks, whether water, milk, or whisky. If tea or coffee be taken cold or lukewarm then they can not be hot drinks. Does it not mean here the temperance and not necessarily the doctrine? In the absence of more evidence I do not think our brother is justified in ridiculing Saints sipping tea or coffee, but if a brother or sister can show me that tea (the leaf or decoction from the leaf) is meant, I will give it up because it is God's will. I quite agree with him about tobacco, as that is mentioned in the Word of Wisdom, and we are satisfied it is a dirty, unhealthy habit.

A. PORTEOUS.

#### A Testimony for Graceland.

During the Autumn of 1901 while I was engaged in missionary work as a priest, I fasted and prayed to know if I should solicit the Saints, through correspondence, as well as those I would meet, for money in the interest of Graceland College. In my pleadings with God I asked him to demonstrate to me that such a course would be acceptable by placing means in my hands that I might correspond with the Saints. No person knew I was fasting with such interest, not even Bro. Vaughn my colaborer. In the evening mentioned, after fasting we went to meeting. After church we went five miles to stop over night with a brother. While in our room before retiring Bro. Vaughn and I were standing at the center table. A young man entered our room and said: "Have either of you gentlemen five dollars?"

I answered: "I have five dollars, which is church money."

He said: "Give Mr. Vaughn that five dollars, and you take this," handing me a ten dollar note. The young man is not a member of the church.

I asked God to demonstrate the fact to me so I would be satisfied, and surely I considered it so, for before I retired for the night there was ample means in my hands for correspondence.

L. G. GURWELL.

BEELER, Kansas, January 13.

READING, Pennsylvania, January 6.

*Editors Herald:*—Part of the winter I have been preaching in this city of eighty-five thousand inhabitants; but it is difficult for Latter Day Saints to get a hearing.

I see an article in the *Autumn Leaves* about Booker T. Washington and his work; and again I see a description of his work in *Ram's Horn*. In my opinion the only safe way to commence a college is to collect money to buy land, and add machine shops, agricultural works, and let men and women learn trades along with their education, and thus equip themselves for solid work in the church.

I see the Presbyterians have such a college in Missouri. We ought to be successful in such an undertaking, because we have the assurance that we are engaged in the Lord's work to build up Zion. But it would take a good bit of labor on our part. No time to loiter.

L. M. SOLENERGER.

LAMAR, Colorado, December 29.

*Editors Herald:*—We are few in number, but are trying to hold up the gospel in this community. We have Sunday-school and preaching every Sunday at our schoolhouse, with fair attendance.

We are not organized at present, but we expect Bro. J. B. Roush to come before long to effect an organization. We have to meet a great deal of prejudice. There is quite a branch of the Christian Catholic or Dowieite people at this place, and they do plenty of mud slinging, but we hope by the grace of God to live down all opposition.

December 25 there was a meeting of all the Saints at Bro. L. J. Bradshaw's, at which all were present, myself speaking the words which united Roy Gilbert Wood and Sr. Lena May Bradshaw for life. Sister Lena is one of those noble young Saints who has always stood firm for the work, and Mr. Wood is a quiet young man of good character. We contemplate for them a bright future, and hope that she may guide her husband into truth and righteousness.

M. F. RALSTON.

CAMERON, Missouri, January 7.

*Editors Herald:*—I had thought I would try to get along without the HERALD, as it is such hard times to get money, especially by those who live on farms, and have had such poor crops that they have nothing to sell. But after taking the HERALD for twenty-five years it seems almost like giving up one of the family to have it stop coming; so I have decided to take it another year. The past year has been one of trials to me in many ways. On the eighth of last January my husband was taken from us; had been sick but a day or two. Then in April my oldest daughter died, leaving a family of little ones. Those who have passed through similar trials can understand what those trials are to endure. But a loving Father has truly verified his promise unto me, who has said he would never leave those who love and trust him, neither permit their burdens to be greater than they can bear. Yours in gospel bonds,

MRS. GUILLETTA F. SIMMONS.

## Mothers' Home Column.

EDITED BY FRANCES.

"Out yonder in the broad, full glare  
Of many lamps thine own might pale;  
And thy sweet song amid the roar  
Of many voices slowly fail;  
While these thy kindred wandered on  
Uncheered, unlighted, to the end.  
Near to thy hand thy mission lies,  
Wherever sad hearts need a friend."

*Dear Sisters and Mothers Who Read the Home Column:*—At the beginning of the New Year we have something about which we wish a special word with you. To us it is pleasant news and we believe it will be the same to you.

It is some years now since under the fostering care of the Board of Publication a fund called the Birth Offering Fund was started in the *Hope*, the proceeds of the same to be used in publishing juvenile books for the children of the church. For a time this fund was well sustained, and many who are now old enough to read the *Hope* will find their names, together with the time and place of their birth, also the offering sent in by father, mother, aunt, uncle, grandma, or it may chance some proud little brother or sister, recorded in back numbers of their paper. Three volumes were issued, the last one, "In The Footsteps of Jesus," being written in obedience to the direct instruction of the Holy Spirit. The edition of this last has long since been exhausted, and up to this time has not been followed by others.

Now, however, we have the good news to tell you that the fourth volume of this series is in the hands of the printer and will soon be on sale at the Herald Office. This will be the most valuable of any yet published. It is from the pen of Elder H. O. Smith, and is intended to present the claims of the Book of Mormon to the youngest readers as well as to those more advanced in knowledge and years, that the young, together with all Saints, may be established in this latter-day work and be prepared to give a reason for their belief of and their faith in it, and while Bro. Smith does not claim to have been directly commanded by the Holy Spirit to prepare this work, yet can any

one of us doubt that the same Spirit prompting to his other faithful works in the ministry has prompted also to this? We think not. It is upon his part purely a work of love; done solely for the good of the young and the advancement of the cause of truth, and we must not forget that it is only the slothful servant who waits to be commanded in all things.

And now it remains for us to do our part by encouraging and helping on this good work. Send your Birth Offering, if it is not more than twenty-five cents, to Bro. John Smith, Business Manager, together with your birth notice. The notice will appear in the *Hope* and the amount of your offering be credited to the fund. This matter is not new to any of you, only of late, owing to circumstances we could not control, has not received the attention its importance demands. It is not, we are glad to think, too late to redeem the time, and we trust that our mothers and friends of the little ones will not forget to give to the Lord's work this small tribute of thanks when the little one comes to make its abode with them. Further notice will be given of this work hereafter.



And while writing upon the subject of books we wish to mention a very neat, tastily bound volume of poems recently published by Bro. Willis Kearney, of Lowry City, Missouri. The volume is entitled, *Memories and Other Poems*. These are from the pen of Sr. Mina Perkins Kearney, with many of whose sweetly, touching poems the readers of the HERALD and *Autumn Leaves* are familiar. This volume is a pearl of purity, filled to overflowing with the very quintessence of mother love; neither is it wanting in flashes of wit and mirthfulness. It is preëminently a volume for the home of Saints, and can be had of the publisher for the moderate sum of fifty cents.

As Bro. Willis is a young man just starting in business whose home was in the center of the most sorely drouth-smitten section of Missouri, we feel very confident in saying that the patronage of the Saints will be timely as well as fully appreciated. Sr. Eleanor Kearney (his mother) so well known to our readers, also makes her home with him.

### Thoughts at the Christmas-Tide.

Again it is winter and Mother Earth is wrapped in her mantle of white and everything looks pure and beautiful, and yet I am sad and lonely. One year ago it seemed that my cup of happiness was full and now,—but I can not think of it, for one so dearly loved is gone, gone to a world where pain and sorrow are unknown and where joy and happiness reign supreme.

To-day while brooding over my sorrow I was given a little booklet, and one of the first quotations that attracted my attention was, "He led them forth by the right way." Then I was comforted by the thought, Will he not lead me by the right way? But immediately came this added thought: Why am I thus chastened? Alas! I can not see yet, but hope to sometime, and until then I will try to say,

"Lead, kindly Light, amid the encircling gloom,  
Lead thou me on."

How beautiful are those words and the thought, and yet how prone am I to forget! The time was when I thought I trusted fully in the guidance of a higher power, but my faith was not as strong as I thought, and ere I realized it I was drifting away "amid the encircling gloom," and was again trusting in the arm of flesh. How easy it is to drift carelessly with the current, and how hard the struggle to regain the port where we set sail.

Truly to me

"The night is dark, and I am far from home,  
Lead thou me on."

And though the Lord has seen best to chasten, I hope to be able to learn the lesson intended for me, and try to bear my trouble bravely and cheerfully, doing the little things that present them-

selves as best I can, and though trials and afflictions may be permitted to visit me, I know it has been said, "Through trials we are made perfect;" and in my weakness and unworthiness I hope to be able at all times to say,

"Keep thou my feet,  
I do not ask to see the distant scene;  
One step enough for me;  
Lead thou me on."

GRETCHEN.

**Prayer Union.**

Bro. Wm. C. Avery, Rushville, Illinois, writes: "In my afflictions I request your prayers. My sufferings are terrible to bear from pain in my breast and arms. I feel that through God help can come."

Sr. Lucinda Goldsmith, Sandwich, Illinois, writes: "I ask the most earnest prayers of the Union and the Saints in general for myself and husband, that if it is God's will we may be restored to health. We have been sick a long time. My husband is not a member of the church, but believes. He has brain trouble. I desire to see him obey the gospel. I have heart and other troubles."

Sr. Celia Williams Van Orden, Minneapolis, Minnesota, asks the sisters to remember in prayer her mother, who has sustained a serious fall from which she suffers much.

A sister in Indiana requests the sisters of the Prayer Union to remember her in earnest faith and prayer that her child may not be taken from her, and the disturber of her peace may be taken away, that she may live in peace and raise her children in the way her conscience tells her is right.

**Sunday-School Department.**

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

**The Department of the Teacher.**

**ATTENDING CONVENTIONS.**

We will suppose that teachers attending the convention will be supplied with paper and pencil, and will take note of all items of interest, and will not neglect to put such ideas in practice, in home class work or whenever available, and those attending who are not teachers should not feel to excuse themselves. The growth of the Sunday-school is such that new, inexperienced persons are often called upon to take classes.

**TO BECOME INTERESTED**

is a prerequisite to success. If you are not interested as you would like or think you should be, I would advise that you study over your situation every day. Ask for divine assistance in making plans to advance interest of class and self. Write a paper and entitle it, "What the teacher can do for the Sunday-school," and read it at officers' and teachers' business meeting. Attend teachers' meetings where you will be helped by others in preparing for class work. Read the Sunday-school departments in our church papers. Attend the district conventions, and if you do not become interested we think you could better devote your time to something else.

**ATTITUDE BEFORE THE CLASS.**

If you want a happy, contented look on your face, be sure that you have the lesson when you appear before your class. If you are there before time you can greet your class as they come, and in bad weather help them with their wraps. If you talk in an earnest, animated tone of voice you are sure to arouse interest and enthusiasm. As a rule praise or reprove worthy ones privately.

Try the drawing out process. Do not allow two or three to do

all the talking or do not do it yourself. Study each individually, their surroundings, mental capacities, and dispositions, and frame your questions within their comprehension. Have a store of charity and patience, and try to advance your class as a whole; not simply a few of the bright, willing ones.

In primary classes I think it best to take up collection first; to avoid dropping of pennies on the floor. Do not read much or you loose their attention. Keep class record in all classes and award credits as an incentive to study, prompt attendance, and good behavior. Avoid formality, long arguments, and drifting from subject, or you will not have much time to review class. Learn definition of hard words and explain them where needed.

**TO KEEP UP ATTENDANCE**

let each of your class know that you appreciate his presence, and feel the absences. Visit parents and encourage them to attend. The child will think that which is good for its parents will be good for everybody. Your active interest in them will have its telling effect. Be a Christian every day of the week. Practice what you teach. Be a devoted follower of Christ, and enjoy the guiding influence of his Spirit, the virtues of which is known to all successful teachers. In conclusion, we would say the department of the teacher should be one hundred per cent, or as nearly perfect as possible

BERT E. FRY.

For the Little Sioux, Iowa, district convention.

**Lack of Promotion.**

**HOW BEST REMEDIED?**

Many of our Sunday-school teachers are quite conscious of the fact that in their classes there are

**PUPILS THAT SHOULD BE PROMOTED;**

but because these pupils protest against a change of teachers, or for less important reasons, promotion is not attended to as it should be.

The progressive teacher realizes that where a pupil protests against being promoted there are

**TWO DANGERS**

to be seriously considered. One is whether the pupil will eventually stop attending the school if promoted, and the other is the extent of the loss sustained by the pupil ready for promotion if not sent to a more advanced class for study and recitation. We should therefore run the risk of the least of the two dangers.

It has been said, and wisely, too, that delays are dangerous, and this certainly applies to promotion as well as other necessary provisions, and in my opinion greater danger and greater loss lie in the wake of a delay in promotion than in prompt action, if wisely taken, in promoting a pupil when ready for it.

There is a danger that exists in promoting a child against its will. There is great danger in promoting a pupil contrary to his will, therefore above all things we should strive to get the consent of the child's mind before promotion. If we can succeed in doing this such danger certainly disappears, while the danger of loss through delay unalterably remains.

I will now give you my idea of how to get the consent of the pupil's mind to be promoted. The teacher to whom her pupils often become very much attached can wield a great influence over her pupils' minds in more ways than one. And it is my firm belief that if such a teacher should take the protesting pupil into her confidence and explain that it is for his or her good to be promoted, and send out all her influence in that direction to her class occasionally, the child would certainly have enough respect for the teacher to believe her and not hesitate to join another class when necessary. In such proceedings the superintendent can be of much assistance to the teacher. The teacher of the class to which the pupil goes can and should exert an unusual effort of kindness toward such a pupil effectually.

F. B. SHUMATE,

For the Little Sioux, Iowa, district convention.

## Miscellaneous Department.

### Conference Minutes.

Far West.—Convened with St. Joseph Branch, December 21, 22; T. T. Hinderks in the chair, Charles P. Faul and A. Leverton secretaries. Report of Bishop's agent, Charles P. Faul: Balance on hand June 26, \$123.97; received, \$399.35; paid out, \$1,162.50; balance due \$139.18. Audited and found correct. Branch reports: Edgerton Junction 48, no change; German Stewartsville 76, no change; DeKalb 61, no change; Pleasant Grove 91, loss 2; Alma 36, no change; St. Joseph 507, gain 21; Stewartsville 182, gain 11; Kingston 102, gain 3; Delano 113, no change: Elders reporting: T. T. Hinderks, J. W. Adams, S. Swenson, Ben Dice baptized 3, W. E. Summerfield, R. L. Ware, W. E. Haden baptized 1, C. P. Faul baptized 5, A. Booker, M. F. Beebe, J. S. Constance, H. B. Taddicken, M. Shaw baptized 4, and J. M. Terry; Priests J. N. Duncan baptized 1, F. Uphoff, C. F. Householder, C. W. Ethridge, C. Archibald baptized 2, C. Bacus. Moved and carried we ratify the appointment of Charles P. Faul by the Church Historian to the office of district historian. District Sunday-school association and district Religio association filed their reports with district secretary. Moved and carried that teacher and acting deacon of the Delano Branch visit John Rounds and labor with him for treating the district president with contempt, and the district secretary notify these branch officers. District treasurer, Ben Dice, reported: Received, \$3.53; paid out, \$1.40; on hand, \$2.13. Moved and carried a collection be taken up to defray district expense. Moved and carried the president, sub-missionary in charge, and district secretary appoint two-day meetings and ministers to conduct same: Pleasant Grove, January 18, 19, in charge of John Burlington and D. C. Kinnaman; Delano, January 18, 19, in charge of Alma Booker and C. F. Householder; Kingston, January 18, 19, in charge of J. S. Constance and J. D. Flanders; DeKalb, February 15, 16, in charge of M. Shaw and C. W. Ethridge; St. Joseph, February 15, 16, in charge of J. W. Adams and Charles P. Faul; Wakenda, February 15, 16, in charge of R. L. Ware and Ben Dice; Stewartsville, January 25, 26, in charge of C. E. Guinand and F. Uphoff; Alma, February 22, 23, in charge of Ben Dice and W. E. Summerfield; Edgerton Junction, March 15, 16, in charge Ben Dice and A. W. Head; German Stewartsville, March 15, 16, in charge of Swen Swenson and William Constance; Mt. Hope, January 25, 26, in charge of W. E. Haden and J. N. Duncan. Officers elected for the coming quarter: T. T. Hinderks president, B. J. Dice vice-president, Charles P. Faul secretary, A. Leverton assistant secretary, B. J. Dice treasurer, Charles P. Faul sustained as Bishop's agent. Preaching by J. W. Adams, W. E. Haden, and Swen Swenson. Adjourned to meet with Stewartsville Branch, March 22, 23.

### Church Secretary's Notices.

Delegate Credentials to General Conference.—District officers and officers of branches not in districts are requested to forward credentials of delegates appointed to represent their districts or branches in the coming General Conference to the Church Secretary as soon as possible, that a complete roll of delegates may be prepared as provided for by resolution of General Conference to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of the district or branch appointing, with name of district or branch and place and date of holding of conference or business meeting, is sufficient. Separate individual credentials are not necessary.

Attention is called to the following adopted at the General Conference of 1900:

"Resolved, That the Secretary be and is hereby authorized to devise and have printed a blank form of delegate credentials; and that a copy or copies be sent to each district or branch entitled to representation, prior to the convening of each General Conference."

District secretaries and secretaries of branches not in districts who fail to receive credential blanks will be supplied promptly on receipt of postal card with address.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference

for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference:

"*Provided*, That in case of a disagreement of views among the members of said delegation, (the full delegation not being present,) they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes."

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts." However, at the General Conference of 1900 the chair ruled "that a branch of more than twenty-five members is entitled to one delegate for each twenty-five of its membership, the same as a district."

For further information concerning representation choice, and instruction of delegates, etc., see Book of Rules, chapter 16.

Enrollment in Quorums.—The law provides for enrollment in quorums of all church officers, including elders, priests, teachers, and deacons. (D. C. 104: 31; 118: 1; 120: 10.) Such enrollment is regulated by rules adopted by General Conference, which provide that applications for enrollment shall be forwarded to the Church Secretary.

Applications should contain full name, office, dates of birth, baptism, ordination; by whom ordained; also permanent address, labor performed; for the information of the quorums, and their records. None of said items should be omitted. Application blanks will be furnished by the secretary on request.

Quorums make their own selections, from applications in the hands of the Church Secretary. The secretary can not enroll any one in a quorum. Quorums report all enrollments and other changes of membership to the General Conferences, in their general reports, which are published in the General Conference minutes. Presidents and counselors of quorums are authorized to select names and enroll members to fill vacancies between conferences, subject to quorum approval or disapproval.

All requests for enrollment should be in hand before April 1; please be prompt, and forward applications *before the conference*, that lists may be made up and reported.

A list of worn and defective applications, covering a period of over ten years, remains in hand. These should be renewed, including all made previous to 1901, which have not been received by quorums, and *renewed on the special blanks provided therefor*. Said lists were published in the Secretary's report to the conference of 1901. Brethren named in said list, not yet enrolled, are requested to renew and perfect their applications.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa January 17.

### Church Recorder's Request.

Having published no call since the one a year ago, we now mention the districts which at this date are delinquent in sending branch reports to the General Recorder, some of them quite far back in this duty. Possibly some reports have been lost in the mail, but this notice will be sufficient cause for investigation in such cases. But if the reports have not been forwarded, please send them immediately, that we may place them upon the General Record before conference. Districts in arrears are as follows:

Kirtland District, branch reports for February and October, 1901, have not yet come to hand. Those having such reports, please forward them or give us information if they know about them.

Des Moines District is delinquent with reports for three conferences; namely, June, August, and December.

Idaho and Kewanee Districts are delinquent with the June and September reports; Philadelphia with the August reports; Florida with the September and December reports; London, Ontario, Independence and Clinton, Missouri, with September reports; Northern Michigan with October reports; North-eastern Texas and Choctaw with November reports, and Little Sioux, Spring River, Western Maine, and Southern Missouri with their December reports. Oregon District has sent no reports since its organization as a district.

Victoria, Australia, District, is on time, but from Sydney District no reports have come since those dated March 31, 1899, almost two years ago. Why have they been retained there?

The Eastern Wales District has been well kept up, but from Western Wales nothing has come since June, 1900. Why so?

In England the Manchester branches have been brought up to

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all moneys received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

December 31, 1899, and Birmingham to December 31, 1900, and Sheffield the same. We will be glad to have additional matter to put on record soon. Such should leave England about March 1 to be sure to arrive in time.

Nothing has come from the Society Islands for several years.

Branches not in districts, or where conferences have not been held, should be brought up to about March 1 and all changes be reported to us, such as Honolulu; the Nova Scotia branches; Ingleside and other branches in Arkansas; Diamond Valley in California, also the Nevada branches; Dingle Dell, Malta, and Oxford, in Idaho; Gallatin, Deer Lodge, Anaconda, Bridger, and Victor in Montana; Pine Cliff, Olive, Elkhorn, and Evergreen in Nebraska; Bottineau and Star of Hope in North Dakota; Salem, Pleasant Valley, and Marshall in South Dakota; Scranton in Pennsylvania; Rockwalnut in Virginia; and the branches in the State of Washington.

Once each year we search the HERALDS and *Ensigns* for marriages and deaths that have not been otherwise reported, and in this way can take many from the record that would otherwise be counted as living members, but doubtless hundreds of others have died during the years past whose demise has not been made record of anywhere, therefore they are still counted as living. There are over two thousand names upon the "Scattering Record" by States, being those baptized outside of branches and those who have taken letters and not united elsewhere, and many of them we know nothing about.

This brings up another point; that is, the advisability of branch and district officers throughout the church making a special effort to keep trace of their own members either by interview or by correspondence. It would be well for presiding elders, priests, and teachers to keep this object in mind and to make a continual effort that members on their records are not entirely lost sight of. Many of those long missed may be found by diligent inquiry. In the effort to bring more people into the church we may fail to retain some already in, those who need looking after, who need encouragement, comfort, strength, and at times aid and instruction that they may withstand the allurements of the world, and its scorn, and also the temptations to carelessness and to sin. Absent ones need to be hunted up, if possible to find them, and a part of the time and means so earnestly used to convert those without may properly be used in saving those who already belong to us. Some who are drifting might be made to feel that they are cared for, that both God and man think of them as sheep who need the Master's attention, and thus become useful where otherwise they will continue careless and live in vain.

Church rule provides that members should unite with branches, yet hundreds, as we have said, are not so enrolled. Many can be placed on district records at least, and looked to, cared for, and counted as members of Christ's flock indeed. And it seems to the writer of this that district and branch officers, and all ministers and missionaries, should be very much devoted to this work of aiding and strengthening the lonely and the wandering ones, as much or more so than those who reside in near association to many members and to pastoral workers. If known such can be either visited, or, if too far away, they can be written to. It is safe to say that hundreds if not thousands thus need looking after.

Respectfully presented,

H. A. STEBBINS, General Church Recorder.

LAMONI, Iowa, January 17, 1902.

## Conference Notices.

Eastern Iowa District will convene with Arlington Branch, Saturday, February 15. Trains will be met at Arlington on Thursday and Friday, at ten a. m. Any coming on any other train, please drop a card to Frank Brooks, Arlington, Iowa.

Lamoni Stake conference will convene at Lamoni, Iowa, February 22, 1902, ten a. m. The name of Second Counselor to the President of the Stake will be presented for ratification.

Northeastern Kansas District will convene with Scranton Branch, February 15, at ten a. m.

Texas Central District will meet at Philadelphia Branch, February 22, at ten a. m.

Kewanee District will convene at Kewanee, Illinois, Saturday, February 1, at 10:30 a. m.

Galland's Grove District will convene February 22, at 8:45 a. m., at Dow City.

## Convention Notices.

Northeastern Missouri Association will meet at Higbee, Friday, February 14.

Kewanee Association will convene at Kewanee, Friday, January 31, at 10:30 a. m., at corner of North Tremont and Sixth Streets.

Clinton Association will convene at Rich Hill, Missouri, February 14.

Galland's Grove Associations will meet at Dow City, Iowa: Religio, February 20, at 3:15 p. m.; Sunday-school, the 21st, ten a. m.

## Died.

HARP.—December 26, 1901, Bro. M. K. Harp, at Harp, Alabama. He with friends was out hunting. A vine caught the hammer of Bro. Bat Booker's gun, causing it to discharge, Bro. Harp receiving the contents in the right breast near the nipple. He lived about two hours, then passed peacefully away, strong in the faith to the last. Funeral on the 28th by Bro. I. N. Roberts. Church was crowded with friends and relatives. A noble man is gone. Peace to his ashes.

The *Biblical World* as published monthly by the University of Chicago Press is a magazine of considerable interest to Bible students. In the January number the editor writes of "Jesus' Use of the Hyperbole." There are also articles on such subjects as "The Social Teaching of Paul," "The Great Day of Pentecost," etc.

Ira D. Sankey, in an interesting article of his trip through Palestine, which appears in the February *Delineator*, gives an entertaining description of the Holy Land as he saw it. Concerning the Tower of David, he says: "From the top we behold one of the grandest and most interesting sights to be witnessed anywhere in the world. At our feet lay the city, with its narrow streets, its mosques, its domes, and temples; and beyond its massive walls, we could see Gethsemane, Calvary, and Olivet; the valley of Jehosaphat, the vale of Kedron and the barren hills that surround the city. In the far distance to the eastward we could see the River Jordan and the Dead Sea, with many other points of great Biblical interest." The illustrations which accompany the article are of unusual merit.

The gradual reconstruction of Mr. Roosevelt's Cabinet lends a direct and timely interest to an article which the Hon. Charles Emory Smith has just written for the *Saturday Evening Post*, of Philadelphia.

Cabinets and Cabinet-Making tells how presidents choose their official advisers; how nice political considerations influence their choice and reduce to lowest terms the number of available candidates.

One of the most important conclusions reached by Mr. Smith is that most presidents have followed one of the two methods in forming their official families: that of Mr. Lincoln and his predecessors, who surrounded themselves with party leaders and former presidential candidates, and that of Mr. McKinley, who appointed strong, broad-gauged men, regardless of previous political preeminence.

This article will appear in an early issue of the *Saturday Evening Post*.

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL. JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1 50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamp taken. Address. (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

Good paying Millinery Business; also a nice line of Toilet Articles. Terms reasonable. Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : : Iowa.

**The Metropolitan.**

Three-chair Barber Shop, strictly first-class and up to date. Everything new and here to stay. Come and see us. Always welcome. Agents Iowa Steam Laundry. An elegant Shaving-mug GIVEN AWAY with every five dollars' worth of Laundry. Phone 134. F. A. BLACK, Prop.

**NOT IN THE CATALOGUE. TRACTS.**

- 33. Trial of the Witnesses to the Resurrection of Jesus. Each 5 cents; per dozen ..... 50
- 47. The Basis of Brighamite Polygamy. Per dozen 10 cents; per 100 ..... 6
- BOOK OF MORMON. Cheap edition.
- 210. Paper covers, each ..... 35
- 211. Limp cloth ..... 50
- APPLICATIONS FOR ENROLLMENT IN QUORUMS.
- 200. Each 3 cents; per dozen .... 30
- GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.
- 197. Paper ..... 50
- 198. Cloth, limp ..... 35
- THE KIRTLAND TEMPLE. Illustrated. The two martyrs, Joseph and Hyrum Smith; Kirtland temple, and President Joseph Smith.
- 45. Each 5 cents; per dozen ..... 50
- DO YOU WANT MORE LIGHT?
- 202. Per dozen 5 cents; per 100 . 35

**CRUDEN'S COMPLETE CONCORDANCE.** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.

206. Cloth ..... 1 50

**MINISTRY BLANK REPORTS.**

209. Per dozen ..... 10

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**

199. Paper covers ..... 30

**KING JAMES' BIBLE.** Large type edition, with references.

208. Each ..... 1 25

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

201. Per dozen 10 cents; per 100 60

**POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**

203. Per dozen 5 cents; per 100 . 35

**RUINS REVISITED.** By S. F. Walker. An able work on archæology.

205. Cloth ..... 75

**ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**

207. Per dozen 10 cents; per 100. 60

**TACTICS OF INFIDELS.**

218. Cloth ..... 60

**BALDWIN'S ANCIENT AMERICA**

219. Cloth ..... 2 00

**LECTURES ON FAITH.**

220. Limp cloth ..... 20

221. Paper 10c each, 12 for. .... 1 00

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarties*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

**HERALD PUBLISHING HOUSE,**  
Lock Box E, Lamoni, Iowa.

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROP. RTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
WM. ANDERSON. MRS DAVID DANCER.  
ALICE P DANCER A K. ANDERSON.  
G W. BLAIR. OSCAR ANDERSON.  
W. A. HOPKINS.

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

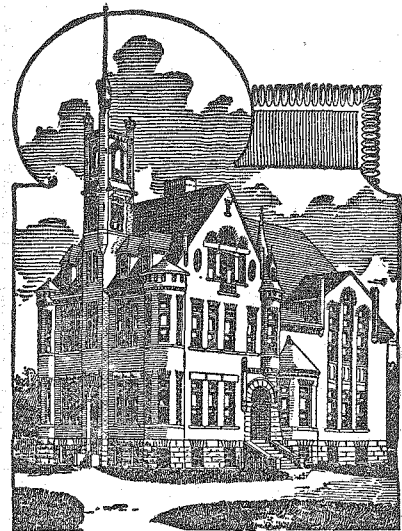
**Fireside Talks With Our Girls.**

Published by the Daughters of Zion.

- 212. Paper covers ..... 20
- 213. Limp cloth ..... 30

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

Elicra L. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, January 29, 1902

Number 5

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

shown by the following record of cases in a series of years: 1890, 2,040; 1891, 3,531; 1892, 3,860; 1893, 4,436; 1894, 4,912; 1895, 5,759; 1896, 6,530; 1897, 6,600; 1898, 5,920; 1899, 5,340; 1900, 6,755; 1901, 7,245.

## CONTENTS.

### Editorial:

Some 1901 Statistics	- - - - -	81
Questions and Answers	- - - - -	82
Graceland Remembered by Hepburn	- - - - -	82
White and Braden Again Debate	- - - - -	82
Practical Test of Wireless Telegraphy	- - - - -	83

### Original Articles:

What Can We Spare of the Holding?	- - - - -	85
-----------------------------------	-----------	----

### Selected Articles:

What the Bartender Sees	- - - - -	86
-------------------------	-----------	----

### Letter Department:

From Independence, Missouri	- - - - -	88
-----------------------------	-----------	----

### Mothers' Home Column:

A Few Items of Our Voyage	- - - - -	96
---------------------------	-----------	----

### Miscellaneous Department:

Conference Minutes,—Western Maine	- - - - -	97
"    "    St. Louis	- - - - -	97
"    "    Victoria	- - - - -	97
"    "    Eastern Maine	- - - - -	97
"    "    Southwestern Texas	- - - - -	97
Church Secretary's Notices	- - - - -	97
Pastoral,—J. C. Chrestensen	- - - - -	98
Scattered Members	- - - - -	98
Local Historian's Notice	- - - - -	98
Fourth Quorum of Deacons	- - - - -	98
Fifth Quorum of Elders	- - - - -	98

### EMBEZZLEMENTS IN 1901.

The record of embezzlement and other forms of financial dishonesty during the year just closed, like that of the three years preceding it, is distinctly encouraging. The record of the last four years is as follows: 1898, \$5,851,263; 1899, \$2,218,373; 1900, \$4,660,134; 1901, \$4,085,569. As compared with the reports for a long series of years preceding 1898 these amounts are comparatively small and they testify eloquently to the general prosperity of the times. It is only in periods of panic or general financial depression that the embezzler largely flourishes, or his work becomes apparent. The banks, as usual, were the principal sufferers in 1901, their losses amounting to \$1,513,496, but even these figures are small when compared with those of some past years.

### HANGINGS AND LYNCHINGS OF 1901.

The dark records of hanging and lynching are made up for the year 1901. The former shows a gleam of encouragement. The latter, in some respects, is distinctly discouraging. There were 118 legal executions during the year, one less than those during 1900. Of those executed seventy-one were negroes and forty-seven whites. It is somewhat significant that, as compared with 1900, the number of negroes is increased thirteen, and the number of whites decreased thirteen, the figures for 1900 being negroes, fifty-eight; whites, sixty. The South had eighty-two of the executions and the North thirty-six, the ratio being about the same as last year, when the figures were eighty in the South and thirty-nine in the North. The crimes which led up to these executions were as follows: Murder, 107; criminal assault, 9; attempted criminal assault, 1; train robbery, 1. In 1900 only five were hanged for criminal assault.

The increase in executions for criminal assault would apparently indicate that this crime, which is falsely assigned as "the customary crime" in the South, is coming more and more to be punished by the law instead of by the mob, but the increase of lynching for the year makes it difficult to determine this with absolute correctness.

The lynchings for the year number 135, as compared with 115 in 1900, an increase of 20. Of these 121 occurred in the South and 14 in the North, as compared with 107 in the South and 8 in the North in 1900, an increase which is not creditable to the five Northern States, California, Idaho, Montana, Kansas, and Indiana. The number of negroes lynched in 1901 was 107, the same number as in 1900. Besides these one Indian and one Chinaman were victims. Curiously enough the principal crimes which led to these lynchings are almost the same in the two years, being 39 for murder in 1901, and 39 for murder in 1900; 19 for criminal assault in 1901, and 18 for criminal assault in 1900. The six Southern States which have the largest number of mob murders are Mississippi, 16; Louisiana, 15; Alabama, 15; Georgia, 14; Tennessee, 12; Texas, 11. Three of these States, however, show improvement, Mississippi having 4, Louisiana 5, and Georgia 2 less than last year, but Alabama has increased 7; Tennessee, 5; and Texas, 7. Discouraging as the figures appear, there are many causes at work in the South which promise improvement. It is not encouraging that the number of lynchings in the North should have increased as much.

## Editorial.

### SOME 1901 STATISTICS.

The *Chicago Tribune* every year collects a mass of statistics which are interesting and useful. In the issues for December 31 and January 1 the editors have summarized from the detailed statistics given in issue for the 31st. These summaries we deem of sufficient interest to give our readers.

### THE CRIMINAL RECORD.

The record of deaths by violence in this country in 1901 shows quite a decrease, being 7,852, as compared with 8,275 in 1900. The latter figures were an increase of 2,050 over those of the preceding year. It is not possible, of course, to obtain accurate statistics on this point by mail and telegraph, as many cases are not reported, but they are sufficiently accurate to indicate that crime is not rapidly increasing in this country. The record of suicides, however, tells another and sadder story. In 1901, 7,245 persons "shuffled off this mortal coil," as compared with 6,755 in 1900. The steady increase in the suicide habit . . . is

## RECORD-BREAKING DONATION YEAR.

Two years ago the *Tribune* noted with great satisfaction that the year 1899 was a record-breaker in donations and bequests to educational institutions, libraries, art museums, charities, and religious enterprises of various kinds, the total amounting to "the colossal sum" of \$79,749,956. Last year it expressed moderate satisfaction because 1900 was "a close second," the total amounting to \$62,461,304. To-day the *Tribune* has extreme satisfaction in announcing that 1901 goes far beyond 1899, the total of the good work reaching the extraordinary sum of \$123,888,732, with the possibility that Mr. Carnegie or some other philanthropic millionaire may make it a round \$125,000,000 within the next eighteen hours.

Of this huge sum \$68,850,961 has been given to colleges, universities, academies, seminaries, and institutes; \$22,217,470 to charities of various kinds; \$15,388,700 to libraries; \$11,133,112 to museums and art galleries; and \$6,298,489 to churches. The latter sum, of course, does not include the ordinary church offerings but only specified sums left by will or presented outright. More than half of this great sum has been given by three persons, as follows: Andrew Carnegie, \$42,888,500; Jane L. Stanford, \$30,000,000; and John D. Rockefeller, \$2,889,750. In the detailed list there are twenty-eight gifts ranging from \$500,000 to \$30,000,000, for various purposes, and fifty-one gifts to colleges, ranging from \$100,000 to \$30,000,000.

Mr. Andrew Carnegie has been quite fortunate in getting rid of some of those millions which he does not wish found in his possession at the last. He has come much nearer averting "the disgrace" this year than he did last. His favorite work of funding libraries has been largely increased, for whereas in 1899 he set up thirty-four libraries at a cost of \$3,503,500, and nineteen in 1900 at a cost of \$685,000, this year he has planted 109 at a cost of \$12,885,500, making for the three years 162 libraries in various parts of the country. Thus far fourteen States and Territories have escaped him, but undoubtedly he will find them out and supply their needs. This done, he must find other outlets for his money, and this he is evidently beginning to do, as he has already offered \$10,000,000 which probably will be increased, to the general government for a national university, and it is intimated on good authority that a million each to Yale and Columbia Colleges may come as New Year's gifts to those institutions. It is noticeable also that he is beginning to contribute to charities. Evidently he is determined not to die disgraced.

As to the ultimate consequences of this wholesale and indiscriminate giving to educational institutions, some important questions may yet be raised and indeed some thoughtful persons are already doubting the wisdom of such gifts. But this does not detract from the philanthropic spirit displayed by many wealthy men. It is pleasant to note their liberality, and to compare this magnificent sum of \$123,888,732 given away with the comparatively small sum of \$4,085,569 taken by the embezzlers in 1901.

---

 QUESTIONS AND ANSWERS.

Inasmuch as there is quite a diversity of opinion as to whether a teacher has or has not a right to preach, I submit the following questions, and would like to have them answered in *HERALD* for the good of all.

1. In the absence of elder or priest, has a teacher a right to take a text and preach in his resident branch?
2. If called upon by elder or priest has a teacher a right to take a text and preach in his resident branch?
3. If a teacher is visiting in other branches, and if called upon, has he a right to take a text and preach?
4. If out of the jurisdiction of any branch, has a teacher a right to give out an appointment and take a text and preach?

5. If called upon by elder or priest outside of jurisdiction of any branch, has a teacher a right to take a text and preach?

Our answer to each of the foregoing questions is, Yes.

The law in Doctrine and Covenants, section 17, paragraph 11, makes it the duty, and of course the privilege, of the teacher to "warn, expound, exhort, and teach, and invite all to come to Christ." Of course it is to be understood that this is to be done under suitable and proper conditions. It seems to us that those suggested in the queries would be proper conditions for the teacher to teach, expound, exhort, etc., as stated, and he could do this as he might be led by the Holy Spirit. The taking of a text and preaching from it is one of the most natural forms of teaching and expounding and inviting to come to Christ, known to the ministry.

---

 GRACELAND REMEMBERED BY HEPBURN.

Through the influence of Congressman W. P. Hepburn, of the Eighth Congressional District of Iowa, Graceland College recently received a very valuable addition to its library. The gift consisted of a set of Records of the Union and Confederate Armies during the War of the Rebellion. The work is said to be one of the largest, if indeed not the largest, ever published. It comprises one hundred twenty-eight volumes, which average over a thousand pages each. Thus there are probably one hundred fifty thousand pages of printed matter in the work. As a work of compilation it is a gigantic affair, and makes a very desirable addition to the reference books of the library. The work came from the War Department, and took five mail sacks to bring it to Graceland. It is difficult to secure a set of it now, and Graceland College is fortunate in having had the influence of such a man as Colonel Hepburn in securing it.

---

 WHITE AND BRADEN AGAIN DEBATE.

We have received word from the White-Braden discussion going on at Thayer; of it Bro. I. N. White says:

One session is past, and eleven nights more to come. Braden is fighting for life. I am feeling fine and am hopeful for results through the assisting hand of God. We are using the opera house. Great excitement. Braden sent a letter to the "Mormon moderator" just before we went to the place of debate, in which he stated he would not speak to White unless it was while making a speech in the debate. I gave him the opportunity when I ascended the stage. I walked across the platform to where Braden sat and extended my hand, saying: "How do you do, Mr. Braden." Braden said: "No, sir!" and drew his hand back. This was in the presence of the assembly.

As usual Braden has his bills out announcing a lecture to commence at Miami, Indian Territory, February 3, to "Annihilate Mormonism." His people there, as here at Thayer, have raised the usual amount of cash, which will keep Braden "feeding" them till he has a similar call elsewhere. Braden is making a "paying business" of it, and his brethren fail to see

it, till too late. Poor souls. We are on his track even if he is mad and "will not speak to White." My opening speech of an hour last night stands yet unmoved, and will resist Braden's attacks. I am proud of the truth—the gospel to save. Shall I be remembered by the faithful ones?

#### PRACTICAL TEST OF WIRELESS TELEGRAPHY.

Wireless telegraphy has reached the point in its development where it is being put to very practical purposes. The *Scientific American* for January 25 calls attention to one or two instances which lately occurred to demonstrate the utility thereof. Captain Hogemann, of the steamship "Kaiser Wilhelm der Grosse," told on his arrival at New York recently that his vessel and the "Lucania," of the Cunard line, had been in communication while at sea for nearly three days. The Lucania sailed from New York on December 14, 1901, three hours before the Kaiser Wilhelm der Grosse, and when the latter passed Sandy Hook the Lucania was about sixty miles ahead. They commenced to exchange messages. About daybreak next morning, the two vessels having been in communication throughout the night, the Kaiser came in sight of the Lucania, and in course of the day passed her, though four miles to the northward. "During this time," says the *American*, "twelve messages were sent by passengers on the Lucania to the Kaiser for transmission to the wireless station at the Lizard and thence by land wire to the persons in England to whom they were addressed. Soon after nightfall on Sunday the lights of the ships were not visible to each other. At noon on Monday their messages showed they were forty miles apart. Early that evening the Kaiser, when off the Banks, ran into a thick fog; later she came into clear weather, and sent the following message: 'Twenty-five miles east of Banks. Clear weather.' The Lucania, then sixty miles astern, replied: 'Thanks. Am still in thick fog.' Gradually after this the clicking aboard the Kaiser grew weaker until the instrument stopped, when the ships were estimated to be eighty-five miles apart."

On one of her recent trips the Kaiser while in mid-ocean exchanged messages with her sister ship, the "Kronprinz Wilhelm," bound east. They did not sight each other, but by exchange of messages learned they passed each other at a distance of forty miles. They were in communication about two hours, and several messages were sent by passengers.

By this means of communication the Lucania on one of her last eastern trips, while yet fifty-five miles out to sea, notified the officials when she would arrive. "Such practical illustrations of the utility of the wireless system of telegraphy leave no doubt," says the *Scientific American*, "as to its value in making the navigation of the ocean safer, for it is a sure preventive of collisions at sea in a fog or at night, by reason of the certainty of advance notification between different vessels."

#### EXTRACTS FROM LETTERS.

Bro. Gilbert J. Waller, of Honolulu, Hawaii Territory, wrote January 7, as follows: "I returned to Honolulu on Wednesday last, January 1, having left San Francisco Thursday forenoon, December 26. I found that during my absence Elder Ingham had attended to the church work satisfactorily and I was pleased to see the interest manifested in the work by the number that came to the church services last Sunday.

"Work was commenced that morning amongst the Chinese, the way having been opened by the distribution of tracts in their language. Elder Ingham started a Sunday-school class at an Anglo-Chinese Academy established here recently by some progressive Chinese who are anxious that worthy young Chinamen who are desirous of improvement should have an opportunity of acquainting themselves with modern ideas and customs. As it is non-sectarian, we have an opportunity of presenting our faith to the pupils, some of whom are already studying the lessons contained in our *Gospel Quarterlies*. This Sunday-school class will be continued, and we shall also have opportunities to preach there, as the principal of the establishment is a Christian and is desirous of learning more of our faith.

"The Sunday before I left Oakland I was ordained by Bro. Blair, who was assisted by Brn. Price and Parkin, to the office of high priest, and I feel that I have been benefited by my visit to the coast, both spiritually and physically, and I can now devote myself both to church work and my business with greater energy and zeal than before; and I am hopeful for the future and shall try to give a good account of myself during this year.

"My wife and children were well when I left California, and will join me here in a few months. Kindly remember us and the work here. Love to all the Saints."

G. D. Washburn writes from Phelps, Michigan, January 16: "I made an opening in Ironton two weeks ago, and now there is a dispute among the officers and they have closed the schoolhouse against me. I can not tell how it will turn out. I have another opening at the Phelps schoolhouse. I start to-night. It is a little lumbering town. The Methodists have been holding a series of revivals, but I shall go ahead."

J. N. Stephenson writes from Roscoe, Missouri, that he had been holding meetings at Red Rock recently, and had fine congregations and good order. He says: "One lady said she was ready to obey and told her husband so, but he wanted to investigate a little further. The people at Roscoe have been convinced that we have the best side of the argument so far. Bro. James Moler did some good work here, preached fifteen times to a crowded house. So the good work goes on. I am feeling splendid in the

work. I preached on Book of Mormon, and stirred things up. Immediately after service I got several orders for books."

Sr. William Cornish writes from Chippewa Station, Michigan, January 9: "We have here a branch of about thirty members, and are all trying to serve the Lord the best we can. We have Sunday-school at one o'clock p. m., and prayer meeting at two o'clock. Bro. John Mogg is the leader. Elder Cornish gives us a call once in a while, and we always appreciate his visits. There are other elders that call upon us, which we also enjoy. I have belonged to this church about six years and have never regretted the step. I realize this is a marvelous work and a wonder."

Bro. W. H. Pruitt, whose home is in Missouri, has been doing some missionary work in North Carolina. Writing from Lark P. O., Cleveland County, January 16, he says: "I have since the 7th of last September preached thirty-nine times and had one debate. My meetings were all public; though there is so much prejudice in this country. I have not preached the first time in a church-house, and only twice in school-houses. There are two men who have sent me word to come and preach in their houses, but as soon as I feel that my work is done here, I will gladly go home. The dear Lord has wonderfully blessed me oftentimes in this country. I am sure I am the first elder of the Reorganized Church that ever preached in this country, though many of the Brighamites have been in this country and made it hard for me; but I have not shunned to declare the truth."

Erwin Dickey writes from Viola, Kansas, January 21: "Bro. O. H. Bailey came here about a fortnight ago, and held ten meetings at the Green Summit schoolhouse, three miles north of here. I assisted him some. An interest was awakened. We live three and one half miles northeast of here and shall be glad to welcome any of the elders. May God sustain his faithful toilers."

Bro. J. A. Grant writes from Central Lake, Michigan, January 23: "We are visiting branches in the west side of our district. Bro. Hugill being unable to assist us, Bro. C. G. Lewis volunteered. We appreciate his companionship. Bro. Goodwin is in the eastern part of the district. I trust he may be upheld by officers and members, and that much good may be done. I baptized one about two weeks ago."

---

#### EDITORIAL ITEMS.

Some one sent us a copy of the *Pacific Commercial Advertiser*, published at Honolulu, Hawaii. It was the issue for January 1, and is a boom edition. The printers are up to date in Honolulu, and this special edition shows a deal of commendable zeal.

The Christmas number of the *Paradise of the Pacific* reached us a few days ago. It is a splendid specimen of graphic art, and contains some very

interesting descriptions of Hawaiian Territory and its businesses. The illustrations are par excellence. Judging by the zeal and work of the Honolulu printers we should think our new island Territory is rapidly developing in all lines. May it prosper under the protection of Old Glory!

Bro. E. P. Schmidt writes from Modoc County, California, January 10, asking concerning what surplus property is. In this issue Bishop Kelley writes under the caption "What can We Spare of the Holdings?" and we think Bro Schmidt's questions are answered therein.

By marked copy of the *Ogden Standard* of January 13 we note that our new church building in Ogden was dedicated on the 12th. Bro. Peter Anderson preached the dedicatory sermon. He was assisted by Elders Toombs, Harris, and Condit.

The force in Bro. Heman C. Smith's field are reported as active. Prospects for holding meetings in Northern Illinois and Southern Wisconsin not flattering, Peoria and Canton and vicinities excepted. In Northern Wisconsin, however, there is a good interest.

The average temperature at Honolulu, Hawaii, for thirteen years was 74.11 degrees, a most remarkable evenness of climatic conditions. The observations were taken at the height of fifty feet from the sea level.

Brother Henry Sparling writes encouragingly from Thayer, Missouri, under date of January 24, and thinks the debate between Braden and Bro. White is doing good for our church. Bro. Sparling is confident that Bro. White is winning the good will of the people generally while Braden is losing ground in that direction. Bro. Sparling says his soul was filled with joy because of Bro. White's able defense, and feels more confident than ever that this work can not be overthrown.

Prof. H. S. Salisbury, of Graceland College, informs us that the college has received from Bro. A. J. Layland, from Raymond, Idaho, two boxes of geological specimens. Others are also remembering the college in this way, and we are glad of it. We hope that there are yet others who can and will remember to send what they can in this way and help the college along all they can in all ways possible.

In a ticket-selling contest for a prize, Sr. Hattie Riggs, wife of Bro. O. H. Riggs, of Kansas City, sold one hundred and forty dollars' worth of tickets to the oratorio, "St. Paul," which was given at Kansas City on the evening of January 21. It was the highest number sold by any one contestant, and won the ten-dollar prize.

The Church Library is indebted to Senator J. P. Dolliver for the published report of the Eleventh Census,—1890. The report is comprised of six large volumes.

## Original Articles.

### WHAT CAN WE SPARE OF THE HOLDING?

Questions upon the term, "Surplus property," as used in the law, are presented by a number of the Saints who, properly enough, desire to study more fully the financial system of the church, revealed and known as tithes and offerings.

Various opinions also seem to be entertained relative to the effect and results of the administration of that part of the law referring to surplus properties, and naturally enough some seem to be quite fanciful and little in keeping with what the actual results are likely to be, as well as those that wisely conclude that whatever the step, if it be in keeping with the divine law, the results will be found blending in harmony and order with all that God ever has directed or ever will direct his people to perform.

The object of the administration of the law of Zion is not to limit or circumscribe men and women in their efforts and abilities for good but rather to fortify and enlarge their powers; and any interpretation of the law which tends to supersede or set aside the individual responsibility and duty of the membership to God, the family, the church, and the state must be contrary to the revealed word.

In a proper and orderly arrangement of the kingdom of God men and women are charged with duty and made responsible in their lives according to their several abilities, and it ought not to be conjectured that this divine order will not prevail wherever and under whatever conditions this kingdom is found.

In Zion and her stakes a proper stewardship and individual responsibility attaches to each member, as fully as in any other place, and the demand upon each equally pressing, to industriously improve every opportunity and devote the full powers of mind and body to the general good, answering for what he has and is, and not for what he has not.

The statement is hardly deniable in any sense, that in the building up of Zion and conserving her interests every one who stands approved by the Master must devote thereto his greatest energies and abilities, all laboring according to their several abilities.

Proper individual enterprise, then, in business, education, invention, and art will not be interfered with by the church in its work, but rather stimulated and fostered, so that no person need hesitate to move out and do the best he can for fear the church, at some period, may step in and assume to do all the business itself, checking all enterprise and development, and essaying to answer to God for him for what he himself should render an account in his stewardship. Then as now there will exist the eternal decree that God will render to every man according as his works shall be, "for there is no respect of persons with God."

The nearer men and women get to God the more

lively becomes their responsibility and duty to him, and in the full light of Zion there can certainly be no lessening of the divine claim upon each citizen for the free and full exercise of his faith and powers.

The administration of the law relating to surplus properties then will neither destroy the business of the people nor supersede the necessity of each one to do the best he can in his place and station; but it will place in the hands of the church sufficient means to enable it to perform its special work as the membership perform theirs, hence the purposes being set forth in the law, "for the building of mine house, and for the laying the foundation of Zion." The adjustment of the social order of Zion is outlined to be in giving to persons who do not have a stewardship such as is proper, rather than in taking away that which a man already has, and each when properly adjusted will be in proportion as he is willing and capable of successfully filling. Surplus property which is called for preparatory to such advanced conditions is that which can be spared by any person, and yet he be able to carry on his business or stewardship.

Men and women may readily determine what this is, and all that is demanded, if they will devotedly and prayerfully undertake it, and each is charged with this duty under the law and no one is so well qualified to pass upon the matter as the party himself and the bishop to whom he makes known all the conditions. The rule gives no place for the back-biter and mischievous whisperer under a proper enforcement to breed discord and division instead of oneness and harmony, for the inhabitants of Zion can not do these things and stand approved in their stewardship of whatever nature.

The duty of the Bishop comes in in making up the account when he is asked to give a certificate to the party showing that the surplus has been handed in; at that time he will have properly a full statement of the assets and liabilities of the member, for the provision is that this shall be handed to the Bishop, and after he is properly informed, he will be able to pass upon the question of whether the offering is truly the surplus or not; and should he decide that it is not, this would end the matter until a decision is had after the matters have been properly presented to a High Council of the stake or the church. It is unfair and unbrotherly to presume that any brother or sister will try to evade the law and keep back a part of that they should render an account of to the Lord. The very highest inducement is held out, that could be thought of, to cause them to do right in giving, for it is to Christ and his work for which they are to bring a present, and in such cause none but the most covetous will ever hesitate to do all that he can to aid.

It has been asked that after the surplus has once been given and the party giving it goes on and accumulates more property will he have to stop and

give the surplus again. The law plainly answers this. It reads: "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."—D. C. 106:1.

The law is plain as to what shall follow; viz.: the tithe order, which has been the rule the past twenty years in the church and which has ever, so far as history reveals, been the order when the gospel of the kingdom of God has been preached and administered;—the decrees of Jehovah are perpetuated, being eternal and true.

In order to ascertain what the surplus is it will only be necessary for each one to make an inventory of what he has and then see what he can do without and yet get along and perform his work.

It would not be a true rule to ask whether the difference could be used in the business. The extending of the business can be taken up later; but now the question is, What can be spared to aid a work in which each one is as much interested, or should be, as he is in making a success of the business or work in which he is personally engaged? What can we spare of that which we have? How much of the savings in the bank; of the investment in business; of the land owned; of the amount allotted for family uses; of our live stock and implements; of grain and labor; of any unnecessary expenditures so often made; and when we begin to enter the same up, whether it be much or little, remember that the Lord's rule is that, "To whom much is given much will be required, and to whom little is given little is required." Whatever can be spared without permanent injury to the business or livelihood of the individual consecrating and setting the same apart, is surplus. What can we spare of the holding?

E. L. KELLEY.

LAMONI, Iowa, January 18.

---

"Niagara—The Scene of Perilous Feats" is the title of an article in the February *Cosmopolitan* which tells the story of the many who have year after year gone to Niagara seeking notoriety or—death. From the earliest days Niagara has been the Mecca of those who valued their lives lightly, and the story of Sam Patch, Blondin, Maria Spelterina, the jealous Balleni's attempt to cut the cable on which his rival was performing over the seething Whirlpool Rapids, Peter Nissen's ill-fated "Fool-Killer," and Captain Webb's last swim, is carried down to Mrs. Taylor, the only survivor of a trip over the great Falls.

## Selected Articles.

### WHAT THE BARTENDER SEES.

#### A PANORAMA OF HUMAN NATURE ADRIFT.

A young man with a cold face, much nervous energy, and a tired-of-the-world expression leans over the polished, silver-mounted drinking bar.

You look at him and order your drink.

You know what you think of him, and you think you know what he thinks of you.

Did you ever stop to think of all the strange human beings besides yourself that pass before him?

He stands there as a sentinel, business man, detective, waiter, general entertainer, and host for the homeless.

In comes a young man, rather early in the day.

He is a little tired—up too late the night before. He takes a cocktail. He tells the bartender that he does not believe in cocktails. He never takes them, in fact. "The bitters in the cocktail will eat a hole through a thin handkerchief—pretty bad effect on your stomach, eh?" and so on.

Out goes the young man with the cocktail inside of him.

And the bartender knows that that young man, with his fine reasonings and his belief in himself, is the confirmed drunkard of year after next. He has seen the beginning of many such cocktail philosophers, and the ending of the same.

The way not to be a drunkard is never to taste spirits. The bartender knows that. But his customers do not know it.

At another hour of the day there comes in the older man. This one is the fresh-faced, young oldish man.

He has small gray side whiskers. He shows several people—whom he does not know—his book of commutation tickets.

He changes his mind suddenly from whisky to lemonade. The bartender prepares the lemon slowly, and the man changes his mind back to whisky.

Then he tries to look more dignified than the two younger men with him. In the midst of the effort he begins to sing "The Heart Bowed Down with Weight of Woe," and he tells the bartender "that is from 'The Bohemian Girl.'"

He sings many other selections, occasionally forgetting his dignity, and occasionally remembering that he is the head of a most respectable home—partly paid for.

The wise man on the outside of the bar suggests that the oldish man will get into trouble. But the bartender says:

"No, he will go home all right. But he won't sing all the way there. About the time he gets home he'll realize what money he has spent, and you would not like to be his wife. It won't be any songs that she'll get."

The bartender knows that the oldish man—about fifty-one or two—has escaped being a drunkard by mere accident, and that he has not quite escaped yet.

A little hard luck, too much trouble, and he'll lose his balance, forget that there is lemonade, and take to whisky permanently.

At the far end of the bar there is the man who comes in slowly and passes his hand over his face nervously. The bartender asks no question, but pushes out a bottle of every-day whisky and a small glass of water.

The whisky goes down. A shiver follows the whisky and a very little of the water follows the shiver. The man goes out with his arms close to his sides, his gait shuffling, and his head hanging.

It has taken him less than three minutes to buy, swallow, and pay for a liberal dose of poison.

Says the bartender:

"That fellow had a good business once. Doesn't look it, does he? Jim over there used to work for him. But he couldn't let it alone."

The "it" mentioned is whisky.

Outside in the cold that man, who couldn't let it alone, is shuffling his way against the bitter wind. And even in his poor sodden brain reform and wisdom are striving to be heard.

His soul and body are sunk far below par. His vitality is gone, never to return.

The whisky, with its shiver that tells of a shock to the heart, lifts him up for a second.

He has a little false strength of mind and brain, and that strength is used to mumble good resolutions.

He thinks he will stop drinking. He thinks he could easily get money backing if he gave up drinking for good. He feels and really believes that he will stop drinking.

Perhaps he goes home, and for the hundredth time makes a poor woman believe him, and makes her weep once more for joy, as she has wept many times from sorrow.

But the bartender knows that that man's day has gone, and that Niagara River could turn back as easily as he could remount the swift stream that is sweeping him to destruction.

Five men come in together. Each asks of all the others:

"What are you going to have?"

The bartender spreads out his hands on the edge of the bar, attentive and prepared to work quickly.

Every man insists on "buying" something to drink in his turn. Each takes what the others insist on giving him.

Each thinks he is hospitable.

But the bartender knows that those men belong to the great American association for the manufacture of drunkards through "treating."

Each of those men might perhaps take his glass of beer, or even something worse, with relative safety.

But as stupidly as stampeded animals pushing each other over a precipice, each insists on buying poison in his turn. And every one spends his money to make every other one, if possible, a hard drinking and a wasted man.

You, Mr. Reader, have seen all these types and many others, have you not?

Why did you see them? What reason had you for seeing them?

The bartender stands studying the procession to destruction because he must make his living in that way. He is a sort of clean-aproned Charon on a whisky Styx, ferrying the multitude to perdition on the other side of the river. But what is your business there?

You might as well be found inside an opium den.

The drink swallowed at the bar braces you, does it? If you think you need a drink, you really need sleep, or better nourishment, or you need to live more sensibly. Drink will not give you what you need. It may for a moment make your nerves cease tormenting you. It may do in your system for an hour what opium does in the Chinese for a whole day. But if it lifts you up high, it drops you down hard.

And remember:

There is no such thing as moderate drinking at a bar.

You think you can take your occasional drink safely and philosophize about the procession that passes the bartender.

But the bartender knows that you are no different from the others. They all began as you are beginning. They all, in the early stages, despised their own forerunners.

They were once as you are, and the bartender knows that the chances are all in favor of your being eventually like one of them.

Even like the poor, thin, nervous drinker of hard whisky, who once wondered why men drink too much.

The bartender's procession is a sad one, and you who still think yourself safe are the saddest atom in the line, for you are there without sufficient excuse.

It is a long procession, and its end is far off.

It is born of the fact that life is dull, competition is keen, and ambition so often ends in sawdust failure.

A better chance for strugglers, a more generous reward for hard work, better organization of social life, solution of the great unsolved problem of real civilization, will end the bartender's procession.

Meanwhile, keep out of it if you can. And be glad if it can be suspended, temporarily at least, on Sundays.—*New York Journal, January 12.*

The face that wears a smile is everywhere welcome; the smiling, cheery guest is a joy forever; with our common sense, our tact, and our kind courtesy to guide us, and with the corners of our mouths turned upward, we may at any time and all times be a benediction to our friends.—*February Woman's Home Companion.*

## Letter Department.

COUNCIL BLUFFS, Iowa, January 14.

*Saints' Herald*.—The new year, with its responsibility, joy, and sorrow for all of earth's children, is now fully on the wing and "what shall the harvest be?" Many of those now living will not be here to answer to the roll-call of 1903. The faithful performance of duty fits us for those emergencies over which we have no control, and under these conditions we are ready to go or remain just as it may please the good Father.

Church conditions here are in fairly good form from our point of view. They could be better and they could be very much worse. On the whole we are optimistic; yet we feel "that eternal vigilance is the price of our liberty."

There are many veteran church workers in this city whose long experience and grasp upon the work make the true interest of the cause perfectly safe in their hands. This condition of affairs gives the missionary an opportunity to learn as well as to teach. There are no local factions here; but good will seems to prevail among both officers and members. Factional contests mean disaster to church work everywhere. If we Saints do not agree we can hold our differences with feelings of amity and good will.

During the time we have been here we have not discovered any evidence of tattling or back-biting among the membership. This lack of activity in this particular direction is not an evidence of death either; the attendance at the church and society services fully indicate otherwise. Branch officials have kindly aided us in our missionary work. In fact all of the brethren have been very kind in assisting.

We began holding evening services near the middle of July upon a vacant lot facing Broadway, and owned by the church. These meetings were continued until August 22. From August 26 to September 2 I was at Underwood by invitation of the branch president, Bro. Joshua Carlile. The Seventh-day Advents were holding tent-meetings there, and true to their methods had reached the objective point of all their efforts—the seventh-day Sabbath, and were doing their best to convince the people that the keeping of the first day of the week for religious observance was a Catholic fable. After having a slight tilt with our Seventh-day brethren, Bro. Carlile announced at the close of our last reply to Elder Diffenbacher that we were now prepared to enter into a joint debate with them. Elder Diffenbacher was present when the announcement was made, but refused to debate.

Through the courtesy of the Omaha Saints who gave us the use of their city tent, we began a series of tent-meetings in South Council Bluffs on September 6, and these meetings were continued until near the first of November. Bro. J. S. Strain has been my constant, indefatigable helper in all of our missionary work here. The local brethren aided us continuously in the tent-meetings by faithfully sharing the responsibility of the services. Bro. R. Wight was with us more or less in the tent-meetings, and his congenial companionship and logical preaching were appreciated by all. Brethren C. A. Beebe, Madison, Hutchens, Christiansen, Roberts, and other aided in the preaching of the word.

Through the influence of Bro. Clarence Riley we procured a small hall, owned by the city, where we began preaching-meetings December 16. The weather being intensely cold and attendance light we closed, after holding four services, until after the holidays. January 2 we started again and they are still being continued. Elder James Caffall, being at home for the holidays, preached a number of interesting sermons for us in the mission. There is some interest being manifested on the part of those outside the church. The attendance is fairly good at times and at others it is small. The hall is located at Twenty-fourth Street and Avenue B.

Some whom Bro. T. W. Williams got interested while located here are attending these meetings, and, like everybody else, speak very highly of his pulpit ability.

The representatives of the Utah faction, while having but little influence here, have been quite active, especially during the warm weather when they could preach on the streets. Claiming to represent the same faith and name—so far as the name "Latter Day Saint" is concerned—that we do, and knowing the false doctrines and corrupt deeds that are associated with this Utah apostasy, I have made it my special duty to call upon them to defend or deny at every public opportunity, their corrupt doctrines as taught in their authorized church publications. Through the courtesy of Bro. J. Charles Jensen of this city I procured these Mormon publications. The Utah elders can not deny their own publications; so when we read from these books in a public meeting these elders will always beat a hasty retreat before we are through. They generally pull out just when we have begun. The reason is obvious. If they remained the people would expect them to reply. A reply would necessitate either a denial of polygamy, Adam-god, blood atonement, etc., or they would be compelled to defend these doctrines. To commit themselves to the defense of such awful principles before the public would be suicidal, so far as their hope to have influence with the people is concerned. So, cowardlike, they run as the best way out of the dilemma. Some time ago they procured a church at Edgewood, a point five or six miles from town, where they expected to hold meeting every two weeks. We attended their meeting, and when it was dismissed through the courtesy of the church trustees present I answered them. The moment I began to talk these elders gathered up their belongings and departed. I held volume 1 of *Journal of Discourses* in my hand as they passed out, and kindly invited them to remain, stating that I intended to read from their own books and that we would give them the opportunity to correct us if we made any misrepresentations. Elder Joshua P. Terry thanked me for the extended courtesy, but said want of time would not permit them to remain. They had announced meeting again two weeks from that date, so we announced that we would be present. When the day arrived they failed to materialize. We are holding a three-o'clock appointment now every second Sunday at the Edgewood church. So far as I am concerned these Utah people can either forsake their false doctrines, defend them, or run. We shall test them at every opportunity. An oath-bound ministry is not very reliable when church interests are at stake.

In the conflict,

F. M. COOPER.

741 Mill Street

WATERVALLEY, Kentucky, January 12.

*Editors Herald*.—I am still trying to conquer those influences which are in opposition to the purity of our meek and lowly Redeemer's love. I experienced the hardest trial of my life on November 24, and since, which was the loss of my little boy, near three years old. We were among infidels more and less, and it made the trial the more severe, for we had none to talk with and to receive comfort from. What we heard only made our sorrow more grievous to be borne. We obeyed the law as best we understood, still our dear child was taken. Some were very kind to us, and we hope never to forget them, but ever remember them in my prayers and help them in their trials. May God bless us all!

I wish to request any of the ministry who travel in Texas to visit if possible my cousin, Mr. Henry Williams, who lives about forty miles north of Waco. He is of the free-thinking class, and might accept the kingdom of God.

My great-grandfather when eleven years old ran away from his parents in Wales. I do not know the date or his given name; but as I notice account of Saints in that country, I may learn of my connection over there. Will any of the Saints write me if they know of a people by the name of Johns. We would love to learn of them, as our grandfather never heard any more from that place.

J. W. WILLIAMS.



HAVERHILL, Massachusetts, January 16.

*Editors Herald:*—We came here Saturday last from Boston and are holding service every night in the little hall at the corner of Water and Bridge Streets that the faithful few have neatly fitted up for worship, and notwithstanding the numerous attractions and star revival conducted by the Socialist reform preacher, Rev. McNutt, as well as one or two other revivals, we are having more or less strangers each evening and a few are deeply interested, and we confidently expect additions as a result of their investigations.

The visit of Brn. Greene and Anderson was a good thing for us and they are well remembered. Bro. Thayer, who was baptized by Bro. Anderson, is doing finely, and there are others very near the door and will, we think, obey the gospel very soon. Some of the D. D.'s. are troubled and are looking sharply after their flock, making visits and warning them against us.

Tuesday afternoon we visited by invitation and appointment a lady well known not only in Haverhill where she resides but throughout New England as a public speaker and evangelistic worker, a woman who became interested in our religious claims years ago when I first came to Haverhill, and has heard all of the missionaries who have visited this city, and who without doubt is at present almost satisfied with our position. While canvassing the latter-day work the door-bell rang and her church pastor, the Rev. Harvey, was ushered in, followed by introduction, explanations as to my work as a minister, etc. To shorten the story, the reverend gentleman was not long in unloosing himself and in proceeding to give us a gratuitous exposition of "Joe Smith" and the "Mormon imposture" from a Presbyterian standpoint of view, with all the assurance of a man who "knew all about it" addressing himself to people who knew very little or nothing about the subject. Our contempt for the man of public instruction on public matters rose as he proceeded, and we tried to catch his eye which was steadfastly turned to the wall; but we held our peace until his tale was concluded, and then "went for him" and his story concerning the family of Joseph Smith, "money digging," "Spalding story," "bank business," "polygamy," etc., that Brigham Young and Utah Mormonism were the legitimate outcome of the teachings of "Joe Smith," the Book of Mormon and Mormon religion generally. He admitted that he had never read the book through, never had seen the Spalding story,—but knew it was true because "eminent authors" had "said so" and "honest, spiritual-minded men—ministers—had said so," whose word he preferred to take against a handful of followers of "Joe Smith."

I then proceeded to give them the facts regarding the "Spalding story," as that was expressly his theme, and my experience with Eber D. Howe in Painesville, Ohio, his "Mormonism Unveiled," and his statement to me personally that the Spalding story manuscript was delivered to him by the hand of Hurlbut who went to Monson, Massachusetts, to obtain it from Spalding's widow with the understanding that when published as an "expose" of the Book of Mormon she should share in the proceeds of the sale; that, when asked why he did not publish this manuscript and settle forever the fact that the Book of Mormon was a plagiarism, if it *was* such, Mr. Howe replied, "It did not read as we expected and we could not use it as we thought;" that I had offered five dollars for his single copy of "Mormonism Unveiled," but that he would not sell it for less than ten dollars; that he had loaned it me until I had examined it and as all who have seen it know it does not contain a line, sentence, name, or anything that could in any reason connect it with the Book of Mormon; that this was a losing venture in making money by appeal to popular prejudice, nearly the whole of the first and only edition being burned in the hardware store of Mr. Childs, so Howe informed me, and Spalding's widow never enlarged her dowry by this "expose."

I gave the reverend gentleman the succeeding history of Howe's transfer of Painesville paper, press, etc., to Mr. Rice

whose health compelled removal to Honolulu, Society Islands. The story of the discovery of this hidden "origin of the Mormon Bible" manuscript in the presence of and as told by Prof. Fairchild, of Oberlin, Ohio, and by Mr. Rice and as first published in the copy of the *Bibliotheca Sacra*. Its copy by our church committee under Mr. Fairchild's supervision with witness' certificate and its publication. The practicability of the Reverend informing himself as to the facts in the matter, as to what the Book of Mormon did teach; and that it would be well to obtain information before characterizing it as "rubbish" and its believers or adherents as "fools" or "fanatics," and ended by offering to undertake the task of taking care of our fences in a public discussion if he would venture to defend his, or publicly attempt proof of his statements giving us opportunity to reply. The last word we heard as he passed out the door was that "Joe Smith" was a "crank," and he faded from view leaving our hostess in a state of indignation over our treatment by this professed follower and representative of Jesus Christ.

This lady told me at our meeting last evening that the Baptist minister was since after her, and pastoral calls on others of their respective flocks who attend our meetings betray the fact and offer at the same time the consolation that the Devil knows when his enemies are around, and this ancient father of lies and friend of liars sees the necessity of looking after his fences when the truth is having an airing.

I do not favor frequent challenges or hasty bids for conflict with opposers, especially without consultation with superiors. But sometimes while not feeling to "cut the cable" between us and headquarters as did Dewey, or to go ahead and knock out the enemy as did Schley without consulting the department at Washington, yet I did feel as though such contemptible and discourteous treatment should be promptly met and if necessary and for the good of the cause have its public exposition and rebuke. But there is little danger of obtaining fair or honorable treatment at the hands of such misrepresentatives of Jesus Christ, or of obtaining his consent to any arrangement that might serve to enlighten the people in regard to the facts in the case as relates to the respective histories of the churches organized by John Calvin and Joseph Smith. People ignorant of their true history are given to understand by the explanations rendered of our faith by these modern Pharisees that a conversion and adherence to it was fraught with all the dangers that could be attached to a violation of all the moral code or religious virtues or certitudes possibly known to the history of mankind; and the sequel to this logic must inevitably be that people uniting with the church of Latter Day Saints make by this action on their part public advertisement of renunciation to all claims to reason, common sense, morality, virtue, respectability, or religion that is worth considering by civilized or sane people.

Well, we are in the midst of a repetition of the religious experiences of the first century of the Christian Era, so called, sure enough. Persecution for "the word of God and the testimony of Jesus Christ" are not things of past history exclusively, and the experiences of Bro. D. MacGregor and his companions with a Canada mob whose miseducation in regard to our faith had seemingly not been neglected by the editorial fraternity and doctors of divinity in that benighted locality, reads like ancient history.

Miseducated or prejudiced people may have been led to unfair or unjust criticism of the life and character of Robert G. Ingersoll, but the people are listening to religious professors or teachers whose utterances have less of truth and saving grace, as I believe, than has this statement culled from the Colonel's lecture of Jesus Christ: "And let me here say, once and for all, that for the man Christ I have infinite respect. Let me say once for all that the place where men died for men is holy ground; and let me say once for all, to that great and serene man I gladly pay the homage of my admiration and my tears. He was a reformer in his day. He was an infidel in his time. He was regarded as

a blasphemer, and his life was destroyed by hypocrites who have in all ages done what they could to trample freedom out of the human mind. Had I lived at that time I would have been his friend and should he come again he would not find a better friend than I will be." It may be that Mr. Ingersoll said in this last sentence more than his real knowledge of Christ or his mission may warrant. But his public pleadings for justice and fair play in matters of religious difference or controversy are in beautiful contrast with the action, public position, and utterances of hired assassins of truth that have in the past masqueraded as public guardians of all the religious truths or morals that were worth having or safe to be promulgated, and their race and kind are not, unfortunately, yet extinct.

The war between right and wrong, truth and error, is still on, however; and though disagreeable, unpleasant, painful unto the nature and character of cross-bearing at times, yet, in the shadow of the cross whose real significance and even gloom overreaches the waste of time and touches our life with the real significance that attaches to the life of "the Man of sorrows;"—yet must the fight be waged by those who are truly called by the Master, as in days of old, unto service of gospel proclamation and defense, as the heavens have revealed and restored to us in this our day and time.

May the grace and power of God attend everywhere and in all the world the heroes of this glorious and beautiful evangel of truth is our prayer.

MYRON H. BOND.

LAMAR, Colorado, January 13.

*Editors Herald:*—By request of the Saints living near the above-named place, I came here to organize a branch. Leaving Denver January 2, I stopped over a couple of days in Pueblo and spoke once for the few Saints and friends at the house of Bro. H. L. Ashbaugh. The Saints there form an energetic little band.

Saturday, the 4th, found me sixteen miles northwest of Lamar. That evening the Saints met at the house of Bro. L. J. Bradshaw and we organized a branch of about fifteen members, to be known as the Enterprise Branch, being named for the schoolhouse where their services are held. Priest Martin F. Ralston was chosen branch president; Bro. L. J. Bradshaw teacher; and Bro. Elmer H. Bradshaw clerk.

From what I learned of this country, I judge it offers good opportunities for people of limited means in securing homes. The Saints would be pleased to have other Saints locate here and will gladly furnish any information desired in regard to this country. Their post-office is Lamar.

I have been holding services nightly the past week at the Enterprise schoolhouse. The attendance was quite good and a lively interest was manifest. I preached the word under physical difficulty little less than torture, but with excellent liberty. The efforts were well received by most or those attending, and I look for additions to the church here before long.

Dr. John Alex. Dowie has quite a following in this locality. Their chief theme seems to be healing and upon that they base their claim of divinity of their cause. According to their theory all sickness is of the Devil and the Lord does not afflict or punish any one for good or for evil doing; that he can not do so, and never killed any one. One night I called their attention to a few of the many places in the Bible where the Lord had smitten wicked men with incurable diseases, and how the Lord had destroyed the antediluvians, the Sodomites and the first-born of Egypt; and finally showed by Paul's "thorn in the flesh" and Timothy's "weak stomach" that good men sometimes suffer, evidently for their good. They could not stand this and some of them left and refused to hear more. Curious, isn't it, that people should be offended at having the Bible quoted to them which they profess to believe? If I were afraid of the Bible as some I would paste pieces of paper over some of the most objectionable passages for fear some one would pick up my Bible and

read to me what I did not wish to hear. Dr. Dowie is decidedly a central figure in their religion and all their ministers and members try to imitate him, and some of them have succeeded in adopting his boastful, spread-eagle style. His word is law and his members are not permitted to express themselves by vote either to approve or disapprove. In his *Leaves of Healing* for October 19, 1901, he says, "This church voting is all nonsense. I should just as soon ask a flock of sheep to vote where the shepherd should lead them." I suppose he considers himself as much superior to his members as a shepherd is above the dumb sheep. In the same paper he says no vote has ever been taken in his Zion and never shall be had while he is overseer in Zion. His members must take his words and inspiration without question. How would you Saints like that kind of rule? He is also looking out for his financial interests, for he says a man who does not pay his tithing is a robber, and he will not have any robbers in Zion. Each month his members receive a dun for tithing and Dr. Dowie says one fifth of Zion's estate shall be his. All of these statements are suggestive to those who have their glasses adjusted so as to discern the signs of the times.

To-morrow I leave for Lajunta to organize a branch near Rockyford if found practicable.

JOHN B. ROUSH.

BLOOMINGTON, Idaho, January 18.

*Editors Herald:*—Since last I wrote I have been laboring in the Bear Lake country. I first visited Montpelier, but the churches were closed against me, and could not pay hall rent. Although I could have had a large store-building rent free, yet I was not financially able to furnish seats, fuel, and lights. So I went to Dingle and the bishop of that ward kindly permitted me to occupy their meeting-house one night. I then obtained permission from the school trustees to occupy the Dingle Schoolhouse, and preached there five times. I next visited Bloomington, and the bishop of that ward promised to let me use their meeting-house when they were not using it. But because of diphtheria the county physician ordered all public meetings to cease, so I went to Paris and applied to the bishop of the second ward for the meeting-house, but he refused, saying that the house would be in use every night and there might be objections to me using it anyway. I then called on the bishop of the first ward and he readily consented to let me use the first ward house when they were not using it, telling me that I could use it next Friday night. On Friday night I addressed a seemingly interested audience of about one hundred fifty people.

In the meantime I had called on the sheriff of the county and obtained his consent to my using the courtroom providing I would see the county commissioners and get their consent. I then saw them and they readily consented to my using the courtroom free of charge, stipulating only that I should pay the janitor his charges for extra work. So, since Monday night I have preached four times in the courthouse to audiences of from twenty to forty people, some of whom seemed to be quite interested. While laboring there I was kindly cared for by Mr. Samuel Athey and his estimable wife for several days, and the remainder of the time I spent at the hospitable home of Bro. and Sister John Baldwin who live in the country. They formerly lived in Lamoni, Iowa.

Yesterday I went to Ovid and obtained permission from the bishop of that ward to preach in their meeting-house when they are not using it. I am to preach there next Monday night, and the bishop thinks I can have the house for three nights next week, though he will have to consult his counselors concerning it. I hope he will let me have the house, for it is not often that I can get a Mormon meeting-house in which to preach three sermons the same week. At present I am domiciled in the home of Sister Grace Long and her husband. She is the adopted daughter of Elder John Grimmett (now deceased) and is a true Saint. Her husband is a noble man although not a member of the Reorganization.

Bloomington is the home of E. S. Hart, one of the four Mormon elders who interviewed President Joseph Smith at Independence, Missouri, March 18, 1896, which interview was published in the *Deseret News*, the correctness of which was subsequently denied by President Smith and Apostle Joseph Luff. I have not met Mr. Hart, but Mr. Long with whom I am stopping at present is Hart's cousin.

I do not know how long I will continue in Bear Lake country, but there are quite a number of places I want to visit, and if possible do some preaching before I leave for other parts.

A. J. LAYLAND.

ADA, I. T., January 13.

*Editors Herald:*—Bro. J. W. Grimes and myself are four miles north of Ada, with Bro. J. S. Reed and family. We expect to commence meeting to-night in a tent the people have fitted up in which to hold school. We have opened the work in five new places, and while none have been baptized there are a good many near the kingdom. I believe if these places are followed up next summer some will be baptized. All say July and August are the best months for meetings, before they commence picking cotton.

Bro. Henry Duncan lives four miles north of McGee. Some are nearly ready for baptism there, and five miles west of McGee, at the Berney Jones schoolhouse, we had the best of interest.

Bro. J. N. Crawford lives at Maxwell and through his influence we have opened most of these new places. He has been nearly blind for years, but is getting some better now and has the promise that if he is faithful he will be restored. He peddles a few little articles, as that is about all he can do, and has traveled all over this country. He never tires talking this gospel, and has removed lots of prejudice and made friends for the work.

We have enjoyed a degree of liberty in preaching and have met with some things not very encouraging. We meet so many people that can not read and nearly all use tobacco, chew, smoke, and dip snuff. The women indulge in the latter. Nearly all the Saints have quit the use of tobacco.

Missionary Baptists seem to be in majority, and where they have control of meeting-houses they keep out everybody else. They have a few of Dr. W. B. Toney's "Expose of Mormonism." We borrowed one and to my surprise found it a little pamphlet which takes about an hour to read, full of misrepresentations and garbled quotations. Any one acquainted with our work and knowing Toney, can see that he knew better and that he was just writing to fill a certain demand among classes that are ready to believe anything but the truth concerning the restored gospel.

I hope the Saints will not be slow to respond to the call of the Bishopric.

W. M. AYLOR.

EAST SANGERVILLE, Maine, January 15.

*Editors Herald:*—Elder S. G. Cunningham held a series of meetings last year in the neighborhood where I was teaching—the first meeting I think ever held in this part of the State. I was very much interested and read what I could during the winter, and when he returned in June I was baptized with one other. There has been much opposition and hard feeling but some are interested.

Since my return home in November, I have been entirely alone, and there is so much misunderstanding and prejudice. I feel discouraged at times. I do not suppose one in fifty here ever heard of the Reorganized Church before, and they think it is practically the same as the Utah church. Some class it in with Sanford's "Holy Ghost and Us" movement which I have seen mentioned in this paper; but I see quite a difference, for they are not organized after the Bible pattern, and while they claim the spiritual gifts it seems to me the manifestations can hardly come from the good Spirit, since it leads them to do many foolish and strange things.

A friend of mine living near where the movement originated

and who was one of their converts wrote me a few days ago that she "knows now there is nothing in it," and that "they act more like crazy people than anything else." She says she has gone back to the Free Baptist Church and tries to get all the good she can. I suppose she will be slow to listen to anything new another time; but I think I could show her where to find all that appeals to her in that and with the "crazy part" left out.

I wonder sometimes if those Saints who are not alone and who can attend the meetings regularly fully appreciate their privileges.

I ask the Saints to remember me in their prayers, that I may be able to stand faithful and to show by my daily life that I am striving to obey Christ's teachings in all things.

Your sister in the faith,

MARY E. LELAND.

PITTSBURG, Penn., January 14.

We are pleased with the appearance of the *HERALD*, in the beginning of the year, in its neat new dress, well fitting, and up to date. We have never seen it look so well. Wish we could say as much for the new appearance of the *Hope*. To us it looks more like an undress. But perhaps it is simply disrobing in order to put on something better. We *Hope*.

We are pleased to say that the New Year finds us as a branch in much better condition than we were a year ago. In spite of all obstacles, and we have had many to contend with, we find ourselves in a neat little church building of our own. All seem to be delighted with it. Not one "kicker" has appeared. It seems to be the general opinion that with the means at hand we could hardly have done better, and many are surprised that we did so well. It is the Lord's work, and to him be all the praise.

As advertised the house was dedicated on the 5th. The day was fine, even the elements favoring us. The first service was prayer-meeting at 9:30. But long before that hour a number found their way to the church, among whom were a delegation from Wheeling, followed soon after by members from other portions of the district. The good Spirit was with us from the first and all were made to rejoice. Elders Parsons and Cushman of the Ohio missionary force were with us, and Bro. Ullom also rendered valuable service. We hoped to have Bro. W. H. Kelley, but were disappointed. We were pleased to greet Elder Tary, and Bro. Martin of the local force, also Elder Perrie, from Fayette City.

Beginning at 10:45 the following program was carried out: Organ voluntary; hymn, "Praise the Savior all ye nations" by choir; hymn, "Coronation," congregation; prayer by Bro. Harry Thomas; anthem No. 92, *Winnowed Anthems*, choir; Scripture reading, 1 Kings 8: 22-53; hymn 96, "Better Land," congregation; sermon from text, "Unto such God hath promised his Spirit, and they that worship him must worship him in spirit and in truth," followed by anthem by choir. A two hundred dollar collection was asked and we received nearly two hundred fifty dollars. Dedicatory prayer was offered by Elder A. H. Parsons. Closing hymn, "Sovereign and transforming grace," and benediction.

We met again in the afternoon at 2:30, and after partaking the sacrament, administered by the pastor and Elder L. D. Ullom, of Wheeling, short addresses were given by the following brethren: Bro. Martin and Elder Tary of Wheeling, Elder Cushman from Ohio, Elder Perrie from Fayette City, and Bro. Harry Thomas, presiding priest of our own branch. The good Spirit was present and all were edified. In the evening Elder Parsons was the speaker, and he gave us an excellent sermon. We had fairly good audiences all day and every one seemed delighted with the church, especially with its interior arrangements, which are indeed very complete.

The building is of light colored pressed brick, thirty-four by forty-four feet, thirteen feet high at the sides and eighteen feet high in the center to ceiling. The windows are gothic, etruscan

glass. The large double window in front is leaded art glass, as are the transoms to all the windows and doors. Besides the main auditorium there is a small lecture room, with sliding partitions so as to throw the two rooms into one if necessary. There is a baptistry in front of the pulpit, and in the basement are two robing rooms, with sliding partitions, and two water-closets, nicely fitted up with hot and cold water, hot water being furnished by instantaneous water-heater. The church is heated by a natural gas furnace also in basement.

Preaching-meetings were continued through the week till Friday night, when the Sunday-school gave an entertainment which was a success. We are encouraged and feel that with a church of our own we shall be able to let our light shine to better advantage than ever before, and that honest souls seeking the light may be blessed accordingly.

On December 1 I had the pleasure of assisting in the opening of the Saints' new church in Philadelphia, and was made to rejoice in their success. They too have a very neat little edifice, a little larger, perhaps, than ours, though very little different, both having the same number of seats. We expect to hear good news from Philadelphia. It is beginning to come, as some have already been baptized, so we are informed.

I have devoted most of my time the last year to the needs of the work in this city, running out occasionally to other parts of the district for a week or two at a time, as occasion seemed to demand. I also attended conference at Kirtland, Ohio, and accompanied Elder Kelley on a short trip to Southern Ohio, and preached in Wellston, Creola, Vales Mills, and Columbus. The latter is a city of one hundred twenty-five thousand people. The few Saints there seem alive, and with sufficient help I believe a good work could be done.

I have been greatly blessed in my labors, and am feeling well.  
533 Park Avenue. F. G. PITT.

AVA, Missouri, January 16.

*Editors Herald:*—I am comforted in reading in the HERALD of the bright hopes and prospects of Zion. I am pleased to note that the work in this district is moving upward. New fields are opening and many are investigating. I have been working quite a bit in new fields, and have wished for an elder as I am only a priest; and it has been my lot to go single handed most of the time. But I console myself with the thought that while I am alone another is not.

I have more calls to preach than I could fill if I were half a dozen. While I meet with some dots and dashes along the way, I can see the silver lining ahead which nerves me for the fray.

In one new place where I have just closed a week of meetings I found a lady who is a third or fourth cousin of Joseph the Seer. In conversation she said she always heard that Joseph was a bad man, etc.; and when I gave her to understand that she had been misinformed she seemed surprised. Her husband said, after hearing me preach, that when one looked me square in the face they were looking at a Latter Day Saint.

Another family by the name of Smith at the same place, is on the right side of the fence. Mr. Smith is one of the trustees of the M. E. church, and tried to secure it for me to preach in. Not meeting with favor he said if they fooled with him he would deed off an acre of ground and build a church for the Latter Day Saints.

As it might be of interest to some I will relate a dream this Mrs. Smith had just before I began to preach here, and which she told after hearing me several times. She had seen her body in coffin in the Christian church where she was a member, and she stood by in spirit and saw her body a corpse, and she seemed to realize that she was lost. She has asked me what this meant, and I have told her there is something for her to do to be saved. She is almost ready for the water.

My soul goes out to God for all Israel to be saved in his kingdom. So let us be wise servants.  
JAMES T. DAVIS.

APPLEDORE, Ontario, January 8.

*Editors Herald:*—We greet the HERALD in its new dress for 1902, and trust it may accomplish much good in its mission of spreading the gospel news to mankind.

We often hear the remark, "I wonder what the Saints are doing in our district: we seldom ever see a letter in the HERALD from there." I feel safe in saying God has dealt kindly with us as his children.

Knowing the work in which we are engaged is recognized of the Lord,

"We will sing of his goodness and mercy,  
We will praise by day and by night,  
Rejoice in his glorious gospel  
And bask in its life-giving light."

To say that God had remembered us is only to touch the first chord. We have struggled through the mists and clouds and when the sun does shine we fully enjoy it in all its splendor and beauty.

Last Sabbath Bro. Alvin Knisley of Selkirk and Bro. William Taylor of Wabash met with the Saints of the Lindsley Branch for sacramental, prayer, and testimony service. Though few in number we enjoyed a quiet, spiritual feast; a calm influence was felt during the entire session. Bro. Knisley was spoken to in prophecy and received encouragement. The gift of tongues was also present and the Saints of the branch received evidence of God's divine favor.

We prayerfully hope the work may be revived in this place, for we meet and worship in the first Saints' church ever built in Canada. The gospel had been preached here hundreds of times. Only a few are here at present. Members of this branch are scattered from the Atlantic to the Pacific Ocean, but we hope they are doing good. The Lord has said if we are faithful more will be added to our numbers. The time is hastening on! Christ's second coming is near at hand! May the Lord help us as his people to be true to our covenant, and may we finally reap the reward of the faithful!  
MARY M. GREEN.

WILLIAMS BAY, Wisconsin, January 19.

*Editors Saints' Herald:*—I love the HERALD more and more as each year comes and goes, and I have been a reader of its pages for over twenty-five years. While being detained at home of late by the death of old Sister Hicks who has lived with us for the last five years, and by other sickness in my family, I have had an opportunity to read quite carefully the "Lectures on Church History" by Bro. Heman C. Smith. They are grand, and will give many of the Saints a better understanding of the church history. I think they have been given in the right time, and by being published in the HERALD many have been benefited by them.

I wish we could say all the Saints are readers of the HERALD; but some are not, and so do not get the good that is in these lectures. I hope that it will be possible for the HERALD Office to have them published in book form. I feel to thank God that the church has men who can gather such historical facts for the benefit of the Saints and for the building up of this great latter-day work, and in preparing a people for the redemption of Zion and the gathering of God's people.  
W. A. McDOWELL.

WATER VALLEY, Kentucky, January 12.

*Editors Herald:*—I wish to ask, When did Jesus Christ separate from the Father? We find in St. John 17: 5 that he prayed the Father to glorify him with the glory that he had before the world was. Then in Genesis 7: 44-46, I. T., we have the thought that the Lord's chosen was not with him at that time. And I understand that Christ was not with the Father from the time that Adam transgressed until after he was crucified and even after his resurrection. Will some one or more write on the subject?  
J. W. WILLIAMS.

JONESPORT, Maine, January 12.

*Editors Herald:*—I rejoice in this latter-day work, and shall hope and labor for the promised reward of the faithful. It has not been two years since I became a member, but through reading church publications and studying all the books obtainable, I have gained a fair knowledge and understanding of the doctrine. This angel-restored gospel—that has been to me of untold blessings—is now just as precious and beautiful and even more interesting than when I first heard and obeyed it. The aim and object of life at present is to do all possible for the advancement of the gospel and to help others to a knowledge of its truth and blessings. What a glorious thing it is to be in the light and truth of the gospel!

I ask the Saints to pray that I may keep myself unspotted from the world, and set an example worthy of imitation; and with God's help and mercy that I may never tire of well-doing, I will work for the Master, for I do not want to be an idle servant.

MERTIE F. WHITING.

MANCHESTER, Texas, January 13.

*Editors Herald:*—The record of another year is completed. Will we be glad to meet that record? What a happy thought it is to turn a page of time and say we have done all we could to follow the footsteps of our Savior and advance the gospel of Jesus Christ: that we have made glad all the hearts we could by carrying the angel's message! Those whom the Lord has called to carry the gospel in the last days and cry repentance to this generation should not stop because a few trials and difficulties are met, else their record will not be a desirable one when our Savior comes to reward every man according to his work. Paul said: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—Romans 8: 35, 36.

I would not give what I enjoy of God's Holy Spirit in one day for all the treasure man can gather in this life. To know I am a servant of a God who will hear me in the hour of trouble and will bless me and my dear little family cheers me much. In answer to my petitions my wife and children have been healed when it looked as though they would not live another hour. Our Savior said if we would ask we should receive. What a happy thought it is to know that it is just as true to-day as when he spoke.

I have been in this latter-day work about nine years. This work is of God. May the people see the truth and obey it, and be prepared for the great day when Jesus Christ comes to execute judgment upon all who obey not God.

E. A. ERWIN.

ARLINGTON, Iowa, January 13.

*Editor Herald:*—The HERALD is a very welcome visitor in our home. When we read it we fully realize that the gospel is fast spreading to every nation, kindred, tongue, and people. Are we ready to meet our blessed Savior and Master who has done so much for us?

There is nothing that gives me so much pleasure as when I can do something for the gospel's sake. Many times I have been prompted to write and bear my testimony of how the dear Lord has blessed me; but for years I have refrained. It is now over ten years since I obeyed the gospel, and I have never regretted the step taken. I have thanked the Lord many, many times for the day he allowed Uncle John Shippy to bring the glad message in our midst.

This branch at one time numbered forty-three; but many have moved away, some to Missouri and some to Oklahoma. What few are left are trying to do all they can to let their light shine, and to warn their neighbors. Last summer Elders Roth and Sutton came with the tent and held forth for four weeks. Large

audiences came. Many of our best citizens spoke highly of the sermons, and prejudice has been allayed. The church doors had been closed against our elders, but not so now: we have been given permission to hold our February conference in the United Brethren church; also two-week meetings prior to the conference. This same church was at one time denied our elders. We are very, very thankful to have the church doors opened to us again. This work is of the Lord and none can overthrow it.

Our Saints' meetings are quite spirited, and we all enjoy them so much. Elder Miller will soon leave us for his Missouri home, and then we have but one officer left. But the Lord has promised that where two or three are met together in his name he will in no wise forsake them. With this assurance we feel contented.

I ever pray for the welfare of Zion.

MARY E. ECKHART.

OAK HARBOR, Ohio, January 5.

*Dear Saints' Herald:*—I take this opportunity to let you know my whereabouts and also to state that during the many years I have subscribed for the HERALD I have found its reading matter a comfort to my soul, and now in its new form and dress it shows progression and development which I am glad to witness.

I wish to take you back to the early spring of 1889 when I first went to Coleman, Michigan. At that time there were only three Saints besides myself in the small village. They were Brethren J. H. Peters, E. J. Martindale, a priest, and Elder J. J. Bailey. Before this I had heard very little preaching by our elders since a boy and consequently knew little of the teachings of our church except what I had learned from church literature. I well remember when, after losing my father, mother, and brother, that my brother, J. Cole, was taken to raise by an uncle and I went to a neighbor, both families living in Rock Island County, Illinois. Here we were not under the teachings of our church and felt that we dare not say very much about our faith as these families were Methodist. However, I would often think about the church people and especially of the officers of the Buffalo Prairie Branch; whether they would ever hunt us up and what I would do or say if they should. It was a great query in my mind. The people I was with nearly always had family prayer in the morning just after breakfast, and very often at such times I remember praying to God to be liberated and privileged to live and mingle with our church people somewhere, and expected, if my prayers were answered, that I would be set down in the midst of great numbers of the church. It did not dawn upon me that I would be located with so few and that others would be added to our number if we were faithful.

Before going to Coleman I had noticed in the HERALD that Bro. J. J. Cornish was very prominent in church work in Northern Michigan; this was while I was an attendant at the Insane Hospital at Kankakee, Illinois. Thinking that perhaps my brother and I could obtain a position, I wrote to Elder Cornish about my ability and qualifications in the business world. On receiving my letter Bro. Cornish forwarded it to Bro. J. H. Peters, of Coleman. And soon arrangements were made. I reached Coleman on February 2; met Bro. Peters for the first time, and soon my duties were assigned and work commenced in Northern Michigan. Soon after this Bro. Cornish came. It was thought by some that we were polygamists and that it would only be a little while before a car would be chartered and we would flee with what we could get to Utah. But how different it was after a few months! The clouds began to roll away and many were baptized. Others with letters came from other branches and united with us. A branch was organized and when the time came that my wife and I found it necessary to change our abode, it appeared that we were about to leave a large branch, it having one hundred forty members, a fine church edifice, a thriving Sunday-school and Religio society. Our hearts were filled with sorrow at parting, as we knew that we

were going among strangers. Bro. J. H. Peters had sold his interests there and we left for another part of the world, where we now abide, so situated and located on Portage River, having two railroads, the Wheeling & Lake Erie and Lake Shore.

Oak Harbor is a wealthy German settlement and a thriving town of about eighteen hundred inhabitants; two English-speaking churches, the Methodist and Christian, beside three foreign, two German Lutheran, and one Catholic. The Methodists are beginning a series of meetings this evening to continue through the month.

Since coming I have become acquainted with a great many of the people and when opportunity has presented itself I have made mention of our church work, and have loaned some of our church literature. A few I have talked with are anxious to hear our elders preach and I have written to Bro. Wm. H. Kelley to come himself or send a good speaker to open up the work. I have not asked for either of the churches as we have a good town hall and need not fear what the speaker may say.

We are trying to live as becomes Saints of God and are praying the time will soon come when we can enjoy the gospel being preached in Oak Harbor. I feel that we as Latter Day Saints are as leaven when scattered here and there on earth. The Lord expects us to so live that others will see our good works and obey the truth.

Since coming here I have been silent as far as correspondence is concerned, but otherwise I have tried to be awake. We expect Elder S. W. L. Scott, of Coldwater, Michigan, here in the near future to open up the work. We pray for the good of the work in this place and everywhere.

JOHN W. MOXON.

ADAMSTON, West Virginia, January 12.

*Saints' Herald*:—We are glad to see the HERALD improved so much in appearance, and wish to congratulate its editors and managers; and to those pertinent or timely editorials let me say amen. But one thing causes pain, that is a hint that the HERALD may become a thing of the past. By all means let the dear old HERALD be supported! It would be missed in many a home! I imagine our great loss after its demise! Some of the Saints would not miss it, for some do not care to keep it alive. They prefer a story-paper. However, such might after the death of the HERALD publish resolutions of condolence, if only out of sympathy toward its stricken friends and relatives. "They who are not with us are against us." This is true in all cases, the fact of their being with us is seen only in the help they give us in this good work.

In every branch of the church there are some who do not attend church. They always miss the Saints' and prayer-meetings, and in the meetings mostly for the branch they are not with us, and in their actions and influence are against us. The HERALD is the organ of the church—of each district, branch, and individual of the church. It is our church organ, and we are in duty bound to support it. This is helping it. Not to support it is to injure and oppose it.

I had to quit the field in July last on account of sickness. Sister Shinn was alone and I had to take care of her. Then I took sick with rheumatism and have suffered a great deal, though am now better in some respects. I gave notice to the bishop's agent at the proper time, and of course something stopped. This know ye, all those who watch for faults, the Lord and his servants have been good to us, and we have no cause to complain. I hope soon to be able again to go out into the vineyard and labor.

I did not ask a release because I thought I could soon be out again and there are many now writing for me to come.

But the HERALD is mostly the subject of this writing, and let me say to the Saints in West Virginia: Come, let every family in the district take the HERALD. There is no paper like it—no, not one in all the world! Think of what it is to us! and of its aged, staid, and faithful editor! May the Lord impress you all

with the great importance of this work. You can easier do without some other things than you can the church paper. Times are good in West Virginia. Every one has some employment and prosperity calls for "giving thanks unto God in all things." You can enjoy the fellowship of the Saints in all nations through the HERALD. D. L. SHINN.

XENIA, Illinois, January 21.

*Editors Herald*:—I note with pleasure the progress of the church in different parts of the field. Yet when we but faintly realize something of the magnitude of the work that must be accomplished, and realize the weakness and frailty of humanity, we are led to exclaim, Shall we be equal to the task?

Though we so well know all must die, yet it is only when death enters our own circle that we fully realize it. On December 17, 1901, death claimed my father, D. L. Burford, that day being his eighty-second birthday. More than a week previously mother, by advice of the family physician, called the children home. Glad were we to reach the bedside while our dear father was yet conscious and glad to see us. His death was peaceful. The elders who labored in Macoupin County, Illinois, will remember his hospitality.

Though sad we struggle on in a worthy cause.

SR. HEPPIE MORRIS.

ALGONA, Iowa, January 16.

*Editors Herald*:—I am in Kossuth County and engaged in the fight. I came to this county last July, being, I think, the first of our elders to come. I was well received at Ledyard by old time friends, but as it was harvest time I told them I would return. I reported the prospects to Elder J. M. Baker, our missionary, who gave me much encouragement to return. I did so in December and found the United Brethren church awaiting me. It has been secured by an old friend, Alexander Montgomery. He and his estimable family took me in and did all they could to help in the meetings, as also did Mr. and Mrs. Hall, old time friends who are members of Dowie's church. I used the church nine evenings by paying running expenses, but the presiding elder told me they did not want me to use the church further and they wanted a dollar an evening, as it had cost from seventy-five cents to a dollar a night for fuel and light. I took up collections amounting to \$4.00 which they took and I told them I would replace oil and coal costing about \$3.00. I rented the hall for Sunday to close my meetings; got a good hearing and collected expenses. I feel confident some will unite with the church.

The United Brethren preacher, Rev. Bailey, told some of his members in my presence that he had visited a friend, Mr. Kelley, a Methodist, who had been a teacher in Graceland College, and that Mr. Kelley had gone to Lamoni very much prejudiced against us, but after becoming acquainted with the workings of the church and visiting Graceland College, the Home, and HERALD Office, and meeting the leading officials of the church, his mind was much changed, and said the financial part of the church was the best in the world and wished his church would adopt the same system.

I came here in July, found old schoolmates and army comrades who gave me a hearty welcome. I preached in the Methodist Episcopal church and was well received by all; but on my return there was a change on the part of some of the M. E. people, and I could not get the church. One of the trustees, a lady, said she would not associate with a Utah Mormon and all Latter Day Saints were the same. My old time friends and part of the Methodists said they had confidence in me and would stand by me until I had a chance to vindicate myself. They secured the schoolhouse one mile from the church, and I have been here two weeks preaching most of the time to a full house with the best of interest; and in spite of the old howl "Mormon" the mist is clearing away and two M. E. people have told me they will

unite with the church if we have an appointment here. Surely this is an open door. I preached a funeral sermon here twenty-two years ago and many remember me. I will remain here until the 25th and then go six miles south to Schenck Schoolhouse where they are waiting for me.

There are no Saints in this county that I can hear of, but many kind friends. I will go to Dolliver next; they are waiting for me there, too. I was there last July.

Pray for me, dear Saints, and for the spread of the gospel and the conversion of many precious souls in this new field of labor.

W. H. KEPHART.

From Independence, Missouri.

Everything looks bright, not only because the sun shines but because the last fine fall of wet snow promises spring pasturage, rich fields of wheat, and plenty of water for the farmers' flocks and herds.

Since New Year's the Saints here have been listening to some excellent sermons from our local elders. Last Sunday morning the church congregation looked much like a General Conference. Added to our own goodly numbers were about fifty M. D's., the guests of Dr. Luff, and it is far from being barbed sarcasm to say that to them, it,—the sermon,—was evidently the most profound medical lecture they ever heard. To the Saints it was inspiring, as have been other sermons listened to of late. We are incapable, should we attempt it, of giving justice to the effective thoughts expressed. The speaker took for his text the words, "For as the body without the spirit is dead, so faith without works is dead also." In the examination of the fancied sightless, speechless, breathless corpse before him with no manifestation of life in it he inquired, "Of what use was it to the spirit?" It was created for a divine purpose. So the church being the body of Christ must have life within itself. Where are its functions? Referring to the twelfth chapter of Corinthians we can, by searching, know whether the spirit is there or not. If there the manifestation of the spirit will be there also. After a lengthy discourse, Bro. Luff closed with the portrayal of the church as the bride in the wilderness, rejected, because there was no life in her; for "the body without the spirit is dead."

Since January 1 four young people have been baptized in the font, our infant brother, John Roosevelt, son of Bro. Conner, was blessed, and two beloved sisters have been taken by death. Sister C. T. Bray who had been a resident here but about a year, in an unexpected hour succumbed to heart failure; and yesterday we laid to rest the remains of Sr. Rachel Barnes who patiently bore a painful and sudden attack of pneumonia. After ten days suffering she quietly passed away like one falling asleep. While hearts are breaking, while trials come to afflict and harrow, now is the time to lend a helping hand, help to comfort, to buoy up hopes and to build up lives. Life is a world-wide lot, where temples are being built, and it takes sometimes but a few years and sometimes three score and ten to do the building. It requires all the gems and jewels of all the ages, the precious gifts of the gospel; and the developing processes are ever going on, through failures and crosses, heart-breaks and losses.

"You must have a work to do—pursue it;  
If a failure, try again—renew it;  
Failure spurs us to success.  
Failures come; but come to bless,  
Fitting us for righteousness"

Bro. M. T. Short is improving in health. He has been at home a few weeks recuperating; not from wearisome ministerial efforts, for the soldier of the cross never wearies while there are foes for him to face, but from annoying throat trouble. Prayer, we are told, "is the soul's sincere desire; so we hope that he that has fought a good fight hitherto will soon be able to go to the front again, and go fully assured of victory.

The officials of the Independence Stake, both conference and of auxiliaries' conventions are hustling to prepare for reassem-

bling in early March. Spring conference—the general one—and a pleasant visit with Lamoni Saints are in the mind's eye of quite a few.

We will have to revise our little tract on "the Restoration of Israel" or trot out a new one on the subject of "Palestine purchased," by and by. There's something more afloat than Turkish sympathy with the Jews in the colonization question; for a bill has been introduced in New York State Legislature, by request of influential Hebrews there, for the incorporation of the Federation of American Zionists. Purpose, the purchase of Palestine.

It is predicted that in Jackson County the peach crop will be light; but there are live buds that have withstood the cold snap of December 13 to 20, and we are glad of this, for in nearly every yard and little back orchard of the royal suburb one may see the luscious peach trees growing.

And Independence is destined we believe to be a more progressive city: the new electric plant over which our Bro. Caldwell presides, the finely paved Electric Street upon which the Rock Church stands, and the newly improved waterworks in full operation, are some of our late enterprises. What we need most is some persuasive power here to convert our beautiful city into one which shall make the saloons unpopular and close their doors; but there is too much rum-power everywhere. Tennessee affords a good example for any progressive State; for there we are told no saloon can operate within four miles of a schoolhouse in cities of less than ten thousand; so, schoolhouses are built close enough together to crowd out the saloons!

There is another reform every one ought to be in sympathy with here, and that is the work of the Humane Society for the prevention of cruelty to animals. This should no doubt embrace the needless killing of them; and the prediction in reference to this is worthy an examination. It is this: "When men finally cease needlessly to seal with blood their dominion over brute creation, they will be nearest to the end of war among themselves." Parents and teachers, let us not go into a pallid decline in the teaching of lessons of kindness to birds and animals, even if it be our "ownest own" boy who uses the sling-shot freely when the spring birds come again; for the world is awakening to a higher sentiment in this regard, and is likely to rebuke us if we fail. A Miss Caroline P. Stokes has already started with a three-thousand-dollar contribution fund to secure protection for American birds. The Alaskans also are protecting their fine animals from destruction and efforts are being made in this direction everywhere.

We may be assured the teachings of the Master will lead us along right lines in every direction if we will only learn, love, and obey.

ABBIE A. HORTON.

January 22.

MOORHEAD, Iowa, January 20.

*Editors Herald:*—I closed a series of meetings last evening that were well attended and where some interest was manifested; yet no one seemed to be ready to obey. If my labors this year shall be measured by the number I have baptized I must be regarded as an unprofitable servant, for not one as yet has received that ordinance under my hands.

Prior to the month of August I was hindered by circumstances, but since then I have been almost continuously engaged. I have found abundant room in the Little Sioux District for work, and in many places a willingness to hear; while in others the gospel seems to have little attraction for the people. At Sandy Point where several have come into the church through labors of W. A. Smith and others, the work was bitterly attacked by a Rev. Hook of the Church of God. He began meetings in the Saints' house of worship, but soon transferred his efforts to the United Brethren Church. I had not the privilege of meeting him, but the brethren report that he spread himself considerably, claiming to possess documents that convict Joseph Smith of polygamy,

theft, and other crimes, and boasted that the elders dare not meet him in discussion. However, he would not care to waste time on any one but an apostle or a leading man of the church. I have written him to formulate propositions covering the grounds he wished to canvass, giving him to understand that if he wants a fair discussion we will try to accommodate him; but have heard nothing from him. Bro. J. W. Wight has promised to come to our help in case Rev. Hook concludes to show us what he can do, which is doubtful.

All of the missionary force are at work. Brethren F. E. Cohrt and P. M. Hansen were last heard from at Sioux City, where they were doing what they could for the cause. Bro. W. A. Smith expected to begin a series of meetings in a schoolhouse some distance south of this place, where he is no doubt at work. Bro. C. Derry is assisting the work at Woodbine and other places, doing all he can considering his advanced age and additional duties as district historian. When I contemplate the faithful work of such veterans whose labors were performed under the trying conditions of the past, I wonder how many of us upon whom the burden of the work must now rest will under like circumstances be able to endure unto the end.

Bro. D. A. Hutchings has been added to the mission force and is ready for duty. A goodly number of the local brethren are doing what they can to push onward the work, and the Saints throughout the district manifest interest in and love for the truth.

My permanent address is R. F. D. No. 2, Council Bluffs, Iowa.  
H. N. HANSEN.

## Mothers' Home Column.

EDITED BY FRANCES.

He most lives

Who thinks most, feels the noblest, acts the best.—P. J. Bailey.

### A Few Items of our Voyage.

BY SISTER BURTON.

On the following Tuesday after our arrival in Papeete, our party—being the same in number and persons as when we left San Francisco—boarded the new Southern Cross for a cruise among the islands. Our destination was Raroia and we would call at two other islands on our way.

Our good weather staid with us and a quick run was made to Anaa. The island was sighted late in the evening of the second day out, and at midnight the vibration of the propeller ceased and the sleepers on board sank into an undisturbed repose until the shrill whistle of the steamer broke the stillness of the early morning; then followed the usual commotion on shore, of natives hurrying to and fro collecting the stored *bufa*, already in sacks, and piling it upon the shore ready to be sent to the steamer. There are no horses on that island, so all must be carried on the shoulders of the natives, first to the shore, then away out into the shallow water to meet the boat.

Joseph went ashore in the first boat, but the rest of our party remained on board until the boat returned to learn how much cargo there was to boat out and how long the ship would remain. Word came that there was enough to keep her there nearly all day, and the native Saints very much desired that we should all come ashore. So after breakfast, or the first meal in the morning which is in this country called "coffee," we all went ashore. The native Saints were pleased to see us all, and Bro. A. H. Smith in particular. We who had been there before enjoyed the day very much, and I presume the others did also. I know Sr. Gilbert did; at least during the time we played we were girls again and cast aside our shoes and stockings and went wading about in the warm, shallow water of the lake till the heat of the sun became too strong to remain out in it longer. Then we returned to the house and reclined on the floor against soft beds

and hard pillows that were piled in one corner of the room, and lazily rested and cooled off. Now it must not be thought that we were wading in the waters where the boat was coming and going and men at work. O no! We were on the lake shore with only a few children in company with us.

At four p. m. the whistle blew, the signal for us to be ready to come off in the boat then leaving the ship. Then ensued a prolonged hand-shaking, followed by our transportation to the boat in the usual way, and in a short time we were again steaming off towards Makemo.

We entered the boiling, surging waters of the pass into the Makemo Lake early in the morning. It is an exciting experience, entering those passes, when the whirling, rushing current meets the incoming tide or the waves driven in by a strong wind. The waves meet each other and rear up in each other's embrace like colliding locomotives. And if we gazed with bated breath when on a steamer, what will it be, thought I, when we come back this way in a small boat? and could only hope that we might enter upon smoother waters. It was a scary-looking place, but our stiff little ship, though she quivered perceptibly when she came in contact with the current, plowed her way steadily through it, rounded the point and anchored opposite the town. There being no Saints on that end of the island, we did not go ashore. The day was dull and wind blowing quite freshly.

In the afternoon, weighed anchor and steamed off for Raroia. During the night the wind freshened, and was accompanied with frequent rain squalls. Sr. Gilbert said it was very rough all night, but I knew nothing about it. I was aware that that was the last night, for some time at least, that I would be rocked to sleep, and therefore gave myself up to the full benefit of the soothing motion.

Between eight and nine o'clock in the morning we entered the Raroia Pass. It was wider and not so rough as the first one, and in a few minutes we were at our destination, and glad, too, for the blue sky was obscured by dark, lowering clouds, and the wind blowing strong. A rough, unpleasant ride in an uncomfortably loaded boat, brought us to the shore, where we were greeted by the Saints and conducted to the newly constructed church where the branch had gathered to receive us. After singing and prayer a reception speech was made by their orator and answered by our men folks, after which we were conducted to our respective domiciles, where beds had been made and other sundry fixings, such as a slazy curtain that one could see through as plain as need be, put up for a bedroom door, and a piece of the same on the table and the bare floor swept, barring the crevices and corners, which no doubt must have appeared to those people who live their lives in these remote islands to be all that heart could wish.

Yet to us, Metuaore's words to the Saints of Papeete when they suggested some addition to the missionaries' house in honor of the Patriarch's visit, would have been appropriate. He said, "Yes, you might add that, and everything else that could be got in Papeete, and still it would not be anything like America."

Notwithstanding the kindness of the Saints and their willingness to do all they could, a gloom settled over me as soon as we landed. My ideas, and anticipations of Raroia were far from being realized, and before the day was over I was so lonesome, I could scarcely maintain anything like a cheerful appearance. Bro. Alexander could not endure to stay in that bare, bleak-looking house, where walls and floor had become darkened with age without ever seeing paint, paper, or whitewash. Once when he walked restlessly through the room, from the front porch to the back, and back again to the front with a countenance that suggested the thought that he would like to have a good cry from sheer homesickness, I remarked, "You are too lonesome to stay in the house," to which he bowed an assent. Perhaps there was a lump in his throat.

But now that we have become adjusted to our environment, it does not seem bad at all for the Tuamotus. Brn. Alexander and



Gould have the luxury of a bed to themselves, though both are in one room with a space between for the secretary's table—*papai parau*, he is called here. Our living-room is quite large. A door opens out on a porch, both front and back; two small, cobwebby windows with red curtains to drop if one wishes, and a long, high table hand-made and breast-high to me when sitting. Our bed is in a small room at the back with only space enough to stand between the bed and walls, with a small wooden window on hinges at the foot. But since we have been blessed with comparatively cool weather ever since we came—with the exception of two days—we have got along very well without suffering with heat. It is quite pleasant sitting out on the front porch and looking out on the lake, especially when boats are coming and going. Until within the past few days, the wind has been too strong for fishing or boating.

(To be continued.)

#### Prayer Union.

Sr. E. A. Stoner is badly afflicted and desires the prayers of all Saints, and especially the elders, that if it be God's will, she may be healed and also that those of her family who are out of the ark of safety may be led to obey the truth.

## Miscellaneous Department.

#### Conference Minutes.

**Western Maine.**—Convened at Stonington, December 14, 1901; District president, J. J. Billings, was made president of conference, assisted by Isaac M. Smith; Abbie L. Colby clerk, assisted by W. W. Blanchard. Branches reporting: Stonington 97, loss 1; Bray's Mountain 39, gain 1; Dixfield Centre 31, gain 2; Little Deer Isle 58, no change. Officers reporting: Elders I. M. Smith, W. W. Blanchard, S. O. Foss, E. E. Holman, J. E. Kelley, J. J. Billings, S. G. Cunningham; Priests E. D. Brann, J. E. Eaton, A. C. Dunham; Teachers J. E. Eaton, M. E. Billings; Deacons H. B. Eaton, H. R. Eaton. Bishop's agent reported: Received, \$199.05; paid out, \$152.58; balance on hand, \$46.47. Report referred to an auditing committee. District officers were sustained. Traveling expenses of the district president incurred during his incumbency were ordered paid, and Freman Haskell was appointed to solicit funds for this purpose. Moved that W. W. Blanchard and Isaac M. Smith represent this district at General Conference. Carried. Voted that we petition the missionary in charge to return Bro. I. M. Smith to Maine as sub-missionary. A. C. Dunham, John K. Eaton, J. J. Billings, and Eugene D. Brann were appointed to procure money in their respective branches to defray the expenses of General Conference delegates. Preaching by Eugene D. Brann, James E. Kelley, Isaac M. Smith, and W. W. Blanchard. Adjourned to meet at Mountainville, May 18.

**St. Louis.**—Convened in St. Louis, Missouri, Saturday evening, December 21; President Arthur Allen in the chair, Fred A. Smith assistant, J. G. Smith secretary. Reports were read from Elders A. Allen, F. A. Smith, A. White, R. Archibald, C. J. Spurlock, W. Jaques, N. N. Cooke, J. Beard, H. Roberts, I. Davies; Priests T. J. Elliott and H. Thomas; Teachers J. A. Swift and F. Wiley. Branch reports: St. Louis 369; 36 removed, 1 died. Belleville, reorganized October 3, 1901, 37 members. Cheltenham 48. Whearso 72. St. Clair 6. Nebo failed to report. Bishop's agent's report: Balance last report, September 28, 1901, \$108.28; received since, \$126.05; total, \$234.33; paid out during the quarter ending December 21, \$226; on hand December 21, \$8.33. Report of donations to Graceand College fund debt: Last report, September 28, 1901, on hand, \$6; received since, \$13.25; total, \$19.25; paid Bishop E. L. Kelley, November 30, \$19.25. J. G. Smith, agent. These reports were audited and found correct. Reunion committee reported: "We have decided the date to hold the reunion should be from August 8 to 17 inclusive. The treasurer reports \$16.72 cash on hand. We urge the necessity of the district buying a tent, and this could be used at the reunion instead of renting one at that time. Arthur Allen president, F. A. Smith secretary." A recommendation from the St. Louis Branch was read, that four brethren named receive ordination. The recommendation was adopted and ordination provided for. Officers were elected to serve for a term of six months, as fol-

lows: Arthur Allen, president, who chose Fred A. Smith as his assistant, which was duly ratified. John G. Smith secretary, and R. Archibald treasurer. Sunday, December 22, morning preaching by Alfred White. Afternoon, prayer and testimony. Evening, the four brethren were ordained: John McF. Lloyd and Samuel A. Burgess to the office of teacher; Richard B. Trowbridge, priest, and Thomas J. Elliott, elder; preaching by C. J. Spurlock. Adjourned to meet in St. Louis, Missouri, March 15, 16, at the usual hour.

**Victoria.**—Held at Queensferry, September 28, 29, presided over by Bro. McIntosh, assisted by Bro. Butterworth; J. H. N. Jones secretary pro tem. Branch reports: Hastings 86; 2 baptized, 1 died. Queensferry 47; 2 baptized. Geelong no report. Moved that district secretary rectify discrepancies between branch, district, and general church records. Bishop's agent's report: balance due church last report £9 11s. 4d.; receipts since last report, £15 16s. d.; expenditures, £18; balance due church September 3, 1901, £7 8s. Audited and found correct. Priesthood reports from Brn. Butterworth, McIntosh, and Jones, also from Teacher Kippe. Bro. Jones was appointed collector for district tract fund. Brn. Butterworth, McIntosh, and Jones were appointed a committee to draw up resolutions to be submitted to this conference relative to appointment of local missionaries. Election of officers for ensuing term: Brn. McIntosh and Read were sustained as president and secretary; Bro. Kippe sustained Bishop's agent. Adjourned to meet at Hastings, on the last Saturday and Sunday in December, or at call of district president. Preachers for conference, Brn. Butterworth and McIntosh.

**Eastern Maine.**—Convened at Indian River, December 21, 22; district president in the chair, assisted by S. O. Foss; Mertie Whiting secretary. Ministerial reports read and approved. Branch reports read and approved. Bishop's agent's report read, referred to auditing committee, and found correct. Present officers of the district were sustained. Elders reporting: E. C. Foss, C. H. Rich, J. N. Ames, U. M. Kelley, and S. O. Foss; Priests L. A. Woodward, A. M. Beal, and F. P. Smith. Conference requested that Bro. I. M. Smith, sub-missionary in charge, be returned by the appointing power of the church to Maine another year. Preaching by Elders E. C. Foss, J. N. Ames, S. O. Foss, and C. H. Rich. Adjourned to meet May 17, 18, place to be designated by president of district.

**Southwestern Texas.**—Held at Pipe Creek Schoolhouse, Bandera County, Texas, January 10-12; John Harp, district president, in the chair, David S. Parmer vice-president; W. H. Davenport and Ruth Gifford clerks. Ministry reporting: Elders J. Harp, T. J. Jett, O. D. Johnson, and W. H. Davenport; Priests D. S. Parmer and W. G. Wallis; Teacher G. L. Gifford. Branch reports: San Antonio 63, gain 4; Bandera 38, loss 2; Medina City no report. Bishop's agent, O. D. Johnson, had received no tithing last year. J. Harp, H. O. Smith, I. P. Baggerly, E. L. Henson, A. J. Moore, J. P. Neal, and Sr. Elma Neal were elected delegates to next General Conference. A motion was carried unanimously that this conference petition the General Conference for Elder John Harp to be sent as missionary to this district this year. It was unanimously agreed that a conference and reunion be held on Pipe Creek, to begin June 12, 1902, and continue over the 23d. Two prayer-meetings and five preaching meetings were held; preaching by John Harp and David S. Parmer.

#### Church Secretary's Notices.

##### RAILWAY RATES TO GENERAL CONFERENCE; WESTERN PASSENGER ASSOCIATION.

The Western Association has granted a reduction of one and one third fare, round trip, certificate plan, to the General Conference and Conventions, to be held at Lamoni, Iowa, in April, 1902.

The general rules governing said rates will be observed, among which the following are enumerated:

1. The territory included in this reduction is, "from points in the territory of this Association east of and including Denver and Cheyenne," over such lines as are named below.
2. Going tickets may be purchased from April 2-8 inclusive, and return tickets as late as April 23. Full fare must be paid on going trip, and a certificate corresponding to every ticket purchased—showing payment of fare and certificate covering entire

route to Lamoni, Iowa—must be obtained. The reduction applies only to fares costing over fifty cents.

"No certificate will be honored which was issued to cover the sale of more than one single trip ticket."

3. An attendance of one hundred is required to obtain the rate. "Ministers or others who travel on clerical or half-fare permits or commutation tickets of any description, or children traveling on half-fare tickets, are not entitled to this reduction, nor to be included in computing the number in attendance at any meeting."

4. Certificates should in all cases contain the name of holder, and should be handed to the Church Secretary promptly on arrival. When stamped by him and also by the joint agent at Lamoni they entitle the holders to return ticket at one third of regular fare.

"Where parties or clubs traveling in a body purchase a round trip party tickets to the place of meeting from stations from which the local one way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) . . . they will be counted by the joint agent in reckoning the attendance." Where such parties travel together they should be reported to the Secretary by the one in charge, that the total attendance may be credited to the church for future use in obtaining rates.

5. "Under the method usually observed in certificate plan, the passenger pays full fare on going trip, and on presentation of certificate to that effect . . . [with other conditions complied with], a reduced rate of one and one third fare . . . is granted on return trip (by route traversed on going trip), to original starting point within authorized territory. Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local ticket of each road's issue, between points traveled thereon, and procure a certificate thereof for each of the lines in this territory over which he travels in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him and procure certificate filled out to correspond with the ticket purchased.

"Failure to procure or present certificate invalidates any claim for reduction in return fare.

"Tickets for going passage may either be limited or unlimited, according to the rate paid or the regulations in effect on the line over which it reads; but the return tickets sold at the reduced fare will, in all cases, be limited to continuous passage."

List of roads in territory included in reduced rate: Atchison, Topoka & Santa Fe; Baltimore & Ohio Southwestern (from Pana to Beardstown inclusive. Certificates will be of Central Passenger Association form); Burlington & Northwestern; Burlington & Western; Burlington, Cedar Rapids & Northern; Chicago & Alton; Chicago, Burlington & Quincy; Chicago & Northwestern; Chicago Great Western; Chicago, Milwaukee & St. Paul; Chicago, Peoria & St. Louis; Chicago, Rock Island & Pacific; Chicago, St. Paul, Minneapolis & Omaha; Great Northern (from Aberdeen, Huron, Sioux Falls, Watertown, and Yankton, S. D., Appleton, Duluth, Granite Falls, Hutchinson, Marshall, and Pipestone, Minn., and West Superior, Wis.); Hannibal & St. Joseph; Kansas City, St. Joseph & Council Bluffs; St. Louis, Keokuk & Northwestern; Illinois Central; Iowa Central; Jacksonville & St. Louis; Kansas City Southern; Keokuk & Western; Minneapolis & St. Louis; Missouri, Kansas & Texas; Missouri Pacific; Omaha, Kansas City & Eastern; Omaha & St. Louis; Kansas City & Northern Connecting R. R.; Rock Island & Peoria; St. Louis & San Francisco; Wabash; Wisconsin Central; Burlington & Missouri River; Chicago, St. Paul, Minneapolis & Omaha R. R.; Fremont, Elkhorn & Missouri Valley R. R.; St. Joseph & Grand Island; Kansas City & Omaha; Union Pacific.

#### TRANS-CONTINENTAL ASSOCIATION.

The following from Chairman Charlton, of the Trans-Continental Association, will explain itself: "In reply to your favor of the 20th inst., I beg to say that the attendance from the States from which our lines sell; namely, California, Nevada, Washington, and Oregon, will doubtless be so small as not to justify the making of any special reduced rate from these States. Delegates may, however, avail themselves of the regular nine months' rate which is in effect daily and which approximates two cents per mile in each direction, or about one fare and a third for the round trip."

Trans-continental territory is west of Denver and Cheyenne to the coast. Delegates in said territory should correspond with passenger authorities of lines over which they may travel, either directly or through local agents, and learn full particulars con-

cerning above-mentioned nine months' rate of two cents per mile.

Information concerning other associations and territory will be published when received. R. S. SALYARDS,

Church Secretary.

LAMONI, Iowa, January 24.

#### Pastoral.

To the Ministry and Saints of the Southern Missouri District, Greeting: I have once more been chosen to act as your servant. It is needful that all who can and will should cooperate in advancing this grand and glorious latter-day work throughout the district, in and out of branches. Local elders and priests will please report to me at an early date as to the amount of labor they are able and willing to do outside of branches, and shall also be glad to know just where the work is mostly needed. Addresses of branch presidents and secretaries wanted. J. C. Chrestensen, president.

#### Scattered Members.

Oregon Saints not in branches, please write to Bro. R. A. Cribbins, Bridge, Coos County, that you may be enrolled in a branch.

#### Local Historian's Notice.

Will all of the ministry who have held public discussions in any part of the Southern Missouri District kindly send me name of opponent and denomination, place of debate, and exact date, together with a brief synopsis of general results, propositions, etc. Act promptly. J. C. Chrestensen, local historian, Beaver, Douglas County, Missouri.

#### Fourth Quorum of Deacons.

Brethren, please report to me not later than March 15 the labor you have done the last year. If any have changed addresses let me know. Robert Nelson, president, Guilford, Missouri; Clement Malcor, clerk, Cleveland, Iowa.

#### Fifth Quorum of Elders.

I have mailed report blanks to all members of the quorum. If any fail to receive one, inform me immediately and your wants will be supplied.

Reread the circular letter I mailed you May 1, 1901, and comply with the requirements therein inserted, and you will confer a favor upon the quorum and at the same time enable the secretary to present a more complete report.

At its sessions during the next General Conference the quorum will reorganize and select new officers. A full attendance is desired. Your servant, D. A. Anderson, secretary, Lamoni, Iowa.

#### Conference Notices.

Oregon will meet at Hood River, February 14 to 16. Notify Bro. J. R. Clark, Hood River, so that the number to be entertained may be known.

Oklahoma convenes with Oak Grove Branch, fifteen miles east of Perry, February 22, ten a. m.

Southern Wisconsin will convene at East Delavan, Wisconsin, February 15.

Clinton will convene at Rich Hill, February 15, at nine a. m.

New York will convene February 22, at six p. m. in Saints' hall, 199 Saratoga Avenue, Brooklyn, New York.

Northern Wisconsin will convene with Frankfort Branch, Porcupine, Wisconsin, February 15, 16.

Southeastern Illinois will convene at Springerton, White County, February 15, 1902, at ten a. m.

Fremont will meet at Hamburg, February 22, 23.

Philadelphia will convene February 15, 16, at four p. m., in the Saints' church, corner Howard and Ontario Street, Philadelphia, Pennsylvania.

#### Convention Notices.

Northeastern Illinois will convene at Plano, Illinois, Friday, February 7, at 1: 30 p. m.

Eastern Colorado will convene in Denver, February 14, at ten a. m.

Fremont will meet at Hamburg, February 20, at 7: 30 p. m.

Northeastern Kansas will convene at Scranton, Kansas, February 14, at 1: 30 p. m.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all moneys received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Married.

ANDERSON—HANSON.—Bro. Elmer E. Anderson and Sr. Belle S. Hanson, at the Saints' chapel, Mission Branch, Illinois, Wednesday, January 1, 1902, at three p. m., Elder John Midgorden officiating. Bro. David Hanson and Mr. Andrew Rasmuson were best men and Sr. Mamie Williamson and Miss Gertie Knutson were bridesmaids. After the ceremony the bridal party repaired to the home of the bride's mother, Sr. Ann Hanson, where they partook of a bounteous repast, about seventy present at the feast. The next day about one hundred twenty gathered at the home of the groom's parents, Bro. and Sr. A. H. Anderson, where another bounteous feast was prepared. May happiness, peace, prosperity, and the favor of God ever attend their journey of life.

## Died.

MORRILL.—At the Saints' Home, Lamoni, Iowa, January 10, 1902, Elder Joseph Morrill, aged 77 years, 11 months, 4 days. He received the latter-day message in 1845, being baptized by Elder G. W. Brimhall, May 17. Removed to Kendall County, Illinois, 1861. Joined the Reorganization and continued faithful. Four children survive, Mrs. James Rarick and Henry in Kansas, George in Chicago, and John in Lamoni. He was an honest, good man. By his request Bro. H. A. Stebbins preached his sermon, Bishop E. L. Kelley assisting.

WANNBERG.—Sr. Alva Wannberg was born at Salt Lake City, May 19, 1882; died December 30, 1901, at the home of her parents, Bro. and Sr. Wannberg, Murray, Utah. About a month prior to her departure Sr. Alva had been warned through vision and dreams that she had but a short time to live. Funeral sermon at the home by Elder Peter Anderson.

DAVIS.—At his home, Salt Lake City, Utah, Bro. Frank Davis departed this life January 3, 1902. Bro. Davis was past 72 years of age. Funeral sermon at the chapel by Elder Peter Anderson.

ANDERSON.—At the home of her daughter, Sr. C. Christian-son, of Barnard, Missouri, Sr. Kyersten Anderson passed away from earth life January 9, 1902, at six a. m., aged 87 years, 9 months, 8 days. She leaves two daughters, nine grandchildren, and six great-grandchildren. She united with the church in 1865 in Utah. The funeral service was held in the M. E. church, the choir doing the singing. The sermon was by Elder J. M. Terry to a good and attentive audience. Thus the aged go to sleep in Christ.

STEWART.—Emma Francis, youngest child of Sr. Mary F. Stewart, in Rosedale, Kansas, October 24, 1901, of scarlet fever. She was born May 24, 1892. A loving mother, two sisters, and many friends mourn; thus a precious little bud of promise is transplanted from this world into the paradise of God. She was buried at Independence, Missouri; funeral sermon at the West Kansas City church, January 12, 1902, by Elder F. C. Warnky.

SKINNER.—Sr. Mary, at Chico, California, October 23, 1901. Deceased was baptized into the church at Little Sioux, Iowa, by Elder Charles Derry and confirmed by Elders Derry and Prior Stephens. She leaves a husband and six children. Funeral sermon by Bro. J. S. Hommes.

EBY.—Zilpha Vivian, daughter of James and E. J. Eby, was blessed by Elder A. J. Layland, February 17, 1901; died October 14, 1901. Funeral services were conducted at her home by Bro. Jasper Jennings. Her body was laid to rest in the Iona and Ammon cemetery. Of such is the kingdom of heaven.

DOTY.—Richard W. Doty was born November 12, 1822, in Canada. Moved to Lake County, Ohio, in 1843. In 1845 he was married to Sally A. Stray. To them, nine children were born. In 1863 his wife died, and in 1868 he married again. Three children blessed this union. He obeyed the gospel in early life and was a faithful member. Died January 17, 1902, near Baldwin,

Iowa. Wife, one son, and five daughters mourn. His remains were laid beside his son, who preceded him last June, in Hickory Grove Cemetery, Elder John Heide conducting the services.

BRADFORD.—At the home of her mother, Sr. Florinda J. Bradford, on Barrett's Heights, Webb City, Missouri, December 29, 1901, Sr. Ollia A. Bradford, after a lingering illness of nearly four months. Deceased was born January 11, 1882, at Webb City. Mother, brother, and six sisters mourn. She was a model young woman, her life being made up of the little kindnesses so characteristic of the true Christian. Her many friends will greatly miss her.

BENTON.—At her home, Milton, Florida, January 17, 1902, Sr. Narcissus Francis Benton. She was born near Cuthbert, Georgia, October 24, 1824; baptized by Bro. J. H. Hansen, May 4, 1876, near Milton, Florida. She remained in the faith to the last, and requested that her funeral be preached by an elder of the Reorganized Church. Funeral services conducted by Elder S. D. Allen, the discourse being preached at the grave at Milton Cemetery. Husband, three children, and a number of grandchildren mourn.

AVERY.—Near Rushville, Illinois, January 16, 1902, Bro. Wm. C. Avery, aged 64 years, 1 month, 22 days. United with the church February 11, 1869. He leaves a wife, three children, and ten grandchildren, all of whom were present at the funeral. Services at the home by Bro. M. R. Shoemaker.

## Addresses.

Charles E. Crumley, Bandon, Coos County, Oregon.

## More Beautiful American Cities.

There is nothing stereotyped or formal about the eighty-page booklet, "The Twentieth Century City," which contains the proceedings of the annual convention of the American League for Civic Improvement, held at Buffalo in August, 1901. The pamphlet bears none of those usual marks of compilation that make us skip all reports. The topics discussed are such as interest every one who cares anything at all for his home, his city or his country. The papers read were unusually practical and suggestive, and have enough variety to satisfy every one. The reader is surprised at the magnitude and scope of the work included under the term "civic improvement." The topics discussed include such as, "How a Village was Improved," "The Renaissance of Civic Beauty," "The City of the Future," "University Extension as Related to Civic Improvement," "The Cleveland Home Gardening Association," "Practical Efforts for Home Improvement," "Better Highways," "The Influence of Neighborhood Improvement Associations in the Embellishment of Cities," and "Relation of the Exposition to the Public Beauty Movement." There is nothing of politics in any of these, but plain, practical, every-day matters of home, school, and society.

Not the least important of the suggestions is the action of the Convention, urging the provision at the St. Louis Exposition of an object lesson in modern city making by the arrangement of a model city, not on a small scale but "life size." This was the first step taken in what promises to be a remarkable movement, not only for the exposition but for the entire country.

The appendix outlines plans and gives sources of information so that public-spirited students and workers may easily inaugurate such forms of worthy effort as will best serve their respective communities.

This report should be in the hands of every lover of home and civic beauty. It may be obtained by addressing The American League for Civic Improvement, Springfield, Ohio, with an inclosure of fifteen cents in stamps.

Sir Charles W. Dilke contributes to the *Cosmopolitan* for February an article on "The Naval Strength of Nations," which gives not only a most interesting and comprehensive account of the navies of the great powers but also a clear insight into world politics. Few men possess such knowledge as the author's, gained from years of experience in a diplomatic and political career. The article is so broad in scope and straightforward in treatment that it will be read with interest not alone by statesmen but by every one whose thoughts travel beyond the immediate wants of a single day.

It's a wise parent that knows his own child. To most fathers and mothers their boys and girls, as they stand revealed at school, in play and the society of their peers, are strangers.—*December Woman's Home Companion.*

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-tobac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage extra taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : : Iowa.

**The Metropolitan.**

Three-chair Barber Shop, strictly first-class and up to date. Everything new and here to stay. Come and see us. Always welcome. Agents Iowa Steam Laundry. An elegant Shaving-mug GIVEN AWAY with every five dollars' worth of Laundry. Phone 134. F. A. BLACK, Prop.

**NOT IN THE CATALOGUE. TRACTS.**

- 33. Trial of the Witnesses to the Resurrection of Jesus. Each 5 cents; per dozen..... 50
- 47. The Basis of Brighamite Polygamy. Per dozen 10 cents; per 100..... 60
- BOOK OF MORMON. Cheap edition.
- 210. Paper covers, each..... 35
- 211. Limp cloth..... 50
- APPLICATIONS FOR ENROLLMENT IN QUORUMS.
- 200. Each 3 cents; per dozen.... 30
- GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.
- 197. Paper..... 50
- 198. Cloth, limp..... 35
- THE KIRTLAND TEMPLE. Illustrated. The two martyrs, Joseph and Hyrum Smith; Kirtland temple, and President Joseph Smith.
- 45. Each 5 cents; per dozen..... 50
- DO YOU WANT MORE LIGHT?
- 202. Per dozen 5 cents; per 100 . 35

- MINISTRY BLANK REPORTS.
- 209. Per dozen..... 10
- MARVELOUS DISCOVERIES IN BIBLE LANDS.
- 199. Paper covers..... 30
- KING JAMES' BIBLE. Large type edition, with references.
- 208. Each..... 1 25
- REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.
- 201. Per dozen 10 cents; per 100 60
- POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.
- 203. Per dozen 5 cents; per 100 . 35
- CRUDEN'S COMPLETE CONCORDANCE A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.
- 206. Cloth..... 1 50
- RUINS REVISITED. By S. F. Walker. An able work on archaeology.
- 205. Cloth..... 75
- ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.
- 207. Per dozen 10 cents; per 100. 60
- TACTICS OF INFIDELS
- 218. Cloth..... 60
- BALDWIN'S ANCIENT AMERICA
- 219. Cloth..... 2 00
- LECTURES ON FAITH.
- 220. Limp cloth..... 20
- 221. Paper 10c each, 12 for..... 1 00

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to  
**HERALD PUBLISHING HOUSE,**  
Lock Box E, Lamoni, Iowa.

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROP. RTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
WM. ANDERSON. MRS DAVID DANCER.  
ALICE P. DANCER A. K. ANDERSON.  
G. W. BLAIR. OSCAR ANDERSON.  
W. A. HOPKINS  
Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

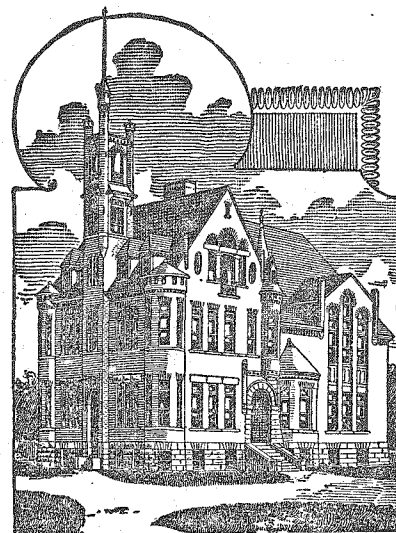
**Fireside Talks With Our Girls.**

Published by the  
Daughters of Zion.

- 212. Paper covers..... 20
- 213. Limp cloth..... 30

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
LAMONI, DECATUR COUNTY, IOWA.

# The Saints' Herald

L Campbell 12 Sep 01

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, February 5, 1902

Number 6

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Down With "Mormonism."—No. 1	- - - - -	101
News From Abroad	- - - - -	103
Word of Wisdom and Conditions To-day	- - - - -	103
Elders Mobbed in West Virginia	- - - - -	104
A Baptist Paper on "Mormons"	- - - - -	104
A Pithy Summing up of the Situation	- - - - -	104
Is the Polar Region Inhabited?	- - - - -	104
<i>Ensign</i> Editor Commends the HERALD	- - - - -	105
Address Your Letters Properly	- - - - -	105
Dr. Dowie (Elijah II) in Court	- - - - -	105

### Original Articles:

Lectures on Church History.—No. 13	- - - - -	108
Is Nature God?	- - - - -	114

### Selected Articles:

The Decline of Atheism	- - - - -	115
------------------------	-----------	-----

### Original Poetry:

Dawn	- - - - -	116
Blest Home of the Soul	- - - - -	116

### Selected Poetry:

The Child to the Father	- - - - -	116
-------------------------	-----------	-----

### Letter Department:

	- - - - -	116
--	-----------	-----

### Mothers' Home Column:

A Few Items of Our Voyage	- - - - -	120
---------------------------	-----------	-----

### Sunday-School Department:

The Driver vs. The Leader	- - - - -	121
---------------------------	-----------	-----

### Miscellaneous Department:

	- - - - -	122
--	-----------	-----

## Editorial.

### DOWN WITH "MORMONISM."—No. 1.

It is a curious thing that ever since Joseph Smith told his family that he had seen an angel in vision and received a message to deliver to mankind and from thence the story was told to the world at large, there has been a persistent, unyielding, and cruel opposition to and onslaught upon "the faith" thus delivered to the Saints of these last days. And what is more significant still, those making this onslaught have, with but few exceptions, been guilty of coarse and uncalled for attacks upon the personality of the men engaged in presenting the faith to the world, using misrepresentation, and often downright lying to make their opposition effective.

What reason is there for all this effort made against "Mormonism," as these opponents choose to call "the faith"?

In answer to this we quote what a late writer has said of it: "Mormonism as a whole can not be properly called Christian."

Another writing of it some years ago wrote: "Mormonism is without a history and without a faith."

It is fair to assume that these two statements taken together contain the pith of the objections the really pious among the religious people of the different denominations make to the doctrinal theories of the Latter Day Saints, leaving out the question of the character of Joseph Smith, Oliver Cowdery, and others of his associates during his lifetime.

The first of these statements is from the pen of one who at one time was associated with the church, but afterwards affiliated with the Christian, or Disciple, order of believers, and was a preacher among them at the time he wrote it. The other was made by a Methodist clergyman.

Doubtless there has been among religious people of differing faiths and organizations a feeling of respectability which finds an answering parallel in the classes and castes, or circles, more or less exclusive, which exist in society pretty much everywhere, the members of any one of which do not accede to the members of the others individually and as a whole the credit of respectability claimed by them for themselves. This, of course, is supposed to keep these respectable members from contact with and contamination from the virus of the heresy and abominations of theory that must, to them, exist in the midst of those not of their own circles.

That this feeling exists none need to deny. It has existed since the days when it was said, "I am holier than thou." That it existed at the time Joseph Smith said, "I have seen an angel, and he has charged me to preach the gospel," is a fact. And it is not improbable that it was and is yet one of the most certain and zealous reasons why otherwise good men, in and out of the pulpit, are engaged in a crusade against "Mormonism."

That this feeling may exist in the hearts of honorable men of the churches and the world, should be admitted. The saying of the Savior, "Beware of the leaven of the Pharisees," would have no point without this feeling had existence and expression.

It is this feeling that is couched in the first state-

ment, "Mormonism can not be properly called Christian."

The latter statement has for its base the sentiment, expressed in a different form, less smooth and more hurtful; it is briefly: "Stand aside, ye have not age, nor claim to respectable standing as a body of believers having a faith."

The man who made the statement was an honorable man in his denomination, probably is yet, if living. Yet he deliberately put a lie on paper, the direct result in him of a desire to hurt a people whose only crime was that they had no standing in his religious caste, a people who had a faith differing from the one he and his affected.

If he had made the statement having had no opportunity to become acquainted with the people whom he called "Mormons," his ignorance might possibly be accepted as condoning an error; but he had asked for and had been given a fair opportunity to learn much of the history and all of the faith that words oral and written could impart, hence when he made his statement he did so knowing the facts which made it to be false. The motive that prompted it was the bad phase of the sentiment of respectability in religion. It was intended and delivered as a dagger-thrust at the men, not at what might be their faith. And the animus was the same as that which moves quite a number of those attacking the faith in the present days, nothing more, nothing less.

Every little while there is a revival of clerical hate against the faith, and a renewal of the attack upon it, the bitterness, the hate, the lying all are but a survival of the animus of the past, but the methods now and then vary.

Why may not the church and its faith be called Christian?

If there is a single distinguishing doctrinal feature of the Book of Mormon more prominent than another it is that of trust, confidence, faith in Jesus Christ. To prove this it is needful only to quote a portion of the closing chapter in the book:

"Yea, come unto Christ, and be perfected in him, and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God. And again, if ye, by the grace of God, are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot."—Moroni 10: 2, small edition; Two Records, page 485, verses 27, 28.

Whatever else this Book of Mormon may be to the world of religionists, it is to the Latter Day Saint of

every class a revelation from God, and so surely as trust in Christ for salvation is taught, and enjoined by the Bible, so sure it is revealed and taught and reënjoined in this Book of Mormon.

Again: The revelations given to the church through the Prophet Joseph Smith, all teach trust and faith in Jesus Christ. In one of the earliest of these revelations the following is found:

"Behold, you have my gospel before you, and my rock, and my salvation. . . . Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man may be saved."—Doc. and Cov., sec. 16, par. 4.

This is the testimony of the Book of Covenants, and all the revelations given to, or held to by the church, bear witness to the same thing.

Whatever the Bible may teach of Christ, as the Redeemer and Savior of men, is accepted by the church; and every ordinance, every doctrine, every calling, every service of a religious nature, in public or in private, is each performed in direct effort to conform to belief, hope, and faith in Jesus Christ as the basis of all that the church, as a body, or as individual members, anticipate or expect to be, or to receive and enjoy, either in this world or the world to come.

If this is not Christian, what is it that will make any body of people Christian?

The practices of the church are those which were instituted by Christ; the ordinances of the church were observed and enjoined by Christ; the doctrines of the church were enunciated by him and his disciples.

At no time has the church refused credence to the teaching of Christ, or denied the proclamation of salvation by and through him. At no time has the church denied that Christ had come in the flesh, at no time denied that he would come again in the flesh. On the contrary the church has ever asserted its confident faith in the advent of the Messiah, as foretold by the prophets, heralded by the angels, and witnessed in his life, his death, his resurrection, and his ascent into heaven. And in like manner has it ever stated the unfaltering faith in the second coming of him who so ascended to reign on the earth as King of kings and Lord of lords.

On behalf of the church we hereby confess anew, that Jesus Christ has not only come in the flesh but that he will come again in the flesh. This is not anti-Christ, but is Christian.

Whatever the opinion of others may be we do know and testify that the faith of the church is Christian.

## NEWS FROM ABROAD.

The following from Bro. Alexander H. Smith will be appreciated by our readers:

WALLSEND, New South Wales, Australia, Jan. 2.

PRESIDENT JOSEPH SMITH, Lamoni, Iowa;

*Dear Brother:*—It is with feelings of love and gratitude toward God that I write you to report progress in my mission work in this far off field. We reached Sidney after a stormy voyage from Auckland, New Zealand, on Saturday evening, December 28. I found Bro. Richard Ellis, who informed me that the conference was then in session at Wallsend, also that I might reach there for Sunday service by taking the night boat to New Castle and train to Wallsend, or by taking the 9: 15 a. m. train to New Castle. I chose to have a good night's sleep and come on by train.

I arrived in time for the afternoon sacrament service, and there was joy in that meeting when Bro. Gomer Wells arose and asked Bro. A. H. Smith, president and patriarch, to come forward and ordain Bro. Walter Haworth to the office of seventy. I had quietly slipped in and took a back seat in the congregation, but Brn. Kaler and Wells knew me and gave my presence away by calling me to the fore. When I arose and walked forward all eyes were upon me. Of course I greeted the Saints and ordained the brother, as that was one of the objects of my mission, after which we had a spiritual feast indeed. The Spirit of God was poured out in power and I believe I am safe in saying every soul present felt it. After meeting closed there was a general handshake. I was introduced, and joy was expressed on every hand. I met Bro. George Lewis and as I shook hands with him I had the direct testimony that he was the man whom I should ordain to the office of bishop, but I said nothing. When on Monday conference convened, for there remained other business to be transacted, Brn. Kaler and Wells asked me if I was to nominate the bishop by revelation or should they nominate subject to my approval. I told them to go ahead and nominate, and I should be guided by the Spirit in the matter. I said not a word of my impression the day before. I was in the chair; the business which threatened grievous trouble, was transacted in a marvelous manner by the influence of the Spirit moving the hearts of the opposers, so but one vote only was had for the troublesome element. Then a paper was handed to me and I read it; the name of Bro. George Lewis was offered as the one for bishop. I was so moved upon I could scarcely speak to offer the name in nomination. I bore my testimony to the witness of the Spirit, and the selection of Bro. Lewis was unanimously indorsed. He was not present and we had to wait till we could have his consent. He was seen and very modestly gave his consent, but expressed his inability in his own estimation to fill so important an office; but if the Lord wanted his service in that department he would do his level best to please and serve him. So he has been ordained, and Bro. G. Wells was set apart as one of his counselors.

So my work here in that line is accomplished, and I feel that I have the indorsement of God's Spirit in it. I have preached every night this week, and this morning one of Bro. Lewis's neighbors told him he wished to be baptized, and this evening we expect to attend to it. I think the work will receive a new impetus and move forward with renewed vigor.

We had two days and nights of severe storm on the sea. Christmas was a rough day. For two days and nights our decks were washed by the waves, and the ship tossed and rolled fearfully; but we came through in safety. My stay in Australia will be as patriarch. Many desire blessings.

I have not seen Ina nor any of Bro. Wright's folks save Sidney's brother, Clous. Will go to them next week, it may be.

I see by HERALD death is making inroads on the church.

Your brother in bonds,

A. H. SMITH.

## WORD OF WISDOM AND CONDITIONS TO-DAY.

Bro. Jerome Page, of Independence, Missouri, sends us a clipped editorial from the columns of the *Journal*, of Kansas City, for January 19, which with his comment please read.

## HOW NICELY THEY FIT.

To you, who are members of the different branches of what you please to call the Church of Christ, who do not believe in the Word of Wisdom, and that it was given to Joseph Smith by God for the benefit of man; and you who do not believe that Joseph Smith was a prophet to God's people, please to explain to your own minds how it happened that he cut the pattern so perfectly that it fits the present existing conditions. Remember that the revelation was given over sixty years ago. No one but God was warning the people then. He was the only one outside of those who were in the business who knew of adulteration. I challenge any one to show in any book or paper published sixty years ago a complaint or statement of any kind in regard to food adulterations.

J. E. PAGE.

## PENALTY SHOULD FIT THE CRIME.

More speedy, certain, and severe punishment should be provided for those who are guilty of food adulteration, and more thorough preventive methods must be devised for the general protection of the people from the dangers to which the villainous practice subjects them.

The average individual has scarcely the faintest conception of the extent to which unscrupulous manufacturers are said to have carried the business of substituting deleterious and not infrequently poisonous ingredients in food articles of the most common and necessary use. It has long been widely known, of course, that attempts are often made to palm off on the public many articles of diet which are fraudulent in their composition. That poisonous adulteration, however, has become such a feature of the manufacture of the staple foods of daily use as to be responsible for wholesale loss of life the consumer finds it hard to believe, even though experts of high repute for honesty and skill so declare. But statements of such purport are openly and explicitly made.

The subject has recently been brought somewhat prominently into view through the revelations of a careful and competent investigator, who unequivocally lays the charge of manslaughter at the door of many of those who prepare and traffic in the necessaries of life. Not only are the dangerous chemicals made use of in the manufacture of adulterants, this man says, but they are allowed to remain in the completed food products, as their retention is requisite for a profitable traffic in them.

Bread, sugar, and meat bought from reputable dealers, and presumably of the best quality, have been found, when subjected to careful analysis, if this man's evidence is to be accepted, to contain quantities of acid adulterants, the entrance of which into the human stomach is calculated to entail the most serious consequences. Flour, too, is included in this expert's list. Some of that which ranks among the choicest lacks much of being chemically pure, he asserts, while many grades contain no less a proportion than twenty-five per cent of adulterants.

Such declarations, even though abundant allowance be made for possible error or bias, are necessarily startling and disturbing. That the evil is a present and growing one can scarcely be questioned. Many States have enacted laws whose purpose is the protection of consumers against adulterated food impositions, but they have proved inadequate. The greedy and conscienceless adulterers seem to be pushing their nefarious traffic with unabated vigor. More severely restrictive measures, of wider scope, must be provided. If in a mad scramble for the extra profit believed to be thus obtainable men are making and selling dangerous adulterations to purchasers who pay for and suppose they are getting pure, healthful, and necessary food

substances, there should be a law which will encompass not only their detection, but their appropriate punishment. If they are poisoning people, subject them to such a penalty as others who endanger human life are made to suffer.

#### ELDERS MOBBED IN WEST VIRGINIA.

Bro. G. H. Godby writes from Wayne, West Virginia, January 28, that he and Bro. W. R. Odell were attacked by a mob on the evening of January 24. Bro. Odell's jaw was broken and Bro. Godby was struck five times by stones, one striking his shoulder blade with sufficient force to numb the arm. Bro. Godby escaped by fleeing to a work-train near by where there were about thirty workmen. He says:

"My pursuers stopped when I reached the train. Bro. Odell was picked up and a surgeon dressed his wound, and I administered to him, and he has suffered no pain since, but has to live on liquid food. The grand jury is in session here to-day, and the probabilities are that the mob will be indicted for felony.

"The good people are all in sympathy with us. We have baptized fifteen of the best people of this county, and there are that many more ready for the water. Pray for us."

#### A BAPTIST PAPER ON "MORMONS."

*The Messenger*, a Baptist paper published at Owensville, Indiana, in its issue for January 23, had the following editorial:

##### THE MORMONS.

Two respectable looking young men stepped into the *Messenger* office the other day and introduced themselves as Mormon elders. They had come to our town to locate for a time, and do missionary work. During the talk they referred to the article published in the *Messenger* recently against Mormonism, and asked for copies of the paper. They said there were some statements made that were false—especially that part referring to immorality, etc. After putting in the day trying to get a place to hold forth, they gave it up as a bad job and left. They received no encouragement whatever. They are doubtless somewhere in Southern Indiana now, and we say here that they should not be given any encouragement, and not allowed in any of our church houses. These men may be perfect gentlemen—at least they have that appearance; but they are proselyters, and those who know anything about the Mormon doctrine know that it won't do to tie to. These men are advocating the genuine Brigham Young kind, too.

It may not be generally known that there are two wings or branches of the Mormon Church, the Brigham Young followers, with headquarters at Salt Lake, and what is called the "Reorganized Church of Jesus Christ of Latter Day Saints," with headquarters at Lamoni, Iowa, and Independence, Missouri. "The Reorganized" are more bitter, if possible, against the Brighamites than the rest of the Christian world, and claim that Brigham was an usurper, and the originator of the polygamous doctrine. They have now as their president, Joseph Smith, son of the original Joseph. Elder J. [T.] W. Williams writing to the *Zion Herald* [*Zion's Ensign*] last week among other things says:

"The Reorganized Church has ever been opposed to polygamy, while the Brighamite organization has and does now, both teach and practice it. They deny this whenever it serves their purpose

so to do. But a short while ago the now deceased president of the church, Lorenzo Snow, pleaded guilty to 'unlawful cohabitation' and was duly fined by the court."

There can be no questioning the fact that the Utah Mormons still secretly practice polygamy. The fact that their senator-elect, B. H. Roberts, admitted that he had a number of wives, and for this reason was not permitted to take his seat in the United States senate should be convincing enough.

The "Reorganized" Mormons are following a false light we think, also; but evidently they are some improvement over the "Brighamites." Again we say to our readers, when these Mormon elders come around, kindly, but firmly, pass them on.

#### A PITHY SUMMING UP OF THE SITUATION.

The following is from "Highways and Byways," in the *Chautauquan Magazine* for February:

##### UNSATISFACTORY SPIRITUAL CONDITIONS.

Spiritual conditions throughout the country at the beginning of the year 1902 are satisfactory to the leaders of hardly one religious body. In most large cities ministers are saying that never before was it so hard to get people aroused and interested in spiritual matters. This condition obtains west and east alike. Something is expected from the financial giving, for spiritual blessings usually follow self-denial, but apart from this expectation the situation contains hardly one hopeful aspect. The winter is well advanced, and no city is aroused by revivals. Ground is being held in most cases, but little new ground is being taken. Presbyterians, Lutherans, Methodists, and Disciples of Christ are in the best condition, taking money, harmony, membership growth, and mission board causes as the basis. Roman Catholics and Baptists are about their own, both with internal distractions; and Congregationalists and Episcopalians seem to have disturbing causes within them the outcome of which no man can tell. Within them dissatisfaction with existing conditions prevails, there is some lack of harmony, and missionary causes are poorly supported. Charities that are not connected with churches are flourishing as never before. Money by millions is going to education, to literature, to amusements, and the minds of givers large and small seem bent away from church channels. Things will change, doubtless, but it is agreed that this is a fair picture of conditions obtaining at the opening of this calendar year.

#### IS THE POLAR REGION INHABITED?

The *Chicago American* for January 27 contained the following:

Indianapolis, Indiana, January 27.—Sergeant Julius R. Frederick, hero of the ill-fated Greeley expedition, says he believes the region immediately about the north pole is not only inhabitable but already inhabited. This is practically the first assertion of any kind Sergeant Frederick has ever made regarding his experience while in the far North with the Greeley exploring party, that nearly twenty years ago returned with only six survivors, snatched from death by a relief expedition.

Frederick declares he saw enough while in the country about the eighty-third parallel to convince him that a race formerly inhabited the region. Remains of villages were found, the architecture of which was far superior to architecture employed to-day by the Eskimos. He said further that when he accompanied Lieutenant Lockwood and Sergeant Brainard on the dash for the pole, separating from the main Greeley party, he found further evidences of inhabitants.

The further north the three men went, he says, the warmer it became, until at the eighty-first parallel, where they were obliged to halt because the food supply was exhausted, they



were on the verge of land not seventy-five miles away that was covered with verdure. This they saw through a telescope.

Frederick also collected evidence that animals inhabiting the far North migrate northward in the fall and return in the spring, reversing conditions existing in lands of a more temperate climate. While at the point farthest north reached by Lockwood's expedition the three men found evidences on all hands of existence of wild animals in plenty, foxes, arctic rabbits, etc.

Frederick asserts that every leader of exploring expeditions now in the North knows that the country about the pole is inhabited and is proceeding there with that fact firmly established in his mind.

---

#### ENSIGN EDITOR COMMENDS HERALD.

The *Ensign* for January 30 contains the following by the editor:

"It is never too late to do the right thing, and we here tender our congratulations to the SAINTS' HERALD for the improved appearance in form and dress with which it greeted its readers in the commencement of its 49th volume, January 1. We have been a constant reader of that excellent periodical since 1866, and looking back over the years that have intervened and considering the developments made, we feel that the church can justly take pride in the progress thus shown. It is indicative of the higher ground which is steadily being occupied by the Saints in which the HERALD has been a factor of no inconsiderable proportions; and our good brethren from the editor-in-chief down have a right to feel gratified at the success attending their efforts to make the HERALD so forceful for good. May continued prosperity and increased usefulness be vouchsafed these brethren in their work.

"The *Autumn Leaves*, likewise, shows artistic improvement in the beginning of its fifteenth volume, and its cover is quite up to the times as well as its subject matter. We rejoice with you, brethren."

---

#### ADDRESS YOUR LETTERS PROPERLY.

A few days ago the business department received a letter from Bro. Joseph Luff in which he inclosed a letter he had received containing some money for publications issued by this office. In sending the letter and the money to the HERALD Publishing House, Bro. Luff writes as follows to the business manager:

"Please put a notice in HERALD informing the Saints that I do not live in Lamoni and have nothing to do with business matters, and tell them not to send letters of this kind to me. It is a loss of time. It gives me needless bother, and costs money to forward to Lamoni."

Many times have we called attention to the fact that money should not be sent thus to individuals. In dealing with the HERALD Office in either business or literary matters it is not necessary to send matter to any *individual*. Send all matters pertaining to business to "Herald Publishing House," and those

pertaining to literary matters, such as articles, notices, letters for publication, etc., etc., to "Editors HERALD." Do not address anything to individuals working for the HERALD, nor to the personal address of the editors or business manager, unless it pertains to their personal business.

Unfortunately in the past it has been the rule to address business letters, remittances, etc., to the business manager, using his personal address. Now, however, the rule is to send such to the HERALD Publishing House, and all matters pertaining to literary affairs to the Editors HERALD. Again we wish to call the attention of our readers to this. It makes no difference whether you are personally acquainted with members of the HERALD Office force or not. As Bro. Luff says, it often makes unnecessary delay in thus addressing. If you wish to save yourself and us trouble, you will see to it that in sending matters here you *use no personal addresses*, unless those matters are meant for that person and not the office. Please remember!

---

#### DR. DOWIE (ELIJAH II) IN COURT.

Not long since Mr. Samuel Stevenson, a lace manufacturer of England, was induced by Dr. John Alexander Dowie to come to America and engage in a lace producing industry at Zion City. He also became Dr. Dowie's brother-in-law by marriage to his sister.

In the course of time Mr. Stevenson became dissatisfied with the proceedings of Dr. Dowie and with his business methods in the lace industry, and made an appeal to the courts asking that a receiver for the lace business be appointed, and that Dr. Dowie be held to fulfill certain contracts made with him, the said Stevenson, the failure to keep which had greatly embarrassed and damaged him.

This cause went to trial before Judge Tuley of Chicago and was stubbornly contested by Dr. Dowie.

After the trial was concluded Judge Tuley took some days to consider the case and on January 31 handed down a decision of which the following is a copy taken from the columns of the *Chicago Tribune*, the reporters of which had kept track of the cause and gave the public information concerning its progress and the issue finally reached:

First—All contracts between Dowie and Stevenson, except the first, signed on April 12, 1900, are declared to be null and void, because of the undue influence used to obtain them.

Second—The Zion lace industries are declared to have only three legal assets—"the credulity of human nature, the cupidity or avarice of the investors, and the blind confidence in Dowie," and on this account Elmer Washburn is appointed receiver to take charge on Monday.

Third—Dowie will have to carry out the agreement of April 12, 1900, which makes the Zion lace industries an incorporation, and give to Samuel Stevenson his \$100,000 of first preferred stock, and the \$50,000 of first preferred stock that belonged to Mary Ann Stevenson. He will further have to pay into the treasury of that corporation the \$501,000, which he should have paid when he assumed that amount of stock in the corporation.

Fourth—Dowie's methods are against public policy, his sale of stock borders on the use of "false pretenses."

Fifth—The court grants leave to Samuel Stevenson to become complainant as executor of his wife's estate and bring into the suit the other stock-holders of the industries.

Sixth—The court grants Samuel Stevenson, through his attorney, Edwy L. Reeves, the privilege of filing an amended bill.

#### EXTRACTS FROM LETTERS.

Henry Roman writes from Clear Lake, Washington, January 21: "I have just been baptized and confirmed into your blessed church, and I am happy I can say into my church, too. I thank our dear Master for this blessing and joy of knowing I belong to his people."

R. R. Atkins on January 25 wrote from Stewartsville, Missouri: "J. W. Adams closed his meetings at the Roger Schoolhouse after preaching forty sermons. He had good-sized audiences. He has commenced meetings at the Fischer Schoolhouse three and one half miles southwest of the Roger Schoolhouse, and is having good audiences there."

Brother G. H. Graves, Chicago, Illinois, writes: "I have been somewhat inspired by the Lord to take fresh courage and try to get my work more extensively before the people and in a desirable manner. I had a tract printed and since the first of the year I have placed this tract in some of the best colored families in the city, and I find they are greatly helping me. Sunday, 19th, I opened up a new place on the west side ten miles from Pleasant Mission. It was at the home of Mr. and Mrs. Peter McMurray, located at 146 North Spaulding Avenue, where I found these to be good people. Their daughter, Miss Othilia, is a school-teacher and missionary and in good standing in our city. George F. Crawley, whom I baptized last July at Seatonville, has been ordained a priest by Bro. Philemon Pement, district president. I am invited to occupy at Providence Baptist church for two or three evenings, where I expect to teach the people to lay aside creed and get into the one Church of Jesus Christ of Latter Day Saints, and I am determined that the colored people here shall know the difference between us and Utah Mormons."

Sr. A. M. Chase, of Lamoni, hands us the following letter from her husband in the field, dated Hood River, Oregon, January 23, with privilege to make extract for HERALD: "Last night closed our first proposition, 'Resolved that the church of which I, A. M. Chase, am a member, known among my brethren as the Reorganized Church of Jesus Christ of Latter Day Saints, is identical with the church of the New Testament as left completed by the apostles.' We occupied three nights upon it, and if ever I had divine help it was during this conflict. The Saints are feeling well over it and the public are coming our way. My opponent tried to lead me away from my argument, but I did not follow but continued to lead.

\*

Then he tried ridicule, but it did not work. To-night he commences the task of affirmation for his church. I tried to get him to let me have one or two nights more on my affirmation, but he would not. I wanted to put more of the gospel before the people. What I had time to present and what I presented went so well that I felt as though I would like to keep on for about a week or two. Our crowd has been fine; I think upon an average three hundred at least. It is a grand opportunity to present the gospel to the people and the Master has stood by me wonderfully. Surely this is a 'marvelous work and a wonder.' We have three more propositions to affirm and I expect to be until one week from Saturday here at this work. Our chairman is a politician from the town and so far has shown himself a fair man. This discussion seems to be a revelation to many who looked for the disputants to get angry and have a regular row. I hope Rev. Jenkins will keep cool when I push him on his affirmative. If so, we will go through all right. The way some shake my hand after each discussion gives me to know how they feel about the matter so far."

Bro. H. E. Moler under date of February 1 writes from Creola, Ohio: "The debate between Elder J. F. McDowell and Elder John T. Bridwell of the Disciple Church is still going on at this place; large attendance and many are interested. Mr. Bridwell seems disposed to debate fairly, and on the whole has acted very gentlemanly both at this place and at McArthur. Bro. McDowell has made an able defense of the truth. Bro. S. W. L. Scott, Bro. McDowell's moderator, went home on Monday, and since then I have been occupying in his place."

Bro. E. C. Briggs writes from Creola, Ohio, January 31: "The McDowell-Bridwell debate is progressing nicely. It is to the credit of Elder Bridwell that he does not resort to vituperation and slander for his argument, as many of our opponents do. He is applying himself to the merits and demerits of the subject under consideration. There is no ill feeling expressed by either disputant, and I think the general expression of the large audience, which is intensely interested, is that it is an intellectual feast, and education will be obtained upon biblical and archæological lines. In fact, the debaters are holding themselves on a high plane. The Saints are happy and grow strong in the faith. They have a comfortable church of their own in this place. The Disciples also have one at McArthur, where the debate was held."

Bro. J. F. Mintun wrote from Thurman, Iowa, January 27, saying he had small audiences at the Ross Schoolhouse from January 6 to 11. He staid at Bro. Charles Roberts', whose sick child was restored to health by administration. He says: "Came to this place the 12th, and have occupied each night since, Bro. Charles Fry and the Saints ably assisting me. Prejudice here is being removed. I go from here to McPaul."

## EDITORIAL ITEMS.

Last year the United States Patent Office issued 27,373 new patents. This number is the largest ever issued in one year.

On January 28 M. Santos-Dumont, winner of the Deutsch prize for a dirigible balloon, scored another success at Nice. He made an ascension, sailed his airship some distance out over the Mediterranean Sea, and returned successfully.

Dr. John Alexander Dowie-Elijah boasting of a new recruit said to be a world-renowned Scientist from Mohammedanism, and who puts away eleven wives to join the Christian Catholic Church, remarked, "We now have converts from every religion but the Mormon." Is that to the discredit of Dowie and his methods, or a credit to the Mormon faith?

The work in Bro. W. H. Kelley's field is progressing in pretty fair shape. At date of writing, Bro. Joseph F. McDowell was maintaining the cause well in a debate with the Disciples at McArthur Junction and Creola, Ohio. Brn. E. C. Briggs and S. W. L. Scott were present at the discussion to give aid if needed. Bro. McDowell was to meet another elder of same faith in West Virginia in February. Thirty-eight baptisms, reports not all in. Bro. Kelley's health was considerably improved.

Bro. T. J. Sheldon arrived at Lamoni on January 26, en route to England, where he goes by request of Bro. Gomer T. Griffiths and appointment of Presidency to do missionary work for an indefinite time. Bro. Sheldon has made a good record as an able and ready defender of the faith in Western New York. So say brethren of that district. He met Elder Copeland last summer in debate, and the work was well sustained by him.

The reports from Bro. J. W. Wight's field show good results. One branch, one Sunday-school, and two Religio societies organized, and thirty-eight baptisms. Pretty good work. There have been six new openings made during the quarter.

William Cooper writes from Anna Mariah, West Virginia, January 22, expressing wonder why Bro. Shinn has not returned to follow up the advantages obtained by his recent debate with A. A. Bunner, as friends are inquiring. He obtains pleasure, he writes, from reading the HERALD, which he hands to others as soon as he has read it. He thinks it is thus doing good by interesting some. Though poor he would gladly welcome an elder. He prays for truth to prevail to reach the honest.

Manoris H. Bonney writes from Hulan, Oklahoma, January 26, that he, his father, and two sisters are located on homestead near Hulan, about fifteen miles from Lawton. He would like to learn the names of Saints who drew claims at the opening of that country, and that he would be glad to entertain any of the brethren and ministry traveling through there.

Sr. Minda Carsner writes on January 10 from Spray, Oregon, that she has not seen a Latter Day Saint for two years. Her husband is not a religious believer, and she asks prayers that she may be able to convince him of the truth of our cause.

J. T. Curtis writes from Kibbie, Illinois, January 27, that he greatly appreciates the HERALD. He has taken it for about five years. He says he digests each HERALD in about two days and then goes hungry till the next one comes.

Brn. Albert B. Carmichael, of Garden Grove, California, and Adam J. Keck, of Plano, Illinois, two of the committee to audit the Reports of the Bishop, Graceland College, and the Board of Publication accounts, appointed by the Presidency, the Twelve, and the Bishop last spring, arrived at Lamoni, February 1, and began the work assigned them.

Bro. A. Haws writes on January 30, from Stockton, California, that owing to poor health he will be compelled to leave his post in the Stockton Mission, and hence wishes to notify the Saints not to send papers, tracts, etc., to Stockton. His address will be 413 Fourth Street, San Francisco.

By the kindness of T. C. Griggs, of Salt Lake City, of the Sunday-school work of the Utah church people, the HERALD Office has received a copy of a Chronological Chart of Nephite and Lamanite history, by Elder George Reynolds. This chart is practically a brief of Nephite and Lamanite history from 600 B. C. to 400 A. D. with a like comment of the events occurring on the eastern continent for the same period of time. It is some sixteen inches wide by seven feet in length, put up on wooden rollers, one at either end, so that it can be studied from the hands, or be placed on the wall for explanation before an audience. We thank Mr. T. C. Griggs for his thoughtful kindness. Those of our Sunday-school students who have seen the chart, like it.

We have received from Chickering and Sons, piano makers, of Boston, a poster announcing a historical musical exhibition held at Horticultural Hall, Boston, January 11 to 26. The poster is a unique design by Will Bradley, of fame in this line.

We have received from the *Brooklyn Eagle* No. 51 of the "Brooklyn Eagle Library." This number is devoted to "Christian Science Claims," and is by W. H. Muldoon. The writer attempts to show the "unscientific and unchristian" character of Christian Science, and the fallacies of "Eddyism." Mr. Muldoon's observations will prove of interest to anyone investigating the claims of Christian Science.

Our church library has recently secured a complete file of the *Historical Record*, now in its eighteenth volume. The *Record* is a quarterly publication by the Iowa State Historical Society. It forms a valuable addition to the historical part of the library.

## Original Articles.

## LECTURES ON CHURCH HISTORY.—NO. 13.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, December 8, 1901.

Reported for the HERALD by Sr. Annie Allen.

Last Sunday night we were speaking in regard to the troubles in Jackson County, Missouri. When the Saints were driven from the county by violence, the majority crossed the river to the north into Clay County; some of them went in other directions, but the great body went over into Clay County, where they resided for a time.

Soon after arriving in Clay County they petitioned the Governor of Missouri for help. They asked that if consistent with the duties of his office that he furnish an armed guard to accompany them back to their homes and possessions, and to protect them while they were there. A long correspondence arose between the Governor and the leading men of the church. We have not time to read all the correspondence, but the Governor told them he would furnish a force to see them back upon their possessions, but that he considered that it would be beyond the bounds of his authority to keep a standing guard to protect them while there, and the Saints thought it would be useless to go back, though protected in the going back, if they were left defenseless when there. They therefore refused to go under these conditions.

They entered into negotiations with the mob, offering to buy the property belonging to those who were not willing to live with them in Jackson County. There was considerable passed between them. The mob also offered to sell or buy, but they placed the Saints under the obligation, if they bought, to buy all the land owned by others and to pay for it in a very short space of time, thus making it impossible, as they had already been robbed of their property. The mob demanded such an amount for the property in their hands that it would be impossible for them to pay for it within the time. The only alternative was to sell, and I can readily see, under the circumstances, they could not consent to do that, for they had gone there, as they earnestly believed, by direction of a revelation from God. They believed that to be their future inheritance, hence they could not consistently sell, therefore negotiations were never perfected between the parties, neither party purchasing the rights of the other, and so the property belonging to the Saints remained in the hands of those who persecuted them, and a great deal of it remains unpaid for until this day, probably always will remain in that condition. It is not likely any of it could be recovered now.

The Saints also presented an appeal to President Jackson, and asked him to interfere in their behalf and see that their rights were restored to them. In answer to the petition sent to President Jackson they

received a communication from Lewis Cass, then, I believe, Secretary of War. I will read it, as it is but short.

WAR DEPARTMENT, May 2, 1834.

*Gentlemen:*—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you that the offenses of which you complain are violations of the laws of the State of Missouri, and not of the laws of the United States. The powers of the President under the Constitution and laws, to direct the employment of a military force in cases where the ordinary civil authorities are found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any State exists against the government thereof, the president is required on the application of such State, or of the Executive, (when the Legislature can not be convened,) to call forth such a number of the militia as he may judge sufficient to suppress such insurrection.

But this State of things does not exist in Missouri, or if it does, the fact is not shown in the mode pointed out by law. The President can not call out a military force to aid in the execution of the State laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully, your obedient servant,

(Signed) LEWIS CASS. [Secretary of War.]

To Messrs. A. S. Gilbert, W. W. Phelps, E. Partridge and others, Liberty, Clay County, Missouri.

That, at least, was the opinion of Lewis Cass, and probably of the President, that the United States had no power to interfere; or, at least, that the necessary reasons for interference were not set forth in the petition sent to the President. Hence they had no relief from that source, and they were compelled to remain in the conditions they were in at this time. The negotiations between them and the people of Jackson County were not entirely settled, but the action of the Saints was vindicated and the authorities of the State of Missouri exonerated them and condemned the other party. The arms that were taken from them, that we referred to in our last, were ordered restored to them. The Governor wrote to them as follows:

CITY OF JEFFERSON, May 2, 1834.

*To Messrs. W. W. Phelps and others; Gentlemen:*—Yours of the 24th ult., is before me, in reply to which I can inform you that becoming impatient at the delay of the court of inquiry in making their report in the case of Lieutenant Colonel Pitcher; on the 11th ult. I wrote to General Thompson for the reasons of his delay; last night I received his reply, and with it the report of the court of inquiry, from the tenor of which I find no difficulty in deciding that the arms your people were required to surrender on the 5th of last November should be returned; and have issued his order to Colonel Lucas to deliver them to you or your order, which order is here inclosed.

Respectfully your obedient servant,

(Signed)

DANIEL DUNKLIN.

Thus you see the Governor says he found no difficulty in deciding that their arms were taken from them unnecessarily and he ordered them restored. Allow me to say right here that their arms were never restored to them. Not only did these people trample upon the rights of the Saints but they disregarded the orders of the Governor. Colonel Lucas

resigned his office to escape complying with the command. It will be seen from the statement that I am about to read, that Colonel Pitcher was condemned by a court of inquiry for the part he took in interfering on November 5, when he demanded the arms of the Saints. Here is the letter written by the Governor to Samuel D. Lucas, the colonel of the Thirty-third Regiment, of which Colonel Pitcher's command was a part.

"CITY OF JEFFERSON, May 2, 1834.

To Samuel D. Lucas, Colonel Thirty-third Regiment; Sir:—The court ordered to inquire into the conduct of Lieutenant Colonel Pitcher, in the movement he made on the 5th November last, report it as their unanimous opinion that there was no insurrection on that day, and that Colonel Pitcher was not authorized to call out his troops on the 5th November, 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E. Partridge, John Corrill, John Whitmer, and A. S. Gilbert, or their order, the fifty-two guns, and one pistol reported by Lieutenant Colonel Pitcher to you on the 3d December last, as having been received by him from the Mormons on the 5th of the preceding November.

Respectfully,

"DANIEL DUNKLIN, Commander-in-Chief."

Thus you see that Colonel Pitcher was unanimously condemned by the court of inquiry for the part he took in disarming these people, and their arms were ordered restored to them. But all this was disregarded. The order was not executed, the authorities failing to perform the part they were directed to perform. But on the contrary, instead of complying with the order of the Governor, they continued to influence the public mind against the Saints who had crossed over into Clay County. They were not satisfied that they had driven them out of Jackson County, but tried to stir up the people of Clay County to anger. The people of Clay County, however, never were as hostile as were those in Jackson County.

These Jackson County people also continued their depredations against the few helpless men and women who remained in Jackson County, some of whom were not able to remove because of poverty and old age. I will just give you two instances that are recorded of the persecution of such parties. I have a copy of a sworn statement here from one Mrs. Abigail Leonard:

I, Abigail Leonard, depose and say that on the night of the 20th of February, 1834, in the county of Jackson, and State of Missouri, a company of men, armed with whips and guns, about fifty or sixty in number, came to the house of my husband; among them was John Youngs, Mr. Yocum, Mr. Cantrell, Mr. Patterson, and Mr. Noland. Five of the number entered the house, among them was John Youngs. They ordered my husband to leave the house, threatening to shoot him if he did not. He not complying with their desires, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house, I in the meantime begging of them to spare his life, when one of the number called to the others telling them to take me into the house, for I would "*overpower every devil of them.*" Three of the company then approached me, and presenting their guns, declared with an oath, if I did not go in they would blow me through. While

this was transpiring, Mr. Patterson jumped upon my husband with his heels; my husband then got up, they stripped his clothes all from him excepting his pantaloons, then five or six attacked him with whips and gunsticks, and whipped him till he could not stand but fell to the ground. I then went to them, and took their whips from them. I then called for Mrs. Bruce, who lived in the same house with us, to come out and help me to carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and was also unable to work for a number of months. Also, at the same time and place, Mr. Josiah Sumner was taken from the house, and came in very bloody and bruised from whipping.

(Signed)

ABIGAIL LEONARD.

This is the kind of treatment they accorded two individuals who were left behind when the church removed. And again:

On the night of the 24th day of December, four aged families living near the village of Independence, whose penury and infirmities incident to old age forbade a speedy removal, were driven from their houses by a party of the mob, who tore down their chimneys, broke in their doors and windows, and hurled large rocks into their houses, by which the life of old Mr. Miller, in particular, was greatly endangered. Mr. Miller is aged sixty-five years, being the youngest man in the four families. Some of these men have toiled and bled in the defense of their country; and old Mr. Jones, one of the sufferers, served as life-guard to General George Washington, in the Revolution. Well may the soldier of 'Seventy-Six contemplate with horror the scenes which surround him at this day in Jackson County, where liberty, law, and equal rights are trodden under foot. It is now apparent that no man embracing the faith of this people, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson County mob, whenever it is in their power to inflict abuse.

I simply give these two instances, out of many, that you may understand what kind of a spirit actuated these people, who were in actual rebellion against the officers of the State, refusing to return the arms of the Saints when the order came directly from the Governor, who was commander-in-chief of the militia.

Under these circumstances the Saints in Clay County decided to send ambassadors back to Ohio, where Joseph Smith and other officials were at that time. "On January 1, 1834, a conference was held at the house of Parley P. Pratt in Clay County, Bishop Edward Partridge presiding. In addition to other business, Lyman Wight and P. P. Pratt were sent as special messengers to Kirtland, Ohio, to represent the situation to the Presidency and ask advice."

Then follows the account given by Parley P. Pratt, and also that of Lyman Wight, in regard to their preparation to go, and how they left their families in destitute circumstances and rode from Western Missouri to Kirtland on horseback. They set out on this long journey, leaving their families in a destitute condition, and they themselves devoid of sufficient clothing to keep them warm; they left their brethren and families in a hostile country to face whatever might be put upon them by the enemy. They arrived in Kirtland on February 22, and the next day they addressed the citizens of that place in the Methodist church, setting forth the condition of

things in Missouri, and how the Saints had been persecuted. I do not wonder it roused these people to some feelings of resentment.

I have been told that the men who subsequently went up to Missouri went up with warlike intentions, with the expectation of entering forcibly upon their possessions. I think I shall be able to show from the statements made by the leading men that they never intended to go to war with the Missourians. If there was a disposition on the part of individuals to resent, I can not wonder at it. It is not reasonable to suppose any community could listen to such things without feeling that they would like to take a hand in the fight. It may not be right, and I have not a word of justification to say for it, other than that it was humane and nothing more than could be expected.

Shortly after the messengers arrived in Kirtland a revelation was given, and in that revelation they were told to go to the churches in the East, and call for volunteers to go to the relief of their brethren, and in process of time a considerable number of them did gather together and go up to Missouri. This has been called "Zion's Camp." I want to talk a little about "Zion's Camp," because I believe it has been misrepresented. I have found individuals who thought these men went up there with the express determination to declare war against the people in Jackson County and take possession by the shedding of blood; therefore I want to give you some statements from the leading men in that camp, as to what their intentions were. I will first call your attention to a statement made by Joseph Smith, and then some by others. He says: "May 5. Having gathered and prepared clothing and other necessaries to carry to our brethren and sisters who had been robbed and plundered of nearly all their effects," (mark you, that is the leading thought in this statement. They were going up there to supply the wants of these people and help them in this time of distress, when they had been robbed and plundered,) "and having provided for ourselves horses and wagons, and firearms, and all sorts of munitions of war of the most portable kind for self-defense, as our enemies were thick on every hand, I started with the remainder of the company, from Kirtland for Missouri." They went up there to take provisions, and provided themselves with firearms as a means of self-defense, for their "enemies were thick on every hand." If the enemy were to attack them they intended to defend themselves. That is all there was to it, it seems to me, so far as the arms were concerned. The purpose of going was to supply the wants of their brethren who had been robbed and plundered. I do not know who would not have done as much, who had the milk of human kindness in his breast, for the purpose indicated; and who would not have taken means along for defense.

Now, as to the purpose of the camp. I will invite

your attention to some other statements which will bring it out a little more clearly.

Joseph Smith speaks here of addressing a meeting in New York, if I remember right, and in his address to that meeting, where he had come for the purpose of raising men to go to Missouri, he defined the purpose for which he was calling for volunteers:

There was also the same day, March 17, a conference of elders, at Avon, Livingston County, New York, at the house of Alvah Beman, which I attended. There were present also Sidney Rigdon, Parley Pratt, Lyman Wight, John Murdock, Orson Pratt, and Orson Hyde, high priests, and six elders. I stated that the object of the conference was to obtain young men and middle aged to go and assist in the redemption of Zion, according to the commandment; and for the church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the church in Kirtland from debt; and also determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

The idea was to get young and middle-aged men to go up to Missouri and purchase land. Remember, before the messengers left Missouri a proposition had been made by the people of Jackson County to sell out, to sell more property than the Saints there in Missouri could buy; and these people in the East were to gather together their riches and purchase land and relieve the necessities of the people, and also to meet an obligation in Kirtland, which would make the church free in that place. That is the statement made by Joseph Smith in this conference, where they were considering the object of raising men to go into the State of Missouri.

Lyman Wight says:

Preached to a large congregation (in Kirtland) upon the subject of having been driven from Jackson County, of our extreme sufferings, and of the great necessity of being obedient to the commandments; and also the necessity of those of like faith sympathizing with their brothers and sisters. This discourse appeared to have a good effect; about seventy volunteered to fly to their relief even if death should be the consequence thereof. Many donated largely of their substance to supply the wants of the needy. I spent the night with Bro. Joseph, and had much conversation with him concerning our peculiar circumstances.

He went up to Kirtland (and he was one of the participants in the Missouri trouble) and addressed the people, relating the sufferings in Jackson County, and the people volunteered to fly to their relief. So it appears plain to me that the main object in view was to relieve the sufferings of those people.

Parley P. Pratt, the other messenger to Kirtland, who was also a sufferer in Missouri, tells of the purpose of going, as follows:

It was now the first of May, 1834, and our mission had resulted in the assembling of about two hundred men at Kirtland, with teams, baggage, provisions, arms, etc., for a march of one thousand miles, for the purpose of carrying some supplies to the afflicted and persecuted Saints in Missouri, and to reinforce and strengthen them; and, if possible, to influence the Governor of the State to call out sufficient additional force to cooperate in restoring them to their rights. This little army was led by President Joseph Smith in person. It commenced its march

about the first of May. Passing through Ohio, Indiana, and Illinois, it entered Missouri sometime in June.

They went with provisions gathered for the purpose of relieving the sufferings in Missouri. That is the leading statement in all three accounts.

Parley Pratt says they intended to try to influence the Governor of the State to call out sufficient force to aid in restoring them to their rights, and the sequel will show that that was just what they did try to do. They also carried provisions for the purpose of relieving the sufferings of their distressed brethren.

There are some things in connection with this that sound a little warlike, but taken in connection with other things I think they can be easily accounted for. If there were some little of a warlike spirit among them, I am not surprised. If the Missourians had put themselves in the way, there might have been a little danger, but it was not their purpose to declare war. Joseph Smith says again, speaking of the time after they crossed the Mississippi River:

The same day, June 6, we resumed our journey, and at evening of the 7th encamped in a piece of woods, near a spring of water, at Salt River, where was a branch of the church. Sunday, the 8th, we had preaching, and in the course of the day were joined by my brother, Hyrum Smith, and Lyman Wight, with a company of volunteers which they had gathered in Michigan, etc. The whole company now consisted of two hundred and five men, and twenty-five baggage wagons with two or three horses each. We remained at Salt River until the 12th, refreshing and reorganizing, which was done by electing Lyman Wight general of the camp. I chose twenty men for my life guards, of whom my brother Hyrum was chosen captain, and George A. Smith was my armor-bearer. The remainder of the company was organized according to the pattern at New Portage. While at Salt River General Wight marched the camp on the prairie, inspected our firelocks, ordered a discharge of the same at target by platoons, drilled us about half a day, and returned to the bank of the river.

That sounds like they were getting ready, which is very true. They were getting ready for an emergency. That is probably the reason they brought their arms along. Lyman Wight was chosen commander of the force, doubtless because of his experience in military tactics in the War of 1812, and he drilled them that they might be ready for defense if necessary. But in connection with this and immediately after this organization they showed by their acts that they were carrying out their purpose as before expressed by petitioning the Governor and showing a disposition to act in harmony with him, for immediately after this they sent Parley P. Pratt and Orson Hyde to Governor Dunklin for the purpose of presenting to him their purpose in coming there. They did not propose to enter the State with an armed force without notifying the authorities of their purpose in coming, and hence immediately after entering the State they sent these two messengers to the Governor to state their purpose and ask of him that he would enlist his authority in behalf of the Saints. Parley P. Pratt says in regard to this:

Arriving in the Allred settlement, near Salt River, Missouri,

where there was a large branch of the church, the camp rested a little, and dispatched Elder Orson Hyde and myself to Jefferson City, to request of His Excellency, Governor Daniel Dunklin, a sufficient military force, with orders to reinstate the exiles, and protect them in the possession of their homes in Jackson County.

We had an interview with the Governor, who readily acknowledged the justice of the demand, but frankly told us he dare not attempt the execution of the laws in that respect, for fear of deluging the whole country in civil war and bloodshed. He advised us to relinquish our rights, for the sake of peace, and to sell our lands from which we had been driven. To this we replied with firmness, that we would hold no terms with land pirates and murderers. If we could not be permitted to live on lands which we had purchased of the United States, and be protected in our persons and rights, our lands would, at least, make a good burying ground, on which to lay our bones; and, like Abraham's possession in Canaan, we should hold on to our possessions in the county of Jackson, for this purpose, at least. He replied that he did not blame us in the least, but trembled for the country, and dare not carry out the plain, acknowledged, and imperative duties of his office. We retired, saying to ourselves: "That poor coward ought, in duty, to resign; he owes this, morally at least, in justice to his oath of office."

According to Parley P. Pratt they were firm in talking to the Governor, and they might have said more than they ought to have said. In harmony with the expressed purpose of the camp they went that when they entered the State the Governor should be notified and asked to assist in reinstating citizens to their rights in Jackson County.

Parley P. Pratt, however, and Lyman Wight differ in their accounts as to the attitude of the Governor, and it looks peculiar that they should so differ. Parley P. Pratt says Governor Dunklin told him and Orson Hyde that he dared not execute the law, and advised them to relinquish their rights for the sake of peace, and sell their lands from which they had been driven. Of this Pratt says he thought he "ought, in duty, to resign; he owes this, morally at least, in justice to his oath of office."

Lyman Wight says when Pratt and Hyde returned he and others went out to get the message and he records it this way: "Traveled five miles and met Parley P. Pratt and Orson Hyde, who had been sent to the Governor to seek redress for the Saints who had been driven from Jackson County. They brought the intelligence that the Governor would execute the law, whatever it might be." A plain contradiction. Parley Pratt says he dared not, and Lyman Wight says the Governor said he would execute the law. I can not reconcile the difference,—do not know which was right. I only have this to say, the statement made by Lyman Wight is more in harmony with the character of Governor Dunklin than the other, for he certainly did take a stand in behalf of the rights of the Saints prior to this time. Be that as it may, whether Governor Dunklin had or had not said that he would execute the law, it did not change the purpose of the company in going there. They went there as honest and generous men would do, for the purpose of helping their brethren in distress, and they took the proper means of working in harmony

with legal authorities and asked them to assist in the work, or to order wronged citizens restored to their rights. They proceeded on their way, however, and drawing near to Clay County, the report went ahead of them that the Mormons were coming with an armed force. Of course that aroused considerable excitement. People got the impression they were coming there for hostile purposes, that they intended to revenge themselves on the Jackson County people for the outrages that had been performed, and they gathered together companies to meet them. I will just give you an instance of what happened when these two forces came in close proximity with each other and there was prospect of a clash of arms. Joseph Smith says:

We passed through the town [Richmond] as soon as it was light, and before the inhabitants were arisen from their slumbers, meeting with no opposition, but we had not proceeded many miles before one wagon broke down, and by the time that was repaired wheels run off from others, and such like incidents continued through the day to impede our progress. When we started in the morning we intended to arrive in Clay County that day, but in vain. At a seasonable hour we encamped on an elevated piece of ground between two branches of Fishing River, having traveled about fifteen miles. Fishing River, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

As we halted and were making preparations for the night, five men armed with guns rode into our camp and told us we should see hell before morning, and their accompanying oaths partook of all the malice of demons. They told us that sixty men were coming from Richmond, Ray County, and seventy more from Clay County, sworn to our utter destruction. The weather was pleasant at this time.

During this day the Jackson County mob, to the number of about two hundred, made arrangements to cross the Missouri River, about the mouth of Fishing River, at William's Ferry, into Clay County, and be ready to meet the Richmond mob near Fishing River Ford, for our utter destruction. But after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark.

Soon after the five men left the camp swearing vengeance, we discovered a small black cloud rising in the west, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to "kill Joe Smith and his army." Instead of continuing a cannonading, which they commenced the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, etc., till the storm was over, when their ammunition was soaked, and the forty in Clay County were extremely anxious in the morning to return to Jackson, having experienced the pitiless peltings of the storm all night, and as soon as arrangements could be made, this "forlorn hope" took the "back track" for Independence, to join the main body of the mob. . . .

Very little hail fell in our camp, but from half to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, themselves were twisted into withes by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night that we could discern the most minute object, and the roaring of the thunder was tremendous. The earth trembled and quaked; the rain fell in torrents, and, united, it seemed as if the

mandate of vengeance had gone forth from the God of battles to protect his servants from the destruction of their enemies; for the hail fell on them, and not on us, and we suffered no harm except the blowing down of some of our tents and getting some wet, while our enemies had holes made in their hats and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

Thus it was that man's action was frustrated. Whether that storm would have occurred anyhow or not, you can make up your minds. Not only have we the words of Joseph Smith, but others testify of the same thing. With the determination of the mob to destroy, what would have been the result if the forces had met we are unable to say. But they did not meet. I want to give you one curious instance of the fatality of an individual. It might have happened anyhow but it was very singular under the circumstances. One of this mob who was in Clay County at the time when they heard the Saints were coming in an armed body, returned to Jackson County, or started to return, and he made some threats as he was starting, which were never carried into effect for good reasons, as we will show you. Joseph Smith writes: "The Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head, started for Independence, Jackson County, to raise an army sufficient to meet me, before I could get into Clay County. Campbell swore, as he adjusted his pistols in his holsters, 'The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed.'"

That was the threat he made, and you will see what the result was: "They went to the ferry and undertook to cross the Missouri River, after dusk, and the angel of God saw fit to sink the boat, about the middle of the river, and seven out of twelve that attempted to cross were drowned. Thus suddenly, and justly, went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of driftwood, where the eagles, buzzards, ravens, crows, and wild animals ate his flesh from his bones, to fulfill his own words, and left him a horrible looking skeleton of God's vengeance; which was discovered about three weeks after, by one Mr. Purtle."

You may not agree with Joseph Smith that it was the angel of God's vengeance, but it was true that the eagles and buzzards picked the flesh from his bones, as he had said they would do, if he did not fix Joe Smith and his army so that their skins would not hold shucks. You may make up your minds in regard to whether that was the result of God's vengeance or not, but these are the facts of history, and every one can draw his own conclusion regarding them. I wish to call your attention to another statement and you may draw your conclusion in regard to that, also.

The sheriff of Clay County visited Zion's Camp to



determine as to what its purpose was, Cornelius Gillium was his name, and they gave him a statement of their purposes in coming there. That statement reads as follows:

Being called upon by the above-named gentlemen, at our camp, in Clay County, to ascertain from the leaders of our men, our intentions, views, and designs, in approaching this county in the manner that we have; we therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson County. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance; one report is that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri River on Sunday next, and falling upon women and children, and slaying them; another is that our men were employed to perform this expedition, being taken from manufacturing establishments in the East that had closed business; also that we carried a flag, bearing "peace" on one side and "war and blood" on the other; and various others too numerous to mention;—all of which, a plain declaration of our intentions, from under our own hands, will show are not correct. In the first place, it is not our intention to commit hostilities against any man or set of men. It is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson County, by order of the Executive of the State, if possible. We have brought our arms with us for the purpose of self-defense, as it is well known to almost every man of the State that we have every reason to put ourselves in an attitude of defense, considering the abuse we have suffered in Jackson County. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles. We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who can not live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away shall also be left to the above twelve men. Or they may all live in the county, if they choose, and we will never molest them if they will let us alone and permit us to enjoy our rights. We want to live in peace with all men, and equal rights is all we ask. We wish to become permanent citizens of this State, and wish to bear our proportion in support of the Government, and to be protected by its laws. If the above proposals are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson County for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the lands with money; for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace.

JOSEPH SMITH, JUN.  
F. G. WILLIAMS.  
LYMAN WIGHT.  
ROGER ORTON.  
ORSON HYDE.  
J. S. CARTER.

Is not that a fair proposition? Mark you, the proposition was that they would leave it to arbitration, and the lands of the men in Jackson County that could not live with them were to be valued and

they should have their money in one year, and none of the Mormons should enter the county to reside until that money was paid. I do not know of any fairer proposition than that, and they expressly denied that they had any intentions upon the lives of anybody except in self-defense. There might have been men among them who were ready to fight, nor would this be surprising. I have made these remarks in regard to "Zion's Camp," as it was called, because people have misrepresented it. I do not see why we can not take the statements of these men as setting forth their true feelings in regard to their property and the proposition they were willing to make to the citizens of Jackson County. But the proposition was not accepted. The people in Jackson County would not submit to that kind of an arrangement—were not willing to sell upon those conditions, and leave differences to arbitration. So the Saints were deprived of their rights, they are still deprived of their rights, and there are parties all through the church who have never realized a cent for what is justly theirs, and yet there is no disposition to wrong anybody, there is no disposition on the part of the children of these sufferers to-day to go and take that property if they could from innocent purchasers. They are willing to get along without it and live in peace with all men, as they have ever been.

Shortly after they arrived in Clay County afflictions came upon them and "Zion's Camp" was sorely afflicted with cholera, and some of them died. They lived in Clay County until 1836, their enemies agitating their neighbors against them, hence there was an agreement made between the people of Clay County and the Saints that the Saints should remove, and there should be an entire separation. It was agreed among them that a new county should be organized and that county should be settled by the Saints, exclusively; and that the Saints should not settle in other counties without the consent of the inhabitants. Caldwell County was organized and the Saints began to move there. We read:

In August, 1836, the Saints commenced settling upon their new location, in great numbers, and made preparations for the coming winter, by constructing comfortable dwellings for themselves and gathering as much food for their cattle, horses, etc., as their straitened circumstances would permit. Here they settled with the fond anticipation of being permitted to dwell in quietness and peace upon their possessions without molestation; consequently large entries of the public lands were made by individuals of the society, and extensive farms were soon opened. Those who had not means to purchase lands were under the necessity of loaning [borrowing] it of the citizens at very high rates of percentage, frequently being compelled to pay fifty per cent. Others who could not obtain money by loan would procure two or three months provision for their families, and then go to Fort Leavenworth or elsewhere, and work until they had earned enough to enter a forty or an eighty-acre tract. Thus by dint of hard labor and untiring perseverance almost every man in a few months found himself in the possession of sufficient land to make a good farm.

These people in Jackson County said the Saints were lazy, that was one reason why they drove them out. They got wonderfully over it by this time. Some were compelled to pay fifty per cent for money, and some went out to work by the day, and yet every one obtained sufficient land to make him a good farm. Of course land was not as dear then as it is now or they could not have done this.

"In a few months nearly or quite all the best land of the territory, now known as Caldwell County, was purchased by the Saints, several hundred buildings erected, and great preparations made for a crop the coming season. A principal part of the old inhabitants sold out and moved away, which, however, were but few, there being only about fifteen or twenty families in the county.

"Commencing a settlement at this season of the year they were obliged to procure all their provision for themselves, and grain for their stock in the adjoining counties, and transport it some thirty or forty miles, which was a great detriment to the extensive improvements they were making. At the session of the Legislature, in the winter of 1836-7, an act was passed calling the territory upon which the saints had settled Caldwell County."

This account agrees with the following extract from the "History of Caldwell and Livingston Counties, Missouri," published in 1886, by the "St. Louis National Historical Company":

"It was during the summer of 1836 that the Mormons began their settlement of the county in earnest. It was then a portion of Ray, but the people of the northern portion of that county, as well as the Mormons, were informed that a new county was to be organized expressly for the occupation and general benefit of the latter. Indeed, an arrangement of that character had been made by the leaders of the Mormon Church and certain prominent Gentiles. An entire county was to be set apart as a sort of reservation for the Saints. To be sure Gentiles were not to be forbidden to enter it, but it was believed that under the circumstances few, if any, would desire to do so. The Mormons were to have undisturbed possession of the new county; they were to hold the county offices, send a representative to the legislature, and in return for these privileges they were not to settle in any other county save by express consent and permission, previously obtained, of two thirds of the non-Mormon residents of the township in said county wherein they desired to make location.

"Everybody thought this a complete and satisfactory solution of the Mormon problem, which then, as often since, demanded attention and settlement. The Missourians were satisfied, because they had a poor opinion of the prairie soil of the proposed new county, which they declared was fit only for Mormons and Indians, and doubted whether it could ever be made really valuable. Moreover, they wished to rid themselves of the presence of the despised sect, whose members were clannish and exclusive, as well as unpleasantly peculiar. The Mormons were satisfied, because they wished for peace and security and desired above all to enjoy their religion undisturbed and undismayed."

Thus a settlement was made and the city of Far West was founded as the county-seat, and there was a gathering of the Saints there. Joseph Smith and the headquarters of the church were established there. They were to live in peace and all these difficult problems had been settled.

There we think it is wisdom to leave them to-night, for you will see exactly what conditions they were in when they removed to Caldwell County. In the future we may possibly tell you something of how those agreements were violated and the people made to suffer again.

## IS NATURE GOD?

"In the beginning God created the heaven and the earth."—Gen. 1: 1.

A gentleman once said to me, "Nature is all the God there is, and everything that exists in the material universe is the result of the operations of her laws, through the principle of evolution." It is affirmed in the beginning that God created heaven and earth; but when the beginning was, is indefinite—not comprehended by finite minds, as is evident from the following: "And the Lord answered Job out of the whirlwind, and said, . . . Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—Job 38: 4-7.

Wisdom says, "The Lord possessed me in the beginning of his way, before his works of old. . . . When he prepared the heavens, I was there."—Prov. 8: 22. No scientist, geologist, or evolutionist can penetrate the mystic past, and tell us for a certainty when and from whence all things originated, if there is no God. I am of the opinion that God brought to bear his physical power in the creation of the material universe, nor can I see the necessity of a series of operations in the hands of secondary causes to develop God's works of creation. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."—Gen. 1: 11. So we see what is affirmed of vegetable matter is affirmed of all the animal "creation," man included. As an indelible impress of the works of an infinite "God," man and all animal and vegetable matter reproduce themselves "after their kind" in harmony with the laws of their creation. Is all this the work of the blind force of nature? I made the following proposition in public: Let me extract the germ from a grain of corn or wheat and then give it to my Atheist friend, saying, You may have access to all the laws of nature and you can not cause it to reproduce itself. If not, how can you prove that nature is God. A power that can give life to an "atom" can create a "universe." So I conclude this by the following quotation: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."—Rom. 1: 20. So we are happy to say that we can comprehend the "invisible" "by the things that are made." M. R. SCOTT, SEN.

GALENA, Indiana, January 13.

Each man, a world—to other worlds half known—  
Turns on a tiny axis of his own;  
His full life orbit is a pathway dim  
To brother planets that revolve with him.

—By William H. Hayne in McClure's,

## Selected Articles.

### THE DECLINE OF ATHEISM.

It is worth noting that the first year of the twentieth century has not produced any "new religion," and this fact leads F. Marion Crawford, the well-known novelist, to hope that for a time at least "humanity may be willing to believe, without inventing new creeds in which its belief may run riot for a while, degenerate into credulity, and explode in the disaster of disillusionment." Mr. Crawford sees another hopeful sign in what he believes to be the waning influence of the school of "Scientific Atheism," which "seemed to threaten the foundations of faith in all men, because it proposed to show something new and demonstrably credible in the place of the belief in a supreme but invisible and undemonstrable cause of things, on which all the religions of the world originally depend for their existence." He continues (in the *New York Journal*, December 29) as follows:

"There was something very heroic about the men of science of the nineteenth century. As the Titans fought against Olympus, they arrayed themselves in battle against all religious belief, armed with such weapons of argument as the human intellect had not seen since Socrates and Plato reasoned on the other side to prove the immortality of the soul. Their aim was high, for they sought truth, their scientific conviction was sincere, their warfare against the Great Undemonstrated was open and fearless. They had much intellectual vanity, and small blame to them, but they were splendidly unselfish men; they had their limitations, but they admitted these frankly; their very prejudice was imposing by its simplicity and breadth.

"They failed to change, or destroy, the religions of the world, but they accomplished much. They were not mere pioneers and forerunners of discovery, they were discoverers themselves; yet, to the men of science of the opening twentieth century, they were what the medieval alchemists were to Priestly and Lavoisier, what Cornelius Agrippa was to Galvani and Ampere, who in their turn were little more than empirics compared with Helmholtz or Huxley. As Ptolemy the astrologer was to Tycho Brahe, the astrologer on whom truth was dawning, as Brahe was to Galileo the astronomer, as Galileo to Herschel, each depending directly on him who went before him, so, our modern seekers after learning are themselves in debt to the 'Scientific Atheists' of the nineteenth century—those patient students who piled facts upon facts with untiring labor, till they boasted that they could prove heaven a fable and make religion bankrupt for all time to come."

"Scientific Atheism," declares the writer, was impotent because its attitude was simply a negative one, denying the old, but establishing nothing new. "It failed to convince us that we should not believe

in something altogether beyond it," he says, "for it did not keep its chief promise, and when it told us all it knew, it was still as far as ever from the discovery of a demonstrable prime cause." Mr. Crawford concludes:

"As we grow older, we find out what it means to fight for a principle, without hope of present advantage, and we learn to respect the dead Titans who gave their lives for an impossibility, and whose failures to destroy the indestructible were marked by the steps they add to the Giant's Causeway of learning. For though they could not tear down what was beyond their reach, they planned and built the broad military roads of modern science, monuments of their patience and skill, along which the men of to-day are marching steadily to the only end which science can have—the welfare and security of man.

"If there is one condition of thought which is characteristic of the new century, and of the last years of the old, it is the truce between religion and science, the mutual understanding that neither will disturb the other.

"Darwin, the greatest thinker, the greatest logician, the greatest discoverer of the last generation, was already beyond the limitations of 'Scientific Atheism' when he wrote his 'Earthworms.'

"So was Helmholtz in his later days. A man who is now a leader in scientific discovery, and who was once his assistant, told me many years ago of something he said that showed the bent of his thoughts.

"He was much given to explaining a vast number of phenomena by the theory of the 'vortex.'

"'But,' the assistant asked one day, 'what made the vortex?'

"The man of genius looked at his young companion for a moment.

"'God made the vortex,' he answered gravely."—*Literary Digest for January 18, 1902.*

---

Mount Vernon has become a great mecca for the American tourist; at Yorktown and Valley Forge stand stately reminders of the First Gentleman of America, while in every part of the land the smallest mementoes of his life and actions are religiously preserved, but in magnificent decay on the lower Potomac lies Wakefield Farm, which was associated with his early life. A simple granite shaft marks the spot where George Washington was born, and a few bricks and stones are all that remain of his early home.

The old country mansion was burned early in the last century, but the brick chimney, within whose arch four people could sit, and the corner-stones, with a portion of the foundation, were saved. Shortly before the Civil War the historic farm passed into the hands of a family which at first showed some appreciation for its associations. A succeeding generation, however, tore down the chimney and the remnant of the walls in order to secure the bricks. A marble slab bearing an inscription giving the date of Washington's birth and other information, which had been set into the great arch, was removed to the old family graveyard; but in placing it beneath two ancient fig-trees planted by the mother of Washington it was broken, and its fragments lie there to-day, moss-grown and vine-covered.

It was in 1895 that the national government erected at Wakefield a miniature copy of the Washington Monument, with the inscription, "Washington's Birthplace," and in small letters at the base the words "Erected by the United States, A. D. 1895."—*Waldon Fawcett in the February Woman's Home Companion.*

## Original Poetry.

Dawn.

When the first radiant streaks of dawn  
 Begin to gild the eastern sky,  
 As by an angel's finger drawn—  
 Great golden gleams that dim the eye—

When shades of rose and glints of green  
 And pearly slants of silver light  
 Athwart the bluest sky e'er seen  
 Fling a fair mantle shining bright—

When gold and rose commingle there  
 In one most beauteous canopy,  
 A nameless presence thrills the air  
 With strains of solemn symphony.

And Mother Nature rises up,  
 Flings from her eyes the night's soft sleep;  
 And in each fairy flow'ret's cup  
 The dancing dewdrops dimple deep.

In rustling trees the wak'ning bird  
 Calls to its mate that it is day,  
 And leaf and grass are softly stirred  
 By zephyrs passing on their way.

And from beneath, and from above  
 Comes to our hearts a gracious peace,  
 And all things whisper, "Life is Love,  
 And Love and Life can never cease."

E. M. SCHOLEFIELD.

HONOLULU, H. I.

Blest Home of the Soul.

Fair Zion, blest home of the soul,  
 Thou'rt sacred, but not for thy worth  
 True admirers thy beauties unfold  
 As the treasured, loved gem of the earth.

Thy praises have long been proclaimed  
 By saints always valiant and bold,  
 Who sing of thy glories far-famed  
 Wherever God's truth has been told.

Thou hold'st in thy sacred embrace  
 The affections of kind-hearts and true  
 Who've left friends and home, that dear place,  
 Thy heavenly path to pursue.

Thou'rt loved by the noblest of earth  
 Who've searched for the unblemished truth,—  
 Fond parents at home by their hearth  
 As well as the maidens and youth.

Wherever the story is told  
 In remote southern sunny homes bright  
 Or in northern lands, dreary and cold,  
 Thou'rt talked of and praised with delight.

The heart-strings close round thee entwine  
 Of unfaltering and true loving Saints  
 Who exchange worldly pleasures for thine  
 To dwell in thy beautiful gates.

O beam on us, Gem of the Light,  
 Thy lovers are many and true;  
 Fond hearts ever full of delight  
 Are anxiously longing for you.

And may charity always expand  
 In every true faithful Saint's heart,  
 While graces and gifts may abound  
 Thy blessings to ever impart.

SARAH A. DAKE.

## Selected Poetry.

The Child to the Father.

Father, it's your love that safely guides me,  
 Always it's around me, night and day,  
 It shelters me, and soothes, but never chides me,  
 Yet, father, there's a shadow in my way.

All the day, my father, I am playing  
 Under trees where sunbeams dance and dart—  
 But often just at night when I am praying  
 I feel this awful hunger in my heart.

Father, there is something—it has missed me—  
 I've felt it through my little days and years;  
 And even when you petted me and kissed me  
 I've cried myself to sleep with burning tears.

To-day I saw a child and mother walking,  
 I caught a gentle shining in her eye,  
 And music in her voice when she was talking—  
 Oh, father, is it *that* that makes me cry!

Oh, never can I put my arms around her,  
 Or never cuddle closer in the night;  
 Mother, oh, my mother!—I've not found her—  
 I look for her and cry from dark to light!

—Robert Brigidon, in *February Ladies' Home Journal*.

## Letter Department.

MELBOURNE, Australia.

*Editors Herald:*—It has been some time since I contributed any news from this quarter of the globe; not because I have lost faith in the latter-day work, but because I had nothing sufficiently important to report.

In our scattered condition we are trying to keep as nearly in line with the work at home as possible; but it is easily seen that we are far behind in many respects, on account of not being able to have the fellowship and communion of Saints enjoyed among the branches. We are not complaining of our lot,—but simply longing for closer relations with God and his people, that the days of power may be ushered in which have been spoken of by the prophets, when the hearts of the children will be turned to the promises made to their fathers, and shall gather to Zion with songs of everlasting joy.

We are pleased at the thought of Bro. Alexander coming to see us, and although we might not have carriage to meet him, or song to greet him, yet I trust that he will be able to easily detect a godly walk, and commendable zeal that will comfort and gladden his heart, and cause him to feel at home among us.

There seems to be such a lack of interest in religious matters that I find it difficult to attract the ears of the people. The world wants to be entertained, and he who seeks to entertain will draw the crowd, leaving the few poor people behind who doubtless will hear the glad message, accept the gospel, and be crowned with eternal life. While the rest will go on to destruction, as they did in ages gone by. It is a sad thought, yet nevertheless 'tis true, that "every soul who will not hear that Prophet shall be destroyed from among the people."

The ites and isms too numerous to mention are springing up all over this country, like mushrooms, and are binding themselves together in bundles which indicates the nearness of our coming King. All these must be contended with in maintaining the faith once delivered to the Saints, and affirming the angel's message in the restitution of all things. Love, not hatred, should characterize our efforts in making straight the paths and convincing the masses of the error of their ways. About half of these will not meet the issue between us, the other half conclude they can not. The Disciples sometime try, only to fail; the

Brighamites slink away from the truth contained in the accepted records, when met by the ministry, and this works to our advantage. We have quite a number of these muchly baptized, dancing polygamists, who can "testify" anywhere that Brigham was a prophet; but when asked what kind of a prophet they have nothing to furnish. One of them said to me that ignorance was bliss; but I replied that it would turn out to be blister, if he did not open his eyes to what his apostles had and were still doing contrary to the laws of the church. To sit with open mouth and shut eyes, like a young swallow, and take whatever is dropped in is very unwise from a scriptural standpoint.

We spent an evening this week with five elders from Utah. One affirmed that polygamy was never a vital tenet of their faith; but when the first few paragraphs of that polygamous revelation was read to him his face turned red, and he showed wisdom by keeping quiet. They thought their presidents had been ordained to succeed Joseph, but were shown their mistake. Although they constantly misrepresent us, they will not meet us on any point of difference. I am very much pleased to tell that Bro. Kaler has managed to pull about fourteen of them out of the mud during the last few weeks, and put them through the waters of regeneration, for the answering of a good conscience toward God.

How sane men can maintain a principle to be heaven-born, and virtuous, which the Lord says is "treachery," an "abomination," a "wicked" practice, and which "thing I hate," is just a little more than I can conceive. However, our sword is drawn, not against men, but spiritual wickedness in high or low places, and a clear sweep will be made among those who have turned light into darkness, and made folly their pride.

We occasionally enjoy a sweet season of peace and power in our social and sacrament meetings, and those who are called to impart the word from time to time, enjoy a measure of the good Spirit which enables them to give meat in due season. Our love for Zion and her children is unchanged, our faith still increasing, and our watchwords are *onward and upward*.

C. E. BUTTERWORTH.

COUNCIL BLUFFS, Iowa, January 28.

*Saints' Herald*:—As I observe the questions that are sent to the editor of the HERALD, I am led to ask if those who make these queries ever consider the burden and responsibility that rest upon the shoulders of our beloved President already bowed under the weight of years spent in watching over the church and its varied interests. He who has on his mind watchcare over fifty thousand people, and who discharges his duty as Bro. Joseph has done, carries no light burden; and many of the questions, it appears, are senseless, irrelevant, and by a little careful and prayerful reflection might be solved without an appeal to one already over-burdened with matters of vital interest to the church.

Especially is the foregoing true in regard to the efforts of one to discover if the Seer and Revelator to the church had not committed a very grave mistake by not inserting in the Book of Doctrine and Covenants all the revelations received during his lifetime. Who can say what the prophet had in his mind when selecting suitable matter for the future government of the church? If he acted under the direction of the Holy Spirit, who is authorized to call in question his actions?

But it appears there are those who possess the acumen to discover where the Lord or some of his inspired servants have made mistakes; and they feel called upon to call the attention of those in authority to the matter.

There are some things in the books, the Bible included, I do not fully understand, but none appear of vital importance in the salvation of men; hence I do not trouble myself or others about them. It seems to me that if those wasting so much gray matter in hunting mistakes would expend this energy in introspection, they would not ask so many unimportant questions.

Mission work in Council Bluffs is onward, and we are in good

heart. Bro. C. A. Riley, who was lately ordained a priest, is full of zeal and ready to do all in his power to aid the work. Bro. J. Christianson is also an excellent worker. Bad weather has hindered, but we begin another siege Tuesday. Some honest souls are interested, and we hope before long to see them obey. If none obey the gospel I am sure it will not be the fault of the missionaries; for I have not heard a man who could present the gospel in a more forcible or spiritual manner than Bro. Cooper. He deals in no abstract nor ear-tickling theories; but presents the gospel in its purity. Our south-side Sunday-school is still flourishing, also the Tuesday evening preaching and Thursday evening prayer service at Bro. Liles'. No sickness in the branch.

J. S. STRAIN.

2519 Seventh Avenue.

ROSCOE, Missouri, January 9.

*Editors Herald*:—Bro. Moler came over to my town and home a few days ago, and has been preaching to a crowded house of our citizens. We will continue over Sunday next. I think some will obey the gospel. We go next week to Red Rock, five miles north of Roscoe.

I send you in this letter a statement from one William Terrel of this place, an old and respected gentleman, concerning Joseph Smith the Martyr, and his family.

Bro. Moler and I visited the old gentleman one day last week, found him hale and hearty, very strong in body and mind. He is eighty-three years old, but does not look to be over sixty-five. His father, Josiah Terrel, died at the age of 103 years, 11 months, 17 days. He showed me a very fine family record, recording birth and death of his father. Mr. Terrel and his wife gave us a great many facts in regard to this latter-day work, Joseph the Seer, and Emma, his wife. Mr. Terrel does not belong to any church. I doubt whether there is one living to-day better acquainted with the family of Joseph Smith the Martyr outside of his family than Mr. Terrel. He is well informed on most all topics and talks freely, mind clear, and physically able to do a good half day's work at most anything.

We were visiting them some four or five hours, eating apples, and taking the statement that I send you in this letter. The next day he came into town and made oath to it being true, as you see, the notary being one of the largest merchants in our town. Hope after giving statement careful attention you will publish same in HERALD as it will be of great use to the church. I send a copy to *Ensign* and keep one myself.

Your brother in gospel bonds,

JOSEPH STEPHENSON.

January 3.

Statement of William Terrel, of Roscoe, St. Clair County, Missouri.

Questions by James Moler, written down by J. N. Stephenson.

Question.—Mr. Terrel, what is your age?

Answer.—I am eighty-three past. I was born December 17, 1818.

Question.—Were you acquainted with Joseph Smith, the founder of the Latter Day Saint Church?

Answer.—I knew Mr. Smith and his family very well. I first heard Joseph preach in the year 1837, near Bloomington, Illinois. We lived in that country at that time. I was personally acquainted with Joseph Smith from 1837 until his death in the year 1844. I was present when Joseph was killed, at Carthage jail in Illinois. I was in the jail yard; had just been relieved off guard and was leaving for my quarters, when I heard the report of a gun; and, as I looked around, I saw Joseph jump from the jail. I saw him crawl up against the well-curb, and heard him say in a low but distinct voice, "God's will be done."

Question.—What do you know about the character of Joseph Smith?

Answer.—It was good. He was honest, a gentleman in every respect. No one who personally knew him could say any evil of

him. My father, Josiah Terrel, was a minister of the U. B. Church. He was acquainted with Joseph Smith, and I heard him say that Joseph Smith was a Christian gentleman.

Question.—What do you know about polygamy or spiritual wifery being taught by Joseph Smith?

Answer.—There never was any such doctrine as that taught by Joseph Smith that I ever heard of; and I certainly would have heard something about it if there had been such a doctrine taught in the church during the life of Mr. Smith, as I was associated with them and had ample opportunity of knowing if such a doctrine had ever been introduced by Mr. Smith.

Question.—Were you ever connected with the Latter Day Saint Church?

Answer.—I never was. I rather held to the faith of the U. B. Church as taught by my father.

Question.—What do you know about Joseph Smith's wife and family?

Answer.—I knew Emma, the wife of Joseph Smith, to be one of the best women that I ever saw. The family were honest, charitable, well respected, moral, upright, and good citizens, notwithstanding the false reports of the enemies of the church circulated through the Higbee press which was set up for the purpose of destroying the work established by Joseph Smith. I wish to say right here in regard to the Mormons stealing and taking property claiming it to be the Lord's is as false as can be. One day while my father was away preaching, (we were then feeding some eighteen head of fine cattle,) three men rode up to our house and told my mother that they had come for some cattle. They said that the Lord had sent them. They drove off four of the best ones. My father came home that day, and at once started in pursuit of the cattle thieves. He overtook them at the ferry-boat at Burlington, Iowa. They were not Mormons, but were stealing on the Mormons' credit. Those cattle thieves were prosecuted and sent to state's prison. The facts are the Mormons, as they were called, were too nice a people to do such things as that.

Signed,

WILLIAM TERREL.

State of Missouri, County of Saint Clair, in the Town of Roscoe. Now on this the 4th of January, 1902, personally appeared Wm. Terrel and made oath that the foregoing declaration by him subscribed is true; before me this day.

[Signed]

JNO. S. PENCE,

Notary Public,

St. Clair Co., Mo.

[Seal]

PICKERING, Missouri, January 26.

*Dear Herald:*—What a starvation spiritually we would experience if it were not for your valuable pages! We are isolated from the Saints, the nearest branch being fifteen miles distant. I often wish I could associate more with the Saints, the world seems so cold and indifferent. Then I think of the elders who leave their homes and loved ones and are met on every side by the adversary. We sisters should not expect to be carried to the skies,

On flowery beds of ease.

Whilst others fought to win the prize,  
And sailed through bloody seas.

Words can not express the aid and comfort the Mothers' Home Column has been to me in rearing my bright little girls. Surely it is a blessing to humanity and should be read by all mothers.

Our doctrine is very little known here except as it has been told by the enemies of the church; but we have not hidden our light under a bushel. Consequently some are becoming interested and anxious to hear our elders. We are expecting Bro. E. S. Fannon to preach for us as soon as the weather settles again, and hope there will be some of the honest-hearted here who will obey the truth.

MRS. S. E. P. GUNSOLLEY.

TOPEKA, Kansas, January 20.

*Editors Herald:*—We are laboring in the Northeastern Kansas District. Some are investigating; others think they know more than the "Mormons," and so stay away, hindering others who would otherwise come and hear. A Methodist minister of Seranton came out to hear me once and said he never heard such preaching before in his life. Of course he never did.

I preached at the house of Sr. Freeman, the colored sister. Her husband is nearly one hundred years old, and he listened very attentively and was much pleased. He is a Baptist. Sr. L. Freeman was baptized at Nicholsville, Michigan, by Elder Bootman, November 12, 1875. She worked for a number of years for the Rev. Mr. Beecher. They are now quite wealthy and comfortably situated.

We are making very good headway, with Brn. J. W. Roberts and G. W. Beebe, my two boy preachers. My other boy preacher, F. J. Pierce, has been sent to Wales. I hope the little fellow is doing well in his father-land.

The Saints are looking for Bro. Twombly to set February 15 as the time for conference, so they can have Bro. I. N. White with them.

Bro. Beebe is doing well in and around Topeka, and Bro. Roberts is operating in the northern part of the district. Both are making friends to the cause.

We opened up a new place yesterday. Bro. Beebe is doing well.

J. C. FOSS.

SAN ANTONIO, Texas, January 19.

*Dear Herald:*—On the morning of January 9, father, Brethren Jett and Davenport, and myself started to district conference at Pipe Creek Schoolhouse, a distance of about thirty-eight miles. We arrived the following day at noon, and were the first on the grounds. Bro. Harp preached that night to a few. The next morning, Saturday, we held prayer-meeting, there being only six present. But notwithstanding that the Lord blessed us, and we rejoiced. The prayer-meeting will be long remembered, and I feel that the effort we made to get there was not in vain, and that when we make a sacrifice the Lord is sure to bless us.

Several came later in the day and on Sunday the house was full, most of the congregation being outsiders. Bro. Harp did all the preaching except one sermon by Bro. Parmer. The Lord's Spirit was with the brethren and they had good liberty.

It was resolved to petition General Conference to return Bro. Harp to this mission. He is a good worker and we would like to keep him in this district. Peace prevailed during the conference and we feel that good was done, one requesting baptism at the close. I ever pray that the work may prosper throughout the land.

RUTH GIFFORD.

EUCLID, Arkansas, January 24.

*Editors Herald:*—We have recently had two discussions between Bro. J. W. Jackson and one Rev. G. W. Spurlock of the Christian or Campbellite faith. Many persons were reached with the gospel who never heard it preached before. People came twenty-five miles to the debate. It was encouraging and strengthening to the Saints here. We were made to rejoice and thank the Lord for the restoration of the gospel.

Brn. W. S. McRae and Joseph Ward have been with us lately and preached some grand and noble sermons which aided greatly in the spiritual growth and development of the Saints.

We have a promising branch of more than forty members. It was organized less than two years ago, with sixteen members. We also have a Sunday-school with about forty scholars. We have preaching every Sunday.

I greatly appreciate the HERALD in its new dress and it is a welcome visitor to our home. We could not do without the HERALD and *Ensign*, for we enjoy reading them and they tell us the progress of the work.

JAMES A. PHILLIPS.

EUCLID, Arkansas, January 18.

*Editors Herald:*—I have just closed my second debate with Rev. George Spurlock, Campbellite. Propositions were the same as in Braden-Kelley debate. I have been able to get the doctrine before people I could not reach in the ordinary way of preaching. The Lord blessed me. Our first debate was at Nathan, in Pike County, a stronghold of Campbellites. Bro. W. S. Macrae stood by me and gave acceptable assistance. Bro. Joseph Ward acted as my moderator in my last debate, which was held at the Jacksonville Branch, near Euclid. He gave me good assistance, having had considerable experience in debate. Thanks to the brethren.

The work is gaining some prestige. We need more laborers in this State. Can we get them?

The Jacksonville Branch is building up in numbers; but we must needs be humble and prayerful. I feel proud of our branch. It has taken much work to establish it.

We have a new country, considerable government land subject to homestead entry. The best land is all gone. Land is cheap, from two to ten dollars per acre. The country is hilly and stony. Lots of timber; good mineral prospects. Twenty miles from railroad, seven from survey of the new railroad.

I believe the work will, if properly prosecuted, come to the front in Southwestern Arkansas. I trust the next General Conference will remember us.

J. W. JACKSON.

CHICAGO, Illinois, January 24.

*Editors Herald:*—The HERALD comes every week laden with words of cheer and comfort that strengthen and encourage. May God bless and prosper it. Surely every member should take it. Only last week I was glad that I could send in one new subscription and renew mine to both HERALD and *Autumn Leaves*. How I enjoy these blessed papers! I have not kept my papers for I give them to others who can not take them and to those outside of the church. I greatly enjoy the lectures on history and also the letters.

May God bless the workers and also the faithful companions and children that are making such sacrifices for the work. How grand and noble this work is when it will stir the rude hearts of the natives of the islands of the sea and make of them such noble defenders of the cause of Christ and mold their characters to such kind, self-sacrificing ones. We should learn a lesson of the Christ-life made manifest through these our brethren of the islands of the sea. I am pleased the work there is in good condition. Truly those people are of Israel, as was shown to Bro. Alexander Smith in the vision aboard the ship.

God is surely at the head of this work, and we Saints should and would enjoy greater blessings if we would keep the commands of God.

Your sister,

MRS. E. HORTON.

1337 Lawndale Ave.

SYDNEY, Australia, January 7.

*Editors Herald:*—I was in the city of Brisbane, state of Queensland, seven weeks, and baptized twenty-eight people. On Sunday, December 22, I organized them into a branch, and ordained two elders, one priest, one teacher, and one deacon, being so directed by the Spirit.

This is the first branch of our church in Queensland, and is called the South Brisbane Branch. I also organized a Sunday-school. Elder J. W. Barkus is the president of the branch, Edwin A. Peisker the priest, C. E. Berglin the teacher, and Joseph J. Wilson deacon. Elder John Lebherz is superintendent of the Sunday-school. I look for good results from the labors of these men, whom God has called, and their willing little band of workers.

President A. H. Smith and Bro. Gould arrived from Tahiti December 28. Our conference was excellent. Bro. George Lewis was ordained Bishop of New South Wales by President

Smith and W. J. Haworth a Seventy. A board of publication was appointed to see that an eight-page monthly paper was published for this mission, to be called *The Gospel Standard*. Bro. J. D. Imrie was ordained an elder, and much important work was done. I believe this to be the most important conference ever held in Australia.

JOHN KALER.

128 Evans Street, Rozelle

LOWER LAKE, California, January 21.

*Editor Herald:*—My husband and I feel that we could not do without the church papers. There must be very few in the church poorer than we; but with God's help we will take the HERALD and *Ensign* as long as we have bread and butter. Not only do we take the papers but we read and enjoy them. If we could give comfort to others as we receive from their writings, we would be much happier.

Bro. Smith's historical lectures will do good. I have the history by Mother Smith, printed in London in 1853, and prize it. I feel that some will come under condemnation for not reading and trying to learn, though we must not find fault, but strive to do right.

E. C. GRAUMLICH.

MINATARE, Nebraska, January 23.

*Dear Herald:*—I received a letter from somebody at Deloit, Iowa, which was not signed.

I am pleased to receive letters from brethren indorsing my sentiments in letter extract in HERALD. My faith from the first has not been in the wisdom of man, but rather in the wisdom and power of God. I sought God for wisdom, light, and guidance, and it has been made manifest to me that we are engaged in his work; and the foundation of this latter-day work rests not on frail humanity, but on the Eternal Father and his Son Jesus. So the faults of the Saints do not shake me. If such were the case I should never have embraced the work, for I saw weakness. I also saw sufficient to convince me that God was, of a truth, with the Saints. Oh, what a mighty power if all the Saints were only faithful! But this terrible carnality steps in in so many ways, crowding out or driving away the good Spirit.

When shall we learn wisdom? O that my pen might record my feelings and that the truth might sink deep into the hearts of those who are taking the sails from the ship Zion and throwing overboard the fuel that should feed the engine while crossing life's perilous ocean!

Saints, do you realize that we are either gathering or scattering this very minute? May God's ever watching eye be upon us.

D. W. SHIRK.

OAKLAND, California, January 27.

*Editors Herald:*—After returning from quite an extended trip through Lassen and Modoc Counties the writer was seriously hindered in his work by a severe attack of sickness, much of the time being confined to a hot room.

Elder G. J. Waller, of Honolulu, whose family is wintering here, was with us about six weeks, during which time he filled the pulpit very acceptably and encouraged us by his testimony of God's blessings to him. By direction of Pres. Joseph Smith he was ordained a high priest in accordance with a General Conference resolution. Our acquaintance with him was very pleasant and we were loath to give the parting hand.

On Christmas Day a few of the Saints gathered at the bay where we inducted Dr. Will M. Bush into the visible kingdom of God on earth. Dr. Bush is located at Walnut Creek where he has heard the gospel through Sr. Betty Smith principally and some of the elders occasionally. About two months before his baptism he married a gentle soldier for Christ, Sr. Carrie Butterfield, so it is no wonder that he finally surrendered. If faithful, I am sure he will do much good for the cause.

The Christmas entertainment passed off pleasantly, all those taking part acquitting themselves creditably. Several of our

little girls recited especially well. We improved the closing days of the year by going to Stockton where we occupied twice, with liberty, feeling an assurance that brighter days are ahead for this branch. From there we visited the Alma branch near Livermore, administering the sacrament and speaking for about an hour with freedom. This branch is composed, principally, of the family of the late Bro. John Young and their relatives. Sr. Young is doing all within her power to keep the branch alive, being ably assisted by her boys and Bro. Richard Sweet.

On January 3 we went to Windsor where we occupied two nights, and then to Santa Rosa to occupy Sunday morning and evening. At Windsor, Bro. Bell, though seventy-eight years of age and living alone, makes a home for the missionary and also recognizes the fact that it costs money to travel. The next week we had preaching services each evening at our chapel in Oakland, but the attendance was not large, for several reasons. We were surprised one evening to see Elder Peter Anderson of "The Twelve" seated on the front seat trying to thaw out. Our worthy deacon, Bro. Charles Day, to whom he was a stranger, was doing all he could to make "the stranger" feel at home. Bro. Anderson is here visiting relatives that he has not seen for twenty years, and has occupied here and in San Francisco to the satisfaction of all.

On January 19 I had the pleasure of uniting in marriage Bro. John Lawn and Sr. Vira Putney, both of whom are well known here on the coast and among the ministry who have labored here. Of course the bride looked "very sweet" and the groom "manly." They left for a short trip to visit relatives in the interior before taking up their residence in San Francisco where Bro. John is manager of an aluminum store. Some of their interested friends decorated their luggage with white ribbons and the rice was not lacking, but they discovered it too soon. May God's choicest blessings be theirs to enjoy.

On January 20 we again journeyed to Santa Rosa, this time to assist Bro. Arthur Phillips in a series of meetings at that place. Though the weather was very bad we waded through the mud to about one thousand houses to announce our meetings, praying all the time for good weather. By the end of the week we had aroused quite an interest in spite of the weather and were very hopeful indeed. On Sunday, however, the Board of Health forbade all public gatherings owing to an epidemic of small-pox that had struck the town. It was a great disappointment to us all, but we try to think that it was for the best. However, it demonstrated that a good hearing can be had at Santa Rosa by making the proper effort. Before leaving we had the pleasure of baptizing Sr. Millie Scott, the wife of Bro. Otto Scott, a noble woman, I am sure. To-morrow we leave for a week's effort at Walnut Creek, then to San Jose to assist Bro. Etzenhouser in his debate with the Christians.

I am glad to see the awakening on the tract question. It is my opinion, and has been for some time, that a good work can be done here by systematic tract work, but it must be done by those who can give it proper attention.

Bro. Keeler has been at home spending the holidays with his wife who lives here. Our branch gained eighteen by baptism in 1901. We go to Sacramento March 7 for district conference, then to Lamoni for General Conference, then ———.

F. B. BLAIR.

1068 18th St.

Country Life in America for February is an enlarged number of this beautiful magazine of the world out-of-doors, representing the new expansion of American life to the country. "In Garb of White," the frontispiece, is a remarkable picture of a New England woods road in winter. Among the leading features are "Skibo Castle," the summer home of Andrew Carnegie in the Scottish Highlands; "A Sniff at Old Gardens," by J. P. Mowbray, who treats of the vestiges of a past home life on the old Hudson River manors; and "Cuckoo," an illustrated poem of the woods, by John Burroughs. Other articles and superb pic-

tures touch upon every side of country life. "Prize Dogs" represent St. Bernard's of world-wide fame; "Two 'Possums and Several Mistakes," by A. Radclyffe Dugmore, is illustrated by inimitable photographs of the live animals under unique circumstances; while "The Trees," is a large plate of rare beauty covering the two central pages of the large magazine. Of gardens and practical garden-making there is "An experience with the Soil," in which a suburbanite tells of years of enthusiastic work in growing a wild garden of some eighty kinds of flowers, shrubs, and aquatic plants; and there are also articles on the construction and care of the hot-bed, with suggestions for starting early vegetables and flowers. A series of photographs is devoted to "The Abandoned Farm Country," where, amid old friends—the marigold, hollyhock, and climbing rose—may be found pleasant summer homes, modest, but quite as much the aim of this successful magazine as the ideal country seats, with their dairies, blooded stock, and fox-hunts.

## Mothers' Home Column.

EDITED BY FRANCES.

By trial is proven  
What metal we are:  
Our strength or our weakness  
Affliction lays bare;  
The grace and the beauty  
Deep sorrows unfold  
As fires of the furnace  
Bring out the pure gold.

### A Few Items of Our Voyage.

BY SR. BURTON.

Bro. and Sr. Gilbert have a small two-roomed house just slash-ways across the way from here. Within it is quite cosy-looking. The bedroom is partitioned off with a dark-colored calico tacked up smooth and solid, which suggests wall-paper, and in the living-room a small dresser is built up in one corner. Possibly it was owing to our parting company that made me so lonesome at first.

The typewriters attract the crowd. I never look towards Sr. Gilbert's cottage that I do not see the doorway and open windows entirely filled with wondering natives. There are usually one or more looking in at Bro. Gould also. But since Bro. Smith is in the room much of the time, they are not so free here, for they feel rather shy of the Patriarch.

The sisters kindly come into both houses every morning and make up the beds and sweep, after their manner of sweeping.

The brethren do our cooking and are not sparing anything to have things in real good style, and at first it was fine, but provisions are getting scarcer now, and the cook's face looks troubled, seeing the most of our party partake rather sparingly; only when we have fried fish.

Bro. Alexander has been very sick, a most severe attack of cholera morbus. Was taken on Thursday evening; and continued in great pain, accompanied with purging and vomiting till midnight, notwithstanding every available effort had been made for his relief. After midnight he became easier. Next day he was exceedingly weak, and perforce kept his bed all day. That was four days ago, and he is not able to sit up very long yet, nor to eat much of anything; a little chicken broth is about all he can take. We were a little anxious in regard to the nature of Bro. Alexander's sickness lest it might prove to be an epidemic, for two natives were suddenly smitten down in like manner and on the same day, and one on the day before. They seemed to be almost unconscious with pain at first, but were relieved through administration, and were about again the next day.

For some reason, probably the high winds, the Saints have not gathered in from the surrounding islands as we expected. We are still looking for some boats to arrive before conference,



which will convene in a few days. And then we must set out on our long voyage back to Papeete in a sailing boat, and not so large, either, as some at other islands. If we can make the various islands in a day's run, we may not have to be out any at nights from here to Kaukura. But it will take us six days to get to Kaukura, where we will abide for a time.

Bro. and Sr. Gilbert intend to remain here and in this upper district until near conference in April. How I shall miss her when we part company for so long! for though they have a house by themselves, we call upon each other often, and eat at the same table. She is going through the uncomfortable, aching sensation of getting acclimated. Hope she will be freed from it soon.

We have just come in from a pretty good dinner: fried fish, rice, hard bread, and cold water (warm).

Joseph is well, but has been suffering for the past few days with a very lame back. He went in bathing after a long warm walk without waiting to cool off, and has been nearly broken-backed ever since. But that is not sickness, is it?

Taenga.—Taking up the thread of events just where it was broken off at Raroia, I am glad to say one boat of Saints arrived there early in the morning of conference day. Among the number were Bro. Janssen, Elia and wife of Amanu, and two from Hao. The others we had never met before from Amanu. Conference was held on Friday. The day was the fairest of that week, and the conference was peaceful and enjoyed by all, so also was the feast, which was held for one day, and breakfast the following morning.

We were to leave Raroia that Saturday morning for Taenga. Two boats were going. Consequently, as soon as breakfast was over there was a hurrying and scurrying, packing and strapping to get off as soon as possible. The wind had blown hard all night and in the early morning, the lurid glare, indicating the coming sun, the swiftly flying scud, and black, heavy clouds huddled together frowning on the grinning yellow streaks and spots that peered through the clouds, looked wild and seemed to foreshadow an unpleasant day. But when the king of day presented himself on the scene, full and clear, he overruled the elements, banished the small clouds, and may have rebuked the large ones, for they no longer looked bold and strong, but with drooping, dripping faces, as if from very shame, they wept out their great tear-drops and vanished from sight, leaving only a strong fair wind. When all had collected, the usual service of singing and prayer was had, then the tearful leave-taking, and that peculiar process of embarking by way of those small canoes that would hold only two of us at a time, and neither of the four could "paddle his own canoe," so we had to be drawn and pushed. I think the tallest brother kept his footing, and steadied the canoe, but when the shorter one had reached his depth he swam behind and pushed. At length all were on board, with piles of coconuts still attached to the vine like gigantic clusters of grapes. The small anchor was unhooked from a coral rock beneath, and handed into the boat and we filled away on a beat towards the pass, our boat listing down unpleasantly on one tack. The tide was with the current, so the pass was smooth, yes, oily smooth in spots where the current was eddying beneath the surface, but no less swift, and we were borne rapidly through that broad avenue of the islanders' highways. When fairly outside, our boat having started first, hove to, waiting for the other one, partly because the natives did not want to get out of sight of her during the day, and partly because she carried a boat awning and a bundle of hard bread that belonged to our boat. Presently the two boats closed in together as near as they could and keep clear of each other's far-reaching main booms; then a play at toss and catch until the coveted treasures were obtained, after which both squared away to a good fair wind, our boat taking the lead, being one half knot faster than the other.

Continued.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The Driver vs. The Leader.

#### A COMPARISON.

Possibly there is no one who, if asked the question, Which would be conducive to the better results in teaching, to "drive" or to "lead," but would answer, "To lead, by all means," when at the same time some who would answer thus are hindering their own work (though all unconsciously to themselves, perhaps) by giving way at times to the spirit of driving. Every parent knows how hard it is to drive a child to obedience, and when driven how unwillingly it performs the smallest duty. And on the other hand, with what zeal and pleasure it enters into the hardest tasks when the parent takes the lead.

Every person who has ever taught, either in the Sunday-school or public school, knows how the teacher is tempted and feels almost justified at times to use force. It takes a very careful, and prayerful life, on the part of the teacher, to not yield to the spirit of driving, sometimes.

The heart must be filled with tenderness and love, that love which emanates from God and recognizes in every human being an object for whom Christ died. It is natural for the human heart to rebel at dictation. We have known children, and grown-up people, too, who were gentle and yielding, so long as gentle and loving means were used with them. But the moment you undertook to drive them they became stubborn and unyielding.

I once knew a teacher

#### TO DRIVE A SCHOLAR FROM HER CLASS

by simply using a tone of authority to her under very strong provocation. On another occasion the same teacher was much tried by a certain scholar who came to Sunday-school apparently bent on mischief. When asked a question she would answer in an impudent and saucy manner, so much so that the attention of the whole class was attracted to her. The teacher was strongly tempted to reprimand her before the class, but her better judgment came to the rescue, and a feeling of sympathy for the little cross child came in her heart and she looked at her pityingly and said kindly: "Do you not feel well to-day, dear?" On being informed that there was nothing the matter, the teacher said: "Something has gone wrong, then, I'm sure; you're not yourself to-day. But never mind," she continued soothingly, "we all have such days." And immediately the rebellious spirit was conquered, and the confidence of the child gained. The teacher could see that it was with difficulty that she kept back the tears. But what might have been the result had the teacher given way to the impulse to try to force this child into proper behavior.

#### WHEN KING SAUL WAS TROUBLED

by an evil spirit David was brought to quiet him by the influence of soothing music. Trumbull in writing of this incident says: "As David stood before Saul with his harp, did it matter nothing what music David brought from that harp, or how? Suppose he had sounded out harsh discords there, or had struck his harp to the notes of wild martial airs? Would he have soothed the spirit of Saul, or jarred upon him, and increased his unrest of soul? It was the gentle tender notes of the sacred music, of the sweet psalmist of Israel, that hushed to repose the agitations of the demon-possessed king; and it was the hand of him who was cunning in playing which directed the influence of the soothing airs, as he swept the harp strings, so Saul was refreshed, and was well and the evil spirit departed from him. And so it is to-day; he who would influence a troubled or opposing spirit needs to be cunning in playing on the harp strings of truth.

And he may well crave the skill of David, as well as the faith in which David used his skill on the harp or with the sling.

Every teacher must understand that in whatever department of church work he attempts to teach quite as much depends on his

#### PERSONAL INFLUENCE

as on his teaching. He may be well informed on the subject to be taught, and fully qualified to teach, and understand the importance of "leading instead of driving;" but notwithstanding all this, if his own life does not reflect the beautiful truths he is seeking to teach, if there is in his own personal influence that which repels instead of wins, he is lacking in one of the essential qualifications of a successful teacher.

Again we quote from Trumbull. He says: "There are few teachers who would not shrink from the thought of doing an obvious wrong, which might be the means of destroying their influence for good with their scholars; but there are many teachers who feel free to do that which their scholars may, indeed, look upon as wrong, but which they themselves consider both innocent and allowable. They fail to realize the truth that the question of their personal influence for Christ, brings a new element into the question, whether that which they know to be lawful, is in their case expedient."

Then in order to obtain the best results as leaders, the teacher must have that love and personal interest in his scholars which will enable him to sacrifice all questionable worldly pleasure. For after all

#### LOVE IS THE CHIEF ATTRACTION

in the Sunday-school. It is the only power which reaches every scholar alike. Every heart is human, and every human heart is open to genuine sympathy and affection. Unless a Sunday-school teacher has love and shows love in his work for his scholars, he lacks one thing without which all else must go for naught.

#### ANOTHER CASE.

I was talking a short time ago with a Sunday-school teacher who teaches in one of our largest Sunday-schools, where there is everything to attract and please; a large, beautiful church, fine music, blackboards, maps, class banners, etc.; and yet that teacher was severely tried by her class who came to Sunday-school for no other purpose apparently than to visit with one another. At last the teacher told them if they could not behave properly and pay attention to the lesson she would report them to the superintendent and have them expelled from the school. This would have been a great punishment to them, as their parents attended the Sunday-school and it was a very nice place to go to see everybody. But what affect had this threat upon them? Did they stop whispering? Yes, but only to sit quietly and moodily through the entire lesson, while the discouraged teacher tried to teach them the things concerning the kingdom of God. Was this teacher wholly to blame for the conduct of those children? We say no. Had the parents discharged their duty at home, had they coöperated with the teacher in leading their children in the right way, the teacher's work would not have been so difficult. And possibly, had the teacher visited these children in their homes and sought to make of each one of them a personal friend the results might have been different.

#### FOR THE TRUE MEASURE

of a Sunday-school teacher's personal power over his scholars is found in his love for them, and in their love for him. In the language of Paul, Though he speak with the tongues of men and of angels, though he have the gift of prophecy, and understands all knowledge and mysteries, and though he give of his goods to feed the poor, and have all faith so that he could remove mountains, and yet have not love—that love which suffereth long and is kind, which beareth all things, believeth all things, hopeth all things, endureth all things, he is nothing as a true and efficient Sunday-school teacher.

Then, teachers, let us lead by the silken cords of love and not try to drive.

MATTIE HUGHES.

For the Des Moines, Iowa, district convention.

## Miscellaneous Department.

### Church Secretary's Notices.

#### RAILWAY RATES TO GENERAL CONFERENCE, ETC., CENTRAL PASSENGER ASSOCIATION.

The Central Passenger Association has also granted the reduced rate of one and one third fare, round trip, on the certificate plan, to the General Conference and Conventions of Auxiliary Societies, Reorganized Church of Latter Day Saints, Lamoni, Iowa, April, 1902.

The territory of the Central Association "is bounded on the east by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of, and including points on, the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan\* to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis, and Cairo; and on the south by the Ohio River, but including points on either side of that river."

The same general rules concerning purchase of tickets and obtaining a certificate with each ticket purchased, announced in notice concerning the Western Association, will apply—"except that going tickets may be purchased from April 2-7" only.

"If through tickets can not be procured at the starting point, tickets should be purchased to the nearest point where such through ticket can be obtained, and there purchase through to place of meeting, and a certificate from the ticket agent at the point where each purchase is made should be requested."

"Going tickets may be limited or unlimited, but the return ticket will be for continuous passage; and the going ticket determines the route of return journey."

Lines of railways in Central Association: Ann Arbor, B. & O., B. & O. S.-W., Bessemer & Lake Erie, C. & O., C. & E. I., Chicago & Erie and Erie, C. I. & E., C. I. & L., C. & M. V., C. H. & D., C. N. O. & T. P., Cincinnati Northern, C. A. & C., C. R. & M., C. C. C. & St. L., C. L. & W., C. T. & V., C. S. & H., D. & C. N. Co., Detroit Southern, D. A. V. & P. R. R., E. & I., E. & T. H., G. R. & I., G. T. Ry. System, Hocking Valley, I. D. & W., I. I. & I., J. & St. L., L. E. & W., L. S. & M. S., L. & N., L. H. & St. L., Mich. Central, Mobile & Ohio, N. Y. C. & St. L., N. & W., Ohio Central Lines, Penna. Lines, Pere Marquette, P. & L. E., P. & W., Pittsburg, Lisbon & Western, Southern R'y. (St. Louis Division), T. P. & W., T. St. L. & W., Vandalia Line, Wabash, W. & L. E.

#### TRANS-CONTINENTAL ASSOCIATION.

Territory: west of Denver and Cheyenne. Further particulars from Chairman Charlton include the following: "The nine months' rate of two cents per mile each way is in effect from the majority of Pacific coast points to Missouri River gateways, Chicago, St. Louis, St. Paul, etc. It is not in effect to intermediate points like Lamoni, Iowa."

"In order for your delegates to avail themselves of that rate, it would be best to buy to a Missouri River point, Omaha, Council Bluffs, St. Joseph, Atchison, Leavenworth, or Kansas City, and re-buy from there.

"Should it happen that your delegates apply at a Pacific coast point at which nine-months' tickets are not on sale, the agent at such point will ascertain and advise them the nearest point to his station at which such tickets are on sale."

The Western Passenger Association having granted reduced rates, "your delegates could time their trips so as to reach one of these gateways [named above] on a day on which the reduced rate is authorized from such gateways to Lamoni and return."

From the above it will be clear to delegates and visitors coming from territory west of Denver and Cheyenne that they may purchase tickets at the rate of two cents per mile to the gateways named, going and coming, and from such gateways to Lamoni pay first-class fare and secure certificates to correspond therewith, which will return them to said gateways at one third regular fare. It will be noticed that the reduced rate in Western Association territory is limited from April 2 to 8 on going trip, and to April 23 on return trip, while the Trans-Continental nine-months' rate is not so limited.

R. S. SALYARDS, Church Secretary.

LAMONI Iowa, January 31.

#### Graceland Bazaar.

The committee hereby expresses its gratitude to all those who generously contributed to make the bazaar a success. Donations were received from Cleveland, Centerville, Higbee, Forbush, Cincinnati, New Bedford, and merchants in many other places, also from the merchants and citizens of Lamoni, by which the sum of \$230.00 was realized. Allie Thorburn, Ada Hopkins, Kate E. Smith, Committee.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Pastoral.

To the Missionary and Local Ministry of Wisconsin:—Though circumstances have in a measure hindered me from putting in as much time in the missionary field during the past summer as I have desired, yet so far as able I have tried to keep in touch with the work and the force in the field, and I am satisfied that each has manifested an interest in the work and has done all that circumstances would permit. Brethren, the time is nearing when it will be necessary for us to report the labor performed for this conference year, and I trust that each will be prompt in this matter, that I may have your reports not later than March 5 that I may have time to arrange, summarize, and put them in the hands of our missionary in charge by March 15. The traveling ministry are furnished with blanks for this purpose, but there has been considerable work done by the local force; and while it is not especially called for, yet I am of opinion that it should be recognized; consequently, so far as practicable, I wish each one of the local ministry to send me a report of his labors. Give the number of sermons preached, number of times assisted, number baptized and confirmed, and any items of special interest you may know. Send reports to my home address, Charles H. Burr, Box 254, Plano, Illinois.

## Notices.

**First Kansas City Branch.**—In our labors we have learned that Saints often move to Kansas City or immediate vicinity and for various reasons fail to find the places of worship or to become known to the missionary in charge, or any of the branch officers. It is the desire of the branch officers to visit and encourage all Saints within our boundaries. Our church is located at 2324 Wabash Avenue, and all visitors are welcome, especially those of the household of faith; and if any are readers of the HERALD who have not yet met with us, we hope they will do so, or write us so we can visit them. We also desire readers of the HERALD who know of members living in our part of the city and who are not attending any of our churches to give us their names and addresses and we shall be glad to call on them and endeavor to have them renew their interest. All communications will be given prompt consideration. E. Etzenhouser, Presiding Priest. Office address, 507 Massachusetts Building.

## Bishop's Agents' Notices.

To the Saints of Central Illinois District:—The law relating to tithes and offerings should be kept that we may obtain the celestial kingdom. Please remember our missionaries must have a maintenance that the gospel may spread unto every nation, that the time may hasten when the righteous shall reign with the King of glory. Hoping all will take note and respond early, I remain, your colaborer, Luther Simpson, Bishop's agent, Box 238, Taylorville, Illinois.

## Special Notice.

In SAINTS' HERALD of January 8, page 38, under notice of "Wanted," a request is made for information. I have since learned that the *Ensign* had under consideration a similar work, and by mutual agreement there will be but one book published, so far as myself and they are concerned. I hope this will be sufficient to explain that there was no rivalry. By the advice of the Church Historian, after copies of all letters have been made the originals will be filed with him. It is the wish of those

engaged in this work that the Saints will respond promptly, and especially the ministry. Write as briefly as possible, but omit no essential fact connected with the matter written about. Let us hear from those in foreign lands, and we will know that God does not limit his blessings to time or place. Edward Rannie, Station "A," 3333 Boyd Street, Omaha, Nebraska.

## Second Quorum of Seventy.

The time is drawing near when reports are expected from each member of the quorum. Please send your reports to my address, Radeliff, Ohio, so as to reach me not later than March 10. Do not forget to inclose with the report your annual dues of fifteen cents. H. E. Moler, Secretary and Treasurer.

## Conference Notices.

**Kirtland** will convene at Sharon, Pennsylvania, with Sharon Branch, February 22, 23. All coming please write W. J. Baldwin, 95 Elm Street, Sharon, Pennsylvania.

**Ohio** will meet at Glenroy, Jackson County, Ohio, February 22, at 10:30 a. m. Those coming by railroad come to Wellston and take street-car for Glenroy.

**Southern California** will convene with Newport Branch, Friday, February 28, at ten a. m.

## Convention Notices.

**Little Sioux** will convene at Little Sioux, Iowa, Friday, February 29, at 2:30 p. m.

**Pottawattamie** will convene at Council Bluffs, Iowa, February 21, 9:30 a. m.

The lessons of the history of the sinking fund and the payment of the public debt are important and should be frequently recalled. Although nations should always be prepared, so far as possible, for the unexpected, sudden emergencies will arise which call for abnormal expenditures and justify extraordinary measures, including sometimes, in dire extremities, forced loans and the issue of irredeemable currency.

In these days of extended international credit a national hoard is of little or no benefit to the Government, while the concentration of money, by withdrawing it from the channels of productive industry, is a direct injury to the people. A nation that promptly pays its debts can contract new debts on the most favorable terms. Nations, like individuals, can provide for the payment of their indebtedness only by economy and saving. An automatically working sinking fund is a myth. No sinking fund can be devised that will even operate constantly, with certainty and precision. For this there are two reasons: (1) the discharge of the public debt, and even the payment of interest, must yield at times to the superior demands of the State for its own preservation; and (2) even a sovereign Legislature can not bind the hands of its successors.

The rise and fall of public revenues are so sudden and so incapable of being foretold, that reduction of revenue, when justifiable, should always be made gradually and with caution. Temporary or emergency taxes should be repealed before changes, designed solely for revenue reduction, are made in the permanent sources of the national income.

The history of the debts of modern nations—for national debts are a matter of the last two hundred years—has demonstrated the vast difference that exists between the principles of private and public financing. The chief aim of the man engaged in private business is the accumulation of a surplus and its profitable investment. Wise and successful public financing consists, however, in the nicest possible adjustment of receipts to expenditures, avoiding both constantly recurring deficits, and a constantly accumulating surplus.

In conclusion, the story of the payment of our national debt enforces this precept, that periods of peace and prosperity should be devoted to the discharge of national obligations and to laying the sure foundations for public credit; for it is a nation's credit, and not its army or navy, that makes it impregnable.—*By Congressman H. S. Boutell in the February Forum.*

Wealth does not make a home. It takes thoughtful, sympathetic comrades to make a home.—*February Ladies' Home Journal.*

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**

Lamoni, : : : : Iowa.

**NOT IN THE CATALOGUE. TRACTS.**

- 33. Trial of the Witnesses to the Resurrection of Jesus. Each 5 cents; per dozen..... 5
- 47. The Basis of Brighamite Polygamy. Per dozen 10 cents; per 100..... 6
- BOOK OF MORMON.** Cheap edition.
- 210. Paper covers, each..... 3
- 211. Limp cloth..... 5
- APPLICATIONS FOR ENROLLMENT IN QUORUMS.**
- 200 Each 3 cents; per dozen.... 30
- MARVELOUS DISCOVERIES IN BIBLE LANDS.**
- 199. Paper covers..... 30
- THE KIRTLAND TEMPLE.** Illustrated. The two martyrs, Joseph and Hyrum Smith; Kirtland temple, and President Joseph Smith.
- 45. Each 5 cents; per dozen..... 5
- DO YOU WANT MORE LIGHT?**
- 202 Per dozen 5 cents; per 100 . 35
- EUSEBIUS' ECCLESIASTICAL HISTORY.**
- 226 Each..... 1 50
- THE WORKS OF JOSEPHUS.**
- 227. Each..... 1 50
- YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE.**
- 228. Each..... 5 00
- PRIEST'S ANNUAL REPORT.**
- 224 Per dozen, 10 cents; 100.... 75
- TACTICS OF INFIDELS.**
- 218. Cloth..... 60
- 223. Paper..... 30
- FIRESIDE TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)
- 212 Paper covers..... 20
- 213 Limp cloth..... 30
- MINISTRY BLANK REPORTS.**
- 209. Per dozen..... 10

**SABBATARIAN THEORIES A DELUSION.**

- 204. Each 15 cents; two for..... 25
- GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**
- 197. Paper..... 5
- 198 Cloth, limp..... 3

**KING JAMES' BIBLE.** Large type edition, with references.

- 208. Each..... 1 25

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

- 201 Per dozen 10 cents; per 100 60

**POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**

- 203. Per dozen 5 cents; per 100 . 35

**CRUDEN'S COMPLETE CONCORDANCE** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.

- 206. Cloth..... 1 50

**RUINS REVISITED.** By S. F. Walker. An able work on archæology.

- 205. Cloth..... 75

**ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**

- 207. Per dozen 10 cents; per 100. 60

**BALDWIN'S ANCIENT AMERICA**

- 219 Cloth..... 2 00

**LECTURES ON FAITH.**

- 220. Limp cloth..... 20
- 221. Paper 10c each, 12 for..... 1 00

**NOTE ON INGEROLL**

- 216 Paper..... 25
- 217 Cloth..... 50

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

**HERALD PUBLISHING HOUSE,**  
Lock Box E, Lamoni, Iowa.

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
WM. ANDERSON. MRS DAVID DANCER.  
ALICE P DANCER A K. ANDERSON  
G W. BLAIR. OSCAR ANDERSON.  
W. A. HOPKINS.

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

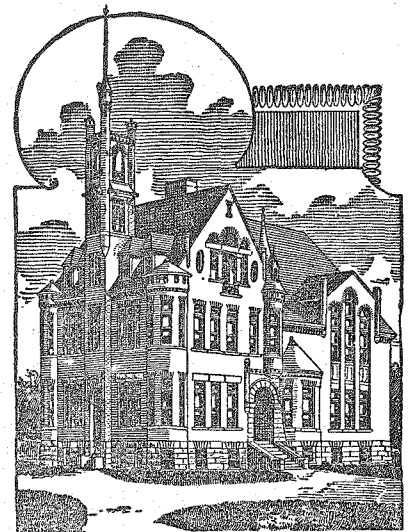
Three blocks from business center and six from the church, in Lamoni, house with four rooms and cellar and other buildings. Good well of water. Three loss well set to fruit. Price \$500. Call on or address

**GEORGE T. WILLIS,**

LAMONI - - - IOWA.  
6-8t

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
LAMONI, DECATUR COUNTY, IOWA.

# The Saints' Herald

Flora L. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, February 12, 1902

Number 7

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Down With "Mormonism."—No. 2	- - - - -	125
Dr. Pearson's Attitude	- - - - -	127
Methodist Authorities vs. Dr. Pearson	- - - - -	127
Unnecessary Alarm	- - - - -	128
The "Mormons" at Council Bluffs	- - - - -	128
Use of Schoolhouses for Religious Services	- - - - -	128
Some Quinine Data	- - - - -	128
Extracts from Letters	- - - - -	129
Editorial Items	- - - - -	129

### Original Articles:

Lectures on Church History.—No. 14	- - - - -	131
Trials	- - - - -	136

### Letter Department:

	- - - - -	137
--	-----------	-----

### Mothers' Home Column:

A Few Items of Our Voyage	- - - - -	145
Daughters of Zion Secretaries	- - - - -	145
Prayer Union	- - - - -	145

### Sunday-School Department:

The "Study Hour"	- - - - -	146
------------------	-----------	-----

### Miscellaneous Department:

Railway Rates to Conference	- - - - -	147
Quorum of Apostles	- - - - -	147
Quorums of Seventy	- - - - -	147
Second Quorum of Elders	- - - - -	147
First Quorum of Teachers	- - - - -	147
Released from Mission	- - - - -	147
Convention Notices	- - - - -	147
Conference Notices	- - - - -	147

## Editorial.

### DOWN WITH "MORMONISM."—NO. 2.

Whether what follows was the result of a preconceived and prearranged plan as a continuation of the avalanche of attacks on the church and its faith, or is the screed of a half-quizzical and less than half-informed press correspondent, it may not be competent for us to write; but it is of a piece with the general trend of what the master of evil has been inciting since the work began in 1830; and we give it as a specimen of what is at date (January, 1902) going the rounds of the news journals of the time.

AWAIT SECOND COMING.

MORMONS IN IOWA CONFIDENT OF THE RETURN OF THE SAVIOR.  
 LAMPS TRIMMED AND BURNING.

[1] JOSEPH SMITH II HAS RECENTLY ANNOUNCED THAT THE ADVENT WILL TAKE PLACE AT LAMONI, AND THE FAITHFUL ARE ALREADY PREPARED FOR THE HEAVENS TO OPEN AT ANY TIME.

Des Moines, Iowa, Jan. 22.—[2]The second coming of Christ is to take place in the little town of Lamoni, Decatur County, Iowa—three miles from the Missouri line—according to the belief of the Church of the Latter Day Saints, which has for its prophet and president Joseph Smith, Jr., son of the original Joseph Smith, who gave up his life for the cause of Mormonism at Carthage, Illinois, fifty-eight years ago. Preparation for the second coming of Christ to earth is a part of the teaching of the faith [3] and the prophet has recently announced that the advent will be at Lamoni.

Lamoni is a town of 1,500 inhabitants. It is the center of the faith, but beyond that it is nothing. It is not a business point of any consequence. There are no stores other than those absolutely necessary to supply the needs of the people resident in the town and surrounding community. [4] All the business is done by and with members of the faith and an outsider is treated almost as an interloper.

Lamoni is the seat of the church in more ways than one. It has the president of the church association, the one inspired prophet of God, according to the bequest of Joseph Smith, Sen. It has the official organ of the church, the SAINTS' HERALD, and the printing office where all the pamphlets and tracts of the faith are published and mailed to all corners of the globe. It has also a college under the auspices of the church and a home for the aged, the inmates of which are Mormon.

JOSEPH SMITH II, PROPHET.

Smith, Prophet and Seer, is sixty-nine years of age. He is an intelligent, sincere man, but his appearance belies his profession of [5] father confessor and suggests rather a retired farmer in good circumstances or a prosperous country merchant. Smith spends most of his time at his desk answering a voluminous correspondence from all parts of the world—for missionaries go out from Lamoni to the Pacific Islands, to the Orient, Africa, the far north, and every other place where there is a chance to gain converts to the faith, to say nothing of the numerous bands working in the United States.

His other moments are filled with callers and with editorials for his paper. [6] Smith does not hesitate to say that Christ is coming to Lamoni in person. [7] He says Lamoni is a much better place than Jerusalem was or is to-day, and that as Christ came to the seat of learning and of power to his first chosen people so will he come again when he visits earth.

Mormonism comes from the name of the man who is supposed to have written the account of the faith upon [8] two bronze stones, Urim and Thummim. In 1823 Joseph Smith, father of the Smith who is now at Lamoni, and who was then but eighteen years of age, had a [9] vision that he would discover two bronze plates which would reveal to him the true religion. Four years afterward at Palmyra, New York, he came across the plates exactly as he had been told in the vision. With them were two brilliant stones set in bows, and with these as spectacles he translated the plates, making the original Book of Mormon. The translation was accomplished by Smith, with the aid of an

assistant, Smith keeping a blanket between himself and assistant in order that the plates might not be subjected to vulgar gaze.

#### ESTABLISHES THE MORMON CHURCH.

In 1830 Smith established the first Mormon Church. Shortly afterward the faith was removed to Kirtland, Ohio, where some property of value was acquired. [10] Later on the Mormons came to Far West, Missouri, and from there removed to Nauvoo, Illinois. Here Brigham Young and the others high in the church introduced the practice of polygamy, and this breach of morals and the teachings of the faith enraged the inhabitants of the city and community so that Smith and his brother Hyrum felt called upon to surrender themselves to the authorities for safety. [11] They were removed to the jail at Carthage, from which they were removed by enraged citizens and stoned to death. [12] From Nauvoo the Mormons fled for their lives. Some went down into Missouri, others removed to other parts of Illinois, some came to Iowa, and by far the larger part followed Brigham Young as their new leader and set off across the prairie for a new land of Canaan far beyond the haunts of civilization.

#### IS OPPOSED TO POLYGAMY.

Joseph Smith Jr., claims that the practice of polygamy is contrary to the teachings of the Book of Mormon, and that the alleged command to practice polygamy was an invention of Young to satisfy his own lustful desires. Young, on the other hand, claims that Smith before his death received a divine command that the faithful should take unto themselves more wives, but that Emma Smith, the present Joseph Smith's mother, who was jealous of the practice, [13] destroyed the stone by burning.

The present prophet of the church quotes the Book of Mormon to prove that polygamy is not authorized and is not a legal command of the church. The book contains the following passage: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore thus saith the Lord I have led this people forth out of the land of Jerusalem by the power of my arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore yet, the Lord God will suffer that his people will do like unto them of old. For there shall not any man among you have save it be one wife, and concubines he shall have none. For I, the Lord God, delighteth in the chastity of woman."

#### UTAH SAINTS NOT RECOGNIZED.

The present church, of which Smith is the head, has [14] 250,000 communicants in all parts of the world. Smith has a son, Frederick M. Smith, who is to succeed his father as prophet and seer of the church, and who will be delegated the right to perpetuate the teachings of Mormonism.

The church does not recognize the Latter Day Saints in Utah and other Western States as a part of the true Mormonism, but regards them as interlopers, who followed the wicked teachings of Brigham Young rather than the righteous Book of Mormon.

[15] Smith has another son, Alexander H. Smith. Also residing in Lamoni is Bishop E. L. Kelley, one of the high priests of Mormonism and an adviser to the prophet. The headquarters of the church were established in Lamoni, twenty years ago by David Dancer and Elijah Banta, [16] forty-seven families removing from Plano, Illinois, at the time.

Smith's church believes in the Old and the New Testaments, the Book of Mormon, the Doctrine and Covenants, in miracles and revelations, in the interpretation of hidden tongues, anointing the head with oil, the laying on of hands to heal the sick, baptism by immersion and that all of the chosen will reign with Christ upon earth after his second coming. [17]

There are quite a number of improper and some false statements in this short article, which we take from a copy of the Butte, Montana, *Miner*, for

January 23, 1902. We have also seen it in other journals, and think it started on its rounds from Des Moines, the capital city of Iowa.

In order that we may properly note these divergencies from truth we number them.

To begin with the heading. 1. Joseph Smith has not made any announcement whatever as to the time, when the Savior will make his second advent, or the place to which he will come.

As to the remainder of the statement in the heading we sincerely hope it is true, and that the faithful Saints are ready and prepared for such coming, as the Master himself has charged "Occupy till I come," "Be ye also ready."

2. No such statement has been made, and no such belief is held by the Saints at Lamoni.

It is true that the church at Lamoni believes in the second coming of Christ, and teaches that a preparation is necessary and insists that such preparation must be a full abandonment of the evil things of this world, the requirement of a righteous life and a character fitted to dwell with the good of all living.

3. But "the Prophet" has not "recently," or at any other time made any announcement that the "advent will be at Lamoni."

What this writer has to say of the town of Lamoni and the business nature of it in regard to its stores being "no more than absolutely necessary to supply the needs of the people resident in the town and surrounding community," is entirely to the credit of the citizens doing business in the place.

4. But the statement that "all the business is done by members of the faith" is not true, nor is an outsider treated as an interloper. Three of the principal stores in the place are run by outsiders, and have been since their institution. One of them has been run since the town started. One of the three banks, the grain elevator, one of the hardware stores, two of the blacksmith shops and the implement stores are all owned and carried on by men outside of the church.

Just how the writer could have been so misinformed in regard to the business men of the place, we do not understand.

5. Joseph Smith has made no profession of being a "father confessor," as the church has no auricular confession in its creed. As for the rest of the description, we care not.

6. Joseph Smith has never said that "Christ is coming to Lamoni in person."

7. Nor has he ever said that "Lamoni is a much better place than Jerusalem was or is to-day." He has no personal knowledge of what Jerusalem is, and has only read of what it was, in the current histories of the time, and the Bible account of it. Neither has he ever commented upon a comparison of the two places. However, Joseph Smith has no hesitancy in stating that this writer has stated in this particular what is false.

8. The writer shows in this item of information a profusion of ignorance. It has always been stated that the Book of Mormon was found written on a number of metal plates having the appearance of gold; but this writer says two bronze stones.

9. He subsequently states that the Seer translated the book from "two bronze plates."

10. The writer errs again in his history. The first settlement in Missouri was made at Independence, and not at Far West.

11. Joseph and Hyrum Smith were shot to death by bullets fired from guns, and were not "stoned to death." Nor were they taken from the jail, but Hyrum was killed in the sitting-room of the jailor's house, and Joseph shot while attempting to get out of a window into the jail-yard, where he died.

12. The Mormons did not flee from Nauvoo for their lives at the time of the death of Joseph and Hyrum Smith, for it was not till two years after that they left the State. It is true, however, that a panic ensued among the citizens of Carthage, who fled from the town for fear the Mormons would return from Nauvoo and wipe out the town as a matter of revenge; a thing that was not even talked of among the Mormons at Nauvoo.

13. Again the writer shows ignorance when he states that Emma Smith burned "the stone," the supposed revelation; but the Prophet's wife repeatedly affirmed that she did not burn, nor ever saw the document in question; to say nothing of burning a "stone."

14. There are only about fifty thousand of the church which this writer chooses to misrepresent in the article quoted, so that he is four fifths out of the truth in what he states about numbers.

15. Joseph Smith has a brother, Alexander H. Smith, but no son of that name.

16. There were only forty-seven persons removing from Plano, at the time the colony was founded to which the writer refers, and these came in the fall of 1881.

17. His statement of beliefs is fairly good, only it is the "interpretation of unknown tongues," and not "hidden tongues," though there is not a great difference in significance between the two.

We are sorry to chronicle such a jumble of mis-statements; but we will send this to a number of the newspapers in which this other statement has appeared as a notification that some one has been imposing upon their credulity and their journalistic space.

---

The Colonial form of house building becomes increasingly more popular as its merits are more widely known. The tendency toward showy style and cheap embellishment is waning, and a noticeable return is being made to the simpler and sounder qualities of the eighteenth and nineteenth century houses along the Atlantic coast. The qualities that characterize houses of this type are applied with good results in the model Colonial house which is illustrated in *The Delineator* for March, with floor plans.

#### DR. PEARSON'S ATTITUDE.

We have been requested to notice the positions assumed by Dr. Pearson, of the Northwestern University, a Methodist educational institution, touching the integrity of the biblical account of miracles, all of which miracles Dr. Pearson regards as myths. But as the matter is under discussion among the Methodist ministry themselves, and the reverend gentleman is being urged to stand a trial for heresy to be urged against him, we deem it best to wait the issue further. Mr. Pearson has not fully declared himself, and until he does it seems to us that any extended criticism would be premature.

There is no occasion for serious alarm, as Dr. Pearson is not the first man to deny the biblical account of miracles, and still the Bible stands first as the "Book of books."

As we understand it so far Dr. Pearson classes the miracle statements of both the Old and New Testaments as myths; those of the New being but a repetition of those of the Old, and those of both simulated by those of present time—if there are any such.

---

#### METHODIST AUTHORITIES VS. DR. PEARSON.

The general authorities of the Methodist Church in charge of the Northwestern University propose to deal with Dr. Pearson pretty sharply, and if the following is a fair indication of the sentiment of the body of the ministry of the church it is quite likely Dr. Pearson will be requested to resign his position in the University, or will be deposed, or possibly both.

The following resolution was affirmed:

"It is our firm conviction that the teachings as set forth by Professor Pearson do not represent in any sense the best thought or scholarship of the church. And it is our further conviction that any man, or men, holding such views should not be continued as teachers of our youth."

At their meeting yesterday morning the Methodist ministers applauded loudly the points in an address on "Miracles" delivered by Bishop S. M. Merrill, in which he confuted to their satisfaction the recent arguments against the integrity of the scriptures. No direct reference was made to Professor Pearson, but in part he said:

"For myself, I will say at the outset that my belief in the Bible as the word of God is unshaken by any of the things put forth in late years as new discoveries in science, criticism, history, archæology, or anything else. How little there is in the rationalism and skepticism of to-day that is not found in the infidelity of centuries gone by.

"Whether or not it was because of the rudeness of the age in which Christ appeared, the fact is beyond dispute that miraculous gifts were necessary to arrest the attention of the people and to confound opposers and convince the learned that he who came in the name of God was truly sent from God.

"We do well to emphasize the preposterous attitude of those who profess to receive Christ's words and yet deny his works, to believe he revealed God and taught divine truth and wrought no miracles. His words and deeds stand or fall together."—*Chicago Tribune, February 4.*

## UNNECESSARY ALARM.

Bro. Albert T. Davis, of Rosedale, Kansas, sends us a book entitled, *Elements of Moral Evolution*, by C. M. Stevans, in which the following statement is found on pages 84 and 85:

"Mormons believe in the Bible and the Book of Mormon. They hold the doctrine of the Trinity, the atonement, baptism by immersion, the Second Advent, and the restoration of Israel; they deny original sin. They recognize Joseph Smith and his successors as prophets and revelators; they claim for some of their members miraculous gifts. Polygamy was considered lawful and largely practiced until prohibited by act of Congress, after which, on October 6, 1890, the practice was formally renounced by a vote of the Mormon people in conference."

To this Bro. Davis objects because he thinks that the clause referring to polygamy leaves it open to inference that polygamy was practiced from the beginning of the church. He writes:

"Mr. Stevans makes a wrong statement on page 85, concerning polygamy. According to what he says people not acquainted with the teachings of the church in early days before Joseph Smith was killed would be led to believe the church had always taught and practiced polygamy 'until prohibited by act of Congress.' Mr. Stevan's book also states that on October 6, 1890, the practice of polygamy was 'formally renounced by a vote of the Mormon people in conference.' I did not know that the Utah people had 'formally renounced' polygamy. And I have always understood that the Reorganized Church taught against it from the time the reorganization took place; hence did not need to 'formally renounce' it in 1890."

If Bro. Davis will accept the idea that the people and church to which Mr. Stevans refers are the people and church in Utah, commonly known as the Mormon church, he will see that while some might infer as he suggests, it does not follow that the general reader will so understand as it is being well understood everywhere, almost, that polygamy was not taught, or practiced, or sanctioned, as a doctrine or part of the faith of the church until after the death of Joseph and Hyrum Smith, no public presentation of the dogma being had until August 29, 1852, eight years and two months after the tragedy at Carthage Jail on June 27, 1844.

However, Wilford Woodruff, then president of the Utah church, issued a manifesto, dated, as we now think, September 27, 1890, in which the people were advised to cease the practice of plural marriage; which manifesto was made the act of the people by a vote taken at the conference which was held in Salt Lake City, beginning October 6, 1890. It was understood that this action was a renunciation of the practice of polygamy, and this is what Mr. Stevans means by his statement.

## THE "MORMONS" AT COUNCIL BLUFFS.

The following matter taken from *The Iowa Historical Record* for January, 1902, will no doubt be of interest to HERALD readers:

"The fort which we have seen was established at the present site of Council Bluffs did not long remain in commission and was later abandoned. The old site was reoccupied in rather a peculiar way. The Mormons, after having been driven out of Illinois, started to emigrate west, but found it necessary to go into winter quarters in 1846, after reaching the Missouri. Many of the adherents of the faith did not move on in the spring but formed a colony in Pottawattamie County. They founded the town of Kaneshville, which became a mecca for all of their faith who traveled westward to the land of promise at Salt Lake City. It exerted a prominent influence in the affairs of that part of the State and the Mormons were in entire control. About 1849 the tide of gold seekers, which flowed so incessantly through the city, attracted gamblers, thugs, and all the worst class of people. This new element was a menace to the peaceful Mormons and it was not long before they again began their journey westward to join the colony which had preceded them. In 1853 the name of Kaneshville was changed to Council Bluffs and the influence of the Mormons practically ceased in Western Iowa."

## USE OF SCHOOLHOUSES FOR RELIGIOUS SERVICES.

Bro. M. R. Scott, Jr., sends us the following copy of a letter written by William L. Taylor, the Attorney-general of Indiana, to one of our elders in reply to a question concerning use of schoolhouses for religious services. It is worthy of note by elders working in that State:

Section 5999 (R. S. 1901) provides that schoolhouses may be used for religious purposes when a majority of the legal voters of the district desires the use of such schoolhouse for such purpose. Under the law a schoolhouse is not used for school purposes in the evening if school is not in session during the evening, and the schoolhouse is not used for school purposes on Sunday even though it is during the school year, unless the school itself has some exercises on Sunday. That is the purpose and intent of the law. I take it your trustee has probably misunderstood this provision of the law. Our Supreme court has construed this law in the case of *Hurd vs. Walters*, 48 Ind 148. It is quite common throughout the State to use schoolhouses for religious and literary purposes; and it certainly is not bad use to which schoolhouses should be put, for frequently they are the only means of holding church services in the country. Schoolhouses belong to the people, and if they want to use them for church services the statute expressly provides they may do so.

## SOME QUININE DATA.

The *New York Press* recently contained the following on quinine, which will be of interest to many of our readers:

The druggist on the next corner charges ten cents for a dozen two-grain capsules of quinine. The one in the middle of the block charges seven cents. Both are "cut rate" houses. Now, let's see. An ounce of quinine costs the dealer thirty-one cents. Each ounce contains 480 grains, sufficient for 240 two-grain capsules, or twenty dozen, sold over the counter for \$1.40 to \$2. Capsules cost twenty cents a pound, and there are enough in a pound to contain many ounces of quinine. The quinine the druggist sells for \$2 costs him (capsules included) 32 cents. He is making therefore, a profit of over 500 per cent on what is actually a household necessity.



It is no exaggeration to say that quinine is a staple. In numerous localities it is eaten as regularly as food. Men and women pour it into the palm of the hand and toss it down their throats. Ohio and Florida—my, my! The government might regulate the price, as the English government does in India, where quinine is more necessary than meat. Quinine is sold at every rural post-office in India at the rate of five grains for a farthing. That is, ten grains for a cent, or 48 cents an ounce, retail. In Bengal alone 1,440,000 five-grain packets are sold annually. The government used to import \$250,000 worth of quinine every year, but Lieutenant-colonel King, superintendent of the Royal Botanic Gardens in Calcutta, had introduced its cultivation in India, and there are now 4,000,000 trees in Bengal.

The following rather interesting clipping was sent us on January 29 by George W. Thorburn, who wrote from Pelican Rapids, Minnesota. The excerpt is from the *Globe*, published at Wahpeton, North Dakota:

#### A RELIGIOUS WAR.

News of the outbreak of a religious war in Lemars Township has been received. It seems that Rev. Crofts of Wisconsin, and Rev. McEldowney of White Rock, Methodists, have been holding revival services at Taylor Schoolhouse in Lemars Township, and have aroused quite an interest, both gentlemen being strong workers. Recently two ministers representing the Latter Day Saints entered the neighborhood, and commenced a series of meetings at the same schoolhouse used by the Methodists. These Saints are very interesting, and put up ingenious arguments. Mr. McEldowney is said to have feared that the good Methodist seed he had sown would sprout and grow into Latter Day form, and he determined to clean it out, root, branch, and all, forgetting that religion, like love, needs only to be resisted to take deep and hardy growth. Mr. McEldowney gathered a number of friends and attended the Saints' meeting Saturday night. There was a big row. Ministerial fists were shaken under ministerial noses, and language of the devil was employed to give the dire threats emphasis. No blood was shed, and the Latter Day fellows held the fort and are expounding their doctrines nightly to crowded houses.

#### EXTRACTS FROM LETTERS.

Sr. A. A. Horton wrote from Independence, Missouri, February 3: "Very cold in Independence yesterday. Church congregation had to repair to the basement on account of it, where, morning and evening, it enjoyed two rousing discourses,—by Brn. Joseph Luff and J. D. White. There was a large concourse of Saints at the fellowship meeting, about three hundred fifty being present. We missed the presence of Brn. W. H. Garrett and George H. Hulmes."

Bro. W. H. Kelley, of the Twelve, wrote from 965 St. Mark's Avenue, Brooklyn, New York, February 3: "Yesterday I assisted in the morning services at Philadelphia, Pennsylvania, and here last evening. The usual good feeling and interest seem to actuate the Saints. I have in mind to attend the Massachusetts District conference next Saturday, and later on to attend the Kirtland and Pittsburg District conferences. Bro. Greene has just come in. Is feeling well.

But Sr. Greene is sick and in the hospital. Is getting on nicely. Very cold to-day."

Erwin Dickey writes from Viola, Illinois, February 2: "In last week's HERALD you make my letter read 'Viola, Kansas,' whereas it should read 'Viola, Illinois.'"

A. B. Klar writes from Canal Dover, Ohio, February 5, that he and his wife are the only Saints there. He says: "I hope and pray that we can have a branch here, as we have six thousand inhabitants, and so many are disgusted in the way churches tax them and the form of worship. Pray for us."

By letter from Bro. W. S. Pender, who writes from Nephi, Utah, January 31, to Bro. R. S. Salyards, we learn: "I just returned from Fairview, Utah. This is the home of Elder O. K. Hanson, who had some discussion while on a mission in the East, with Bro. H. C. Smith at Lamoni and Bro. R. J. Parker at Independence. I was at Fairview four days and was received most cordially. Through Elder Hanson's efforts I got the use of the church to preach two discourses in. Elder Hanson followed me each evening, offering criticisms. We had between three and four hundred out each night there. I hope at a future time to return. They made me as much at home as our own people could do. Elder Hanson evidently has pleasant recollections of his acquaintance with our people in the East. I have never enjoyed, it seems to me, quite so satisfactory spirituality in my work, as since the beginning of the year. The organization of 'Stakes' and the call of the Bishopric for the 'surplus' is proving advantageous to us in this mission, in representing the work here. These advanced steps are attracting the attention of the people here."

Bro. R. Etzenhouser, writing from San Jose, California, February 2, says: "I enter a sixteen-session debate to-morrow evening. The popular church questions come up. I. H. Hazel of the Christian Church on the other side."

#### EDITORIAL ITEMS.

Our readers probably noticed the increased size of the HERALD last week, there being twenty-four pages instead of twenty. It will be a twenty-four page paper from now on.

J. L. Rust writes from Gladstone, Illinois, February 2, that he is pleased with the new dress of the HERALD; however, he approves more heartily of the contents than the "cut of its dress."

C. W. Little writes from Rosetta, Idaho, January 27, that he likes the new style of HERALD, and feels he would be lost without the paper.

Bro. W. T. Bussell writes from Rosalie, Texas, that he has recently been baptized in this church, and asks the prayers of the Saints that he may receive the knowledge of the divinity of the work. He feels he is entitled to know, and is earnestly praying.

Bro. B. M. Anderson, who has been foreman of the HERALD Office for several years, left Lamoni on Friday, the 31st ult., for Omaha, Nebraska, to accept a position with the Carpenter Paper Company. He has been a HERALD Office employee for over fourteen years and takes with him the very best wishes of the HERALD force. In his long service with the HERALD he has proven himself most worthy, and it is with regret that the management loses so efficient and trustworthy a workman. May success attend him in his new field of work. For many years he has led the Lamoni choir, and there too he will be missed. The members presented him with an excellent copy of the Inspired Translation to take with him as a memento of their appreciation.

Sr. Lizzie Nelson writes from Esmond, North Dakota, February 1, expressing thankfulness that God has blessed her and family with good health. She misses the good friends lately moved away from, but rejoices that there are a few families of Saints near. She asks prayers that her father, mother, brothers, and sisters may soon come into the fold and enjoy the blessings of God.

H. T. McAntire writes from Walker, Missouri, February 2, that he appreciates the HERALD so much he does not know how he could do without it. The Saints there are enjoying a goodly degree of the Spirit, he says, and he feels more determined than ever to battle onward.

By a clipping sent us taken from the *Gate City*, Keokuk, Iowa, we note that a negro from Southern Alabama has been procuring options on a number of the finest farms in Mills County. His object is to colonize a large number of negro families in that county for the purpose of gardening and farming to supply the Omaha markets. The negroes seem to be looking northward.

Bro. R. B. Howlett has written us from Waterford, Ontario, telling of his missionary labors in that field. He tells of the dedication of a church building at Waterford, which was dedicated on the 8th of December last. After the dedication a series of meetings was held by him and Bro. R. C. Evans. He also writes that Elder Hiram Dickhout, who is a conductor on one of the railroads of that country, has been instrumental in converting a number of people by using his spare time in telling the gospel story, and as a result he has baptized some eight or ten people. Bro. Howlett held a series of meetings which seconded the work of Bro. Dickhout in such a way as to bring still others into the church. He states that it is his experience that while there is much to encourage there is still need of much fasting and prayer to enable us to pass through the shadows that we must encounter. He desires to remain faithful to his charge.

W. A. Gurwell, assistant postmaster at Fanning, Kansas, writes that they are still receiving mail at

that office addressed to F. J. Pierce, and requests us to give Bro. Pierce's address. The last word we had from him was written from Llanelly, South Wales, at 30 Lakefield Road. Bro. William Lewis' address is 137 Severn Road, Canton Cardiff, South Wales. A letter sent in care of Bro. Lewis will reach Bro. Pierce.

We note by a marked copy of the *Journal*, of Montrose, Iowa, issue of February 7, that Bro. Elvin has been holding a series of meetings in Montrose, closing on the 9th.

The *Galien Advocate*, published at Galien, Michigan, February 7, states that W. E. Peak has been holding revival meetings at the town hall there, and wishes him success in his efforts to lead people into the "straight and narrow way." Bro. Peak writes of the series that there is some interest manifested and the Saints are feeling good. He writes that the mission is in fair condition and on the advance. He has had exceptional light and liberty this year. His family is well and they feel encouraged. He asks God's blessing upon the work and his people.

E. L. Lomax, general passenger and ticket agent of the Union Pacific Railroad, has sent Graceland College a beautiful map of the world, framed in a massive frame of antique oak, gilded band. The map is covered with glass. The frame is about four feet wide by five long. This donation results from some correspondence with the U. P. officials by the college librarian, Sr. Mina Hart. Mr. Lomax and his road has the thanks of Graceland and its friends.

Bro. J. W. Waldsmith writes encouragingly from Nebraska. Good conferences and conventions. Bro. James Caffall had been with them and preached some excellent sermons.

A. C. Barmore wrote February 7, from Ridgetown, Ontario, that he and T. A. Phillips were engaged in a series of meetings. Six had been baptized. He looks forward to General Conference with pleasure.

---

THIS brother evidently is desirous to point out a lesson for backbiters to consider. Art thou the man?

*To Any One of the Church or the World:*—I would like to have you to establish one instance of criticism or complaint that you have ever made to me against any part of my life work; without having first advanced said criticism or complaint to some one else.

I'd not be ashamed to have you publish all complaints and criticisms that you have ever faced me with, after you have taken them to others. And it might do some good to publish all you have made against me to others without ever having faced or even intimated anything of the kind to me.

Establish one instance that you are willing to appeal before the church and the world, when and wherein you have done any labor with me according to the church books and rules in connection with any fault, failure, or inability alleged against me.

A. C. HART.

## Original Articles.

## LECTURES ON CHURCH HISTORY.—NO. 14.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, January 5, 1902.

Reported for the HERALD by Sr Annie Allen

It has been so long since we spoke on this subject, We have almost forgotten where we left off. If I remember correctly we had just followed the church to Caldwell County, Missouri, where they founded the city of Far West, as it was then called, and were prospering exceedingly. The country was new, and the county, as we have before stated, had been set apart as the gathering place for the Saints, and for that special purpose. It was understood by them and the citizens of Missouri that they were to occupy the County of Caldwell unmolested.

They entered all the available land in the county, or nearly so, and were gaining rapidly in property. They also extended their settlement, by consent of the citizens always, into the adjoining counties, especially in Daviess and Carroll Counties.

They founded a settlement in Daviess County which they called Adam-ondi-ahman. There they organized a stake, also organizing one at Far West. At DeWitt in Carroll County they founded a settlement, intending it to be a landing-place where immigrants could be taken to Caldwell County and also where freight could be received by them.

Prior to the time Joseph Smith and his counselors arrived in the State of Missouri, the church appointed a temporary presidency consisting of David Whitmer, John Whitmer, and W. W. Phelps. They were called the presidency of the church in Missouri, occupying that position in the absence of the Presidency of the church. But by and by dissatisfaction arose and many prominent in the church alleged these men were not faithful to their trust. Maladministration was charged against them and a great many specifications made which it would not be profitable to follow to-night. The result was that in March, 1838, these men were arraigned for judgment and were finally expelled from the church. Oliver Cowdery, Luke Johnson, William E. McClellin, and several of the leading men of the church departed from its affiliations at that time for causes creating dissensions among them, the virtues or merits of which we do not care to discuss. It is quite possible both sides were in error, as is usually the case. However that may be, these men left the fellowship of the church.

Shortly after the expulsion of David Whitmer and his counselors, Joseph Smith arrived with his family. That was in March, or early in April, 1838. He made his home there from that time until the Saints were driven from the State.

Governor Dunklin's term had expired and Governor Boggs succeeded him. Governor Boggs had been committed against the Saints at the time of the

persecution in Jackson County when he was Lieutenant-governor. He was a resident of Jackson County and had taken an active part against the Saints, and this opposition had much to do with his election; for many of the people who wanted to drive the Saints from the State, voted for him because he was an enemy of the Latter Day Saints. He maintained his reputation in that regard and it is not to be expected that the Saints could be favored as under Governor Dunklin.

Troubles were soon engendered again between the Saints and the other citizens of the State. We do not intend to enter into all the details of these troubles. There were mob characters in different parts of the country and especially in Daviess County. At an election at Gallatin they refused to let the Mormons vote, and undertook by violence to prevent them. Many of the Saints submitted to this rather than have trouble, and did not vote, and thus were deprived of their citizenship. A few would not submit to their injuries and there was a riot, John L. Butler being the leading man in the *melee* among the Saints. Several of the mob were injured, and from this the opposition began to grow worse and worse. Bad blood was engendered on both sides.

It has gone out into the world and found its way into history that there was what is called the "Mormon militia" and that militia was in opposition to the militia of the State, and war was the result. It is sometimes called the "Mormon War." There never was any Mormon militia. There was a regiment of militia formed in the county of Caldwell and composed mostly of members of the church. It was required in those days that men should have a military training and they had to meet on stated occasions and train so as to be prepared for emergencies; and when this regiment was formed the members of the organization were mostly Mormons (so-called). This regiment took some active part in the war or the difficulties that were had there at that time between the Saints and the mob; but they were not in opposition to the militia of the State, as I will show you. They acted under orders from their superiors in all that they did. The commander of the regiment was commanded by General Parks to do what was done. The speech of General Parks is on record and we will soon present it so you will see that this regiment took part in this trouble under peculiar orders. Lyman Wight was Colonel of this regiment, and George M. Hinkle Lieutenant-colonel, and they received their commission under the hands of L. W. Boggs, Governor of the State. When General Parks was sent there by the Governor to look into the matter he reported that the Mormons were not disposed to do what they were reported to be doing. His report reads as follows:

"Whatever may have been the disposition of the people called Mormons, before our arrival here, since

we have made our appearance they have shown no disposition to resist the laws, or of hostile intentions. There has been so much prejudice and exaggeration concerned in this matter, that I found things entirely different from what I was prepared to expect. When we arrived here we found a large body of men from the counties adjoining, armed and in the field for the purpose, as I learned, of assisting the people of this county against the Mormons, without being called out by the proper authorities. P. S.—Since writing the above, I received information that if the committee do not agree, the determination of the Daviess County men is to drive the Mormons with powder and lead."

Now, you will notice General Parks, having been sent there, says that the Mormons had shown no disposition to resist the law, nor had hostile intentions, while the other parties were gathered from the adjoining counties, without being called out by proper authority, for the purpose of driving out the Mormons. According to this official report, the Mormons had no disposition to resist the law. This was on September 25, 1838. A little later on, you will notice, this same General Parks authorized Colonel Lyman Wight to disperse this mob. What this "Mormon militia" did, they did under orders. I will just read the order in this connection, as it is not very long, and you will see who was in harmony with authority and who was not. It was on October 18, 1838, that General Parks issued this order to Lyman Wight, or rather an address to his command:

He says:

Gentlemen, I deplore your situation. I regret that transactions of this nature should have transpired in our once happy State. Your condition is certainly not an enviable one, surrounded by mobs on one side, and popular opinion and prejudice against you on the other. Gladly would I fly to your relief with my troops, but I fear it would be worse for you: most of them have relations living in this county, and will not fight against them. One of my principal captains; namely, Samuel Bogart, and his men, have already mutinized and have refused to obey my command. I can only say to you, gentlemen, follow the command of Colonel Wight, whom I have commanded to disperse all mobs found in Daviess County, or to make them prisoners and bring them before the civil authorities forthwith. I wish to be distinctly understood that Colonel Wight is vested with power and authority from me to disperse from your midst all who may be found on the side of mobocracy in the county of Daviess. I deeply regret, gentlemen, (knowing as I do the vigilance and perseverance of Colonel Wight in the cause of freedom and rights of man,) that I could not even be a soldier under his command in quelling the hellish outrages I have witnessed. In conclusion, gentlemen, be vigilant and persevere and allay every excitement of mobocracy. I have visited your place frequently; find you to be an industrious and thriving people, willing to abide the laws of the land. And I deeply regret that you could not live in peace and enjoy the privileges of freedom. I shall now, gentlemen, return and dismiss my troops and put Captain Bogart under an arrest, leave the sole charge with Colonel Wight, whom I deem sufficiently qualified to perform according to law in all military operations necessary.

I read this to show that this "Mormon militia," as it is sometimes called in history and which was sup-

posed to be in rebellion to the State of Missouri, was acting under orders from General Parks, sent by Governor Boggs to that place to settle these difficulties. If Colonel Wight had not taken part in those proceedings he would have been guilty of insubordination and would have been disobeying the orders of his superiors and subject by court-martial to censure and punishment. What he did in those troubles was done under orders of his superiors in authority and it was in fact the State acting through him against an organization or mob that had been gathered out from the counties without authority, though some historians have reversed these things, stating that the Mormons were fighting against the State. These official documents show that it was the Mormons that were acting under orders of the general in command under the Governor. You will see that whatever may have been the merits of the controversy, they were acting in harmony with their duty. As militia they were obliged to do what they did.

There was, however, at that time an organization established among the Saints that was a very unwise and illegal one. It was entirely different from the organization that undertook to quell disturbances in a legal way. It was composed mostly of Latter Day Saints, but it was a secret organization, and they were sworn to do things not only wrong but contrary to law. Those who were engaged in that were responsible for it. The authorities of the church condemned it severely. This organization was called the Danites and was founded by one Sampson Avard. He had gathered these men and sworn them to secrecy. I do not know whether they ever did anything or not, but they were preparing for it. It was condemned by Joseph Smith as being unlawful and unauthorized by the church. Joseph said:

And here I would state, that while the evil spirits were raging up and down in the State to raise mobs against the "Mormons," Satan himself was no less busy in striving to stir up mischief in the camp of the Saints; and among the most conspicuous of his willing devotees was one Doctor Sampson Avard, who had been in the church but a short time, and who, although he had generally behaved with a tolerable degree of external decorum, was secretly aspiring to be the greatest of the great, and become the leader of the people. This was his pride and his folly, but as he had no hopes of accomplishing it by gaining the hearts of the people in open strife, he watched his opportunity with the brethren at a time when mobs oppressed, robbed, whipped, burned, plundered, and slew, till forbearance seemed no longer a virtue and nothing but the grace of God without measure could support men under such trials, to form a secret combination by which he might rise a mighty conqueror, at the *expense of the overthrow of the church*; and this he tried to accomplish by his smooth, flattering, and winning speeches, which he frequently made to his associates, while his room was well guarded by some of his pupils, ready to give him the wink on the approach of any one who would not approve of his measures.

In this situation he stated that he had the sanction of the heads of the church, for what he was about to do; and by his smiles and flattery persuaded them to believe it, and proceeded to administer to the few under his control an oath, binding them to everlasting secrecy to everything which should be communi-

ated to them by himself. Thus Avard initiated members into his band, firmly binding them by all that was sacred in the protecting of each other in all things that were lawful; and was careful to picture out a great glory that was then hovering over the church, and would soon burst upon the Saints as a cloud by day and a pillar of fire by night, and would soon unveil the slumbering mysteries of heaven, which would gladden the hearts and arouse the stupid spirits of the Saints of the latter day, and fill their hearts with that love which is unspeakable and full of glory, and arm them with power that the gates of hell could not prevail against them; and would often affirm to his company that the principal men of the church had put him forward as a spokesman and a leader of this band, which *he* named *Danites*.

This man undertook to found this organization just at a time when the Saints were likely to be deceived, when the mob was burning and destroying their property. They were tried when they were filled to some extent with resentment, and only the grace of God could support them. This man flattered them, and pictured to them the glorious things to be attained through their efforts, and in this way bound them together in a secret society. I have no doubt this was fruitful in bringing about the misunderstanding that obtained in regard to the church, and that conditions were made worse through this action of Sampson Avard. Members of the church were in it, to be sure, and they were bringing disgrace upon the church instead of doing it good. That organization had nothing to do with the action between the Missourians and the so-called "Mormon militia." That was a different organization entirely, an organization acting under authority of its superior officers.

There were some other unwise things done by the Saints which we do not propose to cover up. It is to our interest to know where they made mistakes, that we may be warned by the consequences that followed. On July 4, 1838, they had a celebration at Far West. Sidney Rigdon was orator of the day; and taking his oration as it has been reported to us, it was as a whole a good effort, a grand and patriotic effort indeed; but towards the close of the oration he gave expression to some things that were unwise and wrong and calculated in their nature to stir up bad feelings already existing. I will read you the worst part of it to-night. You would enjoy reading all of it. I think there was great provocation, yet not sufficient excuse for what he said in the closing words of this oration. He says:

We have not only when smitten on one cheek turned the other, but we have done it again and again, until we are wearied of being smitten and tired of being trampled upon. We have proved the world with kindness; we have suffered their abuse without cause, with patience, and have endured without resentment until this day, and still their persecutions and violence do not cease.

But, from this day and this hour we will suffer it no more. We take God and all the holy angels to witness this day that we warn all men, in the name of Jesus Christ, to come on us no more for ever; for, from this hour, we will bear it no more; our rights shall no more be trampled on with impunity; the man, or the set of men, who attempts it, does it at the expense of their lives. And that mob that comes on us to disturb us, it shall be between us

and them a war of extermination; for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us; for we will carry the seat of war to their own houses and to their own families, and one party or the other shall be utterly destroyed. Remember it, then, all men! We will never be the aggressors; we will infringe on the rights of no people, but shall stand for our own until death.

We claim our own rights, and are willing that all others shall enjoy theirs. No man shall be at liberty to come into our streets to threaten us with mobs, for if he does, he shall atone for it before he leaves the place; neither shall he be at liberty to vilify and slander any of us, for suffer it we will not in this place. We therefore take all men to record this day, that we proclaim our liberty this day, as did our fathers; and we pledge this day to one another, our fortunes, our lives, and our sacred honors, to be delivered from the persecutions which we have had to endure for the last nine years, or nearly that time. Neither will we indulge any man or set of men in instituting vexatious lawsuits against us, to cheat us out of our rights; if they attempt it, we say woe be unto them! We this day, then proclaim ourselves free, with a purpose and a determination that never can be broken,—“no, never! no, never!! no, never!!!”

I think that was wrong. I do not think that Sidney Rigdon or any other man ought to have made such threats as that. Instead of allaying the excitement already in the country he was feeding it, that is, if he is reported correctly. There is the possibility that this report is not correct, but it is likely he said something of the kind. I can not wonder at it very much; but notwithstanding the provocation he went too far. It was a long speech and you will find it very readable indeed. I do not know how generally the sentiments of Sidney Rigdon were indorsed by the church. I have never seen a word of condemnation or justification at that time. It passed like all other orations do, and only the man was responsible for it, so far as I know. The church was no more responsible than if Bro. Kelley or myself were called upon to deliver a Fourth of July oration and we gave utterance to sentiments that were unwise; the church would not be responsible for it only by indorsing it. I call attention to it for the reason that while calling attention to the mistakes of other parties, I do not propose to tell only one side of it. There was the secret organization of Sampson Avard condemned by the church, and this oration of Sidney Rigdon, whether it was condemned or justified, that we do not indorse. That these had a tendency to stir up the trouble there I have no doubt.

At times there were armed mobs parading the country from place to place and distressing the people, and they took some of the Saints and carried them with them, causing trouble that resulted in loss to the church. I will give you some of the items briefly. Captain Bogart had been parading the country with his company, and, we are told in history, with about thirty or forty men he called upon one Mr. Parsons who was living at the head of the east branch of Log Creek, and warned him to be gone before the next day at ten in the morning, declaring also that he would give Far West thunder

and lightning before next day at noon if he had good luck in meeting Neil Gillium. They were to form a company and attack Far West, and they took some of the Saints, Nathan Pinkham, William Seely, and Addison Green with them as prisoners. And when the news got to Far West, the judge of the county commanded Lieutenant-colonel Hinkle to take out a posse to liberate these men, and volunteers were forthcoming who were sent out under David W. Patten.

The result was that when he came up with this band of outlaws (we can not call them by a better name), they had a skirmish in which Patten was wounded and one O'Banion was killed; but they dispersed the mob. There was a loss to the church in the fall of David Patten, who subsequently died from his wounds. There could not be much fault found with him, for he was acting under orders of an officer of the State militia commanded by the Governor and he had to do his duty, provided he was a military man enlisted in the ranks. The posse dispersed the mob and released the prisoners at the cost of the life of David Patten and Mr. O'Banion.

The Saints were indignant at the treatment they had received;—they would not have been human if they had not on this occasion shown their feelings. So from time to time there was one conflict after another, but we have not time to relate them to-night. Then there was the awful tragedy that happened at Haun's Mill. There some of the Saints were shot down in cold blood by a band of men who came upon them unexpectedly, and that, too, after they had agreed that there would be no hostilities. The briefest account of this is the one given by the historian, Mr. Bancroft. I will read you his words which are borne out by the testimony of others. He says:

Meanwhile was being matured the bloody tragedy which occurred on the 30th of October, near Haun's mill, on Shoal Creek, about twenty miles below Far West. Besides the Mormons living there were a number of emigrants awaiting the cessation of hostilities before proceeding on their journey. It had been agreed between the Mormons and Missourians of that locality that they would not molest each other, but live together in peace. But the men of Caldwell and Daviess Counties would not have it so. Suddenly and without warning, on the day above-mentioned, mounted and to the number of two hundred and forty, they fell upon the fated settlement. While the men were at their work out of doors, the women in the house, and the children playing about the yards, the crack of a hundred rifles was heard, and before the firing ceased eighteen of these unoffending people were stretched dead upon the ground, while many more were wounded. I will not enter upon the sickening details, which are copious and fully proven; suffice it to say that never in savage or other warfare was there perpetrated an act more dastardly and brutal. Indeed, it was openly avowed by the men of Missouri that it was no worse to shoot a Mormon than to shoot an Indian, and killing Indians was no worse than killing wild beasts.

There was treachery that has no parallel in history. There had been an agreement that they would live

together in peace and not molest each other. While there were difficulties in other parts, they were not to be disturbed; but breaking their agreement they came upon the settlers in surprise and shot them down in cold blood, women and children as well as men. No words of mine could be strong enough in condemnation of such an act. But we will not dwell upon it.

Those scenes that were enacted were reported to the Governor, and not only reported as they were, but exaggerated; and the Governor, being a sworn enemy of the Saints, took the occasion to send troops to demand the surrender of—what? Of a portion of his own command, the regiment of Caldwell County, a part of the State militia, authorized and commissioned by him. He sends other forces to demand the surrender of it as though it were an armed foe. And he gave an order not only to move against the armed militia, but to destroy the lives of men, women, and children, or remove them from the State. This militia moved to Far West, and I will read you some of the incidents that happened there; we can not go into details.

On the 30th of October, 1838, a large company of soldiers was seen approaching Far West. They came up near to the town and then they moved back and encamped for the night. The Saints were informed they were the militia of the State, sent out by the Governor for the purpose of stopping the proceedings. It had been represented to him that the Mormons were the aggressors, and had committed outrages in Daviess County. The next day this militia sent out a flag of truce. It was promptly met by Lieutenant-colonel Hinkle, who, entering into some kind of an agreement, went back into the city of Far West and told some of the authorities of the church, including Joseph Smith, that they were wanted for a consultation. Joseph Smith at first desisted from going, saying he was not a military man and had nothing to do with it; but after explanations by Colonel Hinkle he finally went.

Joseph Smith, Sidney Rigdon, Parley P. Pratt, Colonel Wight, and George W. Robinson went into the camp of the militia for the purpose of a consultation; but judge of their surprise when immediately they were made prisoners of war, not permitted to have any consultation whatever, but taken into custody as prisoners and put under a strong guard and kept there for a time. By and by in some way Hyrum Smith and Amasa Lyman were induced to come out and they too were put under arrest. Then they held a court-martial, those officers of the militia, and condemned these men to death.

Now, out of the number that were there but one man was subject to court-martial and that was Lyman Wight. He was the only military man among them, and if he had disobeyed orders he could properly have been court-martialed. But the

others were private citizens and should have been tried before the civil courts of the land. But a court-martial was held and the men were sentenced to be shot in the public square at Far West, and General Lucas issued an order to Gen. A. W. Doniphan to take the prisoners upon the square at Far West and shoot them to death. I wish to invite your attention to the action of this brave man, General Doniphan. His name ought to go down in history as a brave and heroic man. Let me read you the order and the response:

“Brigadier-General Doniphan; Sir: You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at nine to-morrow morning.

“SAMUEL D. LUCAS,

“Major-General Commanding.”

But Doniphan dared to disobey, and he returned this answer:

“It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning, at eight o'clock; and if you execute those men, I will hold you responsible before an earthly tribunal, so help me God!

“A. W. DONIPHAN, Brigadier-General.”

That was a brave act upon the part of General Doniphan, and the everlasting gratitude of the church is due to him and his memory for the loyal stand he took against the unlawful orders of his superior; and especially are the thanks of the posterity of the parties saved due to General Doniphan, and he has them. This was disregarding the orders of Generals Lucas and Clark who desired to carry out that order but feared to do it. They were cowards. They could have court-martialed General Doniphan, yet they dared not. General Doniphan told them he would hold them responsible before an earthly tribunal, and saved the lives of the men at that time.

The order was never executed, but the prisoners were permitted to go into Far West and bid adieu to their families and their homes and were allowed a few minutes with their families under strong guard. The experience of Joseph Smith was the experience of others. He was not allowed a private interview with his family except in the presence of his guard, and then they forced him away. When his children clung to him they were thrust back by the sword, and he and his fellow prisoners were carried from place to place until they were finally liberated.

General Clark in the meantime comes into the city and makes a speech to the citizens, which I read. I think it was one of the worst that ever my eyes beheld. Possibly the exterminating order of Governor Boggs was as bad. General Clark said as follows:

*Gentlemen:*—You whose names are not attached to this list of names will now have the privilege of going to your fields and providing corn, wood, etc., for your families. Those who are

now taken will go from this to prison, be tried, and receive the due demerit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you:

The first requires that your leading men be given up to be tried according to law; this you have already complied with.

The second is, that you deliver up your arms; this has been attended to.

The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

Another article yet remains for you to comply with, and that is, that you leave the State forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you—I approve of it—I should have done the same, had I been here—I am therefore determined to see it fulfilled. The character of this State has suffered almost beyond redemption from the character, conduct, and influence that you have exerted; and we deem it an act of justice to restore her character to its former standing among the States, by every proper means.

The orders of the Governor to me were, that you should be exterminated, and not allowed to remain in the State; and had your leaders not been given up, and the terms of the treaty complied with before this, you and your families would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands which I shall exercise in your favor for a season; for *this* lenity you are indebted to *my* clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a noncompliance of a treaty made, do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the Governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their *fate is fixed*—THEIR DIE IS CAST—THEIR DOOM IS SEALED!

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that *Great Spirit*, THE UNKNOWN GOD, to rest upon you, and make you sufficiently intelligent to break that chain of superstition, and liberate you from those fetters of fanaticism, with which you are bound—that you no longer worship a man.

I would advise you to scatter abroad, and never again organize yourselves with Bishops, presidents, etc., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

That does not need any comment; you see the disposition of the man. He accused the men who had in every instance yielded to the authorities of the State, of being the aggressors. When they took up arms it was by order of the State. They laid down their arms when authoritatively ordered, and did it in the face of this mob that they knew were seeking their lives. Just as they did at Independence they did at Far West. When authority demanded their

arms, they grounded them; and yet this man after all that had the audacity to say they had always been the aggressors. I will read in this connection the exterminating order of Governor Boggs; for it certainly ought to be on record, and he ought to have all the credit it entitles him to:

Headquarters Militia, City of JEFFERSON, Oct. 27, 1838.

*Sir*:—Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq., and Wiley E. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies, and *must be exterminated* or driven from the State, if necessary, for the public good. Their outrages are beyond all description. If you can increase your force you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion County, to raise five hundred men, and to march them to the northern part of Daviess, and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express; you can also communicate with them if you find it necessary. Instead, therefore, of proceeding, as at first directed, to reinstate the citizens of Daviess in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-general Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

L. W. Boggs,  
Governor and Commander in Chief.

To General Clark.

Suffice it to say that these orders were carried out, but we will not have time to follow those events to-night. The Saints were, as has been said, either killed or driven out before the close of that winter. There was also a difficulty down at De Witt where they were surrounded by the mob, and though they withstood for a while the attack, they were finally compelled to surrender, their property was confiscated, burned, and destroyed. They finally had to leave the place though not until after the trouble in Daviess County. When the mob was dispersed in Daviess County, instead of going to their homes they went down to De Witt in this same unlawful business. Thus the Saints were driven from place to place making it intolerable for them to dwell in Missouri.

As I have said, the Saints were not without their faults, but I wonder they did as well as they did. I do not wonder at the hostile sentiments of Sidney Rigdon in his Fourth of July speech. He was provoked to it, though he had to pay very dearly for it. But no exaggeration of their mistakes can possibly justify Governor Boggs or his men in doing what they did. It is a black chapter in the history of Missouri and will ever remain so, no matter how much they exaggerate the faults of the Latter Day Saints. They made mistakes, as we all do; but they did well

under the circumstances; and I believe as Joseph Smith said in the statement I have read, it was a time when only the grace of God could sustain them, and I can not see any other way in which they could have borne these things as well as they did. History has been perverted to make it appear that these men were in rebellion against the State, when as I have shown the militia were acting under orders of the State officers and it was the State acting through them instead of them against the State. What they did was done by order and they would have been insubordinate had they done otherwise. They could not be blamed for it, for the law required them to do it, and they were in harmony with the law.

We pray God that the same grace that attended them may attend the people of God under all circumstances and conditions and that they may always act in harmony with the law as nearly as they know.



#### TRIALS.

T. DeWitt Talmage has said, "Troubles are hard to take, though they strengthen the soul. Tonics are always bitter."

Is there any one who does not have troubles and trials, and do they not come in a thousand different ways, and are there not numerous avenues open to their approach?

Trials are a test of character. We should not even hope to be freed from either disciplinary trials, or from the fiery darts of the Enemy, else we lose the opportunity of bearing the cross and winning the crown. But troubles never last for ever; the darkest day will pass away.

How many times trifling perplexities, small miseries, and slight annoyances taken in a mass, seem to us really great. Yet each vexation, taken singly, we find a mere trifle after all. Our lives, our souls, must have this disciplinary drill.

To some of us come troubles that seem at the time almost unbearable, and the petty annoyances should be overlooked. Trials of a minor character seem severe at the time, and we become downcast and discouraged. Little trials come to us as a sudden shower, darkening the sky and taking from our sight the beautiful blue sky so calm and clear. After the shower how pure and clear the air; how blue and calm the sky; how cheerily do the little birds begin to chirp; the very elements of the air are peaceful! As the rain and storm purify the atmosphere so do the trifling annoyances that come continually into our lives aid in purifying our very natures. Tonics are bitter we must remember. Perhaps we think we endure a big dose at times. Yet after we have overcome these really small trials they appear to us so inconsequent that we wonder why we allowed ourselves to become so "ruffled" about a mere trifle, and we think it not worthy to be remembered.



While things look dark to us we should recall that "The night is mother of the day; the winter of the spring." "Behind the cloud the starlight lurks; through showers the sunbeams fall."

Let us be mindful of the virtue of patience; the value of the art of forgetting and overlooking, remembering that trials are but a test of character, and are stepping-stones to aid us in our flight above the lowly sphere of earth.

Afflictions and trials are the soul's need. If the trials be great, great will be the reward, if bitter the cup here below, sweet will be the taste of eternal life. "The greater the difficulty the more the glory in surmounting it. Skillful pilots gain their reputation from storms and tempests."

Let us endeavor to surmount the difficulties of life, overcome the trials, conquer the enemy and baffle him in his evil designs. Let us live so that we may with the help of our heavenly Father bear the crosses, and at last leave the burdens behind and enter into that land where trials we shall not suffer, and where we shall receive the crown.

EDITH PERRY.

PROVIDENCE, R. I., January, 1902.

## Letter Department.

SEILING, Oklahoma, January 29.

*Editors Herald:*—My opponent in the debate at Redmoon was C. R. Nichol of Brandon, Texas, an evangelist of the so-called Church of Christ, and the propositions were church propositions. I am not going to weary your readers with a long account of the arguments on both sides as the matters brought up are quite familiar to the HERALD readers. Neither am I going to make the claim that it was a brilliant victory for us, because it is probable that the other side will claim that and so far as that is concerned they are welcome to make that claim, for I do not care to have such a victory as theirs was. If I have to resort to abuse, slander, misrepresentation, and falsehood to carry the day then I shall abandon the realm of religious polemics and relegate myself to the criminal courts where the success of my clients, some of them at least, depend entirely upon my ability to cover up the truth and befog the jury. This discussion, the second one I ever engaged in, goes far to prove to me the wisdom of my instruction given last spring in my pastoral letter, that we must in all discussions see to it that we have plenty of time to present our faith as well as to refute the slanderous statements of our opponents. In all discussions we are the defendants, and whether on the affirmative or negative are subject to attack, and hence need ample time to make our defense.

In this discussion we only had five sessions on each proposition. Everything was signed up when I got on the grounds, and while I three times challenged Mr. Nichol to meet me on the Book of Mormon alone, he refused and yet insisted in bringing that into the discussion. In preaching a series of discourses in a neighborhood I always count on from twenty to thirty sermons at least to set our faith fully before the people, and then to think that that all had to be done in five hours with a wily opponent to bring every falsehood that could be gleaned from the pages of "Beadle," "Howe," "Montgomery," and a fouler book than either, called "Metropolitan Life," one can easily see that I did not have an easy task on my hands. Then I had to meet the old threadbare objections urged against the Doctrine and Covenants of redemption of the land of Zion by "purchase

or by blood;" "The Lord takes as he pleases and pays as seemeth him good, and as ye are the Lord's servants," etc., with a few new ones thrown in that are all explained in the contexts, but which in the hands of a cunning manipulator of words are conjured into wonderfully evil things, and which all takes time to read and explain to an audience, and especially an audience who will take the word of an opposer of our faith quicker than they will take proof from a defender of it. I tried hard to believe my opponent was honest in his attack upon us, but it was very difficult to believe after several wily efforts to pervert the evident meaning of several passages in the books, notably among others the 20th section of the Doctrine and Covenants, which he tried to make the audience believe disposed of the Bible entirely. Using section 83: 8, to prove the Book of Mormon to be a "new covenant," he read just enough of section 20 to show that "all old covenants were done away in this new covenant." I showed that the covenant spoken of in section 20, was the covenant of baptism alone, and read the whole section with its heading; but in his closing speech he brought it right in again, just as though I had not shown his interpretation to be false. He would read from the Abstract of Evidence in the Temple Lot Suit just enough of the testimony to show that Joseph Smith practiced polygamy, and of course I had to read the rebuttal testimony, all of which took time.

Some of his assertions were without any foundation in truth. Some of them I could not possibly answer for want of time. One of the statements was that Nephi, in the Book of Mormon, quoted fifteen chapters from Isaiah "*Verbatim et literatim et punctuatim*," and called it a plagiarism. I had never noticed the quotation enough to know that there was much difference. I knew there was some, but how much I was not aware until after the discussion, when I carefully went over the quotation and found the extract was from the beginning of Isaiah second chapter to the close of the 14th chapter, making 13 chapters complete, with something over three hundred changes in the rendering and punctuation, there being over thirty different readings in the first chapter quoted. And in every instance Isaiah was given credit for the words, hence it was not a plagiarism. Bro. J. M. Baggerly assisted me in the comparison and we found that in nearly every instance the changes made in the Book of Mormon were where the King James' translators were in doubt as to the proper word to use, as indicated by the words in italics, and the rendering in the Book of Mormon was much better than that supplied by the King's translators. I have, as I said before, held but two discussions and attended two held by others; but I never attended or held one where such an effort was made to appeal to the prejudice of the people.

The books he used were such as would arouse their prejudice, and he loaned them between sessions for the people to read that portion that he could not find time to read before the audience. He never attempted to answer my arguments, neither on his proposition or mine. In fact he ignored the issue between us almost entirely, and we might as well had no propositions. I tried to force him to take a position on his church coming forth in the nineteenth century. I read some positions taken by some sympathizers of the "Campbell-Scott" movement, but the only thing he would say was he did not believe altogether as these men did, and would then try to show that the church was originally organized on Pentecost. I could see by his arguments that he did not believe that certain things were for us to-day. He argued that 1 Corinthians 13 showed that the spiritual gifts were to be superseded by charity. I then asked him if he considered the first verse of the fourteenth chapter was for us in this age of the world, viz.: "Follow after charity, and desire spiritual gifts; but rather that you may prophesy." He thundered, "No!" I then asked him if the first part of the verse was for us, viz., "Follow after charity." But no answer came. I also asked if "Despise not prophesying," and James 1: 5, "If any of you lack wisdom," and so forth; but he would not answer. If these

things are not for us, will my opponent tell what is for us, and why? But still no answer.

I am willing to let the arbitrament of time tell who was victor. One thing I know, that while he stated that he had been approached by a number and told that he was too severe in his denunciation of us as a people, no one approached me with a like statement; but on the contrary they all said that I had not been severe enough, but had treated him too kindly. But I would rather it would be that way than the other.

He characterized our doctrine as "nothing but dirt," "as corrupt as hell," and similar expressions, but never once told wherein or what particular doctrine was of that character, but fell back upon statements made in the books above-named. I read the epitome of the faith and challenged him to show one doctrine or principle in it that was corrupt, and handed him the sheet; but he brushed it aside and only noticed one thought in it and that was where we state we "believe that in the Bible is contained the word of God so far as it is translated correctly," and argued that we believed in changing the word of God and hence we were as "corrupt as hell." But I showed that he and his colleagues believed that the word of God was contained in the original Greek and not in King James' translation, and introduced the Campbell, McKnight, and Doddridge translation as changed and published by A. Campbell.

The general comment, so far as I could learn before I left there, from thinking people, was that I had all the argument and scripture while he used all the abuse. The immediate result of the discussion was to intensify the prejudice and to bring out those who were inclined towards us more markedly on our side, and I believe that there will be an ingathering on our part after a while. The words of the Jewish Rabbi in his answer to Mr. Ingersoll are very true and applicable in this case: "Scorn is a terrible weapon to obtain momentary success, but is worse than worthless after a second sober thought or a healthy action of the feelings." So I believe in the case of a discussion of this kind that while through sarcasm and contumely a momentary victory over the truth may be claimed, yet when the smoke of battle has cleared away and the dust thrown in the air shall have settled we will have gained the victory among those who are honest in heart.

Our people have availed themselves of the chance to obtain homesteads in that country, and a branch of about thirty or forty members was organized by the undersigned. It is composed of excellent members most of which moved in and some baptized since the Saints began preaching there.

Mr. Nicol in his last speech incited the people to mob violence, warning them not to let our people get a foothold in the country. This roused the indignation of some and injured his cause. He might not have intended it for mob violence, but he knew we could not be kept out lawfully, hence if kept out as he advised it must be done unlawfully.

I am now about seventy-five miles northeast of Redmoon, having driven across the country with Brn. Malony and Case. Preached last night at Bro. Malony's house to a small audience.

We are having real winter here now. The ground is covered with snow, and meetings are not well attended in the south in cold weather. But we propose to do what we can. Much opposition is beginning to manifest itself in recent years, and it seems that from this on it must be a continuous fight. The adversary is getting more and more daring; but if we can sustain the injury done by inside opposition we need not fear for the outside. How significant the words of the last communication from the Father, "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction."

I believe that the work done this year by the missionaries exceeds that done last year. In the quarter just ended I noticed that, by comparison with that done in the corresponding quarter

last year, the sermons exceeded by about two hundred, and there was quite an increase of baptisms. There have been four discussions in Arkansas in the last year and three at least in Oklahoma, besides some that have not been directly reported to me; all of which will eventually result in good.

I am preparing an active campaign for next summer should I be returned in charge of this field, and should some one be appointed in my stead I will have an extensive program laid out for him, should he see fit to follow it. Beginning with May I hope to hold reunions in all of the five districts in my field with dates so arranged that I can attend them all, and reaching into and almost through August.

I am well in body and in mind, and am hopeful for Zion.

HYRUM O. SMITH.

PHILADELPHIA, Pennsylvania, February 3.

*Editors Herald:*—Our cause here is moving along slowly indeed, but yet we trust in a manner which will stand. Our meetings as a rule are well attended, even in bad weather, and the interest of those on the outside is gradually growing, and the spiritual condition of the Saints is quite good. We are not without our trials, and our difficulties and obstacles are plenty; but with others we are trying to overcome, endure, and stand for the right. We were lately favored with a visit from Bro. W. H. Kelley whose counsel, timely advice, and presence were very acceptable. His son, James E. Kelley, also made us a flying visit, and attended one of our weekly meetings. It indeed is soul-cheering to see young men take up the work and emulate the example set by their fathers. It, too, made me feel quite at home to meet a missionary of near my own age and experience.

On January 12 by invitation I delivered a lecture before a society in this city called the "Radical Liberal League." Subject was, "What constitutes the teachings of the true Latter Day Saints Church?" In this society all kinds of subjects are aired by all kinds of men such as principally, infidels, Utah Mormons, Anarchists, Christian Alliance, superannuated preachers, skeptics, etc. The meeting was well attended; order and attention unsurpassed. We gave every one of them a tract making brief mention of our work. The infidels were decidedly in my favor, while a pious Methodist, a lawyer, and a superannuated clergyman took issue with me. Their arguments were easy, such as, "Spalding Romance," "Joseph Smith and his son were killed at Carthage Jail," (a new one); "Encyclopedia said so;" and that "man shall not add to the word of God," etc.

The lawyer asked me what became of the plates the Book of Mormon was written on. I replied that the angel took them. During a few ten-minute speeches that followed my lecture an infidel said: "This pious Christian wants to know what became of the plates the Book of Mormon was written on. Will he please tell us what became of the tablets of stone the law of Moses was written on?" This brought forth quite an applause.

A preacher now thought it his turn to pick the flint and try it, so he began making a false assertion. I promptly told him of it, and he persisted that I had said what I did not say, and I asked the audience if I said it, and they roared, No! Another infidel took the floor, and proceeded to give those who had been trying to destroy the weight of my argument by misrepresenting me, etc., quite a dressing down. Said he knew nothing about me or my religion, but wanted to see justice done, and he did what he could in its interests upon that occasion in a very spirited manner. He is a very eloquent and forceful speaker and can make points and hit hard. It is possible there is even more real Christianity in a man who does not deny being an infidel than some who profess to be Christians!

A lawyer took it upon himself to say: "The idea of a fifteen-year-old boy telling all his old forefathers and mothers their creeds were all wrong!" I told him in reply he needed no greater evidence to prove that the lad spoke the truth than the

fact that these creeds had all been changed and are still being changed. This brought fourth quite an applause.

We have had a few additions to our branch here since occupying the new church, among whom were two young men who previously had been indentified with the church of which Rev. Mr. Dowie is leader, known as the Christian Catholic Church. These brethren after hearing our claims set forth by different ones here concluded that if they would follow out their true convictions of right they must accept. But before doing so Brother Freeland sent the following letter to the Rev. Mr. Dowie of Chicago:

"PHILADELPHIA, Pennsylvania, January 4.

"REV. JOHN ALEX. DOWIE;

"*General Overseer Christian Catholic Church*:—I tender this as my resignation to the Christian Catholic Church. I will also give you a few of my reasons for so doing. In your issue of *Leaves of Healing* for June 8, 1901, concerning your mission as messenger of the covenant you say you are Elijah the Restorer, and that prophet of whom Moses spoke. First, you are not the messenger of the covenant, as you never have received any divine authority, but you say you are simply a business man in the ministry. Second, you are not Elijah the Restorer, as Elijah has already come and restored the apostolic church. You will find it under the name of the Reorganized Church of Jesus Christ of Latter Day Saints. Third, you are not that prophet of whom Moses spoke, in Deuteronomy 18: 15 to 22. That prophet is the Lord Jesus Christ, who himself said he spoke by the command of his Father and not by his own divine authority. John 12: 48 to 50; Isaiah 8: 20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

DAVID FREELAND.

"2603 North Fourth Street."

Not being able to explain the above well-made points, a message from Zion came though after considerable lapse of time, and here it is:

"Zion, 1201 Michigan Ave., CHICAGO, Ill., Jan. 24.

"MR. DAVID FREELAND, 2603 N. 4th St., Philadelphia, Pa.;

"*My Dear Sir*:—Your letter of January 4 was received in due course of mail. I drop you this line to notify you that we have this day removed you, for cause, from the Christian Catholic Church.

Faithfully yours,

"WILLIAM HAMMER PIPER, Overseer at  
"Large of the Christian Catholic Church in Zion."

No one ever labored with Bro. Freeland to show him the error of his way. Indeed, it seemed that Bro. Freeland was quite successful in showing up their inconsistencies so they thought best to leave him alone.

Another of their congregation here, a young man by the name of Orin Fry, had also become interested in our work, and often met with us investigating; and when it became known in Zion, he was promptly notified that he must repent or he would be reprovod for cause. The cause being that "he had been very critical of Dr. Dowie," "and had been attending the meetings of the Latter Day Saints," etc.

What would some of you Latter Day Saints think if your church would cut you off through some of your head officers, influenced by some one else, without showing you the wrong you had done and without a proper hearing, with no chance for appeal? Consistency may be and very likely is a jewel; but it is not found in Dowieism.

The withdrawal of these two leading members from their congregations has had its effect, and orders from headquarters by the "general overseer" is that all his flock here must stay away from meetings of the Latter Day Saints, though as we believe they are freely permitted to attend meetings held by other churches.

Bro. Fry now rejoices with us and is quite satisfied with the angel's message and the gospel restored by divine authority in these last days.

W. E. LA RUE.

3431 North Front Street.

PLEASANT GROVE, Utah, January 18.

*Editors Herald*:—Our new chapel at Fifteenth Street and Washington Avenue, Ogden, was dedicated last Sunday. It is a neat, substantial frame building, 26 by 36 feet, with Gothic windows and doors, and is truly a monument of the zeal and sacrifice of the Ogden Saints. The building was purchased of the Methodist people in February, 1900; torn down and moved to the lot furnished by Bro. Wells Chase.

Sister Jane Cooper seems to have conceived the idea of procuring the building and the Ogden Saints readily partook of the inspiration, Brother Chapman advancing the \$210 necessary to make the purchase. Brother David Wight began the work early in the summer of tearing down the old building, and before the snow came again a foundation and start was made on the new building. It was sufficiently completed to use for services early in the present year; but the sad death of two of the brothers who had been painting the building caused some delay. Brother Reggie Cooper was called away early in the summer and Brother Wight was endeavoring to finish the work, using the brush by day and preaching at night, when he was summoned home and left the work to others.

As we are now permitted to gaze upon this last monument of his architecture we are led to think of the greater building he was engaged in and the many "lively stones" he was assisting to fashion to occupy some place in God's Temple. Many learned to love him, and like the Saints here greatly miss him; but if they so occupy as to remain in the building when complete, even as the timbers he placed in this are answering their ends in the finished building, how great will be their joy and his in the final triumph!

Elder R. R. Dana, Brother Wells Chase and family, and others contributed largely in labor, and Saints and friends in Ogden with some outside aid furnished the needed money, the total cash outlay being \$471.77. Two of the heaviest cash subscribers are Brother James Toombs, \$100, and Brother Terry, \$90.

On the 12th inst., after Sunday-school conducted by Sister Cooper, the congregation was again called to order by Brother Toombs. A hymn was sung and prayer offered by Brother D. L. Harris, followed by singing, "Behold thy temple, God of grace." Brother Anderson then occupied the hour in an appropriate discourse, commending the members and friends for the labor performed, and suggesting the propriety of building churches rather than saloons and dance halls. While there were many churches in the city he thought there was room for us and that it was fitting that we should be represented here where those who dispute with us the claim to church succession have many churches and are representing the changed condition in the gospel, having substituted Adam-god, secret endowments, polygamy, etc. Dedicatory prayer by S. D. Condit, and hymn and benediction closed the exercises.

At two p. m. preaching by S. D. Condit, and at 7:30 p. m. Elder Harris preached an able discourse upon angelic administrations to an attentive audience. From fifty to one hundred people attended each service, and a good spirit prevailed throughout. Mrs. Christrason presided at the organ for each service.

S. D. CONDIT.

WALLACEBURG, Ontario.

*Editors Herald*:—This is the evening of February 2, and it has been a very eventful day to me. This forenoon I baptized three very promising souls in the waters of the Sydenham. I have baptized fourteen since entering the field about the first of June last. Have sold between forty and fifty dollars worth of church publications. Bro. Tyrrell preached a good sermon for us to-night. About next week I expect to go on to Kimball where they have been expecting me for some time.

ALVIN KNISLEY.

[Bro. Knisley has lately been ordained to the eldership.—ED.]

BEAUMONT, Texas, January 26.

*Editors Herald:*—It has been four years since I heard one of our elders preach. It was at Auburn, Iowa, where I was at meeting with our people last. I have never met one of our people in the South. If there are any in this city or near, please write to me. If there is to be any quarterly conference within a reasonable distance, I would like to learn of it.

This is the greatest oil country in the world. People are coming from the North and either investing in oil business, or working at the various works here, and all seem to be prospering. I find it has been a good place for me. The tithing I inclose is the best I ever was able to pay.

To any of the brethren who wish to raise rice I will say that I will furnish you any information that I am able. I want Bro. M. T. Short to write to me, I have lost track of him.

F. M. ARNOLD.

P. O. Box 147.

[THERE are Saints at San Antonio, and also in Bandera and Medina Counties, and at Fort Worth, but we know of no quarterly conference nearer than San Antonio.—ED.]

ALEXANDER, Kansas, February 3.

*Editors Herald:*—Just closed an interesting meeting here last night. Attendance large, some interest manifested. I feel satisfied with the result of the effort. One lady asked for address to send for Book of Mormon. Some are near the kingdom. One very intelligent young colored man is very deeply interested, and I doubt not will in due time obey.

Am preaching with greater liberty than I have before experienced, and it is having its effect upon those who hear.

Mr. Coddington with whom we (Bro. Teeter and self) have been staying during our meetings here, came to me this morning, put his hand on my shoulder and said, "Brother Joseph, you have a warm place in my heart, and I want you to come back when you can and preach for us. I have received more light since you came than I ever have before from any one. Write to me." I am thankful for this blessing from the Lord.

Weather has been very stormy and cold, but we have held meeting each night.

I pray for the success of the Master's work.

JOSEPH C. VAUGHN.

OMAHA, Nebraska, February 3.

*Editors Herald:*—On account of the writer being at home an invitation was extended by some of the branch officers to Elder Charles Derry to occupy their pulpit on the 19th ultimo. The invitation was accepted and filled to the satisfaction of the Saints. The district conference convened here on the 31st ultimo and closed on the 2d instant. The business sessions were peaceful and profitable, and the sacrament, social, and preaching services were excellent. One young man was added to the church by baptism and confirmation, to the joy of all. The Sunday-school convention was held Saturday afternoon and their entertainment in the evening. Both were good and reflected credit on officers, teachers, parents, and children.

Elders James Caffall and Oscar Case were with us and did the preaching during conference, and their efforts were enjoyed and appreciated. The attendance at conference was fair, so that all things being considered we had a very good conference.

The best of us make mistakes at times, but it is encouraging to know that they are always revealed to us if we carefully look "into the perfect law of liberty," and the way to correct each and every error is made plain by the light and influence of the Holy Spirit in connection with the truths found in the sacred word. Perhaps we do not always correct our errors as soon nor develop spiritually as rapidly as we might, but so long as we can see our own imperfections and know our own weakness there is hope that we will draw nearer to God and Christ where is found our only true source of spiritual help. Even though we are not so

perfect as we should be it is encouraging to know that we have made some progress and that therefore our "salvation is nearer than when we believed."

When mistakes and misunderstandings have ceased to be and we "shall see as we are seen, and know as we are known;" when each and all have become pure in heart, then shall we be permitted to enter into the divine presence and behold the face of our God in peace. Then shall perfect and full salvation be enjoyed and we shall rejoice in the love, goodness, wisdom, and knowledge of God and his dear Son. Salvation is free to all, but it can not be secured without a consistent and persistent effort. The sooner we take up this, the most important work of all, and the more watchful, humble, faithful, and prayerful we shall be, the more satisfactory will be the results. "I love them that love me; and those that seek me early shall find me."

C. E. BUTTERWORTH.

FAIRLAND, Indian Territory, January 19.

*Dear Herald:*—I have been a member of the church just six years. The first I knew about the Latter Day Saints was twelve or thirteen years ago. There was a debate between Elder D. S. Crawley and one Lee of the Disciple faith. I was just a child then, and thought the stories told about the Saints were true. This preacher in one of his speeches asked for signs, stating that there was a man in the house whose eyes were afflicted; and he wanted Bro. Crawley to heal them, and if he would do so all would believe. Bro. Crawley asked the man to come forward, which he did. He then asked him if he had faith that the Lord could heal him, and the man said, "No." Of course that settled it. Bro. Crawley followed with a speech, and the Spirit rested on him and I was made to feel the power of God. Tears came to my eyes, and I turned away for fear some one would see them.

About seven or eight years after this I saw an account of the White-Erwin debate at Miami, Indian Territory. Shortly after this, my wife, mother, stepfather, and I were baptized by Bro. T. J. Sheppard, and confirmed by Bro. S. W. Simmons. These men have done a great work in Indian Territory. I was told by Bro. Simmons that I would be a great light to the conversion of many people if I lived humbly.

I have heard three debates, and lectures by A. C. Carlin and one Bandy; but still I am in the faith. I have been told that Clark Braden will deliver nine lectures against us at Miami, commencing the last of this month. Praying for the progress of the work and the redemption of Zion, I remain,

Your Lamanite brother in Christ,

EDWARD BARNETT.

THAYER, Missouri, February 1.

*Herald Readers:*—Now that the debate is over, and the victory won (and it is a victory), the whole town seems to be in our favor. Even the Christians are willing to admit that Bro. White is a gentleman, but I never heard any such commendation for Braden. But were I to write what I did hear, I am afraid it would not look good in print. In the first place we must give credit to our honorable chairman, Mayor Tabor. Braden was held down in a way that he never was before, and it crippled him. He had all the latitude he wished during the first proposition, and made use of a great many expressions in the pulpit that did not sound well, and would not look well, and I am pleased to say did not take well, even with some of his brethren.

The first two nights our chairman was sick, and it was during the second night Braden gave us free side-show exhibition. He had abused us much. Bro. White said in his last speech "Elder Braden has laid every crime at my feet and at the feet of my church except putting a plaster on my wife's property, cursing and swearing, getting mad and kicking her out of bed." At this Braden jumped to his feet, rushed across the stage with his fist clinched, and no doubt would have struck Bro. White had not the special police stepped between them and led Mr.

Braden back to his seat, Braden all the while grumbling out the words, "You say another word now and I'll fix you, sir." This was the climax. It left an impression on the minds of all which was not favorable to Braden's reputation, and it just killed all the splurge he made about the Saints. The next day the Christian Church declared the debate off; but when they learned that Bro. White would continue to discuss Discipleism they concluded it best to continue.

Bro. White has been wonderfully blessed by the Spirit in defending the truth. We have sold one Inspired Translation, twelve of the Voice of Warning, also Gospel Banners containing Bro. Evans' sermon on Book of Mormon, and four copies of Book of Mormon.

The members of the Christian Church have been conspicuous by their absence the latter part of the debate, and one who signed the indorsement said he was sorry that Braden ever came; and by the downcast look of the balance I judge they are thinking the same. It has pleased the other churches to see Braden downed, for the Christian people have been over-bearing and have challenged every one for debate. But now it is all over: all there is to do is to sing the doxology.

HENRY SPARLING.

HOXIE, Arkansas, January 27.

*Editors Herald:*—I am on my way to Mountain Home, my home, from a trip to Euclid, Arkansas, where I have been to help Bro. J. W. Jackson in a debate with an elder of the Christian Church. It lasted six days. Bro. J. W. handled his opponent nicely and made a fair defense of our work. Some of the Saints had never heard a religious debate and it was quite a trial to their faith as Mr. Spurlock is much inclined to throw mud. Sidney Rigdon, the Spalding Romance, polygamy, and slandering Joseph Smith were his stock in trade. He made very little attack on the doctrines of the church, and when he did he misrepresented us nearly every time.

The debate did good in the community, as it strengthened the Saints and many heard the gospel who would not come out to hear it otherwise, and a few became interested.

The Saints have a little church of their own, and are in good working order. They also have a good Sunday-school, and the interest in the school is growing. Several families of Saints moved to the branch last month from Louisiana, and some of them have homesteaded land, and are preparing to make homes there for their families.

On my way to Euclid I stopped with Bro. S. J. Sanders at or near Nathan, where Bro. J. W. Jackson held a debate with this same Rev. Spurlock last November. Our Bro. J. W. left a favorable impression on the minds of many who heard that debate. I preached several times for them and left some very near the door of the kingdom. I preached several times for the brethren at Euclid after the debate and had good audiences.

I went to Bald Knob last Friday, intending to preach Saturday night and over Sunday, but the rain hindered the meeting. I am glad to note the increased interest the Bald Knob Branch is taking in the gospel work. They have their weekly prayer-meeting and a flourishing Sunday-school and intend to build a church in the town next summer. They already have the lot paid for and some money in the treasury for building purpose.

The Martin Creek Branch is in such scattered condition that they are not keeping up their regular meetings, and have let their Sunday-school go down. I do not say they are weak in faith or to be blamed for it, but am sorry indeed that they are not in condition to keep up their regular meetings.

We have several openings for preaching in Randolph, Sharp, Fulton, and Baxter Counties, and several scattered members and quite a few more interested, and as I am pressed by force of circumstance to leave the field for the next few months, I fear some of these openings will suffer, notwithstanding Bro. D. R. Baldwin will do all he can for the cause we love so much.

I will also look after the interest of the church in and around Mountain Home even though I am not in the active field work. I will continue to do all I can for the good work.

Arkansas has been a hard field for the missionary in the years past, but now the way is opening up and things look a little brighter. We need at least six more missionaries in this field next year who can walk twenty-five miles a day and preach at night without grumbling. Bro. Macrae will no doubt sanction the above statement.

We have some as fine people in this State as live under the sun. Their lath strings hang outside the door to our elders, and they will divide the last crust of bread with us. Then why not let them have an opportunity to hear the sound of the angel message. Brethren, who of you will come over and help us next year in Arkansas?

JOSEPH WARD.

LOST CREEK, Wisconsin, January 28.

*Editors Herald:*—Bro. Wm. Barnard and wife and myself and wife are the only Latter Day Saints at this place. About six miles from here there are a few more scattered Saints. I am thankful for this gospel and that we were led to accept it. In it is the light that can not be found in any other church. But Satan strives to prevent people investigating God's word and work. My wife and I are the only Swedes in this vicinity who belong to this church. We try to show the people we have learned of God and not of man, and are telling them what God requires of man to inherit eternal life. There are lots of Swedes in Wisconsin, and also near to us in Minnesota; but they are very hard to labor amongst because of misunderstanding, prejudice, and selfishness. Nevertheless I shall do all I can to convince them I was called to do some missionary work among this people and I hope that I may be faithful.

I hope we can soon see the Doctrine and Covenants and Book of Mormon printed in the Swedish language. That would prevent misunderstanding of our doctrine, as nineteen out of twenty of the Swedes can not understand the English language, so they do not know what our books are. The tracts which Bro. Peter Anderson has advertised are good, and well worth distributing among the Scandinavians. I secured a hundred of them and am giving them away at every opportunity. I would be pleased to hear from my brother Swedes in any part of this country through the church papers or by letter, Swedish language preferred. I love God, and his work and his Saints, and ask his choicest blessings on this work.

O. A. MONSON.

PELICAN RAPIDS, Minnesota, January 29.

*Editors Herald:*—Bro. Hayer gave a brief account of our work and travels up till the time we came to Newark, South Dakota. In Newark and Kidder we held in all nineteen meetings with a good interest. In Newark we were granted the use of the Methodist church and had a full house nearly every night. One lady who had been depot agent at Kidder for years gave her name for baptism. She is a woman who stands high in the estimation of all who know her.

Leaving Kidder December 27, after a tiresome ride of seventy miles on a freight train and fourteen miles of a walk we arrived at Mr. Prall's, who is a brother to Oscar Prall, of Lamoni. He is not a member of the church but there is always a welcome for an elder there. Getting the schoolhouse we started meetings Sunday night to a full house. Continued every night with good interest and without any opposition till Saturday night, when Rev. McEldowney, a Methodist minister, brought some of his friends to destroy "Mormonism," root and branch. I spoke on church organization. After meeting he said I misrepresented the Bible. I asked him to show me where I misrepresented it. The first thing he asked me was how I looked upon Joseph Smith. I told him as a prophet of God. He asked why I did not preach Joseph Smith's Bible (inspired). Then I told him that it taught just the same doctrine as King James' did. He said it

did not, and quoted from John 1: 1 (Inspired Translation): "In the beginning was the gospel preached through the Son." I told him that there was nothing truer, and proved it to him from his own Bible, and he so confessed before the whole audience.

I then asked him to show me from the Bible where he got the right to have pastors, elders, and deacons in his church and exclude apostles and prophets. He became angry and shook his fist under my nose. I told him not to get angry. He said he was not, and took his hat and let the room. I never felt calmer. Have been in the neighborhood for about three weeks, holding meeting every night, with good interest. Bro. Hayer was called home on account of sickness. I miss him very much. But Bro. Martin came to my aid and I appreciated his association very much.

The Lord has aided me greatly in presenting the words of eternal life. I pray and work for the triumph of Zion.

GEORGE W. THORBURN.

JEFFERSONVILLE, Ohio, January 24.

*Dear Editor:*—I was baptized one year ago last July and have been made to rejoice in this latter-day work and have enjoyed many good meetings in Wellston, Jackson County, where we lived until last December when we moved to Fayette, four miles from Jeffersonville. Any of the Saints passing this way would be made welcome with us. They could come to Blessings Crossing on the O. S. railway, which is in sight of our house. There are no Saints here except my husband and me; but my prayers are, and I would that all Saints would unite with me, that the Lord will open up the minds of the people at this place that they may see and receive the true gospel. Oh! how my heart aches for people whose minds and understanding have been darkened by the doctrines they have heard, although it has been preached from the Holy Bible! They only have it in part and preach what is pleasing to the ear. They have partly the form of godliness, "but deny the power thereof," "and many follow their pernicious ways." I pray that we may soon have a place of worship in this place, and would love to hear from some of the good brethren and sisters who visited us often at Wellston. Our address is Jeffersonville, Fayette County.

Any having copies of HERALD or *Ensign* who can spare them please send them to me. We can not take the papers, but hope to be able to subscribe for them soon. Though poor in this world's goods we are trying to make heaven our home, where all shall be rich.

MRS. OLIVE C. GOODRICH.

ARAPAHOE, Oklahoma, January 28.

*Editors Herald:*—The HERALD is a regular and welcome visitor, and is a great help, as it tells of the work of God's church. God honored us with his gospel which he has said was to be preached in all the world for a witness unto all nations. Are we honoring God by respecting the gospel? and are we living as becometh Saints? Would he be pleased with us and our work were his coming now? Let us do all we can, for the work we are in is God's work, and the fact that it is his work should be all that is necessary to urge us to our best efforts.

Our Savior said the Jews should fall by the edge of the sword, and be led away captive into all nations and Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. The gathering of the Jews proves the fullness of the times of the Gentiles, for according to the words of the Savior the two could not be in existence at the same time. I do not mean that the times of the Gentiles are now full but when one begins to take place the other does, and when one begins to cease the other must also. When the Jews go back to Jerusalem it is sure to be in God's own time; and if it is God's own time in the one case it will be in the other. Hence if the elect go back with his approval it will be with God's approval that the Gentiles cease to tread under foot the Holy City.

I am not telling Latter Day Saints anything new in regard to

the gathering; but the HERALD is read by people not of our faith and to this class I write. If they are serving God in some one of the different churches I ask, Are his commandments obeyed in the church you belong to? Did our Savior mean it when he said this gospel must be preached for a witness? Witness to what? He was telling his disciples the signs of his second coming and the end of the world, and among the things that are to take place just prior to this great event, this gospel to be preached for a sign or witness to the fact that the time spoken of is near; and the fact that the gospel is preached is proof of the last days. And if we live in the last days the gospel must be preached, for the one proves the other, thus making the word of God cut as a two-edged sword.

Again, if the gospel is to be a witness, it proves that the gospel was to cease to be preached sometime before his coming. If it had been preached from the days of Christ until now, it could not be used as a witness, as it would be nothing above the ordinary. Paul tells us the gospel is the power of God unto salvation. The Savior said it must be preached for a witness. In due time Joseph Smith told the world the angel appeared to him telling him that God is about to restore the gospel to the earth.

In the year 96 A. D. John the Revelator "saw an angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth." That it is this gospel of the kingdom is certain, for there is a curse pronounced on angel or man that would preach any other gospel.

If God had not spoken since John on the Isle of Patmos, and angelic ministrations ceased on Patmos, when was the angel to fly with the gospel? Could it be possible John was "in the Spirit on the Lord's day" on Patmos and would blunder, as it appears he has if revelations from God have ceased with his days? But they tell us we must not add to or take from the word of God. We believe this and say ourselves that man must not add or diminish therefrom. But are they, and do they follow his word so closely all the time? If so, why can they not see the fourth chapter and first verse where he tells us the Spirit said, "Come up hither and I will shew thee things which must be hereafter."

Will God excuse you for not believing Joseph Smith a prophet of God when all the Scriptures prove it so positively? Christ tells us to obey his commandments; will we be excused if we obey something else, and think we are obeying him? If I think I am right will God accept me as though I were right? If God require a certain thing of us will he put up with something else that is better suited to our fancies? Can a county superintendent give a certificate when we think we have answered the questions right, when in fact we have not? Can we enlist in the army of the United States if we do not fill the requirements? Can we enter the kingdom of God except we be born of water and the Spirit?

At a glance any one can see that in all things pertaining to this world's affairs the requirements governing those affairs must be complied with. Why not take God at his word and obey him? for he will surely require it of us. He has said it, and he says, "I am the Lord, I change not."

W. T. ROOK.

JONESBORO, Arkansas, February 3.

*Editors Herald:*—I came here by request on January 22, and spent some time negotiating with the proper authorities of the various church edifices for a house to preach in, being confronted in turn by the refusal of Christian, Holiness, Baptist, Presbyterian; and the court-house, also, was refused me. After that I commenced preaching each night at a private house. At this juncture a heavy sleet covered the face of nature, rendering it dangerous to be out in daylight; but every night but one I have held meetings, and always have a few interested people present. One is ready for the water, but there is no water here in body sufficient, so we have to postpone baptism until weather moderates.

A calamity of no mean proportion struck the town on the morning of the 29th. A heavy snow, followed by rain and sleet, blockaded the streets with broken poles, and a terrible tangle of wires. Fruit and ornamental trees were badly broken. Many stores and dwelling-houses were flooded with water. Heavy damages are claimed by many. Merchants paid two dollars and fifty cents per hour for men to shovel the slush from their roofs. Cold weather still holds the ice on. To-day the sun shines with magnificent splendor. Every tree and shrub shimmers with a wealth of glittering diamonds, and the beauty largely reimburses a lover of nature for the gloom of the past few days.

D. R. BALDWIN.

MONDAMIN, Iowa, February 6.

*Editors Herald:*—Retrospectively the writer is reminded that in an attempt to fulfill the obligations imposed by the last General Conference the mission assigned has been quite well visited. The missionary force has done remarkably well, and, generally speaking, unity prevails. Two hundred sixty-six baptisms are known to have transpired aside from local ones likely to have occurred and not reported, with the present quarter yet to hear from. The Nauvoo and Eastern Iowa Districts were visited respectively and some matters arranged that have since proved beneficial. Minnesota was now visited, two sermons being preached in Minneapolis, the Spirit being present to a marked degree.

Thence to Clitherall for the reunion which was a marked success. Duty imposed a return to Iowa all too soon; but duty before pleasure is the watchword, though reluctance will assert at times under the pressure of the burden incident. Where Bro. D. M. Rudd had made an opening the year before a week was occupied in preaching, the liberty being unusual.

On to other places and the reunions of Des Moines and Fremont Districts both of which were successful gatherings. At the latter some ordinations imposed by conferences, general and local, were attended to and one as imposed by the last revelation. We are glad to know that heavenly inspiration was the "seal of adoption" to the new departure in the writer's experience and that since the action the stamp of divine approval has been clearly manifest.

Now home for a season with demands of physical effort incident to "fixing up" the outbuildings complied with and away for the general reunion. The day following its close we head for Eagle Grove to enter a theological bout with Elder Ellmore of one wing of the Christian Church. So far as the discussion was concerned it was one of the most pleasing events of the kind yet experienced, Elder Ellmore proving himself a true gentleman. It is a pleasure to meet with such.

But while in the midst of preparation for the occasion, one day a telegram was handed me saying, "David is dead." Dead! A letter that morning brought the first news I had of his sickness. Dead! and he so well qualified as a defender of God's truth. I had never known one more humble and meek or better qualified to represent the gospel. He was a spiritual and intellectual giant. With two years close association I had learned to love his simplicity, admire his meekness and marvel at the ability he manifested. Dead! Why? Who can answer? It is yet one of the unsolved problems.

There were yet three nights of unfinished debate. Could I go on? Had not God's aid been granted I could not have done it. Elder Ellmore readily granted the request to cut off the last night that I might reach home for the funeral.

After all was over and I had remained at home long enough to paint the house and prepare for winter another debate was entered, and for sixteen nights we were forced to listen to vituperation in its worst form. Why will men do this rather than act the part of a man? I can not recommend Elder Crowe as showing ability as a debater or gentlemanly conduct. The

Saints of Coalville and friends stood by me nobly, presenting me with a purse of twenty-seven dollars.

Next Deloit, Dow City, Woodbine, and Logan, then home for Christmas and away the next day to Grinnell for conference and the supervision of matters. Left the Saints feeling better, and on to Runnells where the writer preached twenty-eight sermons, Bro. McCoy observing, "In honor preferring one another" fully. I would have preferred a division of time but he was larger than I and so had his way. He is a humble man. Four were baptized.

Here we are having increasing audiences with the best of attention.

Bro. Editor, my heart rejoices as I read the news from Australia; and I was pleased to see Bro. Alexander's statement about New Zealand. I have urged the sending of missionaries there every conference since my return. I trust we can do so next year.

J. W. WIGHT.

LAMONI, Iowa, February 8.

*Editors Herald:*—Experience has taught me that the Saints in the different districts are anxious to know the whereabouts of the missionaries, and wondering when they will come "our way;" hence in justice to the Saints of the Des Moines District I wish to say that since the district conference at Grinnell where I received the information of my wife's sickness I have been at home attending to duties there, and the prospect for entering the field very soon is not very encouraging. She has been confined to her bed now over five weeks, with little or no improvement. I desire thus to make the Saints acquainted with the cause that keeps me out of my mission field.

I am anxious to see the cause of Christ move forward and feel like contributing my mite to its advancement, but circumstances at home and in mission fields are not always as we would like to see them; hence under trials, difficulties, and oppositions of various kinds we must labor on until we shall have come up out of great tribulations, and have washed our robes white in the blood of the Lamb, for only such can wear the crown.

May the good Lord comfort, sustain, and bless his Saints in their warfare!

S. K. SORENSEN.

NEVADA, Missouri, February 5.

*Editors Herald:*—In a recent issue of your paper you stated that you had been informed that under a recent ruling of the Post Office Department, placing such descriptions as "Photos," "Books," "Printed Matter," etc., made it subject to letter postage. I did not think this was correct, as I had never seen such an order or ruling of the department. Hence I wrote to the party giving the information, and asked him to cite me to the section, which he promptly did; but the section cited I could not construe to mean as it had been construed by the postmaster under whom he worked. I wrote to the department for a ruling on the matter, and received the following answer:

COPY OF THE ORDER.

"To All Postmasters:

"Numerous complaints have been made to the Department of annoyance and hardship to the public resulting from the construction of the act of Congress of January 20, 1888, (Sec. 318 P. L. & R. edition of 1893,) which does not permit the placing upon the envelop or wrapper of third class matter of a written designation of the contents. Acting under an opinion of the law officer of this Department which construes the law favorable for such a ruling, it will hereafter be held that a written designation of contents—such as 'Book,' 'Photo,' 'Printed matter'—shall be construed as a permissible 'inscription' upon mail matter of the third class, under the clause of the act referred to which provides for the placing 'upon the blank leaves or cover of any book, or printed matter of the third class of a simple

manuscript dedication or inscription not in the nature of a personal correspondence.' Postmasters will be guided accordingly.

“(Signed) EDWIN C. MADDEN,

“Third Assistant Postmaster-general.

“Dated Washington, D. C., January 25, 1902.”

It is my opinion that the new ruling referred to in the *HERALD* was not a ruling of the Post-office Department at Washington, but a construction of the postmaster referred to.

C. W. KECK, Assistant Postmaster.

ASHVILLE, Manitoba, January 30.

*Editors Herald:*—The last news in *HERALD* from this field found Elder Walter Bennett and the writer just opening at the small town of Ethelbert. We secured the schoolhouse and did our best to get the gospel before the people. The second night the schoolhouse was occupied by the union prayer-meeting of Methodists and Presbyterians. We attended and before opening I requested the student in charge to announce our services for the coming week. He asked a few questions and received liberal answers, but did not commit himself for or against my request. Our presence, however, seemed to disturb them. The time was occupied by the gentleman in charge in reading about seven chapters from the Bible. Particular emphasis was noticeable when reading the second chapter of Peter's second epistle, and 1 Timothy 4. However, no comment was made; although it did not need great powers of discernment to perceive that mental conclusions were reached. We were all asked to kneel in prayer, a couple of pleading petitions were made, invoking steadfastness of mind and to be kept from being led into error. Without giving strangers a chance the benediction was pronounced before the audience regained their feet. Our meeting was still unannounced; so I called them to order and told them how I had asked the brother to announce, but for some unexplained reason he had not done so. I then announced for the succeeding evenings.

Verily that preacher loves darkness; for silently and swiftly he proceeded to extinguish the lights. They were nearly all out before I was through speaking. The Methodist parson was in the audience; but when I began to speak he fled. Poor fellow! he had to be called back, as he had the key.

We preached five sermons, but prejudice kept the people away, only a few attending. The brethren turned out in force one night, but after two hours cross-fire we were still very much alive.

The Presbyterian parson came out one night, under pressure. He asked a few questions. He attempted to prove that there would be individuals in heaven (highest glory) who did not know they were followers of Christ. At the close of the meeting he made some slurring remarks as to our making converts to colonize another part of America; in fact Utah. Upon his charging polygamy upon us I took off my “gloves,” refuted his statement, and declared that people in glass houses should not throw stones, reminding him Presbyterians had sanctioned polygamy in India and China. I said if polygamy is a sin in America surely it is in foreign lands, and that I was proud to state that the church I represented never did and never would condone such sin for the sake of increased money and membership. This quieted him, and in a few moments he walked away, not even answering my pleasant good night.

Our work done here we decided to go north along the railway, calling upon the numerous logging camps that dotted the road. We reached Garland, eleven miles away, in the evening. We warmed our benumbed fingers in the engine-room of the mill and had supper with the men. There being no facilities for preaching, next morning we turned our footsteps toward another camp ten miles distant. Here we stopped for nearly a week preaching every night and twice on Sunday. We made a few friends; but they were too careless and indifferent to think upon

the realities of the gospel of Christ. Again we “jogged,” this time over twenty miles, eating our frozen lunch, which I had begged from the cook, in the ruins of an old stable or house. Although the air was frosty, yet not so as to freeze us—just an incentive to keep “a movin’.”

We reached our destination but we could find accommodation only for one night. So Bro. Bennett turned me loose on them for about one and one half hours. I preached upon the Coming of Christ. After it was over one man came up and said, “That is the first gospel sermon I ever heard.” Another, “I wish you had been here yesterday [Sunday] to keep us from getting lonesome.” I felt repaid for our cold frudge. For two hours they kept us both answering questions.

Query: Have any of the brethren heard of his Satanic Majesty's decease? They bought up all Bro. Walters' supply of “Why God don't kill the Devil.” The men warmly invited us back, but the foreman was “sour,” and we have not had the chance since. May the little they heard help them to give a favorable hearing to this message, when opportunity permits, after returning to their various homes.

Our next stop was Cowan, some sixteen miles away. Here our Presbyterian friend from Ethelbert had warned the people not to allow us to see the feminine part of the population. His slanderous tales only aroused curiosity, and now some of the people are investigating. We did not hold preaching services, yet I trust that Mr. Robert McCulloch and his family, at whose place we spent Christmas, may have reason to look back on that day as a pleasant one. We, at least, enjoyed talking gospel, and partaking of the many good things, especially our first taste of moose meat.

But again we bade good-bye, and on to Minnionas; but after endeavoring for two days we could not get a place to preach in, except one night that we held at a boarding-house. So we continued our journey to Swan River, secured a hall, billed the town, and got into conversations. But after two nights and no audience, we quit.

We made a thirteen-mile trip out into the country, where we expected to find Saints. Our friend Mr. Keist was not a Saint, though very favorable. He is well acquainted with Brn. Shields, Mortimore, and others who have labored near Grand Valley, Ontario. He took us by wagon back nearly to town; and taking the train at six o'clock we landed within twenty-three miles of Saints, to whose place we walked that day. In all we have walked over three hundred seventy-five miles. A few are interested, but God alone gives the increase.

At present we are laboring near Ashville. A few outsiders who kindly remember Bro. Fred Gregory are again taking interest. A Rev. Mr. Taylor, whom Bro. Bennett told about in his letter of December 26, attacked us by delivering a lecture upon Mormonism. We attended, took notes, and on February 9 intend to reply. We ask the Saints to remember us.

We are still in the fight; doing what we can, praying and working for the salvation of men and the honor and glory of God.

ALEX. McMULLEN.

No more pleasant or profitable means of spending the long evenings can be found than the absorbing pursuit of the Chautauqua Home Reading Courses. Chautauqua plans are proving themselves of more definite value year by year. They appeal to people who wish to do earnest, persistent work. Chautauqua has a mission in these days of desultory reading, when the ambitious individual is fairly crushed by the dead weight of printed matter. There has never been a time when selection, direction, and concentration were so greatly needed. The Chautauqua Course is not dry and dull and uninteresting. It makes for personal culture and for a richer social life. The whole course costs \$5 and can be obtained by paying \$1.00 down and the remainder of the \$5.00 in easy payments throughout the year. Orders can be sent direct to the Chautauqua general offices, Cleveland, Ohio,



## Mothers' Home Column.

EDITED BY FRANCES.

"What is the ultimate end of punishment? It must be perfection of character in each individual case. Any other supposition would land us in absurdity."

### A Few Items of Our Voyage.

BY SR. BURTON.

While rounding a point of land, our eyes were greeted with a cheerful sight from the shore, which caused our captain to stand in and run along as near to the reef as was safe. It was simply the same group of Saints in Sunday attire that we had so recently left on the lake shore. They had crossed the island to see us when fairly out at sea, and to know whether it was real rough or not. One little fellow, or it may have been a man in the distance, made a flag-pole of himself by climbing to the top of a large rock at the water's edge and continually waving a white towel. Bro. and Sr. Gilbert stood together in the shadow of the rock, occasionally raising their handkerchiefs to flutter in the breeze, as did also the others farther from the water, and was as often answered by those on the boats.

The sea was not so rough as we expected, and the wind being fair aft, the awning was soon put up, which proved to be a treasure indeed, for the sun was very hot. The awning was not high enough, however, to clear our heads when sitting, so we got pillows and coiled down in some kind of a recumbent position on the small deck, each occupying as little space as possible, for there was none to spare. Then when I had once laid down I had to stay in that position all day, for to attempt to rise up made me seasick. How long that day was, and how hard those deck slabs were! I dozed some of the hours away. At one time, by way of changing position, I drew myself up so as to occupy the least space possible and went to sleep, but woke before long with my limbs aching and paining like the toothache, only to find myself completely hedged in by natives who were lying about like sardines in a box, and fast asleep. From that on the pain in limbs and joints was something dreadful to bear.

Towards evening we were partly in the lee of the land, and being smoother, I held my head up occasionally, and at length sat up. The full moon had lifted her round, cheery face above the horizon a half hour before we reached the narrow pass through the ledge into Taenga. For my own part I could not discover any space where the breakers were not curling and breaking lustily. But the Saints said there was one there, and when opposite the stationed signal from the shore, the decks being previously cleared, awnings taken down, and Brn. Alexander and Gould invited to go below, or stand in the companionway where they could duck down at the jibbing of the mainsail, or a threatened shower-bath, the boom was swung over and we faced around to find the opening in the breakers and went in on one of the big waves. How exciting it was! There we were, apparently five or six feet above the ledge or level of the sea, and the bows of our boat two or three feet in advance of the wave. It was only a snap-shot sight. I thought sure we were going to land smash on the point of the reef and be drenched with the next wave just behind us. But we didn't. It was needful for us to go unpleasantly near it, seeing the wind would be ahead as soon as we rounded the point, and a man must swim ashore with a tow-line. This we did not know till we saw a man jump overboard as soon as we rounded the point and cleared that breaker. But we knew the wind had, as upon previous occasions, dropped away and left us to the mercy of the rapid current setting outward and the big rollers rushing inward. How that poor brave native struggled and battled with the current, encumbered as he was with a heavy rope! The eyes of all the white faces were anxiously fixed upon him. He was being cheered or driven onward by the imperative yells from those on board, for it was a critical moment. Our boat would not mind her helm and was drawing nearer the rocky ledge and also settling back into the much troubled waters.

All this occupied but a few moments, and here came the next green, curling wave. Would it dash him against the sharp, rocky ledge? My apprehensions were divided between his apparent danger, and as to how much of that wave we would have to accommodate on our boat. But amid the other shouting, our man in the water was notified at the very instant to dive under and escape the force of the tumbling waters, and was up again in time to take advantage of the boost, and was soon climbing onto the ledge, while we only got a few splashes. But how it did bubble and boil all about us! And we were almost against the ledge; we ground it a little at one place. The captain and one of the women also sprang out on it and fended off by pushing with their might. Just then a light air was helping to make a little headway, and coming in contact with an eddy in the tide that swept her bows outward, there was a lively scrambling and pulling to get our "fenders" on board again. By that time the brethren from the shore had come to our assistance with the tow-line, so we passed quietly up the stream the rest of the way in true canal-boat fashion to the long stone wharf at Taenga. The air was very still, and the moonlight clear and silvery. The island itself differing from any I have seen, all about the landing so clean and tidy-looking, and the gratitude I felt for the privilege of stepping on terra firma again, altogether left a mental impression never to be forgotten. Nevertheless it was a cramped, weary, hungry, sunburned party that stepped from the boat to the wharf, and after returning thanks to the Father of all mercies, staggered up to the cottage in waiting. The house could only boast of one room, and three beds were soon put up therein; two at one end, and one (ours) in the other, with a curtained hallway from front to back entrance.

The excitement of getting off from Raroia took away my appetite for the morning meal, and when I went on board I felt rather empty, and much more so when I came ashore at night; I could scarcely speak from sheer weakness. But when we inquired about getting some food, we were informed that there was no food on the island, which was rather a gloomy prospect. But unknown to me, the Saints of Raroia had made up a box of food, which was brought in with some hot water to soak the hard bread, and we sat down to hard bread and canned salmon and ate with a relish, then laid our weary bodies down to rest. Thus ended the first day of our five-hundred-mile journey.

RAROIA, October 20, 1901.

### Daughters of Zion Secretaries.

Daughters of Zion secretaries who have not already done so will please inform the recording secretary of any changes in membership since last report, giving full names of any lost or gained. Please attend to this immediately. New societies please send list of members.

Also prepare annual report to the General Society for the year ending March 1, 1902, and send to her as soon after this date as possible. Do not send these reports to the corresponding secretary, as by mistake some were instructed to do, but address Mrs. Callie B. Stebbins, Lamoni, Iowa.

ADVISORY COMMITTEE.

### Prayer Union.

Sr. Lucy Cochrane, of Stalkville, Nebraska, asks you to pray for her husband and children, who have obeyed the gospel, but for some cause unknown to her are drifting away from its truths.

*Home and Flowers* is the name of an excellent little journal published by the Floral Publishing Company, Springfield, Ohio. The February number has reached us, and is filled with ideas for beautifying the home and its surroundings.

The *Critic* for February contains an article on "The French Reviews," by Th. Bentzon, this being the second of a series of papers on "The Great Reviews of the World." Brief and concise histories of the various magazines properly termed "great reviews" are given, and also somewhat of the personality always back of great enterprises.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The "Study Hour."

#### A LITTLE HELP FROM THE COMMITTEE FOR THOSE WHO USE IT.

In the first place let us bear in mind that we who are engaged in teaching the very little ones in the Sunday-school are intrusted with one of the most important duties within the range of human experience,—that of laying the foundation, in the children's minds, upon which must rest the whole structure of their religious faith. Where is there a greater work than this? What requires more earnest consecration of heart and soul? Truly, then, should every one intrusted with this solemn privilege approach with great sincerity and humility the divine throne and there seek to obtain that grace, that wisdom, and that faithfulness necessary to the perfect performance of such sacred duty. And, dear teachers, with all our prayers we must need study also. We have no hold upon the Lord to supply that which we lack because of neglect or indifference upon our part. It is only when we have done the best we could in the way of study and careful preparation, that we may come to Him for that in which we may still be deficient; and then we may be sure he will not send us away empty-handed. A word of counsel, then, in regard to your study, we have thought might not be amiss.

Concerning the "Helpful reading." Of course these readings have no direct connection with the lessons which they precede. They have been selected from the literature at our command, being such as will, in our estimation, assist in our education and development along the lines of child-study. Leading workers in this direction have outlined a course of study for primary teachers, from portions of which some of these valuable little readings are taken. These may be studied at odd moments; or, better still, those covering the same subject might be studied all together. For instance, the readings on the "point of contact" from Patterson Du Bois in lessons 2, 3, 4, 5, and 6 studied as a whole give us a very good idea of the subject. The readings on Child-nature by Professor Pease in lessons 9, 10, 11, and 12, should also be studied together. The name of the lesson may be taught to most of the children; it will serve to impress it upon their minds.

The Bible verse they should learn also, and it is supposed to be the only part of the lesson for the child to have studied before coming to the class. We have suggested that the teacher prepare slips bearing the Bible verse for the following Sabbath to hand to her pupils for them to learn at home.

By the "Point to Develop" is meant the central fact or truth which is to be impressed upon the child's mind; it is that part which we wish him particularly to retain and with which he should be so thoroughly imbued that he will remember it and try to live it.

"The "Outline" is intended as a guide to the lesson. It is best for us to memorize both the outline and the point to develop, which ought to be sufficient for the lesson hour. If, however, any of us feel the need of more, let our notes be written upon a small piece of paper for reference,—for never, under any circumstances, should we bring the *Study Hour* to the class.

The "Point of Contact" in the outline needs no explanation. Our study of the clear definitions by Patterson Du Bois of this most important part of teaching will give us a correct understanding in regard to it.

By "Lesson Development" is meant the process or steps by which the truth may be brought to the child's mind.

The "Application" should be a little story drawn from the child's every-day life, and presented with such clearness and simplicity that he may see the point of the lesson and be able to

apply it himself to his own experience. Sometimes we may need to make different "applications" for the different members of our classes; differing home-surroundings and differing opportunities (with which, of course, we have made ourselves familiar) may make this course necessary. We should also consider this in finding our points of contact. (For example, the child of a farmer may be reached through his observance of sowing, planting, or any phase of farm life; while the carpenter's son may know of hammer and nails, the blacksmith's child of anvil and bellows, etc., etc.)

It is interesting in following the Scripture Study to find how it touches upon the different parts of the lesson. It gives us always a reserve supply from which to draw while teaching. We must always have more in our minds than just what we wish to give to the children. There must be considerably more than one bucketful of water in a well in order that a bucket when lowered into it may come up full to overflowing.

The "Suggestive Lesson Development" is intended for those who need help in that direction.

The small illustrations or cuts are to be drawn by the teacher upon paper in her class just when she is explaining that which she wishes to illustrate. If any feel that they can not do this the drawing may be prepared previously and presented at the proper time. Where there is a blackboard, the one in charge may draw them as she conducts the review. Of course illustrations need not be confined to those given in the *Study Hour*, which are always merely suggestive; as other good ones present themselves to us, let us use them also.

The Perry Pictures should be detached from the pamphlet, that we may use them in our classes.

We urge the use of *object* illustrations. They should be carefully chosen, and we should spare no pains to obtain just those which will best illustrate the lesson to the children we are teaching.

The "Suggestions" are not intended for any particular time, but are valuable for use at all times.

Having given the *Study Hour* a fair trial, by study and by practice, we most sincerely desire the teachers to let the committee know their opinions in regard to it. What does it lack? What necessity is not met? What should be omitted—what added? Wherein is it good, bad, or indifferent? And having given us what assistance you can by way of hearty criticism, sustain us by your faith and prayers, that we may be enabled to do this work in an acceptable manner. And if our efforts prove worthy,—if the *Study Hour* has a mission in our Sunday-school field, come to your district conventions and to the General Convention prepared to sustain and indorse this movement by your vote as well as your prayers.

LUCY LYONS RESSEGUIE,  
DORA YOUNG,  
AUDENTIA ANDERSON, } Committee.

The Rev. R. Heber Newton's views of the ethical and sociological significance of "Anarchism," published in the January number of the *Arena*, are supplemented in the current issue by an essay from the same pen on its political, economic, and religious causes. It is worth reading, and will especially interest the clergy. Eltweed Pomeroy, A. M., contributes a sprightly article, entitled "French vs. English," in which the genius of the Gallic and Anglo-Saxon peoples is studied—as portrayed in their respective legislative bodies. Henry W. Stratton has a most interesting paper on "Music and Crime," the author discussing the therapeutic efficacy of music in the treatment of moral disease. Leigh H. Irvine writes of "San Francisco's Union Labor Mayor," and Austin Lewis of "The University and the Public"—both contributors being residents of the western metropolis. In a significant article on "A Coöperative Commonwealth," Joel Shomaker describes the economic aspects of Mormonism. John Dolman, a Philadelphia lawyer, has a paper on "Municipal Reform," which contains some excellent suggestions, and an interview with Prof. Frank Parsons on governmental ownership of the telegraph and telephone is one of the most valuable features of the number.

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Miscellaneous Department.

Railway Rates to General Conference.

The Trunk Line Passenger Association has granted a rate of one and one third fare, round trip, certificate plan, to General Conference and Conventions, Lamoni, Iowa, April, 1902.

Territory: "From Niagara Falls, Buffalo, Dunkirk, and Salamanca, N. Y., Erie and Pittsburg, Pa.; Bellaire, Ohio, Wheeling, Parkersburg, and Huntington, W. Va., and points east thereof, except in New England."

List of roads: Baltimore & Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof); Buffalo & Susquehanna; Buffalo, Rochester & Pittsburg; Central of New Jersey; Chesapeake & Ohio (Huntington, W. Va., and east thereof); Chesapeake Steamship Co.; Cumberland Valley; Delaware & Hudson; Delaware, Lackawanna & Western; Erie (Buffalo, Dunkirk, Salamanca, and east thereof); Fonda, Johnstown & Gloversville; Jamestown & Chautauqua; Lehigh Valley; New York Central & Hudson River, Main Line and Branches, including R. W. & O., Adirondack, and Penna. Divisions, but not including Stations on the Harlem and Putnam Divisions; New York, Ontario & Western; New York, Philadelphia & Norfolk; Norfolk & Washington Steamboat Co.; Pennsylvania, including Buffalo and Allegheny Valley Division (formerly W. N. Y. & P. and Allegheny Valley Rys.); Northern Central; Philadelphia & Erie; Philadelphia, Wilmington & Baltimore; Washington Southern; West Jersey & Seashore; Philadelphia & Reading; West Shore; Rutland.

Passengers pay first-class full fare going trip and are returned over same route at one third fare.

Going tickets on sale from April 2-7. Obtain a certificate with each ticket purchased, covering entire route to Lamoni, Iowa. "Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting."

"When meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs."

"Certificates are not transferable, and return tickets secured upon certificates are not transferable."

The same general rules announced in notice of Western Association govern certificate business with the Trunk Line Association.

CORRECTION—WESTERN PASSENGER ASSOCIATION.

Paragraph 5 of Western Association notice, published in HERALD of January 29, should read so as to state that parties paying full fare on going trip will be entitled to return trip ticket at one third regular fare, if obtaining certificates, etc.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 7, 1902

Quorum of Apostles.

The Quorum of Twelve will meet in Lamoni, Iowa, on March 20, as per adjournment, for business. They will meet at the Historian's office at ten o'clock a. m., when a permanent place of meeting will be determined upon. Those having business to be considered by the quorum, should address it to Wm. H. Kelley, Lamoni, Iowa, or to the Secretary of the quorum, Heman C. Smith, and to the same address. Wm. H. Kelley, President of the Quorum.

Quorums of Seventy.

After consulting with the other Presidents of Seventy, it has been thought prudent, under the circumstances, that they meet April 3, at 2:30 p. m. at Lamoni, Iowa. We further suggest that the members of the First Quorum of Seventy meet April 5, at nine a. m., at Lamoni, Iowa, to consider matters of importance. The Second Seventy will meet April 6, at nine a. m., for business. C. Scott, Secretary Presidents of Seventy.

Second Quorum of Elders.

To-day I mail a blank report to each member, to be filled out and returned to me not later than March 25. If any member should fail to receive a blank, please inform me and I will mail him another one. Will Elders G. W. Johnson and C. F. Belkham please send me their addresses. F. C. Warnky, Secretary, 2422 Wabash Avenue, Kansas City, Missouri.

First Quorum of Teachers.

Members of this quorum are urged to make a written report to the secretary at once. These reports should be in before our meeting, which will be held early in March, so that our report to the General Conference may be on time. Please be prompt. George H. Hidy, Secretary, 2509 Chestnut Avenue, Kansas City, Missouri.

Released from Mission.

At his request and by consent of Bro. H. O. Smith, missionary in charge, Bro. W. H. Smart, laboring in Texas, is released from his mission.

JOSEPH SMITH, President.

LAMONI, February 10, 1902.

Convention Notices.

Lamoni Stake Sunday-school and Religio convention will be held at Lamoni, Iowa, February 20 and 21.

Eastern Iowa will convene at Arlington, Iowa, Friday, February 14, at 10:30 a. m.

Pottawattamie will convene at ten o'clock Saturday morning, February 22, in Council Bluffs.

Central California will convene at Fresno, Saturday afternoon, March 1, during conference.

Pittsburg will convene at Pittsburg, Pennsylvania, Friday, February 28, at two p. m.

Kirtland will meet at Sharon, Pennsylvania, February 24, at ten a. m.

Conference Notices.

Pittsburg will convene in Saints' chapel, Miller Street, near Colwell Street, Pittsburg, Pennsylvania, March 1, at two p. m. Take Fifth Avenue cars to Fifth Avenue High School. Walk one block to Colwell Street and then one block to Miller Street; or, take Center Avenue cars to Miller Street.

Central California will convene at Fresno, March 1, at ten a. m. The few Saints in Fresno will heartily do their part entertaining or assisting in finding rooms, etc. For information address, Charles W. Deuel, 235 S. Street, Fresno, California.

Northern California will convene Friday, March 7, at Sacramento.

The *World's Work* for February publishes entire, for the first time in America, Rudyard Kipling's "The Islanders," which has raised a veritable furore of discussion in England. Frank Norris, the author of "The Octopus," in an article entitled "The Frontier Gone at Last," shows how the Anglo-Saxons have at last encircled the globe with conquest. Captain Mahan adds to an interesting series of papers which have appeared in various publications, one in the *World's Work* on "The Growth of Our National Feeling." George Iles, author of "Flame, Electricity and the Camera," writes of Marconi's triumph. An intimate view of Dr. Lyman Abbott is given by Hamilton Wright Mabie, Dr. Abbott's associate on *The Outlook*, and the striking career and personality of Tom Johnson is described with particular reference to his work as Mayor of Cleveland. Among the other illustrated articles are a description of the wonderful *La Prensa* the Buenos Ayres philanthropic newspaper; a story by Arthur Goodrich of how the Connecticut farmers are growing tobacco under tents; a "Gaucho's Day's Work," by William Bulfin, who wrote "Tales of the Pampas;" Helen Lukens Jones' description of the greatest olive ranch in the world in California; the exciting experiences of the party who carried the United States mail farthest North in Alaska, by Dr. Francis H. Gambell and a story of how the ice, last year, blocked traffic on the Great Lakes until May. Hugh H. Lusk tells of an interesting experiment in New Zealand for the prevention of strikes. "The March of Events and Among the World Workers," run over their usual wide gamut of topics of contemporary interest.

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : : Iowa.

**The Wall Street Journal**

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults *The Wall Street Journal* is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**  
44 Broad St., N. Y.  
\$8 a year, \$1 a month. 7-10c

**NOT IN THE CATALOGUE.**

**YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE.**  
228. Each.....5 00

**BOOK OF MORMON. Cheap edition.**  
210. Paper covers, each ..... 3c  
211. Limp cloth.....5c

**APPLICATIONS FOR ENROLLMENT IN QUORUMS.**  
200. Each 3 cents; per dozen.... 30

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**  
199. Paper covers..... 30

**TACTICS OF INFIDELS.**  
218. Cloth..... 60  
223. Paper..... 30

**NOTES ON INGERSOLL.**  
216. Paper..... 25  
217. Cloth..... 50

**EUSEBIUS' ECCLESIASTICAL HISTORY.**  
226. Each.....1 50

**LECTURES ON FAITH.**  
220. Limp cloth..... 20  
221. Paper 10c each, 12 for.....1 00

**PRIEST'S ANNUAL REPORT.**  
224. Per dozen, 10 cents; 100.... 75

**BALDWIN'S ANCIENT AMERICA.**  
219. Cloth..... 2 00

**THE WORKS OF JOSEPHUS.**  
227. Each.....1 50

**DO YOU WANT MORE LIGHT?**  
202. Per dozen 5 cents; per 100 . 35

**GENERAL CONFERENCE RESOLUTIONS, 1832 to 1900.**  
197. Paper..... 50  
198. Cloth, limp..... 35

**KING JAMES' BIBLE. Large type edition, with references.**  
208. Each.....1 25

**REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.**  
201. Per dozen 10 cents; per 100 60

**POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**  
203. Per dozen 5 cents; per 100 . 35

**CRUDEN'S COMPLETE CONCORDANCE. A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.**  
206. Cloth.....1 50

**RUINS REVISITED. By S. F. Walker. An able work on archaeology.**  
205. Cloth..... 75

**ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**  
207. Per dozen 10 cents; per 100. 60

**MINISTRY BLANK REPORTS.**  
209. Per dozen..... 10

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarties*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to  
**HERALD PUBLISHING HOUSE,**  
Lock Box E, Lamoni, Iowa.

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
WM. ANDERSON. MRS. DAVID DANCER.  
ALICE P. DANCER. A. K. ANDERSON.  
G. W. BLAIR. OSCAR ANDERSON.  
W. A. HOPKINS.

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

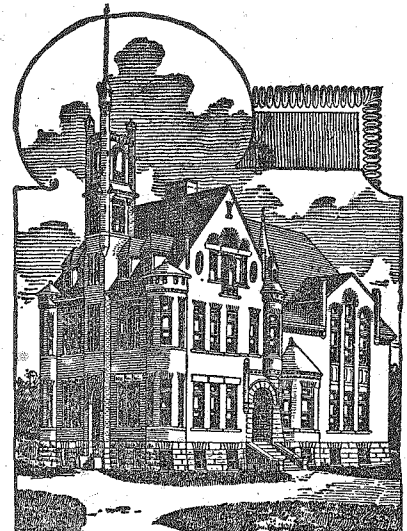
**FOR SALE.**

Three blocks from business center and six from the church, in Lamoni, house with four rooms and cellar and other buildings. Good well of water. Three lots well set to fruit. Price \$500. Call on or address

**GEORGE T. WILLIS,**  
LAMONI - - - IOWA.  
6-st

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
LAMONI, DECATUR COUNTY, IOWA.

# The Saints' Herald

L. Campbell 12801

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—Book of Mormon, Jacob 2: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 29

Volume 49

Lamoni, Iowa, February 19, 1902

Number 8

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

<b>Editorial:</b>	
Down With "Mormonism."—No. 3	149
Questions and Answers	151
In Explanation	152
A Busy Friend	152
Utah Mormons in Denmark	153
<b>Original Articles:</b>	
A Sermon on the Mount	154
Points on the Way of Travel.—No. 5	155
For Education	158
Characters We Meet	159
Ventilation	160
<b>Original Poetry:</b>	
Sometime I'll Understand	161
<b>Letter Department:</b>	
McDowell-Bridwell Debate	161
<b>Mothers' Home Column:</b>	
	167
<b>Sunday-School Department:</b>	
	167
<b>Miscellaneous Department:</b>	
Conference Minutes	168
Convention Minutes	169
Pastoral,—J. W. Wight	169
First Quorum of Elders	169
Fourth Quorum of Priests	169
Notice of Change of Bishop's Agency	170
District Secretaries and Secretaries of Schools not in Districts	170
Local Historian's Notice	170
Church Literature Wanted	170
Resolutions of Respect	170
Challenge to Clark Braden	170

## Editorial.

### DOWN WITH "MORMONISM."—NO. 3.

It is positively out of the power of the defenders of the faith to meet and refute every misstatement made about the beliefs, doctrines, and conduct of the believers. These tales are usually told as the personal story or experience of some reverend gentleman who is of pious habit and renown, and who would not, of course, be guilty of falsehood; but who when speaking or writing of the people of the church or their faith does not hesitate to tell for truth most

absurd and ridiculous things. Among these is one as follows: "These people believe that Christ will come to Independence, Missouri, and that a temple will be built as if by magic in a night, to which he will come, and in which he will address the faithful Saints."

Some pious soul of a preacher, or some unprincipled sensational news-gatherer sent this story flying during one of the sessions of conference at Independence, Missouri. This story has for a foundation the open confession of the ministry of the church that we believe that the land of America is the land of Zion, and that the prophecy made in Isaiah 2: 3, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem," remains to be fulfilled, and when fulfilled it will be when Zion is established on the Western Continent, and the messenger of the Lord will have come to his temple and the way of the Lord will be fully prepared before him.

But the idea that there is to be a temple, and a people prepared for the building of it and what must precede such an effort to build, strikes the average sectarian as such a vain and idle fancy that he at once turns his imagination loose to ridicule and deride the idea and the people. Such men do not stop to think, possibly do not care whether the thing essayed to be told is true or false, or whether they could give satisfactory proofs if their statements should be called in question; it seems to be sufficient if it will "down Mormonism."

Another instance of this occurred in the discussion between Bro. James W. Gillen on the part of the church, and Reverend Clark Braden on the part of the Christian or Disciple Church, at Stewartsville, Missouri. In order to make an argument against the faith upon the old Spalding romance theory, Reverend Braden assumed that Spalding had written three or four manuscripts and that the one used by Dr. Hurlbut and E. D. Howe in 1834 was but one of them. No evidence of the truthfulness of his saying was given, but others quoting from him assume that it was so proven. In some of Mr. Braden's arguments he has used similar statements made at other times by different parties writing or speaking against the faith, and introduced them by the formula, "It is proved," or "It has been shown," when not a particle of tenable proof was ever presented on the points asserted as proved.

Especially is this true in regard to the alleged

collusion between Joseph Smith and Sidney Rigdon prior to the publication of the Book of Mormon. There is in fact no evidence amounting to the worth or dignity of truth, that Sidney Rigdon ever saw Joseph Smith until after the Book of Mormon was in print. It was the presentation of the book and the impassioned pleading of Parley P. Pratt that turned the attention of Sidney Rigdon to the new religion; his allegiance to it followed after. The Spalding Romance theory was invented to "down the Mormons." Like a story concocted between Reverend Braden and an old gentleman living near Kirtland, Ohio, Moss, by name, we think, in the house of Nelson Makepeace, in Kirtland, at the time the debate between Braden and Bishop Kelley was in progress, which story was overheard by Makepeace and reported and condemned by him, and of which Braden remarked, "It may not be true, but it will tell against the Mormons." Anything which had a show of hurt to the Mormons in it has been made to do duty whether it would or would not stand critical legal examination.

Of this sort was the story that the Saints believe that a temple would rise in a night at Independence, Missouri. It was calculated to throw discredit upon the idea of a temple being built under any conditions. The Saints have never shown themselves to be over-much superstitious, and while believing in miracles both of the olden time and the present, have never asked nor expected that God would do for any people what he had commanded that people to do for themselves. There was as much reason to believe that God would build the temple at Kirtland, Ohio, as there is to believe that he will build the one at Independence, Missouri, by miraculous intervention in a night. Several years were required to build the first named, and it is likely that it will take a longer time to build the last.

It took the Utah people forty years to build the granite building now standing in Salt Lake City as a testimonial to their zeal, faith, and intelligent industry. The one at Nauvoo was only a few years in building, but it was the work of months of weary toil in the quarries, the forests, the work-shop, and on the scaffold; but no one of all the host that wrought in its erection ever thought of asking God to build it up "in a night."

The men and women of the Reorganized Church may be in a sense the devotees of a faith obnoxious to the spiritual sentiment of their denominational neighbors, but they are not fools; they may be in a sense visionary, but they believe that God works by intelligent means to accomplish his designs; they may be enthusiasts, but are not fanatics. So that whatever God may require them to do will be done in the proper normal condition of sane people, and by the exercise of the wisdom and the forces at their disposal in a rational every-day way. While doing

this if God may see fit to supplement their work by tangible evidences of his favor, such as are in evidence in the "pillar of cloud by day and pillar of fire by night," the heaping together of the waters beside the path through the Red Sea; the saving of the children Moses and Jesus from the wrath of the kings by whose edicts their lives were sought; the sending of "manna" and "quails" to feed the hosts; the putting back of disease through the "brazen serpent;" the ministering to the wants of the people from the "barley loaves and the small fishes," they will not show their distrust of the mercy of God by being surprised because they do not understand the law by virtue of which it should be wrought.

If intelligence is the attribute of Deity, then an intelligent man must, or may stand near to Deity if he rightly exercises his intelligence; he may not always understand God, or his ways, but he will never insult God by doubting his goodness or power, if he professes faith in him.

Many years ago a preacher, a member of an active, so-called religious Christian denomination, after a sojourn of *three whole weeks* among "the Mormons," wrote of them: "The reason why they believe that the signs follow the believer, and in the miracles of the New Testament is because they are ignorant. The signs were always had among the ignorant. These people are so ignorant that when they kneel to pray and ask God for anything, they actually believe that God will hear and answer them."

This was intended as a learned effort to throw discredit upon the belief of the people in the efficacy of prayer and that God did and would minister to his people as he had done in times long ago. And with a class it was an effectual blow, showing that the credulity of the people was great. But what of the word upon which such credulity was based, "and all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Jesus.

With the learned gentleman who in three weeks could compass the whole life of the faith of the people, it was anything "to down the Mormons."

The Mormons, as the world has persisted in calling the believers in the Book of Mormon and the message of the angel to Joseph Smith, have from the start shown themselves to have been industrious, frugal, and abstemious in habits. They have had the courage of their religious convictions. They entered the Western wilderness without hesitation; they sacrificed lands, houses, friends, and when forced from their homes refused to recant their faith to escape wrath. They have tried to live upright lives as a whole wherever they have been permitted to dwell, having had an eye to the recompense of reward—eternal life.

They, the Latter Day Saints, have been accused of being clannish, of sticking together, of attempting to secure political control, etc. This has been a stand-

ing charge against them, and it has been made to tell in many parts of the country. Some even of late writers who have aired their knowledge of three weeks growth, or a casual interview of some one at Lamoni, have industriously spread the idea that the leaders of the church dominate the municipal affairs of the town, and dictate the political faith of the membership. This was and is intended where told or written to create or foster prejudice against the people and their faith. It is a mischievous and false statement having no foundation in fact.

The leading men of the Reorganized Church have not at any time or in any place attempted to control the political sentiment and action of their fellow members in the church. Each is left to cherish his own views and to follow the bent of his own inclinations in this regard.

The only part of the municipal, or political, or economical affairs of the town in which any of these leading men have taken any active part, or in any wise interfered has been upon the question of whether intoxicating liquors should be sold, or saloons kept in the place.

These things have been persistently, and inevitably opposed by the leading officers of the church, privately and publicly, and it is likely such will be their continued action.

We make no apology to anybody for this attitude of these men. They act independently of church control as individual citizens of the State and town upon their convictions of what is the better policy for the benefit of the people of the place; and if they stand together it is because of mutual conviction. Are they more blamable for this than their cotemporary religionists who do the same thing? We opine not.

But, suppose the Latter Day Saints as citizens are clannish, or are agreed in policy and views upon the public and economical affairs of citizenship, what of it? In doing this, what laws of right, what rules of correct citizenship do they ignore or violate? None, whatever.

Again, Jesus, whom these people, as well as other so-called Christians, accept as the lawgiver who supplanted Moses and the tables of stone in moral ethics, has more than once in his teaching told those who were, or would be his disciples, "Except ye are one ye are not mine."

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."—John 17: 20-22.

The Quakers, the Shakers, the Zoarites, the Harmonites, the Amanaites, all of them unities in all the essential features of faith and communistic oneness

of purpose and helpfulness have never been subjected to such persistent writing up and arraignment before the public because they were clannish and of a oneness, though the Quakers did have to bear terrible affliction and persecution for their quaint religion and garb, from Presbyterian hate for Christ's sake.

There is still left in the general make-up of the average Protestant (emphasis on last syllable) religionist sectarian enough of this ancient animus to fit him for using any sort of an argument, or tell any story, however improbable, if it will only answer to the cry, "Down with Mormonism."

#### QUESTIONS AND ANSWERS.

CHESTERFIELD, Tennessee, January 28.

Is there a contradiction between Doctrine and Covenants, section 76, verse 6, speaking of those that die without law? Are they honorable men of the earth, who were blinded by the craftiness of men whom Christ went and preached to and they received the gospel through his preaching and became bodies terrestrial? 1 Peter 3: 19, 20 says he went and preached to the spirits in prison, which were disobedient in the days of Noah. It seems that the ones referred in Peter were people who had the law revealed unto them through Noah, and they were disobedient to the law; while the Book of Covenants says Christ went and preached to the honorable men of the earth, who died without law, and had been blinded by the craftiness of men. How could they be blinded by the craftiness of men, or be called disobedient, if they had no law?

C. L. SNOW.

We see no contradiction between the passages referred to, 1 Peter 3: 19, 20, and Doctrine and Covenants 76: 6. The first refers to and is intended to identify the Spirit and power by which Jesus wrought in the spirit world. And though Peter makes mention of a class to whom preaching was done, it does not follow that this was the only class to be affected by the resurrection.

Section 76: 6, referred to, enumerates several classes of men who are to be reached by the power of the resurrection.

"These are they who are of the terrestrial" glory:

1. Those who have died without law.
2. Those spirits of men kept in prison whom the Son visited. (See 1 Peter 3: 19, 20.)
3. Honorable men of the earth, blinded by the craft of men.
4. Those who receive of his glory but not of his fullness.
5. Those who receive of the presence of the Son, but not of the Father.

This paragraph is a descriptive one of the classes of men to whom the clemency of God is extended in the terrestrial order, and the conditions into which they will be received. And, as the inquirer will see, that class referred to by Peter as the ones to whom Christ preached is one of them.

The section referred to does not say that it was the honorable men of the earth whom Christ preached to, but divides the classes as specified above.

## IN EXPLANATION.

## SECTION 29, PAGE 28, BOOK OF RULES.

We are asked to define in "plainer language" the meaning of section 29, page 28, Book of Rules.

The section in consideration is a part of chapter three of Book of Rules, which treats of the rights and duties of members of the assembly, any assembly, of which church members may be parts and entitled to membership, voice, and vote; and relates to the conduct of members of the assembly, when present and taking part in the deliberations and business of the sessions.

Section 29 treats upon the subject of a member of the assembly present at any session; and makes provision for the temporary absence of such member from the place where the assembly is sitting to do business; that is, the section states when it would be proper and right for a member to absent himself from the sitting of the assembly.

The section reads as follows:

"No member ought to be present in the Assembly when any matter or business concerning himself is being debated; nor, if present, by the indulgence of the Assembly, ought he to vote on any personal question affecting himself. Whether the question concern his private interest, or relate to his conduct as a member, as for a breach of order, or for matter arising in debate, as soon as it is fairly before the Assembly, the member may be heard in exculpation, but should then withdraw, until the matter is settled. If, notwithstanding this rule, a member should remain in the Assembly and vote, his vote may be, and ought to be disallowed; it being contrary, not to the laws of decency only, but to the fundamental principle of the social compact, that a man should sit and act as a judge in his own case."

We confess that we hardly know how to give the meaning of the section in language plainer than that used in the section itself. However, it may be possible that some may not understand.

If any man is a member of an assembly and is present at a meeting of that body and there comes up a question regarding himself as such member of the assembly, and such question is taken into consideration, he should ask permission to withdraw from the assembly while the matter is being discussed. He should remain out of the assembly until notified that the discussion is ended, or he is asked to return and answer to the questions touching the matter, or is required to make a statement in regard to it. As for instance, a member may be privately interested in a matter to be had before the assembly, if he is he should not stay in while that matter is discussed. Or, a number may make statements before the assembly that are indecorous or contrary to the manners of the assembly; and these statements may be called in question either by the speaker or some other member; if they are, when the matter is fairly stated from

the presiding officer the member may make a statement explanatory of his words or in exculpation of his conduct, and he should at the conclusion of his statement retire from the assembly and stay out till the matter is disposed of. Or he may ask the assembly to let him remain in while the matter is being discussed, and if the assembly grant the permission he may stay in; but if he does so stay in he should not vote, either for or against himself, or for or against the proposed action of the assembly. If he should stay in and vote, then neither the tellers, the secretary, nor the presiding officer should count his vote.

This it seems to us is or ought to be sufficiently plain for any one to understand; the principle being that in our dealing with our fellow men in an association or assembly where all are equal in rights and privileges no man should sit in judgment upon his own case, and assume to blame or exonerate himself from blame for his conduct before his fellows as a comember of the assembly; no honorable man would either try or want to.

---

 A BUSY FRIEND.

A few nights ago while putting our little girl to sleep we chanced to note that our watch was ticking five times every second, and of course made the mental computation that it would thus tick three hundred times every minute, or eighteen thousand times per hour. Then we took pencil and paper and began to carry out these figures, for we began to see that a man's watch was a wonderfully faithful servant and really remarkable piece of mechanism. After some minutes of "ciphering" we had on our paper the following: The watch would tick 432,000 times every day, or 3,024,000 per week. The solar year consists of 365 days, 5 hours, 4 minutes, 46.4 seconds. In this time our watch, if kept wound all the time, would make 157,771,432 ticks. These figures alone were cause for wonderment; but our mind ran along the subject still farther. A watch that loses 10 seconds a week is not a bad time-keeper, though not of the best. Yet for a watch to lose these ten seconds it would have to lose 50 ticks out of 3,024,000, or one in every 60,480. There are watches which will not vary more than ten seconds in a month of thirty days. This would be losing 50 ticks out of 12,960,000, or one in every 259,200.

Twenty years is not a long time for a good watch to run. In that time it would tick 3,155,428,640 times. If at each tick the watch should move forward one foot, or five feet per second, which is about the speed of an average pedestrian, it would travel more than once around the world in a year, or nearly twelve times around the earth in ten years. At the same rate it would go to the moon in a little less than ten years.



## UTAH MORMONS IN DENMARK.

The following which appeared in the *Gazette-Herald*, of St. Joseph, Missouri, for February 16, will be of interest to our readers:

## DENMARK IS A FIELD FOR MORMONS.

Copenhagen, Monday, Feb. 3.—The Mormons are making strong efforts to gain a permanent foothold in Denmark. It is notorious that this little country has furnished a large quota of emigrants for Utah, where there are thousands of Danish Mormons. Some of the most prominent leaders of this sect are Danes. Danish missionaries who have been sent to work in their native land have not been well received in Denmark. Most of them have been banished from the country as soon as it was discovered that they were here to gain converts to their religion and to encourage people to emigrate to Utah.

For this reason their work has often been carried on secretly. The authorities of the Mormon church seem to have decided recently that Denmark is an exceptionally good field for their operations and there are now over a hundred Mormon missionaries in this country, under the direction of a superintendent at Copenhagen. The missionaries publish an organ in this city and distribute thousands of tracts, and a piece of property in the best part of Copenhagen has been purchased on which they intend to build a Mormon temple. Money for this purpose is being collected among the Mormons in the United States. About five hundred Danes are induced to emigrate to Utah every year.

The Danish press is aroused and it is thought that steps will be taken to prevent a Mormon temple being built in the capital of Denmark and to rid the country of Mormonism and its propagandists.

## EXTRACTS FROM LETTERS.

F. A. Russell wrote from Rock Island, Illinois, February 7: "Our district conference at Kewanee passed off peaceably. All were glad to have Bro. Heman with us. His sermon Sunday morning on the subject, "Laboring together with God," was one of the greatest efforts to which I have ever listened. The Holy Spirit was present to a marked degree. Am still trying to do a little, and guess that is all I shall accomplish. I hope the future has some good things in store for the church."

C. J. Spurlock writes from Woodside, Missouri, February 13, that he had held meetings at the Coin Hill Schoolhouse, in Oregon County, where he had fair attendance and interest. At time of writing he was holding meetings at Woodside. He writes: "We are instructed in the late revelation to pay the college debt. What is the matter? Are the Saints doing what they can in this regard? Let each examine himself and do what he can, as the Lord will hold us responsible."

Henry Green writes from Netawaka, Kansas, February 12: "This is the forty-third year of my acquaintance with the HERALD, and we are still on friendly terms. I have been pleased with its appearance from the beginning and appreciate every improvement made in its make-up from the first to the last."

A sister in writing to the office recently wrote: "I love the work; and while I am often treated with

utmost contempt when advocating it, called 'crazy,' 'ignorant,' a 'little off,' and am told I am 'going to the Devil,' yet I care nothing about it, for I am sure I am on the right track."

R. M. Elvin writes from Farmington, Iowa, February 11, of his late work as follows: "Had a fine and interesting series of meetings for ten days at Montrose. The house was crowded every night. The people here need waking up."

## EDITORIAL ITEMS.

The *Hamilton Advertiser*, of Hamilton, Scotland, in its issue for January 25, contained the following item. We are indebted to Bro. J. W. Rushton for a copy of the paper. "A branch of the Reorganized Church of Jesus Christ of Latter Day Saints was organized last Sunday afternoon. Elder Joseph Arber was elected president, and James Skene, 50 Brandon Street, Hamilton, was elected secretary. This church is not in any way associated with the Utah Mormons." Bro. Rushton also sends us a copy of the *Hamilton Herald* for January 24, which contains about the same item as did the *Advertiser*.

George W. Martin in renewing his subscription from Madison, Wisconsin, addresses the HERALD as "the best little paper on earth."

W. F. Clark writes from Des Moines, Iowa, February 10, expressing appreciation of HERALD. He thinks the testimony of William Terrel, as published in HERALD of the 5th instant is valuable, and that such statements should be published in pamphlet form. He offers to contribute towards such publication.

By copy of the *Journal*, Montrose, Iowa, for February 7, 1902, we learn that Bro. Daniel Tripp has sold his hardware store to R. L. Reed and will move to Adrian, Illinois. The Rock Creek Branch will get a good worker in Bro. Tripp.

Volume 1, No. 1, of *The Inter-Mountain Farmer and Ranchman* has reached us. It is issued from the office of the *Salt Lake Tribune*, and as its title indicates, is devoted to the interests of agriculture in the "inter-mountain" district. It is newsy, also.

Bro. A. J. Layland is laboring at the present in Southeastern Idaho and Northeastern Utah.

Sr. Jennette Strauss, of Lamoni, Iowa, says, "Retain my copy of the paper, *Gospel Standard*, in Australia, as requested."

By the *Chicago American* of February 13 we learn that Heman C. Smith talked to the Chicago Saints on the 12th at the hall at Thirty-fifth Street and Evans Avenue.

The *Lowry City Independent*, which is published by Bro. W. W. Kearney, in the issue for February 14 contains a story by Sr. E. Kearney, and a Valentine poem by Sr. Mina Kearney.

The General Conference reception committee has been appointed, as follows: D. A. Anderson, C. B. Bergersen, C. I. Carpenter, C. E. Harp, W. A.

France, Isaac Carlile, Wilbur B. Paul. Their notice will probably appear next week.

Bro. E. Etzenhouser has been nominated on the Kansas City Prohibition ticket as candidate for member of Upper House. So states the *Kansas City Times* for February 14.

By the *Omaha Bee* for February 16, we note that the Beebe and Runyan Company, of Omaha, Nebraska, recently received what is said to be the largest single shipment of furniture ever made. It reached Omaha over the Northwestern Railroad in two special trains,—sixty large furniture cars. Bro. Calvin Beebe is a member of the firm of Beebe and Runyan.

The Lamoni Branch has of late been considering the merits of various lighting systems suitable for church buildings, with the idea of equipping the Lamoni church with some other means than kerosene. It will probably be either acetylene or gasoline. A committee is investigating the systems.

The Lamoni Saints are beginning preparations for the care of conference visitors. There are many things to do "before conference."

"Consecration" is giving a new tone to things throughout the church. It is being agitated widely and earnestly. Are we ready for the moves we have so long expected? The call by the Bishopric for the Saints to come forward with their "consecrations" means there are other important steps just ahead. Are we ready to take them? Those prepared now to consecrate will be the first ones ready to take the next step. Be alive, Saints, the times are portentous.

According to telegraphic reports on the 17th an earthquake has visited Schemaka, Russia, and four thousand houses were destroyed and two thousand persons, mostly women and children, lost their lives. Thirty-four villages around Schemaka were destroyed.

Bro. A. L. Newton, of Independence, Missouri, has invented a "self-closing" ink well which is one of the best of its kind we have ever seen. It is always closed except as you dip your pen. It is being put on the market by the Newton-Robinson Novelty Co., of Kansas City, Missouri, the "Robinson" part of the firm being well-known throughout the church. Those in need of something good in the ink well line should see one of the "self-closers."

James D. Porter writes under date of February 17, from Rushville, Indiana, that he has recently held meetings in Belmont, also in the Schooner Schoolhouse near Belmont. He writes that he has baptized ten persons, and four others are waiting for his return.

Two of the leading religious journals of Chicago are agitating the question of all religious denominations uniting in a great tent campaign in Chicago this coming summer. Chicago, they think, needs a vigorous religious awakening. Verily it does.

## Original Articles.

### A SERMON ON THE MOUNT.

Mountains are a perpetual source of discontent. One never sees a high peak but he wishes he might stand upon its top. They are so far, so high, so alluring, they attract and compel.

So do the heights of truth and right being, when the clouds are rifted and we catch a glimpse of their ethereal domain, invite us, and at once our present state seems sordid and lowly. Others have planted their feet upon those serene heights, why not we? David and Solomon, Saul, Joseph, Saul of Tarsus, Simon Peter, Jesus Christ—their footprints are there.

Some of them, 'tis true, could not endure the altitude, their hearts were weak and they hastened down again. Lucifer, the son of the morning, dwelt there of old, but he fell as lightning from heaven and dragged with him a third of the shining host.

But the highway remains. It mounts up, it soars above the cloud. It is triumphant, it is eternal. The Nazarene walked over it. Let us go on and make room for the innumerable host that follows. For "if I," he said, "be lifted up, I will draw all men unto me."

The foot-hills encircled in the purple haze of evening are a work of art, an enchanted region. As we approach them they bar our path. They rise up and cut off all view of the range beyond; and as we draw nearer we find that they are barren and brown, but they must be put under our feet. The real beauty is beyond many weary miles. At the most we but get increasing glimpses of it until the summit is reached: then is the culmination of faith—the unseen has become visible.

Perfection is enticing, it is the goal of every true heart; but there are obstacles. They appear hazy and dim. We approach them, they rise up and shut from view our goal, and they are barren, forbidding, detestable. But they must be put under our feet; then they become our servants, they lift us higher, and from them we essay anew our journey. They are the foundations upon which rest the heights toward which we go.

These obstacles are but the sentinels; they guard the eternal city. They withhold the insincere, the undermined. No coward can pass. Are you in earnest? No? You will do well to turn back; below in the valley are rest and shelter, music and the dance. Are you out for pleasure? then they frown upon you. Go back, you have left pleasure. Those who go up seek Happiness, and Happiness proves her suitors. Like Rachel of old she is to be labored for. Leah is yours for the asking. She is Pleasure, and her father would palm her upon you for your true love. But Happiness is given of God; she is true; she knows her worth and sits upon the heights where the unworthy never approach her.

Have you the watchword? "Let us go on to perfection." "For we look for a city not builded with hands."

As you journey up the mountain side do you hear the rushing of water? There it is, a foaming stream by the roadside. It is clear and sweet. It comes from above. Follow it and you will reach the summit.

There was a man standing by a well in a far eastern land. He talked with a woman. "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." This water also flows from above. It is pure and sweet. Follow it, and you will reach the summit.

Will you go up? Would you encamp upon the heights when the evening is falling and the winds sigh in the pine tops, when the valley is full of haze and the damp of night in the air, when the stars take up their silent watch so that "the heavens declare the glory of God and the firmament sheweth his handiwork?" Would you see the morning dawn upon the mountains? The sun in splendor greeting you first of all earth's children? Aye, would you find yourself secure upon the heights eternal when the night of death draws round you and all is dim uncertainty? When the dew is on your forehead and the world recedes into shadow? Would you behold the dawn of peace and have the Son of Righteousness to greet you among the first of the resurrected?

Then heed not the throng who would detain you, who will not enter in neither permit others to enter. In vain do they tell us we have taken the wrong road. The footprints of the Nazarene are here. In vain do they strip us of home, and wealth, and position. They are but perishable goods; we are the lighter to climb. Ah, here comes one in haste: "I have dwelt upon those heights; go not up. There is naught there worth the effort. There is much here; behold, pomp and empire; worship me and they are yours." Aye, Lucifer, our Captain met thee also at the outset; in his name get thee behind us.

How large, how important seemed the affairs of the world as we mingled in them. Now look back, already they have dwindled to atoms. Their claim lay in their nearness. They stand in a better relation now. We can judge them better now as compared to the things of God. Contrasted with these cathedrals of chiseled granite how small are our palaces! Time corrodes them and they fall, a tremor of the earth and they are shattered. But these stand till the end of time. They spring out of the plain, and with a mighty sweep slope upward, league on league, till the clouds and the stars bid them cease.

Heed not the mist that seems to bar our path. As we approach it is gone. Let us in good cheer continue our journey until the voice of him who dwelt in the bush shall cease to bid us "Come up higher."

The hills of truth the world across  
Are wrapped in mist, their peaks arise  
And in the summit cloud are lost  
Close to the everlasting skies.

The force of God lies at their base  
That heaved them to the upper air.  
The ages wrinkle o'er their face,  
But still they soften and are fair:

To one who from the desert far,  
Has wandered down by withered streams,  
And sees at last his guiding star  
That o'er their topmost summit gleams,

Who fain would climb their rugged height  
O'er splintered rock, and jut, and crag,  
Who sees o'erhead his leading light  
And would not in the shadow lag,

Who strives to reach the cloud-above,  
That he may view the cloud below,  
And note the beauty of God's love  
Upon its upper surface glow.

ELBERT A. SMITH.

SAN BERNARDINO, California, February, 1902.



#### POINTS ON THE WAY OF TRAVEL.—NO. 5.

BY E. L. KELLEY.

FRANCE AND ITALY.

Paris is a wonderful city, filled with objects of the greatest interest, and the visitor of a few days can only make a selection of what he will see. Among the celebrated places is the Pantheon, the place of the tombs of so many of the great men of France. The building was erected for a church by Louis XV, in the year 1765, and is of the style and pattern of St. Peters at Rome. Connected with the location of the Pantheon, however, there are a number of reminiscences of a much earlier age. It was here that Clovis built a church to the Apostles Peter and Paul and connected therewith a celebrated Abbey where Ste. Genevieve, the patron Saint of Paris, was buried, A. D. 512.

At the front of the edifice is a portico the entire width of the building to which there is access by a flight of eleven steps. The portico is sustained by six fluted corinthian columns, six feet in diameter and sixty feet high. The pediment, a large figure in relief by David d' Angers, representing France in the midst of her great men to whom she is dispensing honors. On her right hand are Fenelon, Malesherbes, Mirabeau, Voltaire, Rousseau, Lafayette, Carnot, Monge, Manuel, and David the painter. On her left are soldiers of the Republic and Empire, Napoleon being foremost. On the frieze is the inscription: "Aux Grands Hommes la Patrie Reconnaissante." A grateful country to the great men. In the year 1885 Victor Hugo was buried here against the wish of the Roman Catholics, who for a long time had occupied the building as a church, and for this they moved out, and by decree of the President of France on May 24, 1885, it was restored for the purposes to which it was devoted under the first Republic.

The Jardine de Luxembourg is next visited and found to be a magnificent place of flower beds, elevated terraces, and chestnut groves. In front is the Salle du Senat, in which the Senate of France holds its sittings, but since the erection of the building in 1612 by Jacques Desbrosses for Maria de Medicis, it has been known in history as the Palais de Medicis, Palais du Consulat according as the uses were changed by kings, directors, and consuls of the nation. The exterior and interior of the building are very interesting, with ornamental and allegorical figures, and statues of Greek and Roman celebrities. The museum arranged for the kings of France is made doubly pleasant by a square upon one side containing one fourth acre of roses. A Frenchman never gets too much of the beautiful.

The church of St. Sulpice is a very fine and interesting building. The first stone was laid in the year 1665 by Anne of Austria and it was completed in 1745. Besides its extensive columns and towers and great bells it has the prestige of having been visited by one of the Popes, Pius VII conducting services there December 23, 1804. Another feature is the small Chapelle of St. Denis, who it is claimed was the first Bishop of Paris A. D. 250, when he was beheaded. Paris, as most all other great cities of Europe, has her martyrs, and as is usual, those destroyed by one generation are honored by a subsequent. Bishop Denis now takes first place—he is dead.

Leaving the Place St. Sulpice, the places of note visited are the Ecole Nationale et Speciale des Beaux-Arts, the Palais Royal, and Minister of Finances (Treasury Department), all interesting enough, but possibly an extended description would not be so to the reader.

The Hotel des Invalides, a magnificent institution under the Minister of War, is the privileged institution of disabled soldiers by wounds, and those who have served in the army for thirty years. Here the invalids are boarded, lodged, and clothed. As the visitor approaches, he reads "L' Hotel des Invalides, Le Tombeau de L' Empereur," and he readily gathers the English version: The Soldiers' Home and the Tomb of Napoleon. For while France has had her kings and emperors in great numbers, it requires but a short stay in Paris to learn that there is but one personage known in France as the Emperor, and that is Napoleon. The tomb of Napoleon is doubtless one of the finest the world has known. It is in the chapel of St. Louis and consists of an immense monolith of porphyry, weighing one hundred thirty-five thousand pounds, brought from Lake Onegal, Finland, at a cost of one hundred forty thousand francs. It is two meters broad, four and one half high, and four in length; chiseled upon it are the victories of the Pyramids, Marengo, Austerlitz, Jena, Friedland, Wagram, Moscova. Over the door of the crypt on a black marble slab are the following words, from the

Emperor's will: "Je désire que mes cendres reposent sur les bords de la Seine, au milieu de ce peuple Français, que j'ai tant aimé." I wish my ashes to rest on the banks of the Seine in the midst of the French people which I love so much.

Back of the altar is noticed the tomb of Duroc, the famous general who died in 1814, and Bertrand, who was with Napoleon at St. Helena.

Leaving the chapel of St. Louis we cross the Seine over the celebrated Pont (bridge) Alexander III, the first stone of which was laid by the Czar, October 7, 1896. It is on the street leading direct from the Hotel Invalides to the Champs Elysees and is one of the finest structures of the kind in the world.

We also walked past the residence of President Loubet; but the President was absent from the city and we did not stop to interview the soldiers on guard at the gate.

The La Madeline Temple was commenced in 1764 but not finished until the time of Napoleon I. It is of Grecian form and proportions and contains a fine audience room richly ornamented and filled with interesting figures of art. It is three hundred and twenty-eight feet long by one hundred and thirty-eight wide and upon an elevated base which is ascended by twenty-eight steps, the building being surrounded by fifty-two corinthian columns, each forty-nine feet high and five and one half feet in diameter. The cost of the entire structure is said to have been thirteen million and seventy-nine thousand francs.

Prominent among the distinguished places of Paris is the Trocadero. Sufficient of interest in the various departments is to be found here to keep the traveler for weeks, so I am not able to see satisfactorily, let alone describe. The Museum of Ethnography is said to be one of the finest in the world. All nations ancient and modern in type are gathered here. Another place of learning and research is the Guimet Museum of Eastern Art and Ancient Religions. Just such a place as the theological inquirer and critic might make use of to good advantage, but the want of time postponed any examination by the writer.

Paris has been a place of interest in Europe for more than two thousand years. In fact the original settlement was by a people of which little is known. The claim is made that a wandering tribe at a remote period first settled here upon the banks of the Seine and made a permanent establishment by building huts upon an island in the river at this point, now called Ile de la Cité. This island served as a natural fortress at the time and gave protection against marauders from other bands and nations. These early people called themselves Parisii and the place Lutetia, the latter name signifying, Dwelling in the waters. This was the name when Cæsar led his armies against it, and when the people were finally conquered by the iron kingdom, Rome. The city sub-

sequently took the name of its ancient founders, and is called Paris. The present, however, shows no marks of the ancient Parisii. The landmarks of the Romans are clearly seen in Paris and the impress of Louis XIV and Napoleon are everywhere manifest. The latter in his ideas of development and progress in civil government it appears was as far in advance of his time as he was in military science; and much of the magnificence of the city to-day is clearly traceable to the orders issued by the great general. These evidences are shown in the extension of the thoroughfares, the capacious public buildings, the immense monumental structures and the prominence given to the department of justice in governmental matters. Contrary to what may have been generally understood, the similarity of style and design in the architecture between Paris and some of the cities of the United States, and notably of Washington, is so close, as to force the thought upon the mind that our forefathers not only received the honored help of a LaFayette during their years of trouble and war, but that they also borrowed much of the chief city of the Gauls, and appropriated wisely of her treasures of art and statesmanship.

The afternoon of October 2 ended the first visit to Paris and the journey southward was continued over the Paris, Lyons, and Mediterranean Railway to Modane, a border city between France and Italy. The train proved to be pleasant enough, the afternoon fair, and a good view had of the country. The first stop was made two and one half hours after the train moved out of the depot in Paris and it seemed that few towns of special importance had been passed during the time. At one o'clock a. m. we reached Modane and all the pleasures that one can readily imagine from being awakened out of a drowsy nap in the midst of a totally strange people, who can neither understand him, nor he them, rushed in upon us at once. Another pleasing thing about it was that this new people was very curious to find out what kind of person each traveler was and just what he had in his grip bag. All were directed to quit the cars and arrange trunks, valises, etc., according to class of passenger, first, second, or third, upon a platform arranged for the purpose, and throw the same open for inspection. The Italian officer proved to be a closer examiner of baggage than the Englishman or Frenchman; he found that our grip had a double bottom, and proceeded to interview both compartments; however, very politely and fairly, seemingly never to see a single thing except that for which he was looking, and that being absent, he soon placed his mark upon the pieces and moved toward a more important victim. In France and Italy as in England the custom officers invariably call for liquors, tobacco, and cigars and in addition thereto ask if any matches. Examination over, the doors of the building were again thrown open and we pro-

ceeded to the train which stood now upon Italian territory headed for Turin. In doing all this the traveler is not without assistance if necessary, for there are always at hand plenty of persons who are anxious to bear his burdens and place him in a good seat in the train for the usual "tip," a habit as fixed in France and Italy as that of wine for the diner. If the traveler is at all dependent upon these helpers, it is to his interest to observe this national custom with a liberal hand. A *lira* will entitle him to a pleasant seat in the coach with convenient surroundings, while a few *centissimi* would only guarantee his valise being tumbled into any overcrowded dirty car.

At half past two o'clock in the morning the train moved out of the station at Modane and we soon resumed the sleepy, drowsy state from which we had been so suddenly awakened upon arrival at the frontier of the Italian Kingdom. The compartment in our car was only sufficient to accommodate six passengers as they sat upright, *tete a tete*, and this with the chilly atmosphere in the regions of Mount Cenis prevented much rest, and daylight was watched for with great eagerness.

When the morning rays had lit up the country one of the finest views met the vision; magnificent mountain peaks rising in every direction far above us with their sides covered with cultivated grasses, or trees loaded with nuts and fruits, and all seemingly trimmed and pruned with the greatest care, so that they would bring to the owner a bountiful harvest. The chestnut trees certainly looked prettier and prouder under their loads of burrs and fruit, bending and swaying their branches as they glistened with the dew just touched up by the sunbeams, than any the writer had ever seen in the famed States of Ohio and New York, and it was evident that the care and industry of Italian hands must have done much to bring about wealth and beauty of these mountains and hills.

The Italians, contrary to opinion previously formed, proved to be pleasant and sociable traveling companions and seemed never to think of entering or leaving the car without extending the salutations of friends upon such occasions. This was, strangely enough, a fine step in advance of some of the noted places of travel in our peerless America, and which the stranger fully appreciates. As our train reached the lower lands nearing Turin we noticed several fields of Indian corn, the first since arriving in Europe. The train was late arriving in Turin and we missed the through train to Rome and so had five hours to wait, which we improved by looking through the city of Turin. It is finely located; well built up; contains many interesting public buildings and monuments; its stores and shops fairly compare with those in other parts of Europe, and the general arrangement indicated considerable activity and industry on the part of the people. Our

stopping place was the "Hotel Suisse Terminus; *vis a vis La Gare Centrale.*" Dinner and room cost seven *lira*, accommodations excellent. It was fitted with electric lights and ascension; the latter in Britain is called a lift, in the United States we say elevator; in France and Italy it is the ascension. Uncle Sam is a little ahead on the name, and a full hundred per cent ahead on the construction of a house or hotel elevator.

The journey from Turin was mostly over a rough and rugged country, the road passing through numerous tunnels, some of which were many miles in length. Around and above us were steep, rocky mountains, and at a distance to the right, the Mediterranean Sea of which we often had a very fine view. The cities of Alessandra, Genoa, and Pisa were prominent on the journey, the two last named of note in the world; one for its maritime importance and the cradle place of the great discoverer, Columbus; the other for the noted leaning tower of Pisa, one of the world's seven wonders.

On the morning of October 4 our train drew near the line of dilapidated buildings and small vineyards and gardens and soon began traversing a huge circular wall of cut stone and brick, strengthened by heavy abutments which marked regular divisions, and from appearance indicated the object of the builders to have been that of defense against some formidable enemy; after crossing a river about two hundred yards in width, which we soon guessed to be the Tiber, and following the wall a short distance farther the train passed through an opening in the great wall and pulled into a large plainly constructed station building, and the announcement was made, "Roma." True enough, we had landed in what has long been termed the "Eternal City," and a view of this will be the reader's next point "on the way of travel."



#### FOR EDUCATION.

At times I become very despondent because of the slowness of the "people of his choice," who are expecting so much at the hand of a loving Father, and frequently the people seem to overlook that all promises are made conditionally, and that for us there can be no reward unless we faithfully comply with the conditions.

As a rule the Saints are not wealthy, and our greatest need is unity of action, and most wonderful would be the result if all would put their shoulders to the wheel, and aid in cents and dollars. A balky horse hinders the whole team. One ox that will turn in the yoke or lie down and refuse to go stops the entire procession. Thus may it prove with those who are able and still neglect or refuse to support the college.

I have been astonished to find good, intelligent, educated Saints who are opposed to Graceland Col-

lege, or any other college, for that matter. I fear that if the writer of the history of "Caldwell County, Missouri," could hear some of our people express themselves upon our institution of learning and those who have so faithfully worked in the interest of the same, he would not be able to give us so good a recommendation for education as he did our brethren of 1837. Read and consider: "By far the majority of the Mormon settlers in this quarter were poor. Many of them were able to enter and improve but forty acres of land, and nearly all their houses were cabins. Like other pioneers they had come to the country to better their condition; to worship as they pleased, and to be with their brethren, were of course considerations. Every head of family was guaranteed a home, and if he was unable to buy one it was given him from the lands held by the trustees of the church. Among so many, however, there could but be skilled mechanics and artisans. There were also many persons of education and accomplishment. School-teachers were plenty and schools were numerous."—Church History, vol. 2, page 112.

I have always tried to believe that those of our church were the friends of education, and so have I constantly presented to the world. Lately I was asked by an elder who does not believe in the wisdom of sustaining or supporting Graceland: "Where did Joseph Smith get his education?" Perhaps others prompted by like expressions are withholding their financial help, in this the time of our great need. So will part the curtain and let the sunshine of truth illuminate.

#### HIGH SCHOOL.

In the Kirtland Temple a high school was conducted. "The 'Kirtland High School' is taught in the attic story, by H. E. Hawes, Esq., professor of the Greek and Latin languages. The school numbers from one hundred and thirty-five to one hundred and forty students, divided into three departments; the classics, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar, writing, and reading are taught; and the juvenile department, the last two having each an assistant instructor. The school commenced in November, and on the first Wednesday in January the several classes passed a public examination in presence of the trustees of the school, parents, and guardians, and their progress in study was found of the highest order."—Church History vol. 2, pp. 98 and 99.

This was not a public school as we now have, but a church institution, and a part of the history of our people.

Again:

#### HEBREW SCHOOL.

Monday morning, 4th. Met and organized our Hebrew school according to the arrangements that were made on Saturday last, as we had engaged Doctor Piexotto to teach us in the Hebrew language, when we had our room prepared. We informed

him that we were ready, and our room was prepared. And he agreed to wait on us this day, and deliver his introductory lecture.

Yesterday he sent us word that he could not come until Wednesday next. A vote was then called to know whether we would submit to such treatment or not, and carried in the negative; and Elder Sylvester Smith appointed clerk to write him on the subject and inform him that his services were not wanted; and Elders William E. McLellan and Orson Hyde dispatched to Hudson Seminary to hire a teacher. They were appointed by the voice of the school to act in their behalf. . . .

Tuesday, 5th. Attended the Hebrew school, divided them into classes.

Wednesday, 6th. Attended school. . . .

Elder McLellan returned from Hudson, and reported to the school that he had hired a teacher to teach us the term of seven weeks, for three hundred and twenty dollars; that is, forty scholars for that amount; to commence in about fifteen days. He is highly celebrated as a Hebrew scholar, and proposes to give us sufficient knowledge during the above term, to read and translate the language.—Church History, vol. 2, p. 4.

This clearly indicates that it was a church institution, and that the teacher received per week what Graceland pays some of her teachers for a month.

"Friday, 8th. Spent the day in the Hebrew school, and made rapid progress in our studies."—Ibid., p. 5.

"Tuesday, 19th. Spent the day at school. The Lord blessed us in our studies. This day we commenced reading in our Hebrew Bibles with much success. It seems as if the Lord opens our minds in a marvelous manner to understand his word in the original language; and my prayer is that God will speedily endue us with a knowledge of all languages and tongues, that his servants may go forth for the last time to bind up the law, and seal up the testimony."—Ibid., p. 14.

This it seems should make friends for our Graceland, and bring us an increase of needed aid. Will it do so?

One week later we have: "Mr. Seixas arrived from Hudson to teach the Hebrew language, and I attended upon the organizing of the class, for the purpose of receiving lectures upon Hebrew grammar. His hours of instruction are from ten to eleven a. m., and from two to three p. m. His introduction pleased me much. I think he will be a help to the class in learning Hebrew."—Ibid., p. 19.

"At evening visited Mr. Seixas, in company with Presidents Rigdon and Cowdery. He conversed freely; is an interesting man."—Ibid., p. 24.

"My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages until I shall become master of them, if I am permitted to live long enough. At any rate, so long as I do live I am determined to make this my object; and with the blessing of God I shall succeed to my satisfaction."—Ibid. p. 26.

The foregoing extracts from the Church History, mostly from the pen of the Seer, show how earnest the first elders of the church were in educational affairs, sparing neither time nor money that they might promote and obtain learning even by study.

Hope none will seek to put a wet blanket upon our efforts in behalf of Graceland because some suppose that the first Prophet was without a college education; for had he lived and the church prospered Graceland would have had no struggle or opposition.

Saints, between now and the April conference give us all the aid you can, that we shall be able to make a good report.

ROBT. M. ELVIN.

LAMONI, Iowa, Box 224.



#### CHARACTERS WE MEET.

It takes all classes of people to make up this world, and we sometimes wonder if all sorts are not in the church as well. Sometimes people hear the first principles of the gospel, are impressed with the truthfulness thereof, join the church, and go on living their old lives as usual, not seeming to grasp the meaning in the step taken, seeming not to comprehend that the "old nature with its sins is put off, and henceforth they are to walk in newness of life."

To illustrate: We once came in contact with a person who claimed to be a Latter Day Saint, usually attended the meetings, frequently spoke in testimony meeting, invariably expressing his "desire to live right, to help the cause along, and to be more faithful in the future than in the past." Yet, should any poor brother be engaged to work for that person, the wages would be screwed down to the very last penny. Should any one buy milk, the measure would always be nearly one third short. In every transaction of a financial character this penurious disposition would be manifest.

Perhaps it would not be just to say such a one intended to be dishonest. We have all seen people in whom that tendency was part of their very natures. From childhood it had been developed, until at maturity nothing save the grace of God could uproot the evil. Whatever of sin in such transactions, had from constant repetition long since become lost to sight, and nothing but the searchlight of God's Holy Spirit could reveal to such the sinfulness of their very natures.

Here is another character we sometimes meet. It is one who has embraced the gospel, outwardly at least. He attends the meetings, pays his tithing, helps the poor, and is clean and frugal in his home. But alas, his very nature has been soured and embittered by the trials and disappointments of life, sent perchance to chasten, subdue, and purify, but instead had hardened and embittered until life is one prolonged wail of fault-finding and discontent. Nothing is right, nothing is just; the Saints do wrong, the church is not run right, the country is poor, the climate unbearable, etc., until people go out of their way to please, rather than bring down upon their heads the unmerciful tongue of such a party, who all the while is confidently expecting to be worthy to

reign with Christ a thousand years upon the earth. Truly, it is like beholding our natural faces in the mirror; we go away and straightway forget what manner of people we are.

What will the Lord do with some who call themselves Saints? Can he do more than he has already done? He has given us the celestial law, and said that if we can not abide a celestial law, we can not abide a celestial glory. How many of us but expect, in one way or another, to be saved? Perhaps we think that death in some way will work a reformation; but what saith the Scriptures: "Do not suppose, because it has spoken concerning restoration that ye shall be restored from sin to happiness. Behold I say unto you, wickedness never was happiness. And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and the bonds of iniquity. . . . And now behold, is the meaning of the word restoration to take a thing of a natural state, and place it in an unnatural state, or to place it in a state opposite to its nature? O, my son, this is not the case; but the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored to you again; and ye shall have good rewarded unto you again; for that which ye do send out, shall return unto you again, and be restored; therefore the word restoration, more fully condemneth the sinner, and justifieth him not at all." —Alma 19: 8, 9.

Then let us awake while this probationary state is granted unto us, and put off "the old man with its sins," and see that our thoughts, words, and deeds are in harmony with those of Christ in whose presence we expect soon to dwell.

A. N. L.

#### VENTILATION.

The melancholy days have come,  
The saddest of the year,

and the great majority of the denizens of this beloved country are forced to remain largely within doors.

Now is the time to breathe plenty of good fresh air. Do not, for the sake of your health and good temper, live in a poorly ventilated house. Be particular about your sleeping apartments, and so arrange your windows to allow a plentiful supply of fresh air to come into the room, and likewise provide an exit for the foul and poisonous gases to escape.

In this connection I must speak of the ventilation of our churches. In this beautiful and unexcelled land of sunshine there are people who will actually sneeze if they see the deacon lowering a window; whereas it is easily possible to hold services all through the year with windows well opened. Many churches in this country have no stoves at all, and depend on the animal warmth which comes from the large number of human beings cooped up in the air-tight building to make it warm. This is fearful, being both dangerous to health and subversive of a religious, wide-awake spirit. A man can not be himself in a closed, ill-ventilated room.

As Reverend Doctor W. H. Layson stated before a convention of clergymen in San Francisco recently:

There is no use talking to people deadened by foul air. Put ventilators all through the roof and around the eaves. I want a window open on both sides of the pulpit. To go into an air-tight building with people who have a dozen kinds of diseases, and warm up the air with furnaces for the more expeditious propagation of disease germs, is little short of murder. I have seen people lie on the beach, on wet sand, half a day, who would sneeze the moment they saw a sexton lower the top window on Sunday morning.

People do not catch cold in well ventilated churches; almost invariably the cold is contracted by sitting and inhaling foul and poisonous air for an hour in a closed building and then going out into the open.

Pure air and the healthy condition of the body make a man practically immune from colds. Impure air and deranged digestion are the most prolific causes of colds, influenza, and pneumonia.

Who wants to preach to a dull, listless sleepy congregation, when, by proper ventilation, all may be bright and active? Let us have good, pure air. It is free, it costs us nothing, and is one of God's best gifts to man.

T. W. WILLIAMS.

636 East Twenty-first Street, LOS ANGELES, California.

An advance copy of the Classification Book for the Louisiana Purchase Exposition at St. Louis in 1903 has been received. Fifty-three pages are required for a mere enumeration of the groups and classes of exhibits. The exhibits of the entire exposition are divided into fifteen departments as follows: education, eight groups; art, six groups; liberal arts, thirteen groups; manufactures, thirty-four groups; transportation, six groups; agriculture, twenty-seven groups; horticulture, seven groups; forestry, three groups; mining and metallurgy, five groups; fish and game, five groups; anthropology, four groups; social economy, thirteen groups; physical culture, three groups. The total shows 144 groups and 807 classes, and under each class is a possibility for a multitude of exhibits. Nothing reflects more clearly in so small a space the variety of human occupations or more comprehensively the broad scope of the great exposition which the people of St. Louis are preparing for next year. A place is provided for every conceivable product worthy of exhibition and all nations of the world have been invited to take part. Acceptances have been received from many. The work of construction is progressing earnestly. The buildings will have an aggregate floor space of 200 acres and the grounds a total area of 1,000 acres. The money now available aggregates \$15,000,000, besides \$1,000,000 appropriated by the State of Missouri and various liberal sums from other States. The Classification and the Rules and Regulations of the Exposition will be mailed free on application to the Director of Exhibits, World's Fair, St. Louis.



## Original Poetry.

Sometime I'll Understand.

I do not know nor understand,  
Ofttimes I can not see my way;  
I can not fully comprehend  
Why God should take my child away.

Sometimes I doubt that God is love,—  
Sometimes I can not feel to pray.  
Sometimes I think 'twas cruel fate  
That tore my darling child away.

I raise my hands toward heaven's dome,  
I call her name in every sigh;  
No answer comes, I only hear  
The echo of my wailing cry.

Oft when I think of her that's gone,  
And of the grief of passing years,  
Or seem to hear her song again,  
I can not see for blinding tears.

And when I kneel beside the grave  
Where rests the cold and silent clay,  
"Thy will, O God, not mine, be done!"  
'Tis oh! so hard for me to say!

But after all it may be best,  
I can not know the Master's will;  
If though I grieve she better is,  
I am content, my murmuring still.

Sometimes the light of coming morn  
I see shine o'er my lonely way;  
In dreams I hear an angel's voice,  
Which comforts me while yet I stay.

I do not know nor understand  
Why on me such afflictions fall;  
But when the Master comes again,  
Sometime I'll understand it all.

J. H. HOPKINS.

PRINCEVILLE, Illinois.

## Letter Department.

MALHEUR, Oregon, February 5.

*Editors Herald:*—On January 13 Bro. A. M. Chase and I left my home (Condon, Oregon) for Hood River, where Bro. Chase had signed articles to meet a Reverend J. W. Jenkins, Christian, in joint discussion, upon the propositions, first, that each church was identical in faith, organization, doctrine, and practice with the church left perfected by the apostles; second, that the writings of Joseph Smith, with history, prove him to have been a false prophet; third, was the Book of Mormon of divine origin. Six nights were devoted to the first two propositions in which one could only say Bro. Chase had a good opportunity to preach to Rev. Jenkins' congregation. In fact, he was accused of so doing, and he did it effectually and in a gentlemanly manner. Rev. Jenkins never once alluded to the setting up of the "Christian Church" under Alexander Campbell, but contented himself with showing the New Testament church, then denying its working power to-day. Rev. J. B. Lister, of Eugene, Oregon, acted as moderator for Rev. Jenkins the first week, and the closing night of their church propositions desired permission to ask each disputant a few questions. Permission being granted, his point was to show that the Christian Church must be the true church because it had over a million members. He arose and asked: Mr. Jenkins, do you know whether or not Alexander Campbell claimed supernatural powers? No, sir, he did not. Mr. Chase, do you know whether or not Joseph Smith claimed any supernatural powers? Yes, sir, he did. Mr. Jenkins, how many

members has the Christian Church? About one million three hundred thousand. Mr. Chase, how many members has your church? Just enough to fill the pattern laid down by Jesus Christ wherein he said, "Narrow is the way and straight the gate that leads to life, and few there be that find it;" we have about forty-five thousand. But, sir, he also said, "Broad is the way that leads to destruction, and many there be that go in thereat."

On the Book of Mormon, "Moroni's rent coat," "it came to pass," "more part," were his chief stock in trade. He said Joseph Smith went to bed and revealed, and that he could have a spell of revealing whenever he desired to.

When Bro. Chase would speak, the congregation would groan and laugh; and stamp and cheer when their man said anything low or vulgar about our people. One feature was found out too late to use in the debate; that was the Rev. Jenkins writing three letters to President Joseph Smith, as Investigator, and having received answers that did not suit him dared read only one, and that was the one on baptism for the dead, thinking to poison the minds of the people against us. But he failed even in that.

While there were no baptisms as a direct result of the debate, our labors at Hood River will yet result in good to the cause. Bro. Chase is putting in the time between Hood River and Portland until after the district conference at Hood River, when he will start homeward.

Bro. Will Chapman and I are just starting in at this place, where Brn. Holt, Harris, and Chase have sown the seed in days gone by. We were kindly met by the Saints here, and later on will report results. Until then, pray for us.

W. A. GOODWIN.

## McDowell-Bridwell Debate.

Discussion by the above-named gentlemen was held in the Disciple church at McArthur, Ohio, commencing Monday evening, January 6, and continuing twelve sessions of two hours each. Elder McDowell affirmed the divine origin of the Book of Mormon and the respectability of its teachings, for eight sessions. Elder Bridwell denied. Elder Bridwell affirmed the scripturalness of the Disciple or Christian Church for four sessions, while Elder McDowell denied. The same propositions were canvassed the same number of sessions, and, in same order, at Creola, five miles distant, in the Saints' chapel, beginning January 20. At the McArthur debate, a Mr. Darby, lawyer, acted as moderator for Mr. Bridwell, Elder S. W. L. Scott for Bro. McDowell, while the prosecuting attorney, Mr. Edwards, presided as chairman. The debate began, continued, and ended, on a high plane. Character was not *en* evidence. The work of Joseph Smith was on trial. Mr. Bridwell is a recognized scholar of shrewdness and ability. And it seems that the lesson is being slowly learned, that principles should be investigated, from their advocates. The theory of the opposition on the first proposition is, Joseph Smith possessed Boudinot's work, also Ethan Smith's work, both of which treat the subject of Israel in America, and Caleb Atwater's condensed idea of archæology, and from these the theory of the Book of Mormon was spun. It was argued by Mr. Bridwell that Ethan Smith and Boudinot quoted the same prophecies which are used by Latter Day Saints and their works antedate Joseph Smith. He had the very air laden with "buried cities, extinct civilizations, Indians descendants of the ten lost tribes," etc., at the time Joseph was concocting the Book of Mormon. He read recommendations of Ethan Smith's work from points all around Palmyra, New York, circling Joseph Smith, but Mr. Bridwell did not, nor could he, prove that Joseph Smith had the book in his possession. Solid matter presented by Elder McDowell pulverized this theory. He informed his opponent that the theory advanced was subversive of all previous theories, in that it makes Joseph Smith at the age of fourteen years, interested in and developing advanced literary and scientific facts, beyond the ability of the scholarly men of his day, instead of being the lazy, stupid, hat-peeping,

money-digging, sheep-thief, ignoramus and fraud as he is so generally characterized. The theory of the opposition makes Joseph Smith a literary man with a library consisting of books of archæological, theological, ethnological, geological, and scientific comprehensiveness, worth thousands of dollars, bought with the money (?) taken in by his mother, washing for other people! If, then, so highly educated and polished, what becomes of such charges as "ignorant," "stupidity," "superstitious," etc.?

But to show points of dissimilarity between Boudinot, Ethan Smith, Atwater, et al., the following was exhibited on a chart and hung on the wall.

## POINTS OF DISSIMILARITY.

Boudinot.	Book of Mormon.
Ten Tribes.	Remnant of one tribe, Joseph.
At Persia and Media, A. D. 72.	Left Jerusalem 600 B. C.
Came by Behring Strait.	Indian and Pacific Oceans.
Came to N. W. part N. A.	Came to West Coast S. A.
Migration Southward.	Migration Northward.
500 years enrote.	8 years and a few months.
A land where never man had dwelt.	Remains of numerous hosts found.
People had no arts, sciences.	Many arts and sciences.
People had no letters.	Reformed Egyptian and Hebrew.
Ethan Smith.	Book of Mormon.
A savage race.	Civilizations.
Lost God's word.	Brought God's word with them.
From Mediterranean Sea.	From Jerusalem via Indian Ocean.
In N. E. direction.	In S. E. direction.
No communion with God.	Choice things of heaven.
Atwater.	Book of Mormon.
No bones of horses have been found.	Horses on this land.
No iron used (?).	Iron in abundance.
Savages for 2,500 years.	Civilizations.
No learning.	"Learning of the Jews."
No morals.	Full code of morals.
No virtues.	Bible system of worship.
No wealth.	Riches—Silver and Gold.
No military progress.	Skilled in military tactics.

This, to say the least, was a poser, and I doubt if the opposition will deny the confusion which its explanation entailed. Our opinion is that this theory of opposition to the Book of Mormon is the coming one, and we give the ministry the benefit of this chart, and per consequence, all will see just how Joseph Smith copied (?) the theory into (?) the Book of Mormon. Elder McDowell presented a par excellent argument on archæology, and while the opposite side admitted the finding of buried cities, of course the semi-barbarous nations, conquered by the Spaniards, were the architects. While admitting the finding of mastodon bones (species *cureloms* and *cumoms*) they were here in the glacial periods 8,000 B. C. Elder McDowell gave heavy blows along here, and the theory of evolution wilted. Mr. Bridwell made a very plausible theory. The most recent archæologist's reports were introduced by him, but McDowell showed the inconsistencies and contradictions of the witnesses introduced. At first, Mr. Bridwell's authorities neutralized the Priest-Stephens-Catherwood and Baldwin evidence, but by the time Bro. McDowell concluded his analysis the star witnesses did not vary from the fundamental facts as set forth by the prior archæologists.

Mr. Bridwell presented the usual objections found inside the Book of Mormon such as "grammar," "synthesis," etc. Stated

that the Book of Mormon came in contact nowhere with Bible history, which is a chief element in the historicity and the establishment of the genuineness of the book. But here he runs with a full head of steam in Charybdis, to avoid Scilla, for the second colony left Jerusalem 600 years B. C. according to King James Chronology, and in obedience to prophetic command (see Jeremiah 48th and 49th chapters). Stated that the Mormon God couldn't speak plain English after fixing the translating machine for Joseph. That God deprived Joseph of the first point in competent evidence to establish the divinity of the origin of the Book of Mormon, viz., the production of the plates. But McDowell asked if withholding the plates made him infidel to the Book of Mormon will my opponent turn infidel to the Bible because God deprived Moses of the first point in competent evidence, viz., the tables of stone? Numerous objections of similar kind were offered by Mr. Bridwell but they all faded away like dew before the sun.

The term "synagogue" was used too early in the Book of Mormon times. Was more recent; but one citation from Psalms of David, and one from the Columbian Encyclopedia, gives us the institution as far back as the times of Ezra.

The usual prophecies establishing and strengthening the claims of the book were offered by Elder McDowell with splendid effect. Bridwell seemed oblivious to the true interpretation of Scripture. "The midst of the earth," however, was "Palestine" (?), and Isaiah 29 received its accomplishment at the destruction of Jerusalem." "The marvelous work and a wonder" was "commenced there and then." The book spoken of is a representative idea, simply "the vision of all is become as the words of a book," etc.

I should have noted that on archæology, Mr. Bridwell quoted from Haynes, Fisk, and Windson, relative to the civilizations on the American Continent as being "semi-barbarous," but these quotations contained nothing new, as the Book of Mormon civilizations antedate the civilizations of the Columbian Epoch to which they refer. The Smithsonian Institute was *en* evidence. Major Powell was a star witness of Mr. Bridwell's until McDowell proved by him that "iron" was used in ancient America, and gives a "cut" of a large piece found in a mound. (See Powell's Report of 1883-4 as Director of Bureau.) After that Mr. Powell was not so prominent with the opposition. 'Twas an interesting discussion and very largely attended. Brother McDowell built solidly and the bulwark was unassailable.

On the second proposition, during which Elder Bridwell affirmed the legitimacy of the Disciple Church, or, rather his interpretation of the Campbellian Reformation, to the heirship of the true church of nineteen hundred years ago, the interest was intense. Mr. Bridwell tried to identify, but it was apparent that the cloth did not contain sufficient material to stretch up to the old original pattern. Hence McDowell, with theological pencil, inscribed upon its surface, "Tekel," weighed it in the balances and found it "wanting." And when Mr. Bridwell courted the favor of all denominations, after he had denied that the Church of Jesus Christ was (is) an ecclesiasticism, McDowell went after him with Campbell's denunciation of "all sects," and such epithets used by Campbell, as, "mother of harlots," "adulterous brood," etc. Mr. Bridwell drifted away from the question under discussion and began to talk about the organic development of the Reorganized Church of Jesus Christ of Latter Day Saints. Brother McDowell seemed to be at home, and constructed the church of God so strongly, and compared Campbell's pretended restoration by piece with the original design, and marked the wide discrepancies so graphically that the most unlettered should have seen it.

Elder Bidwell often referred to the writer's article in *Glad Tidings*, "Alexander Campbell's Restoration," quoting therefrom, and he stated he would love to canvass the questions in Southern Michigan and Northern Indiana with me. Now if his eyes chance to fall upon this writing, he will understand that

we believe in and have adopted the "open door policy," and the archway spanning the Michigan, Indiana, and Ohio lines, is emblazoned with "Welcome," "esto perpetua."

The debate will do good. Fine expressions were heard for our side. There are a grand class of Saints in that country, and the "quarry from whence they were hewn" will doubtless furnish more splendid building material.

Ever willing to give reasons for hope entertained,

S. W. L. SCOTT.

BLACKFOOT, Idaho, February 8.

*Dear Herald:*—How my heart rejoices as I read of the good work the brethren are doing in the field! May God bless them, and the good work go on!

On October 6 last Brn. S. D. Condit and Joseph Wheeler organized a Sunday-school in Blackfoot, nine miles southwest of our home. The writer was chosen superintendent. Have tried hard to keep the little spark ablaze, praying God for wisdom, strength, and knowledge. We have prayer-meeting the first and second Sundays of each month, in charge of Bro. Joseph Wheeler.

Sickness in the family, stormy weather, and long distance have prevented me from attending the Sabbath-school lately; but I am hoping and praying for better health and good weather in the near future, that I may be able to do my part of the work.

I pary for the good work to go on.

FRANCES HEATON.

RED OAK, Iowa, February 12.

*Editors Herald:*—I returned from a place called Morton's Mills to this place Monday, the 10th. Near this place lives Bro. and Sr. H. O. Redfield and family. Sr. Redfield is a sister to the Lambert brothers. We held a series of meetings there, and notwithstanding the weather was very unfavorable, being cold and the snow deep and badly drifted, we had fair attendance. Not so many old folks, but the house was nearly full nightly, consisting mostly of the young, who gave good attention, but were a little noisy after the close of services. We had excellent liberty and a goodly degree of the Spirit and feel satisfied that some good was done. Bro. Redfield and wife expressed themselves as being benefited greatly, even if no one else was. May God bless them for their hospitality! We hope to return, or that others may, and baptize all the boys and girls that are old enough, with others. Bro. I. M. Smith did good work here last winter among them, and is highly spoken of by all. Bro. Carlson also preached some out there.

I am holding cottage meetings for a few nights here, mostly for the benefit of the few Saints and a few of their friends who attend, who listen attentively and approve of some of our doctrine and are very sociable and friendly. We hold our meetings in the house of Sister Jennie Stepheson, who is ever on hand to do what she can for the work, and make it pleasant for the elder and share with him the comforts of her home. Bro. and Sister Ed Ware and family live here also, and are ready to do what they can.

Found Sister Merritt sick in bed, but hope she may soon recover.

We labored in Hamburg and Bartlett after the holidays, having fair liberty.

There are many good, noble souls in all these places who will be eternally saved.

Expect to go to Shenandoah from here. I am now well and feeling well in the work, enjoying a portion of the good Spirit, and praying earnestly for the advancement of this glorious cause and shall labor to this end in both word and deed, as God shall spare my life and bless me with powers of body and mind. May God speed the work!

HENRY KEMP.

ATIMONAN, Tayafas Province, P. I., Dec. 28.

*Editors Herald:*—It has been over three years since I have had the privilege of listening to a gospel sermon, having been in the service of the Government since January, 1899. I find the army to be a very hard place for one "to keep his religion" with many things to tempt, to allure one away from that which is pure, holy, and upright; but I have tried to be faithful and prayerful; and inasmuch as I have been diligent in keeping the commandments of God just to that extent I have been blessed. I believe that this experience is in harmony with the experience of every honest heart that has ever accepted the restored gospel. When we are faithful we are blessed; when careless or negligent we suffer for it and fall short of some of the blessings that would have been ours to enjoy had we been more faithful.

It has been nearly nine years since I embraced the gospel. I have never at any time felt like laying it aside, and it is just as precious to me now as then. My heart is in the work and it is my desire to be more useful in the future than in the past.

I have been in the Philippine Islands over fifteen months, but will return to the United States in a few weeks. I hope to arrange matters so that I can come home by way of Lamoni and stop over for General Conference. I ever pray for Zion's welfare.

WILLIAM A. DAMON,

With U. S. Army.

KAITANGATA, New Zealand, December 23.

*Editors Saints' Herald:*—We in New Zealand are still striving to let the people hear the gospel. But we have been hindered by heart disease, but are over it now, and hope to sound the gospel trumpet in the near future and let the people see the difference between the church we represent and the Salt Lake people. Two of them called to see me. We had a long talk with them, and wanted them to meet us on church succession, polygamy, or any other points we differ on, but they would not. I invited them to preach on the street or in a hall, but they would not. I never thought they were so little posted in church history. They seem to rely on all they hear from their leaders, and not on history. When I told them of Adam-god and blood-atonement they would not believe me. I let them read it for themselves, and said I had heard it taught in their church when I was a member. I told them I knew as much of their teachings as they did, for I had been a member in their church; and as for polygamy, it was a creature of their own making and nowhere taught in the Book of Mormon or Doctrine and Covenants in the time of the two Martyrs, and it was in 1853 that it was first taught by them. I would have had them stop all night with me, but Sr. Dixon had to undergo an operation the next day and we could not have them.

Sr. Dixon has been a great sufferer this long time and is still suffering, as the operation has done her no good. But we hope the Lord will look in mercy on her and restore her to health and strength.

We thought there would have been some one sent here before this, but we will try to keep the camp-fire burning till help comes. We have a good chance now if any one of the ministry comes, for we have Saints from south to north and on the west coast now, so the missionary can have a home in the various places. We have a home for one here, and we think the best way is to work from house to house. We can do more that way than any other. We will have to district the field and get at them that way. I have done considerable house to house work, and I find it is the best way.

We hope to see some one sent here soon, so who will be the first to volunteer to come? It is a grand country to live in. It is not too hot or cold, and it has a noble lot of people to bring to the Lord. It will take a hard fight at first, but I had the worst to pass here, and now the people can see the difference between us. The Mormons, though, have only two hundred white people in

all New Zealand, and only fifty in the south, so we can work and let the Master give the increase. We hope to see the day when Bro. Kaler will come here. He is the man for this mission, and I know he will make the work move along. Come! Can we let this field be lost for the want of some one coming here? I have to work for the bread that perishes. I think we have many young men in the church who would be benefited by coming here.

May God spread his work, is my prayer.

THOMAS DIXON.

BEDISON, Missouri, February 8.

*Saints' Herald*:—Bro. Joseph S. Snively and I have put in a busy month just passed trying to find openings to preach the word. We had a fine interest near McFall. Bro. J. D. Stead had put in some good work there in December; baptized one. The smallpox ran us out, and since then we have found it at almost every point we have tried to hold services. This has made against our success. We just closed our meeting at Guilford, and commenced at the church in Bedison last evening; but it is so cold and there is so much snow that we can not hope for a big crowd.

D. C. WHITE.

NORMAN, Oklahoma, February 10.

*Dear Saints*:—I am here at the bedside of my mother, who is very sick and weak. She is in critical condition and we ask an interest in your prayers that she may be blessed and that I may be permitted to return to my field.

There are more calls in the Little Sioux District than I can fill. May we live so as to be worthy to be called the children of God.

W. A. SMITH.

CLEVELAND, Ohio, February 6.

*Editors Herald*:—The Saints in Cleveland are still maintaining their ground. At present Bro. Cushman is at the wheel.

The Saints of the Kirtland District have nobly sustained me as Bishop's agent, and have my sincere thanks. The success attained by prompt and many sacrifices alone has enabled me to fulfill my duty. Any other servant could have done the same with such support. I am truly grateful for all the Lord has done for me. Continue, dear Saints, in well-doing. In the next three months it will be harder to raise funds in this district; so let us all make an extra effort if possible to meet the demand so the elders can remain at their posts with assurance that their families at home are supported.

Reports from Brn. Ebeling and Baldwin state that a branch has been organized at Byesville, Ohio, with twenty-four members. Good prospects. Kirtland, the old landmark, is not dead, but is awake night and day.

May God have mercy on those who need and deserve it. It is required of us to forgive all men. Let us do our part and let the Lord do his. I have hopes of ultimate success.

EBEN MILLER.

PITTSBURG, Kansas, February 3.

*Editors Herald*:—The Pleasant View, Kansas, Branch has been partaking of a spiritual feast for several weeks through the ministrations of God's servants. District President J. T. Davis preached for us from January 4 to 7, insisting upon unity and intelligence in the efforts of both officers and laity, that we might exemplify our claims as true, and bring glory to God, and success to his work.

Bro. F. C. Keek came January 13 and preached two weeks. His preaching was of the missionary type, and quite an interest was aroused. He gave a series of excellent lectures on prehistoric America, which was appreciated by Religio workers.

Bro. G. H. Hilliard came January 28 and preached until the 2d inst. He presented, in his matter-of-fact and forcible manner, the necessity of a consecration to God of our entire being. Our

efforts temporarily, mentally, and spiritually should be offered as a sacrifice at the feet of our Master in order that we may obtain eternal life. The law was presented in such an admirably unassuming and comprehensive way that all who heard him who have reasonable intelligence are left without excuse, and if we do not comply with the demands it will be a condemning witness against us in the judgment.

The preaching of these brethren was inspirational and made a marked impression in the minds of their hearers. Shall I say these brethren who have preached so many years are better preachers now than when we last heard them? Why, certainly we will develop our talents by constant effort under the wonderfully powerful rays of the light of truth until we have grown unto perfection.

We realize more each day the simplicity and grandeur, the beauty and humility, the depth and comprehensiveness of the gospel. The more we come in contact with the saving power of the law of life the more we see its indispensableness to success in this and the life to come.

May heaven help us to live humbly, that our minds may be susceptible to impressions of truth from every source, that we may utilize every facility ordained by our Lord to make us fit subjects for his kingdom.

I rejoice in the gospel of Christ and value the privilege that we have of being laborers with God for the good of his people. God has given each one of his people talents to be employed in a way to benefit all, and may we be meritorious in the use of the talents we possess that we may gain other talents, and thus become greater factors in the hands of our God for the building up of his kingdom!

MOLLIE DAVIS.

LEOTI, Kansas, January 19.

*Editors Herald*:—Your valuable paper comes to me laden with precious fruits—all the preacher I have, in this desert, for so it seems to me to be; still, I rejoice that so many are blessed with this pure gospel. One, very dear by the ties of relation and true love of worthy association, lives in Montrose, South Dakota; his name is Martin A. Butterfield, also is State Attorney. I really would like to have an elder go and see him. He is well educated. I truly should like to have him in the fold, if not there, as well as many more of my relatives, most of whom live in New York State, Chautauqua County; they are the Burnham family. My name was Mary E. Butterfield, so if any of mine in the faith read this they may know me.

The nearer we live to God the brighter the hope. Pray for me that I may be faithful. We hope some day an elder will find us. We live sixteen miles southwest from Leoti now; but would meet any who would come, if notified in time to get the notice.

MARY E. TURNER.

NASHUA, Iowa, February 13.

*Editors Herald*:—It is with gladness we read of the progress of this latter-day work in other parts. Elders J. S. Roth and J. R. Sutton have been holding meetings in a small place called Bradford, about two miles from Nashua, with good interest from the start. Bro. Sutton being called home, Bro. Roth continued the meetings and the interest seemed to increase. Some desired Elder Roth to continue another month; but he had to leave, and promised to come back if he could. There never has been much preaching done in this part of the district, and we think it would be a good field to work in. When Bro. Roth closed the meetings regrets were heard on all sides. We are the only Saints living near here, but we think when an elder comes again there will be a number ready for baptism. We have been very lonesome since moving here without the privilege of meeting with Saints.

May God bless all of his Saints!

SR. IDA HORNE.

[The following letter was handed us by Bro. E. L. Kelley.]

SAN JOSE, California, February 10.

*Dear Brother Kelley:*—Though busy in debate I am desirous of expressing to you my great satisfaction over your two articles on the application of the temporal law, in this new year. Truly the light of God is being furnished as the church moves on.

Seven sessions of our debate in the Christian church are past; nine to follow. Boasting is vain, foolish, and ruinous; but to state facts from the realization of our gospel privileges and in honor to God our source of strength I believe permissible. Attendance is large, interest good. Some outsiders deeply interested. Saints happy, calm, fervent. Papers almost silent. Why? Heretofore they have given an occasional synopsis of Reverend Hazel's sermons. Is it possible they can not hold him up now and do not want to the other fellow? The managing editor of the leading paper, the *Mercury*, after a nice friendly chat at his desk before the debate, asked me for a historical article. I wrote and handed him one of about five hundred words or five squares, but it did not appear. Bare notices of the debate appear. "So wags the world." Reverend Hazel is strong in some points, weak in others. Is a good mud-slinger. Rehashes Braden and his ilk. He has made the mistake made so often before that we are "mostly ignoramuses," "gypsies," from the Seer down.

Some surprises he meets make him look and act queer. Braden-like, last night he reeled off twenty-seven questions, handed me copy, demanded immediate answer. I made a general review, then read and answered all in less time, I actually believe, than it took him to present them. My review was; first, they were entirely out of place, as it was an oral debate. Any disputant might write enough to consume an opponent's entire time. Second, a large part were issues presented in my affirmative he refused to give attention in their time. Third, another large part treated on issue yet to be in his church question. Fourth, the rest were entirely out of place. Having answered them I dashed them aside with: "You should have presented these to some school boy who had not been very much at school."

He is going down fast and hard. My object has been and is to make saving truth clear and plain so none may mistake. Bro. Blair is my moderator.

R. ETZENHOUSER.

54 Cobox.

INDEPENDENCE, Missouri, February 13.

*Editors Herald:*—In the latter part of November we held a series of meetings at Wellsford, Kansas. We had good crowds and interest, and had the pleasure of leading five into the waters of regeneration. One man and wife, quite well-to-do farmers, from the Missionary Baptist Church, one lady from the Christian Church, and another man and his wife who belonged to no church.

It seems our success in getting such a good hearing, and baptizing those above-mentioned caused our friends of the Christian Church to be a little envious; so their minister, E. M. Crow, sent me a challenge to meet him in public debate. We arranged three propositions, one on the Book of Mormon, and one on each church, worded in the usual manner. We agreed to commence debate January 6, devoting four sessions, of two hours each to each proposition, the affirmative to have the closing speech. We met in a large two-room schoolhouse, which has a sliding partition throwing both rooms into one, making the most commodious building in town. It was the first religious debate ever held in that part of the country, and every one seemed anxious to hear it. Some came from five to fifteen miles every night. The crowd commenced to gather about sundown to be sure of a seat.

Several Christian ministers attended, but we were alone as far as human help was concerned. We had to select an outsider for moderator. Yet we are pleased to say the Lord was present by his Spirit and did not permit his work to suffer.

The debate closed on Saturday night, January 18; and just before we dismissed my opponent announced his services for the next day in the Christian church, and we announced services in the schoolhouse where we held the debate. The result was that we had the entire crowd with the exception of a few members of the Christian Church who attended their own services. It was certainly a little embarrassing to the Christian Church to think they had challenged for debate and when it was over we had the crowd on our side. We held services several evenings after the debate; and although the weather was stormy we had a good crowd each evening, and quite a number expressed their intention to unite with the church in the near future.

We have sold eighteen copies of the Book of Mormon at that place; several in November during our meetings, but most of them during the debate.

Elder Crow has practiced law long enough to be quite a twister to make a point. He resorted some to ridicule, but as a whole he was much more of a gentleman than we usually meet in debate. We were good friends all through, and he invited me to eat dinner with him after the debate was over.

Elder I. N. White requested us to go to Miami, Indian Territory, as Clark Braden was advertised to deliver a series of lectures against "Mormonism," as he calls it. I arrived at Miami a week before the lectures commenced, so held meeting in the Saints' church each evening, to about all the people the little church would hold. There is no organization of the Saints at Miami, but their little chapel is a credit to them. It was dedicated last July.

Elder Braden arrived Monday, February 3, and at once called a council of his brethren, where he had everything cut and dried to suit his purpose, and in the evening before commencing his lecture he had the congregation sanction by vote what he and his brethren had done during the day. He was anticipating something, as Bro. White had challenged him, the Saturday night previous, at the close of the Thayer, Missouri, debate to repeat said debate at Miami. So he had everything fixed up ahead of time to keep him out of the fight and yet not show the white feather. The following circular will explain conditions as they were:

#### HAS BRADEN BACKED OUT?

The Christian Church at Miami, Indian Territory, secured Clark Braden, their so-called champion, to lecture against what he terms "Mormonism." Braden comes, and in his first lecture boasts of being the best qualified adversary of the Mormon faith; of how he would skin them and tan their hides; of how Mormons would debate with other men, but not with I, Clark Braden.

Monday night after Braden had made these boastful assertions, we challenged him to repeat the debate just closed the Saturday previous at Thayer, Missouri, between Braden and White. The propositions debated were:

1. Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints, in organization, faith, and practice is in harmony with the New Testament. Latter Day Saints affirm, Clark Braden denies.

2. Resolved that the Christian Church in organization, faith, and practice is in harmony with the New Testament. Clark Braden affirms, Latter Day Saints deny.

All persons of sense regard these propositions fair and honorable giving each opponent an equal show to prove, if he can, his respective church of being in harmony with the New Testament in all of its doctrines and claims. But, no, Braden positively refused to repeat the Thayer debate at Miami, and make another attempt to "skin and tan our hides." But, no, Braden had not forgotten that it was the other fellow that got skinned and tanned at the Thayer debate.

But, now, Braden speaks through his committee, who dare not vary a word from Braden's concocted scheme he puts up to dodge repeating the Thayer debate, in order to cover up his crushing defeat he met with in that debate. Braden now comes through his committee and says: We will not debate church propositions; we want to get at the fountain head of Mormonism; at Joseph Smith.

Now, to leave this boaster without an excuse to dodge a debate, we then challenge Braden, through his committee, to meet us in debate upon the following propositions in their order.

1st. Was Joseph Smith a prophet of God? Latter Day Saints affirm, Clark Braden denies.

2d. Is the Christian Church (commonly called Campbellites) in fact the church of God, harmonizing in faith, doctrine, organization and practice, with the church of Christ set up by divine authority eighteen hundred years ago? Clark Braden affirms, Latter Day Saints deny.

Braden and White have debated these propositions five times at different places, and White has challenged Braden to meet him upon these propositions in every town, hamlet, and city where Braden attempts to lecture against the Reorganization. This challenge holds good, the Lord willing, during White's natural life.

In affirming Joseph Smith it has always given Braden a full sweep at the Book of Mormon; at the Book of Doctrine and Covenants; at Smith's Inspired Translation of the Bible, and all of Smith's revelations. In debating the Christian Church, and its claims to being the church of God in fact, is fully examined. Braden in his attempt to dodge these clear cut issues, doctored up, cut out, added to, and transposed the propositions, the very thing his opponents had told him they would not allow. Then after all this was done, Braden on Thursday night after the lecture announced: "We have accepted the challenge of the Latter Day Saints, but they have backed out of their own propositions." We knew this was false; hence we asked Braden's committee to verify the truthfulness of Braden's assertion by their signature, which they (like sensible men) refused to do. Therefore, we now repeat our challenges to Braden as is found in the body of this circular. We challenge Braden through their committee, to meet either set of these propositions just as they have been debated before, both in the order they appear, and in their exact wording, with the same rules governing when debated at other times and places.

I. N. WHITE.  
R. J. PARKER.

February 7, 1902.

We listened patiently each evening during the week to Braden's tirade of abuse against the Saints. The Christian Church had voted to leave all arrangements for a debate to a committee appointed for that purpose; yet every night Braden would spend some time telling the audience what they were willing to do, stating his propositions, etc.; and several times we asked permission to make a statement, but was told to "sit down," and go to the committee if we had anything to say. But we told him he was making his challenges publicly and we would like the audience to hear our side; but "sit down" was the only answer. The lectures were delivered in the Christian church, and they had good crowds; but they did not seem satisfied. So on Saturday, February 8, they had the town billed that Braden would lecture in the opera house the next day at three p. m. Subject, "Did Joseph Smith give a revelation in favor of polygamy, and did he teach and practice polygamy?" Bro. R. M. Peck, who is willing to do anything in his power to advance truth, saw this circular and at once suggested that we secure the opera house and reply to Braden Sunday evening. His suggestion was approved and he secured the house for Sunday evening and as much longer as we might need it.

Saturday evening before the lecture we asked the chairman, who is their regular preacher, if he would not permit us to announce our meetings for Sunday. He refused. Then we asked him if he would read an announcement if we would write it. "No, sir!" was the reply. So we had to go out on the street and announce to the people as they came out.

Sunday, three p. m., Braden was greeted with a good crowd. He quoted from *Nauvoo Expositor*, Laws and Fosters, Rigdon, Wm. Smith, *Saints' Herald* and other witnesses. Just as the "Amen" of the benediction was said, we mounted a seat, gained the attention of the audience, and announced, "Elder White will reply to this lecture this evening at 7: 30 in this building. Come hear the other side, and judge for yourselves." This announcement came like a clap of thunder from a clear sky to our Christian friends, but the result was all we could ask. We got the crowd (although Braden was to speak in the Christian church the same evening) and Brother White spoke with good liberty for one hour and a half, reviewing Braden's witnesses, and bringing evidence from the other side, closing with Judge Philip's decision on that point. At the conclusion of the

service I do not think there were many in that large audience that believed Joseph Smith was a polygamist.

The following evening Brother White answered some objections Braden had made against the Book of Mormon, also brought much evidence from an archæological and Biblical standpoint in its favor. He spoke with good liberty for an hour and a half, and every one seem interested and pleased. Braden spoke same evening in Christian church, but we had the crowd. His subject was "The character of the Smith family." I think our Christian friends felt somewhat chagrined that they had sent so far for a man to lecture against us, and then we had captured their crowd. This concluded Braden's lectures, making eight in all.

The next evening we had the opera house about full. Brother White spoke for an hour and a quarter on the "Inspired Translation," showing Braden's objections were not well taken, and many texts that made good sense in the Inspired were inconsistent in King James' translation. When he got through the writer spoke for an hour on the subject, "A Flash-light View of the Christian Church," showing the authority that brought it forth and comparing it with the perfect church of the New Testament by a number of illustrations that brought loud applause from the audience. Although we had kept them there for two hours and a quarter they did not seem weary in the least.

We feel confident that Elder Braden's visit to Miami did the Christian Church more harm than good, and that the Saints have more friends than ever before. We left the few Saints there rejoicing in the gospel, and felt in our hearts to thank God for the message of truth revealed in these latter days. May its light continue to shine is my desire.

R. J. PARKER.

Mt. VERNON, Washington, February 11.

*Dear Herald:*—I am also one of the isolated ones; and were it not for the HERALD, which I take for myself and husband, the *Autumn Leaves* for my daughter Essie, and the *Hope* for nine-year-old daughter Lennie, it would indeed be lonesome. We all belong to the church except the youngest girl and my husband. I am reading the lectures on Church History, to him, and he seems to be interested. There is quite a good deal he don't understand. I read what I can and explain in my weak way to get him to understand. Pray that light, knowledge, and wisdom may be given him that he may accept the truth ere it is too late.

My faith in this work never falters. I would not give up my belief in the true gospel for anything else or any other religion in this world. I realize the need of being near where some good branch is established more than I ever did before, for myself and family. The elders get our way about once a year; consequently we miss the gospel teachings so much needed by the Saints. I would there were a branch of the church established here, and pray that there may be in the near future. I ever pray for the welfare of the Saints of Zion, and wish the prayers of the Saints in behalf of myself and family.

Mrs. ALICE SAVAGE.

PITTSBURG, Kansas, January 10.

*Dear Old Saints' Herald:*—We of the Pleasant View Branch have just had four weeks of profitable meetings. Elder J. T. Davis held meetings for a week, and he was followed by Bro. F. C. Keck, who staid two weeks, then came Brother Hilliard, who held forth one week, making very plain our duty to God and his visible church on earth, both in spiritual and temporal ways. The instructions were well received by Saints and those not of our faith, as several of the latter class so expressed themselves.

My opinion is that if we as a branch put in practice what we have lately heard in the way of instructions, we will greatly benefit ourselves and the work.

We have a good branch with plenty of chances to engage in gospel work. Our new church is complete and is a credit to the

work. I hope the preaching of the past month will enliven our worship in general.

I am thankful my lot is cast among the children of light. I desire to walk therein.

SR. E. E. WHEELER.

## Mothers' Home Column.

EDITED BY FRANCES.

"Do not feel troubled because you are in the minority. Noah was in the minority, but he came out of the flood all right. Lot was in a very small minority in Sodom, but he escaped the fire. Our Lord and his disciples were in a small minority in Palestine, but he started a flame of ever-increasing power that is destined to envelop the earth. Be sure you are right, and calmly stand alone if need be."

### Prayer Answered.

"Perfect through suffering."—Heb. 2: 10.  
I asked the Lord that I might grow  
In faith, and love, and every grace;  
Might more of his salvation know,  
And seek more earnestly his face.  
I hoped that in some favored hour,  
At once he'd answer my request;  
And by his love's constraining power,  
Subdue my sins, and give me rest.  
Instead of this he made me feel  
The hidden evils of my heart,  
And let the angry powers of hell  
Assault my soul in every part.  
Yea more, with his own hand he seemed  
Intent to aggravate my woe;  
Crossed all the fair designs I schemed,  
Blasted my gourds, and laid me low.  
"Lord, why is this?" I trembling cried;  
"Wilt thou pursue thy worm to death?"  
"Tis in this way," the Lord replied,  
"I answer prayer for grace and faith.  
These inward trials I employ,  
From self and pride to set thee free;  
And break thy schemes of earthly joy,  
That thou may'st seek thy all in me."

—John Newton, 1779.

### If He Had Understood.

Some one relates a touching incident which occurred on a railway train.

One night in a crowded sleeping-car a baby cried most piteously. At length a harsh voice called out from a neighboring berth:

"Won't that child's mother stop its noise, so that the people in this car can get some sleep?"

The baby ceased for a moment, and then a man's voice answered:

"The baby's mother is in her coffin in the baggage-car, and I have been awake with the little one for three nights; I will do my best to keep her quiet."

There was a sudden rush from the other berth and a rough voice, broken and tender, said:

"I didn't understand, sir. I am so sorry; I wouldn't have said it for the world had I understood. Let me take the baby and you get some rest."

And up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it till morning. As he carried the little one back to its father he again apologized in the same words: "I hope you will excuse what I said; I didn't understand how it was."

If Christians would but try to understand the circum-

stances of the case before they criticised the actions of others there would be far less faultfinding and gossip and fewer church quarrels.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### District Conventions. Object and Benefits.

Believing it to be a fact that many of us do not realize or understand the object of and benefits to be derived from holding district conventions, I have felt inclined to write upon this subject.

First, let us consider briefly the

#### OBJECT OR OBJECTS OF THE SUNDAY-SCHOOL ASSOCIATION.

It was instituted as a "help" to the church. It becomes a help by taking the little ones in the primary grades and teaching them the pure and simple stories of the Bible, instilling in their respective minds a love for the pure and noble things of life, preparing them for intelligent obedience to the first principles of the gospel when they arrive at the years of accountability, laying the foundations upon which to build the future characters of noble, God-loving men and women.

What sort of foundations should they be? What sort of workmen should be chosen to lay them? Should they be selected haphazard from the rank and file, one this Sunday and another the next? No. Those who have resting upon their shoulders the responsibility of helping to start aright the footsteps of those precious little souls should be the very best that diligent search, study, and prayer could make them.

Again, it becomes a help to the parent church by affording

#### A PLACE OF REFUGE FOR THE YOUTH

of the church who have laid the foundations upon which to build, a place wherein they may receive nourishment, strength, and guidance; nourishment upon which to grow in grace and a knowledge of the Lord Jesus Christ, strength with which to resist the evils and temptations by which the Evil One would seek to allure them away, guidance in that straight and narrow path that leads to life eternal. They have reached that age when they can no longer be under the vigilant watchcare of fond parents. They have pushed out from the shore into the turbid current of the stream of life, there to meet and battle with sin and evil in every form, there to either advance higher in the sphere of life, to win for themselves an untarnished name and a spotless life, to make of themselves sons and daughters that father and mother may look upon with joy and pride, love and adoration, every cherished hope and fond ambition realized in them; or, on the other hand, to retrograde, sink lower in the circles of life, give way to all that tempts them to do evil, lose the fair name they possessed as they launched forth into the surging stream, and, perhaps, bring that loving father and mother in sorrow to the grave. It will surely be one of the two. There can be no standing still—no sleeping soldiers in the army of the Lord. After they have taken up the cross shall we continue to protect and instruct them, or shall we leave them to the roaring lion who is ever prowling around seeking whom he may devour? Are the influences thrown around them by the Sunday-school and the instructions there given of any consequence? Do the teachers of these young people need to make any preparation for their work?

Last, but not least, the Sunday-school affords

#### A PLACE WHEREIN A SYSTEMATIC COURSE OF STUDY

may be pursued by the older ones, who in turn need teachers prepared for the work in that grade.

Thus we see we should have teachers prepared for the training of the little folks, teachers prepared for the instructing and lead-

ing of the young people, and teachers prepared to direct the study of the older ones. Teachers of different grades need different preparation, must use different methods in presenting the lessons to their classes. The same methods cannot be used in all three of the grades, therefore the same preparation will not answer. A teacher should not teach a primary class one Sunday, an intermediate the next, and a senior the next. They will not remain teachers long if they do. Do we find such careless work as this in our public schools? Compare the two if you will. Which is of greater importance, education in earthly things, or the things pertaining to the kingdom of God and the salvation of the soul? Which teachers need to be the better prepared? Where are our Sunday-school teachers to receive instruction in these different methods and make preparation for their special work? Where do our public school teachers receive theirs? Do they not receive it in the teachers' institutes and summer schools? Why not make of our district conventions, teachers' institutes, and have during our reunions a teachers' summer school? Did you ever stop to compare them in this way? If not, do so now.

In this comparison you have the "object of and benefits to be derived" all in a nutshell. To my mind the

#### OBJECT OF DISTRICT CONVENTIONS

should be the mutual improvement of the officers and teachers of the local schools that go to make up the district, special preparation for special work. To accomplish this, courses of study should be made out and sent to the officers and teachers of the different schools prior to each convention so that they might have time and opportunity to come prepared for intelligent study and institute work. Some say this plan has been tried in the district and proven to be a total failure, but the writer has never seen it tried in the three years he has been in the district, neither can he find any of its footprints in the sands of time. It has never been tried here, but it has elsewhere and with success.

The benefits to be derived are obvious. Better teachers, teachers especially prepared for the different grades of work; better graded schools; a better and more systematic course of study mapped out for the Sunday-school pupils, a course that would take them up step by step, from grade to grade, to a more complete knowledge of the word of God, which would be in perfect harmony with having the graded text books instead of our present *Quarterlies*, (which question is now being agitated by many of our leading workers.) All would be more closely united in holy bonds of love in thus studying and preparing together; the Sunday-school would become a greater help to the church; the work of the church built up; and Zion more speedily redeemed.

This will also apply with equal force to the Religio Association and its work. Let our motto be, "Onward and Upward."

J. R. EPPERSON, Dist. Supt.

#### Train Took Its Own Photograph.

A large, handsome engraving, 18x28 inches, has been made of "The Burlington's Number One" while going at sixty miles an hour between Chicago and Denver. It is the best picture of a train in motion ever taken, and "the train took the picture itself." This is explained in a folder which will be sent free on application. Price of large engraving twenty cents. Postage stamps will do. Address P. S. Eustis, General Passenger Agent, C. B. & Q. Railway, 209 Adams Street, Chicago.

The February number of the *Biblical World* contains the following: Editorial article, "What is the Final Service of the Historical Method?" "The Water Supply of Jerusalem, Ancient and Modern," by Dr. E. W. G. Mastermann; "The Social Teaching of Paul," Shailer Mathews; "A Meditation," by William N. Clarke; "Conception of God among Modern Semites," Samuel Ives Curtiss; "The Legal Literature—The Deuteronomic Code of Laws," by William R. Harper,

## Miscellaneous Department.

### Conference Minutes.

**Western Wales.**—Convened at the Saints' chapel in Llanelly, January 18, 19; Brn. G. T. Griffiths and David Lewis were elected to preside, F. J. Pierce secretary pro tem. Reports of branches were read; viz., Llansamlet, Pontyeates, Penygraig, Aberaman. No report from Llanelly. No changes in branches since last reported. Officers reporting: Elders G. T. Griffiths, W. Lewis, E. Lewis, D. Lewis, J. O. Evans, W. Davies, D. Thomas, J. G. Jenkins, H. Ellis; Priest F. J. Pierce. The following officers were elected for the ensuing term: David Lewis and John G. Jenkins presidency, Henry Ellis secretary. Brn. Wm. Lewis, D. Lewis, and H. Ellis were appointed a committee to have some Welsh hymn-books bound. Also empowered to add more English hymns, and to take out some of the Welsh hymns if they deem it necessary. Brn. Gomer T. Griffiths and J. W. Rushton were appointed delegates to represent the Western Wales district at next General Conference. Resolved that we sustain the missionary in charge, and Wm. Lewis and Frank J. Pierce as missionaries in Wales. The following were adopted unanimously: Whereas, Bro. Gomer T. Griffiths of the Twelve anticipates to return to the States to attend the sessions of the Quorum of the Apostles and the General Conference of 1902; and whereas, He is familiar with the needs and demands of the European Mission, and also well acquainted with the officers and members therein, and they with him and his methods of operating, therefore, We do hereby humbly petition the First Presidency and the General Conference to return the said brother to the European Mission. However, if the First Presidency should be especially directed by the Spirit of inspiration to appoint him elsewhere, we will willingly submit to the same. Bro. Frank J. Pierce was ordained to the office of elder. All the spiritual authorities of the church were sustained. Sunday morning at 9:30 a council meeting of the priesthood was held. Bro. G. T. Griffiths instructed them relative to their respective duties. The effort was instructive and profitable. At 10:45 preaching by Bro. G. T. Griffiths, assisted by Bro. D. Lewis. Preaching by Bro. Wm. Lewis at 2:30, assisted by Bro. Henry Ellis. Preaching at 6:30 by Bro. G. T. Griffiths, assisted by Bro. F. J. Pierce. The services were all attended by the influences of the blessed Spirit to the cheering and edification of all in attendance. Hence it was that we had a time of rejoicing and a season of peace together in Christ Jesus. Conference adjourned to meet at Whitsuntide (Sulgwyn), place to be appointed by missionary in charge and district president. Anwyl frodyr a chwirydd yn yr Arglwydd, cofiwch am danom yn Ngyrn.

**Northern Nebraska.**—Met at Omaha, January 31; C. E. Butterworth president, James Huff secretary, Oscar Case assistant. Statistical reports: Blair 33; 2 baptized, 1 received, 12 absent. Columbus 21; 1 removed. Decatur 96; 1 baptized, 1 received, 2 removed, 3 expelled. Fremont 59; 4 removed, 2 died. Omaha 296; 5 baptized, 5 received, 13 removed. Platte Valley 72; 6 baptized, 2 received, 1 died, 31 absent. Elders reporting: C. E. Butterworth, H. J. Hudson, O. Case baptized, J. Huff, H. S. Lytle baptized 2, A. W. Ballard, J. Avondet, W. F. Seward, E. Rannie, G. W. Galley, J. E. Butts; Priests J. G. Munsell, E. R. Ahlstrand, W. H. Brown, M. Bilyne; Teacher J. M. Case; Deacon C. M. Hollenbeck. Bishop's agent reported: On hand last report, \$204.69; received since, \$203.20; total, \$407.89; paid out, \$199.50; balance on hand, \$208.39. College fund: On hand last report, \$43.60; received since, \$7.50; balance on hand, \$51.10. District treasurer's report: Balance on hand, \$1.99; paid district secretary, \$3.21; due treasurer, \$1.22. Audited and found correct. Appointment of James Huff as district historian was approved. Lewis and Mary Simms, scattered members, were expelled from the church for apostasy. Delegates to General Conference: Oscar Case, James Huff, C. E. Butterworth, J. S. Strain, C. M. Hollenbeck, H. J. Hudson, Stella Dickinson, Lloyd Marteeny, J. W. Weston, Jesse Case, William H. Brown, Elizabeth Hollenbeck, J. E. Butts, Alice C. Schwartz, Annie E. Brown, J. Guy Munsell, Burn Case, A. W. Ballard, Lottie Ballard, H. S. Lytle, Rose Houston, Mary Stoff, Ed Rannie, James Johnson, Bertha Johnson, W. F. Seward. C. E. Butterworth elected district president, A. W. Ballard vice-president, James Huff secretary and treasurer. General Conference was petitioned to return Bro. C. E. Butterworth to this district. District secretary instructed to notify presidents of the several branches to attend to per capita tax at their earliest convenience, same to be retained in the branches subject to the order of district president and treasurer. Preaching by Elders James Caffall and Oscar Case. Adjourned to meet at Platte Valley, May 30, at 7:30 p. m.



**Eastern Wales.**—Convened at Cardiff, January 11, at seven p. m.; G. T. Griffiths chosen to preside, M. Bishop clerk. Resolved, That we rescind the delegate system as provided in our last conference and that all members be allowed a vote. The following branches reported: Cardiff, Lydney, Nantyglo. Elders reporting: T. Jones, J. Jones, T. Gould, T. S. Griffiths; Priest J. Evans; Teachers G. Mackay, C. Kelsey. Spiritual report of Lydney Branch and District by T. S. Griffiths. Bishop's agent's and treasurer's reports were read, audited, and found correct. Recommendation from Lydney Branch that Bro. E. Trapp be ordained a priest to labor as circumstances permit. It was unanimously resolved, That we rescind all rules of this district and that a committee be appointed to look up all rules and report thereon to this conference. The committee to be T. Gould, T. S. Griffiths, C. Kelsey, and M. Bishop. Resolved, That we rescind the resolution of May 12, 1899, bearing upon the president not having power to return licenses without consent of conference. The resolution regarding strong drink was amended to read, "intoxicating drinks and fermented cider." A motion prevailed that the motion regarding president's and secretary's expenses be rescinded and that they have expenses without vote. Officers were elected: T. Gould president, T. Jones and T. S. Griffiths vice-presidents, C. Kelsey secretary, G. Morris treasurer, T. Gould Bishop's agent. Resolved, That we tender thanks to Brn. Griffiths and Bishop as retiring officers for their services as late president and secretary. Resolved, That we accept Brn. Griffiths and Rushton as our delegates to General Conference. Saints' fellowship meeting at two p. m. in charge of Elder G. T. Griffiths, when Brn. Morris and E. Trapp were ordained priests. Preaching meeting at six p. m. in charge of Elder G. T. Griffiths, who gave an able discourse to an interested audience.

**Nauvoo.**—Convened at Montrose, Iowa, February 1 and 2; M. M. Turpen president, Mark H. Siegfried secretary. Elders F. M. McDonald, L. Willey, R. M. Elvin, J. McKiernan, W. T. Lambert, M. M. Turpen, G. P. Lambert, and D. Tripp reported. Bishop's agent's and district treasurer's books were audited and found correct. Bishop's agent's report: Total receipts, \$226.59; total expenditures including balance due agent October 7, 1901, \$203.49; on hand February 1, \$23.10. James McKiernan, M. M. Turpen, R. M. Elvin, George P. Lambert, M. S. Wright, K. Reed, Elmer Reed, Thomas Simpson, J. Head, Sr. Turner, Fred Johnson, C. Craig, and Madge M. Craig were elected delegates to General Conference. The conference allowed the district clerk \$3.60 as his expenses. James McKiernan and Henry Kaestner were appointed to dispose of the old tent as they see fit. Vincennes, Farmington, Keokuk, Montrose, New London, Rock Creek, and Burlington branches reported. Preaching by R. M. Elvin and M. M. Turpen. Adjourned to meet at Burlington, May 31 and June 1 at 10:30 a. m.

**Spring River.**—Convened with Joplin Branch, December 20; I. N. White in chair, assisted by J. T. Davis. T. S. Hayton, secretary, assisted by W. S. Macrae. Ministry reporting: Elder S. D. Love baptized 1, J. T. Davis, J. T. Riley baptized 8, J. D. Erwin baptized 2, W. H. Prewitt, O. P. Sutherland baptized 5, F. G. Christie, J. L. Lancaster, J. W. Thorpe, W. S. Taylor baptized 1, J. D. Kelley, Jr., T. S. Hayton, F. C. Keck; Priests J. L. Garner, W. Kirk, W. B. Hillen, H. J. Thurman baptized 1; Teachers G. M. Rhonemus, J. C. Powell, A. P. Free. Letter of appointment of Sr. A. C. Silvers, district historian, was read and approved. Bishop's agent's report: Receipts, \$409.57; disbursements, \$406.76; balance on hand, \$2.81. Audited and found correct. Reunion boarding house committee reported \$5.41 due them, which was ordered paid out of district treasury. Treasurer's report showed balance and received, \$17.30; paid out, \$2.66; on hand, \$14.64. Brn. H. J. Thurman, George Hinkle, Henry Rickelson, and H. E. Jones were ordained elders, and W. A. Davis was ordained a priest. Branches reporting: Columbus 65, gain 1; Webb City, held by secretary for items; Joplin 153, loss 1; Weir City, returned for items; Pleasant View, returned for items; Fairland 77, gain 8; Lamanite 28, loss 1; Galena 34, no change. Adjourned to meet at Webb City, March 23.

**Birmingham.**—A special conference of the above district was held at the Birmingham Branch, Priestley Road, December 14 and 15, for the purpose of conferring with Apostle G. T. Griffiths as to the best way to carry on the work in the district under the quorums as organized at the late mission conference. Called to order by Elder C. H. Caton, president, at 6:50 p. m.; G. T. Griffiths associate president, Charles Walton secretary. William Lewis, missionary in charge Wales District, was given voice and

vote in the conference. G. T. Griffiths was asked to present to the conference what he deemed necessary for the future work of the district. He first presented the name of Elder J. R. Greenwood for the acceptance of the district, as evangelical minister. By request, Brother Griffiths spoke to the call of Brother Greenwood to that office. Bro. Greenwood also spoke by request as to his willingness to accept the position, after which he was unanimously appointed by vote. The question of ministerial reports was next considered and referred to the revising committee on rules as appointed at the annual district conference, and requested to report to the next annual conference, Easter, 1902. Delegates to General Conference in America were appointed: G. T. Griffiths, J. W. Rushton, and E. L. Kelley. Sunday morning Brother Griffiths spoke at length *re* the labor that should be done by the brethren and how. On Brother Griffiths resuming his seat several brethren commented on what had been said. It was suggested that a second or associate vice-president be appointed. Proposed that Elder Frank Swan be associate vice-president, also that the appointment of Elder J. E. Meredith to vice-president by the district president on the resignation of Elder J. R. Greenwood on Brother Greenwood's acceptance of the position of evangelical minister, be confirmed. Carried. This brought the business to a close.

#### Convention Minutes.

**Northern Nebraska.**—Met in Omaha, February 1, at 2:30 p. m. Schools reporting: Omaha, Platte Valley, Decatur, and Columbus. Schools reported in good condition. Officers elected: Superintendent, Alice C. Schwartz; assistant, John Weston; secretary, Alice R. Watkins; treasurer, H. J. Hudson; librarian, LeRoy Wood. Delegates to General Convention were chosen. The convention was pleasant throughout, closing with a literary program in the evening consisting of music, original papers, short speeches, recitations, and a drill. Adjourned to meet at Platte Valley, May 31. A. R. Watkins, secretary.

**Northeastern Illinois.**—Convened at Plano, Illinois, February 7, at 1:30 p. m.; district superintendent, F. M. Pitt, in the chair, Mamie C. Williamson secretary. Superintendent and assistant superintendent gave verbal reports. Report of secretary read. Report of treasurer pro tem. read. The treasurer's books showed a balance in the treasury of \$26.04. Report of librarian read. Reports of the following schools read: Mission, Hope of Israel, Central Chicago, Unity Branch, Rising Star, Hope of Zion, and Barb City. The following officers were elected for the ensuing year: Superintendent, F. M. Pitt; assistant superintendent, Clare Sherman; secretary, Mamie C. Williamson; treasurer, Charles Blakely; librarian, Emma Vickery; artist, Clare Sherman. J. T. Hackett, F. M. Sheehy, F. M. Pitt, James Keir, Lottie Keir, Sadie Selle, D. M. Rudd, A. H. Anderson, H. C. Smith, W. A. McDowell, Brother Wildermuth, Henry Southwick, and Oliver McDowell were elected delegates to the General Convention with power to choose those who may be there, and to cast full vote of the district. In the evening an interesting program was rendered. Sunday at twelve m. a Sunday-school session was held in charge of the district officers. Adjourned subject to call of the district superintendent.

#### Pastoral.

Iowa and Minnesota Mission:—In the March 1 report will the missionaries be prompt and also state preference of field and number and ages of their dependents. Any not yet appointed and requesting such appointment write me at Lamoni, and please observe above request. J. W. Wight.

#### First Quorum of Elders.

Report blanks have been sent each member, and should any one fail to receive one, please send your address to the secretary. The addresses of Elders Frederick Peterson and George W. Shimel are desired. Officers will be elected during the General Conference, hence the necessity of as many as can be present. Charles Fry, Secretary, Tabor, Iowa.

#### Fourth Quorum of Priests.

Please make out reports, giving items, and send same to my address on or before March 10, as this will give me time to get my work ready for the coming General Conference. Don't forget twenty-five cents, please, the annual dues. Frank Parker, Recording Secretary, Argentine, Kansas.

#### Notice of Change of Bishop's Agency.

To the Saints of the Spring River, Kansas, and Indian Territory and Choctaw Districts of the Reorganized Church. Upon recommendation of Bishop's Agent J. M. Richards, of Pittsburg, Kansas, G. H. Hilliard of the Bishopric, and other brethren of the Spring River, Kansas, District, this district has been placed under the supervision of Bishop Ellis Short in connection with his agency of the Indian Territory and Choctaw Districts. Bro. J. M. Richards has in the past been a faithful steward and agent of the Bishop in this district, but desires to be relieved for the reason that he is not in position to travel and do the work as he thinks it should be performed in behalf of the finances. The Bishopric are pleased to place the matter under supervision of Bishop Ellis Short, who will no doubt find time and opportunity to attend fully to the business of the same. We commend him to all; and also in making the change would not forget to show due appreciation for the excellent help given by Bro. J. M. Richards in his work as agent in the past, and we trust that he will continue to labor and work with Bishop Short and for the district as in the past. Trusting the Lord may specially bless and prosper all who labor for his cause, I am, in behalf of the Bishopric of the church, Very respectfully, E. L. Kelley, Presiding Bishop.

#### District Secretaries and Secretaries of Schools not in Districts.

Blanks for report and delegate appointment have been forwarded to all of whom I have names and addresses. If you have not received same ere this, please notify me at once and they will be forwarded. Will any who know of schools not in organized districts please inform me, giving names and addresses of superintendents or secretaries. All reports should be in by March 15. Every report received will be acknowledged by return mail, so if you fail to receive this you will know your report has not reached me. D. J. Krahl, General Secretary Sunday-school Association.

#### Local Historian's Notice.

Will all of the ministry who have held public discussions in any part of the Southern Indiana District kindly send me name of opponent and denomination, place of debate, and exact date, together with a brief synopsis of general results, propositions, etc. Can any one tell me where district minute-books running from 1870 to 1889 are? It is necessary for me to have them. Will some of the former district officials take notice and make inquiries. Act promptly. John T. Scott, Local Historian, Greenville, Floyd County, Indiana.

#### Church Literature Wanted.

The Religio Society of Des Moines District is collecting and distributing church literature. Sr. Cora Earhart, Vanclève, Iowa, has been chosen superintendent of the literature bureau. Saints throughout the district are urgently requested to preserve their church papers, and report to her what they have, and she will advise as to the distribution. It is desired that the Saints reporting papers for distribution mail them regularly and promptly on the first of each month to the addresses furnished by the superintendent. Old volumes or parts of volumes can be used. Please write the superintendent at once as to what you have, and she will reply promptly. We would like to have the children preserve their *Hopes* and take them to their Sunday-school teachers, and that the teachers will report to the superintendent of the bureau.

A. A. REAMS, President.

#### Conference Notices.

Northwestern Kansas will convene in Saints' church at Blue Rapids, Kansas, March 15.

Independence Stake convenes at the church at Armstrong, Kansas City, Kansas, March 8, at ten a. m. The Sunday services will be held at the Academy of Music, between Twelfth and Thirteenth Streets, on McGee Street, Kansas City, Missouri. Sunday-school rally will be held at the Academy of Music, at 9:30 a. m. The local churches will meet with us.

Florida will convene with Pleasant View Branch, Saturday, June 14. Date removed from the 17th of May by request of missionary in charge.

Birmingham will be held at the Summerfield Branch, Icknield Port Road, Birmingham, March 29, 30, and 31, to convene at 7:30 p. m. on the 29th. All who wish to attend, living at a distance, will kindly notify Elder F. Swan, the Crescent, Cambridge Street, Birmingham, one week before conference begins.

#### Notices.

I wish to request all who previous to their baptism were connected with the First-day Advent or "Christian Advent" Church, to write me a card to that effect, to Lamoni, Iowa. If any were influenced by debate, please note such fact. This is important. J. W. Wight.

#### Resolutions of Respect.

Whereas, God in his infinite wisdom has seen fit to take to her heavenly home our beloved sister, Iantha Gardner,

Be it resolved, That we, as members of the St. Joseph Prayer Union, extend to the bereaved family our heartfelt sympathy in this time of deep grief and heavy loss, and commend them to the loving ministrations of our heavenly Father, whom it was her delight to serve and who was ever her friend and comforter, for he is able to uphold and comfort them in this their hour of great sorrow. They mourn the loss of a dear one in the family, and we also mourn the loss of our beloved president and coworker; and while we deeply deplore the departure of one so eminently fitted for the position which she occupied, and who so exemplified in her daily life the beautiful Christian virtues of faith, hope, and charity, we yet desire to recognize the hand of a loving God in this time of bereavement; and may we all be sustained by the assurance that "she is not dead, but sleepeth." "She rests from her labors and her works do follow her."

And be it further resolved, That a copy of these resolutions be sent to the bereaved family of our departed sister, and also to the HERALD and *Ensign* for publication. By order of Prayer Union. Edith M. Fifer, Carrie L. Best, Ella C. Ennis, committee.

#### Challenge to Clark Braden.

Whereas, Just before the Thayer debate began, Clark Braden caused posters to be scattered in and around Miami, Indian Territory, headed, "Christianity Versus Mormonism," in which he has agreed (the amount of cash not named) to deliver a series of lectures in the Christian church at Miami, wherein he proposes to annihilate what he terms "Mormonism," and thus strengthen and establish what is known as Campbellism. And whereas, Braden has used my name and others of my church in his printed circulars, denominating them the champions of what he terms Mormonism; but of those who dare not face Clark Braden, an indorsed defender of Christian Campbellism versus what he calls blasphemous Mormonism, in a public debate,

Therefore, I take this method to challenge Clark Braden to repeat the Thayer debate with a representative of the Reorganized Church at Miami, Indian Territory. This challenge holds good to repeat it in every hamlet, town, and city where Clark Braden shall be selected and indorsed to preach or lecture against the faith taught by the Reorganized Church of Jesus Christ of Latter Day Saints, during Clark Braden's natural life. Any attempt made by Braden to avoid repeating the Thayer debate, will be regarded by all persons of sense as a cowardly, dishonest dodge to cover up his crushing defeat that he met in the debate at Thayer.

#### PROPOSITIONS AND THEIR ORDER.

1. Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints, is in organization, faith, and practice in harmony with the New Testament. Latter Day Saints affirm; Clark Braden denies.

2. Resolved, That the Christian Church, is in organization, faith, and practice in harmony with the New Testament. Clark Braden affirms; Latter Day Saints deny.

(a) The discussion shall be governed by "Rules of Controversy" in "Hedge's Logic," pp. 159, 160, 161, and 162.

(b) Each disputant is required to furnish to his opponent before beginning the debate, an indorsement from his church where the debate is to be held. 1. That he is an accredited representative of his church. 2. That he is a Christian gentleman to an opponent when in debate. A refusal or failure on the part of either party to furnish such an indorsement as herein named, shall be sufficient evidence to either party that his opponent is not considered worthy to represent his respective church in an honorable public debate.

February 1, 1902.

I. N. WHITE.

Senator Bacon, of Georgia, who has just returned from a tour of study in the Philippines, has written for *The Saturday Evening Post*, of Philadelphia, a valuable paper on the business aspect of our insular affairs. He comes to the conclusion that our account with the Philippines must, for an indefinite time, be on the wrong side of the ledger. This article will appear in the issue for February 22.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Died.

TYSON.—At Tobias, Nebraska, January 23, 1902, Nancy E. Tyson, aged 62 years, 10 months, 4 days. Deceased was baptized at Wilber, Nebraska, May 16, 1886, by her brother, Elder R. J. Anthony. Funeral service at the Methodist church, January 26, conducted by Rev. Fierman. Prayer by Rev. Weaver, of the Baptist Church. Sermon by Elder C. H. Porter from Psalm 116: 15.

KEASTNER.—Dorothea Keastner, of Burlington, Iowa, January 21, 1902. She was born in Germany, March 11, 1826. United with the Latter Day Saint Church in 1872. She lived a consistent life and died firm in the faith. Another mother in Israel has gone to rest. Funeral in the German Baptist church in German by their pastor, and in English by M. M. Turpen.

WANNBERG.—Sr. Alva C. Wannberg died at Murray, Utah, December 30, 1901. She was born at Salt Lake City, Utah, May 19, 1882. Baptized at Provo, Utah, January 16, 1893, by H. N. Hansen. Father, mother, sisters, and brothers mourn.

DAVIS.—At Salt Lake City, Utah, January 3, 1902, Bro. Frank Davis. Said brother was born near Bear Goff, Pennsylvania, December 6, 1828; baptized at Oranoke, Kansas, March 8, 1898, by Alma Kent. His widow, sons, and daughters mourn him.

LIMB.—Bro. James Limb was born February 18, 1828, at Sutton, Lincolnshire, England; came to America in the fall of 1837; was baptized near Starfield, Missouri, January 6, 1876, by Wm. E. Summerfield; ordained a teacher June 23, 1878; died at his residence near Clarksdale, January 18, 1902. Wife, two daughters, one brother, and three sisters mourn. Funeral services at the Pleasant Grove church in charge of Brn. L. L. Babbit and T. T. Hinderks, sermon by Wm. E. Summerfield.

SMITH.—At Barron, Wisconsin, January 20, 1902, Sr. Mary E., wife of Jeremiah Smith. Born May 12, 1839, in Abington, Pennsylvania. Baptized by Bro. Z. H. Gurley, Sen., and was a firm believer to the last. She was the mother of nine children, eight of whom, with her husband, remain to mourn. Interment in Barron Cemetery.

BOOTHMAN.—At Provo, Utah, November 21, 1901, Sr. Mary Boothman. Deceased was born at Irby, Yorkshire, England, July 6, 1822; baptized February 25, 1892, by Joseph Luff. She was the widow of Joseph Boothman, who died July 6, 1899. She remained strong in the faith to the last.

CURTIS.—Sr. Sarah Curtis died at Salt Lake City, Utah, December 28, 1901. She was born at Cooley, Gloucestershire, England, May 25, 1823; baptized May 31, 1880, by Joseph Luff. She was the widow of Charles Curtis, who died January 5, 1899. Two daughters and a son mourn.

STROH.—Near Flint, Indiana, January 28, 1902, Bro. Hugh Stroh. Born at Pennvalley, Pennsylvania, September 8, 1816. In 1840, married to Miss Catherine Feick. To them were born five sons and six daughters. He ministered in the Dunkard Church for a number of years. In 1883 he was baptized into the church, remaining faithful until death. He was a kind husband and father. Two half-brothers, four sons, five daughters, twenty-three grandchildren, and seven great-grandchildren, and a host of friends mourn. Funeral from the Saints' chapel January 30, Elder S. W. L. Scott delivering the sermon.

GARNER.—Annie Mahoney, was born April 16, 1833, Cecil County, Maryland; died February 5, 1902, at the residence of her daughter, Margaret Myers. She came to Western Iowa in 1850, and the following year married Henry Garner. To them nine girls and five boys were born, twelve of whom survive her. Since uniting with the church; September 16, 1879, she has remained a faithful and consistent member. She was buried from the home of her daughter, Margaret, Elder J. W. Wight

conducting the services, a large concourse denoting the esteem had for her. Interment in Magnolia Cemetery.

PHILLIPS.—At Los Angeles, California, December 19, 1901, Sr. Jeannette Phillips, third daughter of T. J. Phillips, of Ottumwa, late Democratic candidate for Governor of the State of Iowa. The excessive use of chloroform during a slight operation produced vomiting, which resulted in rupture of the esophagus, followed by blood-poisoning. She died at the Good Samaritan Hospital. Her body was brought to Lucas, Iowa, where funeral services were conducted immediately after the arrival of the body, at noon, December 24. Elder E. B. Morgan preached the discourse, assisted by Elder John R. Evans. All of the family and near relatives were present. They feel sad that she should die so far away from all her relatives, and are thankful to all who were interested in her and manifested kindness during her sojourn in California and her sickness and death. She was born at Wellsville, Missouri, January 23, 1871.

SHOEMAKER.—At the home of her grandson, Bro. Ammon Leonard, Lamoni, Iowa, February 7, 1902, Sr. Rhoba A. Shoemaker, aged 77 years, 1 month, 25 days. She was born on the Atlantic when her parents were coming to America. Her only living child, Sr. Nancy Leonard, lives in California. Sr. Shoemaker united with the church while living near Amboy, Illinois, being baptized October 7, 1861, by Bro. E. C. Briggs, during the General Conference on Bro. Rogers' place. Funeral sermon by Bro. H. A. Stebbins, assisted by Bro. J. C. Clapp.

At the close of fifteen months' effort the American League for Civic Improvement takes pleasure in submitting the following memoranda of the more notable returns from the investment of the limited funds expended—results made possible only by the liberal donation of time and energy by a few much interested people. The location of hundreds of organizations and scores of individuals and firms—a tedious and costly work, but one absolutely necessary. The formation of efficient working organizations in many towns and cities. Renewed activity or a broader interest in many existing bodies. Correspondence with societies and individuals which is leading to coöperation and organization. At the present time well-planned organizations are being effected in Pawtucket, Rhode Island; Meridian, Mississippi; St. Louis, Missouri; Portland, Oregon; far away Manila, and other points. This correspondence is also developing invaluable assistance from committees of the State Federations of Women's Clubs, Forestry, Horticultural, and other State and national organizations, and local bodies of diverse nature, which are glad to make use of the plans, the literature, and the lecturers of the League. Letters, booklets, and leaflets mailed at intervals to several hundred periodicals has brought generous response in publicity, and doubtless has been influential in awakening the interest of editors and publishers. Correspondence regarding methods of organization, problems in the local work, and general information has made heavy demands upon the workers at headquarters. The collection of material for "The Work of Civic Improvement," "The How of Improvement Work," and "The Twentieth Century City," and their publication in first editions of ten thousand each, produced the first popular improvement literature ever issued. The result of the use of these booklets has been so marked as to be in itself ample warrant for the first year's existence of the League. The Buffalo Convention, bringing together men and women representing many sections and different organizations for the discussion of common interests, was of inestimable value to the future of the movement. The change of name from the National League of Improvement Associations to the American League for Civic Improvement makes the organization international in scope and broader in its aims. The St. Louis Exposition "model city" exhibit, proposed and outlined by the League, promises to result in a remarkable educational development. Gratifying editorial indorsement has been followed by concerted action in support of the suggestion. "The Twentieth Century City," the published proceedings of the Buffalo Convention, is receiving most enthusiastic personal commendation and press mention, and will be used as a "campaign document" in many localities. The inauguration of the League lecture bureau, which is now in working order, has already resulted in arrangements for many public presentations of improvement questions. It is possible to reap the harvest already sown, to realize fully upon the rich investment of time and thought and money made by the earnest collaborators in the pioneer work of the first year, only through the generous coöperation in a financial way and otherwise of "friends old and new." Therefore, The American League for Civic Improvement invites of the reader a liberal share of his or her best thought, personal influence, and financial aid during this second year of the twentieth century.

SPRINGFIELD, Ohio, January 1, 1902.

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-tobac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : : Iowa.

**The Wall Street Journal**

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults the Wall Street Journal is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**

44 Broad St., N. Y. 7-10t  
\$8 a year, \$1 a month.

**365**  
**Daily Papers for**  
**\$1.50**

**Less Than Half a Cent a Day**

The Des Moines DAILY NEWS has added a large Sunday edition to its six week-day issues, and is now published 365 days in the year, the other Des Moines dailies having but 312 issues. The Sunday edition is a magnificent paper, lavishly illustrated with beautiful half-tone pictures and teeming with readable news and literary features of interest to every member of the family. The subscription price of the DAILY NEWS, including the Sunday edition, is \$1.50 A YEAR, \$1.00 FOR 8 MONTHS, 80c FOR 6 MONTHS, 50c FOR 3 MONTHS, 25c FOR 1 MONTH. Terms, cash in advance and every paper stopped when the time is out. (No other Iowa daily does this.) The DAILY NEWS is the lowest-priced daily in the world. It gives the full leased-wire dispatches, daily market reports by wire, latest news of congress and the Iowa legislature, and all the news of all the world condensed for the busy reader.

The new century is crowded with thrilling events. Read a daily paper and keep step with the world's progress. Address  
**THE NEWS,**  
Des Moines, Iowa.

**BRO. H. E. MERRYMAN,**  
**Mining Engineer and Metallurgist.**

Examinations and reports on mining property, especially in the Cripple Creek district. Address  
400 Florissant Street, Cripple Creek, Colorado. 8 6t

**NOT IN THE CATALOGUE.**

**YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE.**

- 228. Each.....5 00
- BOOK OF MORMON.** Cheap edition.
- 210. Paper covers, each..... 35
- 211. Limp cloth..... 50

**APPLICATIONS FOR ENROLLMENT IN QUORUMS.**  
200. Each 3 cents; per dozen.... 30

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**  
199. Paper covers..... 30

**TACTICS OF INFIDELS.**  
218. Cloth..... 60  
223. Paper..... 30

**NOTES ON INGERSOLL.**  
216 Paper..... 25  
217. Cloth..... 50

**EUSEBIUS' ECCLESIASTICAL HISTORY.**  
226. Each.....1 50

**LECTURES ON FAITH.**  
220. Limp cloth..... 20  
221. Paper 10c each, 12 for....1 00

**BALDWIN'S ANCIENT AMERICA.**  
219. Cloth..... 2 00

**THE WORKS OF JOSEPHUS.**  
227. Each.....1 50

**DO YOU WANT MORE LIGHT?**  
202. Per dozen 5 cents; per 100 . 35

**GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**  
197. Paper..... 50  
198. Cloth, limp..... 35

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quartermasters*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

**HERALD PUBLISHING HOUSE,**  
Lock Box E, Lamoni, Iowa.

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
WM. ANDERSON. MRS DAVID DANCER.  
ALICE P. DANCER. A K. ANDERSON.  
G. W. BLAIR. OSCAR ANDERSON.  
W. A. HOPKINS.

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

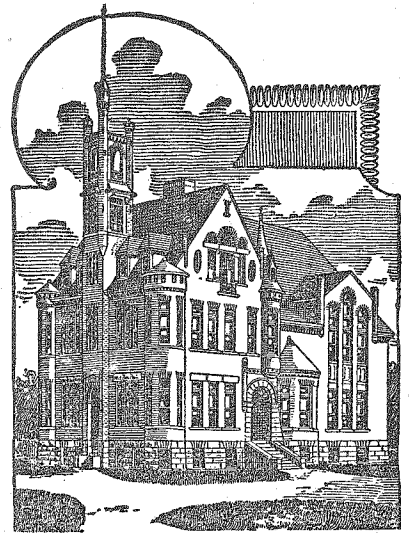
**FOR SALE.**

Three blocks from business center and six from the church, in Lamoni, house with four rooms and cellar and other buildings. Good well of water. Three lots well set to fruit. Price \$500. Call on or address

**GEORGE T. WILLIS,**  
LAMONI - - - IOWA.  
6-8t

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
LAMONI, DECATUR COUNTY, IOWA.

# The Saints' Herald

L Campbell 12 2800

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, February 26, 1902

Number 9

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Christian Science and Germany - - - -	173
Australian Mission Paper - - - -	175
President Joseph Smith at Des Moines - - - -	175

### Original Articles:

Autobiographic Sketch and Incidents in the Early History of the Reorganization.—No. 18 - - - -	177
Confession - - - - -	182
"Hot Drinks" - - - - -	183

### Letter Department:

"A Question on Equality" - - - - -	184
------------------------------------	-----

### Mothers' Home Column:

Select Reading for March Meetings of Daughters of Zion - - - - -	190
---	-----

### Sunday-School Department:

Rural Sunday-Schools - - - - -	191
--------------------------------	-----

### Miscellaneous Department:

Conference Minutes:	
South Sea Islands Mission,—Raroia - - - -	192
"    "    "    "    Kaukura - - - -	192
"    "    "    "    Tahiti - - - -	193
The General Conventions - - - - -	194
Reception Committee for General Conference - - - -	194
Church Secretary's Notices - - - - -	194
High Priests' Quorum - - - - -	195

TOLSTOI thus defines art:

"To evoke in oneself a feeling one has once experienced and having evoked in oneself, then by means of movements, lines, colors, sounds, or forms expressed in words, so to transmit that feeling that others may experience the same feeling,—this is the activity of art.



"Art is a human activity, consisting in this, that one may consciously, by means of certain external signs, hand on to others feelings he has lived through, and that other people are infected by these feelings, and also experience them.



"Art is the infection by one man of another with feelings experienced by the [in]fectior."

## Editorial.

### CHRISTIAN SCIENCE AND GERMANY.

The Kaiser of Germany has concluded to try to shut Christian Science and healing by prayer out of his realm. He calls it Eddyism.

In the dispatches from Berlin for February 8, it is stated that Emperor William is so much incensed at the apparent increase of Spiritualism in his domains that he has issued a decree that any one connected in any way with spiritualists, faith healers, Christian Scientists, or other "isms" of the like, will be excluded from the imperial court.

The Cathedral Chaplain and Superintendent of Morals for Berlin, and the Emperor "are agreed upon the necessity for preventing the spread of Christian Science." It is called Eddyism, and is believed to be a religious "fad" imported from America, and to be more or less injurious to the interests of true religion.

There are about two hundred in the American Christian Science community in the German capital.

It seems that the Emperor has given some attention to the subject, and is of the opinion that "all forms of healing for money" should be suppressed. And "that the heavy fees charged for healing amount to swindling."

Writing of Spiritualism, the following is in point. Reverend H. V. Sweringen, of Fort Wayne, Indiana, reviews a sermon of Reverend Henry Irving Rasmus, of the South Park M. E. Church, of the same city, in which sermon the Reverend Doctor stated:

"I do not believe you can produce a single instance in the Bible where a once embodied spirit came back and spoke to men. You may cite the woman of Endor episode as a case, but there is grave doubt in my mind that this event is anything but a record of what seemed to have occurred, rather than an actual occurrence."

In his review Doctor Sweringen in behalf of Spiritualism, refers Reverend Rasmus to Mark 9: 4, "And there appeared to them Elias, with Moses; and they were talking with Jesus." Also, Acts 9, referring to the conversion of Paul, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man," and asks, Did not Jesus appear to Paul, who saw, while those with him only heard the voice?

Doctor Sweringen cites as an evidence of communi-

cation in writing after the death of the person writing 2 Kings 21:12, which should be, however, 2 Chronicles 21:12, the message of Elijah to Jehoram the King. But, while the death of Elijah occurred 896 B. C., and the event of the sending of the prophet's warning to Jehoram who as a king had walked in unwise and corrupt ways, is recorded as in 889 B. C., seven years after, the marginal writing has it, "which he had written before his death," evidently meaning that though the writing of the prophet had been written while he was yet living, it was not delivered until after his death, having been discovered among the belongings of the dead prophet.

In the case of the witch of Endor, Doctor Sweringen writes: "In regard to 'the woman of Endor episode,' about the truth of which Reverend Mr. Rasmus has 'grave doubts,' the Bible plainly says: 'The woman saw Samuel,' 1 Samuel 28:12. 'And Saul perceived that it was Samuel,' verse 14. 'And Samuel said, 'Why hast thou disquieted me to bring me up?''"

The Bible does say that "when the woman saw Samuel" she discovered that it was Saul who had asked for divination. She said she saw the "form of an old man" coming up "covered with a mantle." From her description in that vague form, Saul "perceived that it was Samuel." Now, if the conversation between Saul and the form which the woman saw was carried on in the same way as such reputed conversations are conducted in modern spiritual sciences, it was the woman, the medium, that heard and repeated the inquiries of Saul and gave the replies of the shade of Samuel. But the quotation served the purpose of the Doctor anyway, so it passed without question.

Doctor Sweringen gets at the chief reason for his review in the following: "I never could understand why the Christian Church should deny the fact of spirit return. That demonstrable proof of a future existence should antagonize a church that teaches it by faith and hope, is beyond my comprehension. When we consider the great number of materialists, agnostics, and infidels whose names are on the rolls of the different churches as members, we wonder that Christianity has any vitality at all."

It is not the doubting of the divinity of the Bible on the part of the professing Christian to which Doctor Sweringen objects, for that he does himself; but it is the fact that those who profess to believe it and teach others to believe it and that it is the infallible word of God, deny belief in it when such things as are named by him indicative of the visitation of once living men to the earth are presented as taken from the Bible.

Without entering into any lengthy discussion of the question as to whether departed spirits may or may not revisit the earth and minister to those living, we have reason to believe that the angel Moroni, and possibly Nephi, have been permitted to come to the

earth for purposes directed of God. But whether in vision or in personal identity the object was attained, the messages delivered, and the work directed was accomplished.

The appearance of Moses and Elias with Jesus on the Mount of Transfiguration, can not be argued away in any mystical manner as a delusive apparition; but must remain to be considered as a determinate visit of three great and leading men of the dispensations which they represented, one of them the central figure of all time upon whom all the dispensations must rally and unite for the final redemption of the world.

To us of the latter-day work it must not be thought a thing incredible that in the carrying out of his designs God should send messengers from the spirit world to the earth with messages of great importance, nor should we presume to dictate to him by whom he should send, or from what class of angels or spirits he should choose his messengers.

In this we differ from Reverend Rasmus of the M. E. Church. He and his church believe and teach that the days of the sending of angels, the giving of revelations from God to men are past, while we believe and teach that as God did in past times deal with men by angelic messengers and did give revelations of his will to his people on the earth, so can he now, and so does he now; and that by the self-same methods that he anciently employed he now shows himself to be the "God of the living and not the dead."

Spiritualists may have their issues with those who, like this M. E. divine, deny the ministration of departed spirits, and while we may not join issue with either side of the controversy we may note with some laudable curiosity the form the contest assumes, as indicative of the advancement being made along the lines of inquiry in regard to things religious that may have bearing on the world beyond.

If there has been anything demonstrated by the philosophy and assumed facts of spiritualism it is that there is spirit existence independent of the body, and that there are classes of independent spirit identities in the unseen land, subject to laws and usages of the spirit world. We may admit so much upon the unsubstantial "if," without admitting the premises held and claims made for the theories extant among spiritists, or without attempting to explain, to affirm, or to deny the material facts and phenomena which have accompanied the study of spiritism since its development from spirit-rapping and table-tipping, and the teachings of Andrew Jackson Davis and his Nature's Divine Revelation and the Great Harmonia.

We are well warned against the powers of deception which will be employed by antichrist before the coming of the Savior, and are always on our guard against being overcome by them, or should be; so,

while being careful not to be overcome by untruths we ought not to be afraid of what may be discovered, or proved to be true. In assuming to "prove all things" that we may "hold fast that which is good," we may now and again meet with some things we will have to discard as unprofitable for further investigation, else the injunction means nothing. Then let us be contented with the truths already received, holding them fast, being fully assured that every other existent truth that we may discover, or that may be forced upon our attention will find its proper place in the completed chain, and will not, can not displace nor disprove those we already have.

By what we have written we neither commend, nor condemn; neither indorse, nor deny the theories of spiritism as a whole, leaving the philosophy to be determined in detail upon consideration, each in its own time and place upon its own merit.

---

#### AUSTRALIAN MISSION PAPER.

The long-looked-for paper has made its appearance in Australia. On January 18 the *Gospel Standard* issued its first number at Wallsend, New South Wales. It is an eight-page paper, two columns, each column set to same measure as is the HERALD, though the pages are a little shorter than are those of the HERALD. Walter J. Haworth is the editor, and its affairs are controlled by a board of publication which is appointed by the mission. It will appear monthly.

The HERALD extends greetings to this new publication, and wishes it great success.

---

#### PRESIDENT JOSEPH SMITH AT DES MOINES.

The following appeared in the *Capital*, of Des Moines, Iowa, February 21:

JOSEPH SMITH HERE.

Joseph Smith, of Lamoni, Iowa, head of the Reorganized Church of the Latter Day Saints, an order which has 250,000 communicants in all parts of the world, was a guest of the Iowa House of Representatives this morning, occupying a seat on the floor of the house with Representative Eiker, of Decatur County.

Smith is a son of the original Joseph Smith, founder of the Mormon faith, who was killed by a mob at Carthage, Illinois, in 1844. The Lamoni church does not believe in polygamy.

The *Capital* reporter seems to have exaggerated our numbers considerably, as we have scarcely 50,000 members.

---

#### EXTRACTS FROM LETTERS.

David Rice writes from Roseburg, Oregon, February 13, renewing for HERALD, and says: "It is a paper I hope I will never have to do without,—it is so full of good reading. I have read it for about three years, and like it better all the time. Success to the HERALD!"

Sr. A. A. Horton writes from Independence, Missouri, February 17: "We are having delightful weather: plenty of snow, and this morning lots of sunshine. The Sunday-school work is progressing under the supervision of Brn. Robinson and White and the efficient clerkship of Sr. McNichols. Yesterday our church-goers were refreshed in Spirit at morning and evening services through the ministry of Brn. Adam J. Keck and Albert B. Carmichael: and in the afternoon about two hundred fifty attended a very comforting meeting in the basement. The workers and lovers of good work being done in church and Sunday-school are looking forward to our coming district gatherings with bright anticipations."

J. W. Moxon writes from Oak Harbor, Ohio: "We expect with us this week Bro. S. W. L. Scott to open up the gospel work in Oak Harbor, Ohio, for the first time. We hope good may be the outcome.

Arthur Allen wrote from Vosholl, Missouri, February 20: "I baptized two men here on the 17th."

Sr. Mary Flagg writes from Castalia, Grand Manan, Ontario, February 9: "It has been a long time since a Latter Day Saint was here. I would like for an elder to come, as I believe there is a work to be done here."

Sr. R. M. Bradley writes from Webb City, Missouri, February 15: "We have taken the HERALD for twenty-four years, and at times it seemed hard to raise the money for *Ensign* and HERALD, but I could never say stop either, for I find the Lord has often opened the way for us when in need and I fear it would displease him should we not try to assist in the publication of the church papers. Besides it is a great source of spiritual strength to read of the progress being made. May the HERALD ever prove a success, and may every family feel the need of such help as the church papers can give."

---

#### EDITORIAL ITEMS.

We have received from the Ladies' Aid Society, of St. Joseph, Missouri, resolutions concerning the death of Sr. Iantha Gardner.

Bro. A. B. Phillips, laboring in the Northern California District, sends us parts of the Sacramento, California, *Record Union*, and *Saturday Bee*, in which he airs and corrects some of the misstatements of the Reverend Iliff, of the M. E. Church, in the Sixth Street chapel, in Sacramento. If this Reverend Iliff is the T. C. Iliff whom we met in Salt Lake City, Utah, in the summer of 1889, we are quite surprised, for the latter impressed us as a very fair-minded gentleman, who would not condescend to misrepresent the Mormon faith or people. Bro. Phillips showed himself to be well-informed on the subject, and though a young man is one of the coming defenders of the faith.

Elder T. W. Chatburn, who for some time has been defending the faith in Wisconsin, writes for extra copies of Judge Philips' Decision in the Temple Lot Case. He says: "That court decision is worth to us a thousand Temple Lots." The wheel of time is rapidly revealing the fact that the Reorganization has not moved in the dark.

Bro. Levi Phelps, of Michigan, sends us the following clipping taken from the *Saginaw Semi-weekly News* for January 31: "Pontiac—The water in Miller's Lake on the C. O. Renshaw farm in Avon Township has turned blood red and residents of that vicinity are spending hours searching for the solution."

Bishop William Leeka, of the Fremont, Iowa, District, in a letter to Bro. Kelley, gives a hearty indorsement to the late articles of the Bishopric on the "Duties and Responsibilities of the Saints." His work as bishop, and large business interests in the district, successfully conducted, give weight to his views upon questions of finance.

Lamoni Stake conference was held at Lamoni, Saturday, the 22d. By recommendation of Stake council the name of Fred B. Blair was placed before the conference for indorsement as counselor to President John Smith, to succeed D. W. Wight, deceased. The indorsement was unanimous. This will leave a vacancy in the Stake Council to be filled later.

Oliver Hanson writes from Tulare, California, February 17, that he and his family lately moved there from Oregon, making the trip by wagon. He says scarcity of rain is threatening crops. The Saints of Tulare seem to be alive, holding regular meetings. He says his faith was never stronger, and prays for strength to continue. He likes the new form of HERALD and does not see how scattered Saints can get along without the HERALD. He makes a plea for the Saints to support the HERALD.

H. A. Cunningham writes from 198 Ninth Street, Bloomburg, Pennsylvania, February 18, that he and his family have recently moved there from Maine. For a while after leaving Maine they were at Philadelphia, where they had pleasant association with the Saints. At Bloomburg they have not been able to locate any Saints nearer than at Scranton, and would be glad to hear from any who might be nearer.

Bro. Burton writes from Papeete, Tahiti, November 28: "All fairly well here."

Sr. Olive C. Goodrich writes from Jeffersonville, Ohio, February 20, that she has received in response to her request made in HERALD an abundance of HERALDS, *Ensigns*, *Autumn Leaves*, etc., and will not at present need any more. She says she has sufficient to furnish her reading for the rest of the winter. Of some issues she has received more than one copy, but expects to make use of them. She expresses hearty thanks to the thoughtful Saints.

We very frequently receive letters and communications intended by the writers for publication which are signed by some such term as "A Friend," "A Brother," etc., but which are not accompanied by the real name of the author. Such communications will go the shortest road to the waste-basket, and hence the Saints need not go to the trouble of sending them. The editors are responsible for what appears in the HERALD, and hence they must know the authorship of articles, letters, etc., which may appear. Very often matter will be printed by us over such signatures, but when it is the authorship is known to us. Kindly remember this, Saints.

The Saints of Rich Hill and Eldorado Springs, Missouri, are building houses of worship, which are about ready for dedication and occupation; and it is proposed that the dedication take place in the coming March. The Saints of these branches have been very faithfully at work to accomplish their desires, a place of their own in which to hold meetings and preach the gospel. Eldorado Springs is one of the places where Clark Braden was met in debate by one of the brethren a few years ago.

The Superintendent of the schools of Kokomo, Indiana, reports to the Board of Education of that city, that out of thirteen hundred boys in the city schools four hundred were addicted to the habit of smoking cigarettes. He reports that the cigarette users are two years behind the nonusers in their studies. The cigarette smokers are often marked by the teachers as untrustworthy, inattentive, lazy, dull, and as having poor memory, no concentration, a vacant stare, etc. As a result of Superintendent Ogg's investigations, movements will be made to have the anti-cigarette law of Indiana rigorously enforced.

Sunday, the 23d, as per order of the Lamoni Stake conference, a number of ordinations were performed at Lamoni. David Keown was ordained an elder, and I. A. Monroe, Charles Harp, and Joseph G. Smith were ordained priests. The latter is a son of A. H. Smith, and is the second of his sons to hold the priesthood. The ordination of B. M. Anderson as priest was also ordered by the conference, but as he is in Omaha, it must be otherwise arranged for.

Brn. A. J. Keck and A. Carmichael, of the auditing committee, are at work on the HERALD Office books. Bro. D. A. Anderson is assisting them.

The Religio and Sunday-school conventions of Lamoni Stake were in session February 20 and 21. During their sessions officers were elected for the ensuing term. Of Religio: Will J. Mather, president; J. P. Anderson, vice-president; Alice Thorburn, secretary; J. A. Simpson, treasurer. Of the Sunday-school: Alice Thorburn, superintendent; David Daniels, assistant superintendent; J. P. Anderson, secretary; John Lovell, treasurer; Callie B. Stebbins, librarian.



## Original Articles.

## AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 18.

BY EDMUND C. BRIGGS, OF THE QUORUM OF TWELVE.

(Continued from Vol. 48, No. 18, page 345,—issue May 1, 1901.)

After so long a time I now send the eighteenth installment of my autobiography. Circumstances have been such with me as to render it impossible for me to send it sooner. I have lost none of my faith in the great latter-day work; and in the language of one of the great orators and illustrious senators of the Roman Republic more than a century before the Christian era, who said: "There should be no selfish devotion to private interest; we are born not for ourselves only, but for our kindred and fatherland. We owe duties, not only to those who have benefited, but those who have wronged us. We should render to all their dues; and justice is due even the lowest of mankind." If these grand sentiments could be expressed by one who had never heard of the anointed One, so long ago outside of Christ, believe me as a Christian, I can do no less than reëcho those God-given principles that illuminated a scholar of Rome. And as a friend of humanity, I continue my narrative.

Wednesday, August 31, 1859, ten o'clock a. m. We held preaching services again at Bro. Benjamin Leland's, and after meeting I baptized Mrs. Sarah Gallop, of Leland's Grove. After confirmation services in the afternoon we returned to Union Grove, retracing our steps with the intention of returning to Illinois and hoping to attend the fall conference to be held at Bro. I. L. Rogers' on Fox River, near what is now called Sandwich. Our hearts are made glad by the Holy Spirit which has given us much assurance that we have laid the foundation of a great work in Western Iowa, that will be of vast interest to the church in general; to give comfort to the Lord's people in the latter days, as foreseen by the ancient apostles and prophets. But I have some impression this evening that I may not attend the conference, but may stay in Western Iowa to continue the good work; but this thought I keep from Brother Blair, as it seems a great cross to me to be left alone again in the mission-field, and I have hope that I may not be detained in this new and sparsely settled country.

Thursday, September 1. Bro. Blair and I returned to Council Bluffs, thirty-five miles south of Union Grove, and again visited with my brother, Edwin R. Briggs, who is in good spirits and health; and it seems like home to us this evening. We are indeed tired, for we have been deprived of much needed rest, holding meetings nearly every day and evening for weeks, and it seems, talking almost all the time of our hope, to many of the old Saints who have settled in this part of the country. They tell us of their sad

disappointment and chagrin over the apostasy of Brigham Young and his followers, who, before they left here established their wicked dancing parties in the churches to drown the trouble of the Saints and lead them to forget their heartaches and trials, while they taught and privily practiced polygamy, and then denied it openly to the world.

Friday and Saturday, we remained at my brother's and appreciated our needed rest, and read my Bible and wrote letters to my mother, and to Bro. Louis Delmon, of Batavia, Illinois, and to some others.

Sabbath, September 4. We held meeting at my brother's; several of his neighbors attended the services.

Monday, September 5. I went to Crescent City, six miles north of Council Bluffs, and visited with a Brother Eggleston and family, who came from Nauvoo, Illinois, and were members of the church there; but now they are waiting and hoping for the salvation of the latter-day Israel. They were once lively members of the church in the days of Joseph and loved the gospel of Christ with a satisfaction and peace the world could not give, neither could take away. But they are not now fully satisfied with Brigham Young's administration, though not decided in mind; he tries to believe in the "gross crime" of polygamy as a divine institution, though he admits he "never heard the Prophet Joseph teach it." I had no liberty of the Holy Spirit trying to talk with him of our hope and the Reorganization; and I have the impression by the Holy Spirit that any man who really desires in his heart to believe in the practice of polygamy, the Holy Spirit will not be given to confirm or accompany our words to them. And when any of the elders of the Reorganization meet with those who love that "gross crime" in their hearts, it is a waste of time to attempt to convert them to the true principles of the gospel of Christ; for they have indeed lost the Spirit of the gospel, if they ever had it. I returned to my brother's to stay over night, really sad as I meditate over the condition of the church, scattered all over the land from Maine to California; having been rent into fragments, it would seem, by the many aspirants to leadership since the martyrdom of the "Choice Seer" and Prophet of God. But I trust that we shall revive new hopes in many of the disappointed Saints, so they will once more establish their altars and call on the Lord for deliverance. For truly it does seem that a great mass of the scattered Saints do not know the source from whence deliverance comes.

Council Bluffs, September 6. To-day I called on Mr. Folsom who is a firm believer in Brigham Young. He says: "I know Brigham Young is a prophet of God, and successor of Joseph Smith." I replied, "Brigham Young in an epistle of the Twelve, who signed himself President of the Twelve at Nauvoo, August 15, 1844, in *Times and Seasons*, volume 5,

page 618, said: "You are now without a prophet present with you in the flesh to guide you. . . . Let no man presume for a moment that his place will be filled by another; for, remember he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity to minister, preside, and regulate the affairs of the whole church." And I have often heard many of the old Saints who live in Nauvoo say they had heard Brigham Young declare he was "not a prophet, nor a son of a prophet." And again in the *Millennial Star*, volume 16, page 442, in a discourse delivered April 7, 1852, in Utah, Mr. Young, says: "A person was mentioned to-day who did not believe that Brigham Young was a prophet, seer, and revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a prophet, seer, and revelator, as Joseph Smith was?" And in the same discourse he did not even pretend to be ordained president of the priesthood. He simply said: "Who ordained me to be the first president of church on earth? I answer, it is the choice of this people, and that is sufficient." Like James J. Strang, James Collin Brewster, and Gladdin Bishop, he did not think it necessary to be ordained. But the Book of Doctrine and Covenants in section 17, and paragraph 17, which is the law of God to the church, says: "Every president of the high priesthood . . . is to be ordained by the direction of a high council or general conference." Nay, more than that, section 104, paragraph 42, says: "And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church." And again section 99, paragraph 6, says: "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church."

The fact is, Young never made the claim that he was appointed by revelation, or that he ever was ordained to the presidency; for on October 6, 1844, at a General Conference, in the presence of thousands of Saints in Nauvoo, he made the emphatic statement, "There never has a man stood between Joseph and the Twelve, and unless we apostatize, there never will." And in the same sermon before thousands of people Brigham Young said: "Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum. But Hyrum fell a martyr before Joseph did." Brother Folsom, I would not pluck a single laurel from Mr. Young's crown, but all the history in the case shows that he was never appointed as Joseph's successor in the presidency of the church, and never was

ordained according to the law of God; and he here admits it himself. And if Young's statement be true that Joseph ordained his brother Hyrum, it was not done in conference or a high council that we have any record of, hence it would not be a legal ordination; and besides that, it would be in violation of the law of God, which says: "For this anointing have I put upon his [Joseph's] head; that his blessing shall also be put upon the head of his [Joseph's] posterity after him [Joseph, not Brigham Young]. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and thy seed shall all the kindred of the earth be blessed." (See section 107.) And again in section 84, paragraphs 3, 4, which says in a revelation to Joseph: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ with God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel. The Lord hath said it. Amen."

These passages show that Joseph's blessings were to be a light unto the Gentiles, and through his priesthood a savor unto the house of Israel.

Doctrine and Covenants, section 80, speaking of Joseph Smith, Jr., says: "Unto whom I have given the keys of the kingdom which belongeth always unto the president of the high priesthood." And if Mr. Young, according to his own statement, is "neither a prophet, or a son of a prophet," he certainly can not be a successor to Joseph in the prophetic office. Neither can he perform the duty of the president of the office of the high priesthood like unto Moses which the law of God makes it incumbent for him to do; and the very fact that Mr. Young never claimed to have been ordained to the presidency of the priesthood, he could not hold the keys of the kingdom which "belonged to the president of the church."

This seemed to be an avalanche of testimony against his claim for Mr. Young's position, and so astonished him that he soon became silent in his defense of Brigham Young's claims. And I showed him that even Brigham admitted that if a man stood between Joseph and the Twelve, it would be because they had apostatized. And when Mr. Young assumed to be the president, and without revelation filled up the Quorum of Twelve, it proved according to his own admission that he and the Quorum of Twelve had apostatized; for, in making his claim and choosing his counselors which took two more out of the Twelve, they all stood between Joseph and the Quo-

rum of Twelve. In fact, there was not a majority of the quorum left; not enough to do business legally. He finally said, "I do not wish to have any farther talk on the matter." He was so positive in his utterance and defense for Brigham's prophetic claim that I felt justified in presenting the absurdity of his position, by both the law of God governing the matter, and his human-made prophet's own denial of even being a prophet. I used him with all courtesy, but realized indeed he was blind, and could not reason upon his untenable position.

Council Bluffs, September 7. I visited and lodged with Bro. Isaac Bebee last night. He was much pleased with our hope, and seemed at once to readily grasp the doctrine of lineage, and that one of Joseph's posterity must indeed be the successor in his prophetic office, and is very decidedly opposed to the apostasy of what he calls "Mormonism in Utah." He used to be well acquainted with Joseph in Nauvoo. I also called on Sr. Hannah Woodhave, and she is now on her way to Utah; though she expects to stay here this coming winter. But after I had some conversation with her and presented the true light of the gospel in contrast to the horrible innovations and absurdities of the Mormons, I think she will now return to Fort Des Moines, Iowa, to her husband, that she has left through the advice and persuasion of the Mormon elders. She with her husband left England two years ago with the intention of going to Utah, believing it to be their duty to emigrate to Zion. But her husband became so disgusted with what he had experienced and seen among the Mormon elders that he apostatized and would not go any farther than Fort Des Moines, and she had been persuaded to leave him, in order to get her endowment, exaltation, and full salvation, which she could not, except she would leave her apostate husband, as she expressed it to me. I opened up the subject of the gospel in its true light and showed indeed that its provisions were the power of God unto salvation to all who believe in every land, without going to the salt land as foreseen by the Prophet Jeremiah, seventeenth chapter, fifth and sixth verses, when he said, "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Her countenance lit up, and she exclaimed, "Thank God, I will go back to my husband! And I believe that he will see this beautiful light of the gospel again, and will receive me back into his affections, and we will be happy as we once were together!"

I feel to thank God with all my heart that I have rescued this dear English lady from the meshes of Utah Mormonism. She has all the appearance of refinement, purity, and honesty. She, with her hus-

band, had received the pure gospel of Christ in her native land; and in good faith had emigrated with high hopes to reach a home with the Saints in America; had heard nothing of the great apostasy of Brigham Young and the church with him in America; knew nothing of the great mass of the Saints all over this country who never followed Brigham Young or his teachings; knew nothing of the law of lineage, or the reorganization of the church in America. Her distress of mind has been terrible; but to-day she again brightens in her hopes, and expressed her joy in the prospects of soon being with her husband, and believes that he will unite with the church again in the Reorganization. She had, through the teaching of the missionaries from Salt Lake, been impressed with the idea that there was some wonderful light, power, and blessing associated with the endowment given in the Utah church. And except she now left her apostate husband she would lose her salvation in the celestial kingdom. Her husband had become disheartened and thoroughly disgusted with some of the doctrines and actions of the elders, and he had remained at Fort Des Moines.

I also met Brother Ellison of Sixmile Grove, Harrison County, Iowa. He is much interested in the gospel and is waiting, watching, and hoping for the revival of the church again. He has not lost his first love in the faith of the gospel of Christ. I rode with him about a mile, and lost my Book of Doctrine and Covenants in his wagon.

September 8. We staid again with my brother last night. Brother Blair has not been with me for a few days. He has been visiting Bro. Samuel Waldo and Jonathan Haywood. He is in good spirits, and this morning we continue on our journey homeward, or to the Illinois conference. Bro. Archibald Patton is to take us in his covered carriage as far as Montrose, Iowa. We arrived at Bro. Calvin Beebe's, Sen., on Farm Creek, in Mills County, at nine o'clock in the evening.

Thursday, September 9. We have concluded to stop and hold meetings here to-day. The Saints are very anxious to hear more of the present hope of the Saints, and what is our duty as members of the church in its scattered condition.

Friday we held meeting at two o'clock in the afternoon, and spoke on the order of the priesthood of Joseph's calling, his blessing, and law of lineage; the Holy Spirit did indeed accompany the word of the Lord to them, giving comfort and bearing testimony of the coming of Joseph to take his father's place in the prophetic office in the due time of the Lord. Many of the Saints are much encouraged and revived in their faith and hope. They were well acquainted with the choice Seer, and all of them declare they knew he was free from the blight and cursed doctrine of the Nicolaitanes, or polygamy taught by Brigham Young, as they expressed it,

Saturday, September 10. It rains this morning, so we have concluded to tarry here over Sunday, as the Saints are very anxious to continue meetings a little longer. I visited and remained over night with Brother Badam, Brother James' father. Brother Blair remained with Brother Beebe.

Sunday, September 11. It is a beautiful day, and we had a large audience at Brother Beebe's cottage—quite a roomy house. Elder W. W. Blair preached an excellent sermon on the subject of the resurrection of the dead; read a part of the fifteenth chapter of Paul's first letter to the Corinthians. He dwelt on the subject of the three glories, showing the great and everlasting infinite benefit of obtaining the celestial glory, which is in our power to secure by well-doing in this life, in contrast with the lesser glories which are gained by well-doing after punishment in the prison where Jesus went and preached the gospel to them who were dead, that they might be "judged according to men in the flesh, but live in the spirit according to the will of God." The dear Saints all seemed to be lit up by the soul-cheering thoughts of the subject.

At two o'clock service we both spoke on the gospel, confirming the Saints in the latter-day work, and showing that the kingdom of God as foreseen by the Prophet Daniel was indeed set up; and which shall never be destroyed, and the kingdom shall not be left to other people, and that it was very small in embryo when the first two were baptized in this generation, like the stone which was "cut out of the mountain without hands," as is clearly declared would be the case in the revelation of God, July, 1828, nearly one year before Joseph and Oliver were baptized. For, "Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church."—D. C. 3: 16. And in harmony with this thought, when these two brethren were baptized on May 15, 1829, they were the true church of God on earth "speaking unto the church individually;" and soon after the church was established with only two members in it, others were added to it, such as were believers in the gospel of Christ, and were baptized into Christ. And they could truly say as the ancient Apostle Paul said: "Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the Saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins."—Colossians 1: 12-14. On the sixth day of the month which is called April, one thousand eight hundred and thirty, these two first elders, who had been ordained by the angel to be apostles, organized the Church of Jesus Christ of Latter Day Saints. The church and kingdom of God

then had but two officers. Truly it was only a small kingdom on that ever-memorable day. And it may also be truly said, "The Lord added to the church daily such as should be saved." Other officers were ordained by the command of God in this beautiful church. And on January 25, 1831, Elder Joseph Smith, Jr., was chosen, at a conference of high priests, elders, and members, and ordained president of the high priesthood, in harmony with the law of God, which says: "Every president of the high priesthood (or presiding elder) . . . is to be ordained by the direction of a high council or general conference."—D. C. 17: 17.

And again "the president of the church who is also president of the high council, is appointed by revelation, and acknowledged in his administration, by the voice of the church."—D. C. 99: 6.

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church."—D. C. 104: 42.

Now this church, so beautifully arranged with all its varied officers, it may be truly said, "Speaking to the church collectively; and not individually" by the voice of God, said: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation rests upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

This church with whom the Lord had once pronounced that he was well pleased, so soon as September 22, 1832, collectively are under condemnation. Later on in December, 1833, the Lord says again to the church: "Verily, I say unto you, Notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. . . . And in that day, all who are found upon the watchtower, or in other words, all mine Israel shall be saved."—D. C. 98: 4.

And in order to bring about this salvation, the Lord again says in a revelation in December, 1834: "Behold I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as

Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."—D. C. 100: 3.

Now my dear brethren and sisters, all these several paragraphs show that darkness, disaster, and trouble like a pall hung over the Saints in that early day of the church, very soon after its organization, and it culminated in the revelation and promise to the church as an organization in the word of God as found in Doctrine and Covenants, section 107, paragraphs 10, 11, 13, and 14. I will quote only a part of these paragraphs for brevity, so you can see the true light of the situation of the church at this time in 1841: "But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. . . . If ye labor with all your might, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. . . . And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hand, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments, upon your own heads, . . . by all your abominations, which you practice before me, saith the Lord."

These several quotations demonstrate the fact, if the word of the Lord is sufficient authority, that the church, as an organization, was rejected before the people were driven from Nauvoo at the roar of the fire-arms, and the terrible harrassing they received from the mob, and constant threats from their foes. The church was united at the time the promise was made to them that if they would build the temple in a sufficient time they should not be moved out of their place. They were promised many rich and varied blessings if they would faithfully perform the work intrusted to them. But the given time passed, and they were now bringing upon their heads cursings, wrath, indignation, and judgment. Instead of obtaining the endowment and great blessings to follow the faithful discharge of the task put upon them, as clearly promised in the declaration, "ye shall not be moved out of your place," and as was really expected by the Saints at Nauvoo. Their failure

brought calamities. The choice Seer and Prophet was taken from them, June 27, 1844, so they had no mouthpiece like Moses to lead them. And on August 15 of the same year as soon as the Twelve could convene in Nauvoo, they issued an epistle. It says: "You are now without a prophet present with you in the flesh to guide you. . . . Let no man presume for a moment that his place will be filled by another; for, remember he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole church."—*Times and Seasons*, vol. 5, p. 618.

Their assumption that Joseph's place in the presidency would not be filled by another, shows plainly that they were in darkness, and in the spirit of apostasy, the same as the varied sects of the day, who did not believe in prophets in these days. Young as I was, the moment I read that statement I discerned that they had apostatized, or there was something wrong, and that they were in darkness at least, or else I was deceived in the manifestation I had received when the voice from heaven said to me: "Joseph the son of Joseph is the prophet of the church." Anyhow, blindness hovered over the whole church, and it split into many fragments and factions, who followed their respective false prophets, Brigham Young, Strang, Brewster, Gladden Bishop, Charles B. Thompson, and others, and general confusion ensued in the church; while the great body of the church was scattered all over the land, or remained where they had united with the church, and never gave their consent to follow any of the false shepherds that has arisen since the martyrdom of the beloved Prophet Joseph. And now by the command of God to us, we are instructed to say: "To the scattered Latter Day Saints, in the own due time of the Lord, Joseph will be called upon by the God of heaven to take his father's place as prophet and president of the church; for the church has not been destroyed, or the kingdom given to another people, though they have been scattered and left without shepherds during a dark and cloudy day. Yet, saith the Lord of hosts, they that remain and are faithful shall be gathered and reorganized for the Lord has not changed concerning Zion. For the pure in heart shall be restored to their promised inheritance, and shall see the glory of God in their deliverance from all their enemies and those that hate them, saith the Lord your God."

With these precious promises, which have surely been given us in our scattered condition by the gifts of the Holy Ghost, and by the ministration of angels, we are encouraged; and we are truly commanded of God to tell the Saints that we know that Joseph, the son of the Martyr, will soon take his father's place,

to guide the people of the Lord, as his father once did on the earth.

During this discourse the Saints were very much comforted in the faith of the latter-day work, and numbers of them said: "This is the gospel, and in the same spirit we first heard it in the days of the choice Seer." "Ah," says Elder Calvin Beebe, "This is what I have been looking for during the cloudy days since the wicked apostasy of Brigham Young. I can see clearly now that the great body of the church is scattered among the Gentiles as we are in Western Iowa, and did not follow those whose hearts departed from the Lord to the salt land, as seen by the Prophet Jeremiah in his seventeenth chapter." And his wife, Submit R. Beebe, expressed her desire to renew her covenant again by baptism. And his son Calvin A., and his son's wife, Angeline C. Beebe, gave in their names to unite with the Reorganized Church of Jesus Christ of Latter Day Saints. And at one o'clock in the afternoon I immersed them in the living waters; not in Jordan's stream, but the beautiful sparkling waters of Farm Creek, in Iowa. And they were the first to unite with the church in this place. In the evening at 7:30 we held confirmation and prayer-meeting; the gift of the Holy Ghost, tongues, and interpretations, were given, to the great joy of the Saints, confirming the word of the Lord to them. And many of the Saints said they never attended as good a meeting before. And we can truly say in our hearts, we know some of the true Saints are in this place, and are loyal to the gospel of Christ as they say, "We have heard Joseph the choice Seer expound it in Nauvoo before his death."

(Continued.)



#### CONFESSION.

G. V. Lechler in discussing ecumenical councils in Schaff-Herzog Encyclopædia of Religious Knowledge, article *council*, describes the fourth Lateran synod, thus called from the place of meeting, the Church of St. John Lateran, in Rome.

It was convened by Innocent III (year 1215), and frequented by four hundred and twelve bishops, and eight hundred abbots and priors, besides by ambassadors from the Byzantine court, and a great number of princes and noblemen,—one of the most brilliant ecclesiastical assemblies which ever met. Its debates encompassed the whole field of ecclesiastical legislation,—doctrine, liturgy, discipline, etc.; and both the results and the form of these debates give evidence of the towering height to which the Papacy had reached. The dogma of transubstantiation was promulgated, the decree of auricular confession was issued, the Inquisition and other courts of heresy were established, etc. But these and other measures did not originate in the assembly itself; they were, so to speak, dictated to it by the curia, Romana, which denotes the whole body of officials which together forms the papal government.

There is some difference between this council and the one held at Jerusalem on Pentecost immediately following the Savior's ascension. What would have

been the result if some one under the influence of the Holy Ghost had spoken in tongues, or prophecy, to Pope Innocent III and told him that their creed was an abomination in the sight of the Lord? The one so speaking would probably have been a subject for the Inquisition.

The Roman Catholic Church requires confession not only as a duty, but has advanced it to the dignity of a sacrament. These confessions are made to the priest, and are private and auricular; and the priest is not to reveal them under pain of the highest punishment.

If the Savior had designed this system to have been a duty, he would most probably have delivered an express command or revelation to this effect. Notwithstanding, however, private auricular confession is not of divine authority, yet as one observes, there are many cases wherein men under the guilt and trouble of their sins can neither appease their own minds nor sufficiently direct themselves to pray, without recourse to some pious and prudent friend or brother. In these cases men certainly do very well, and many times prevent a great deal of trouble and perplexity to themselves by a timely discovery of their condition to some one qualified to help them nearer to God. And for this purpose a general confession is for the most part sufficient; and where there is occasion for particulars, there is no need of raking all the details by the adviser in order to give ease and comfort to the penitent.

Do not the priest's duties, specified in section 17, Doctrine and Covenants, include that he shall exhort all to pray vocally and in secret? Am I not justified by James 5:16 in confessing to a sister or brother? "Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

And when we confess one to another, what is to hinder us from praying to God for one another that we may have health and that our sins may be remitted, wiped out, absolved, so that they will stand no more against us if we are truly penitent and resolved to reform our lives?

Can we have the confidence necessary for this mutual communing with God and our brother? It is all easy when one gives himself up entirely to the mercy of God and depends on the promises of Jesus to help and to save every despairing, heart-broken, crying, trusting prodigal. This calls for entire consecration of purpose, ability, talents, might, mind, and strength to the will of the Master. "An open confession is good for the soul."

When a member of the household of Israel is in a repentant condition—pure in heart before the Lord—then he is worthy to partake of the emblems of the body and blood of Jesus Christ, the Lord's supper, whereby he receives a remission of his sins. This sacrament is administered by one or more of the

Lord's servants to whom is delegated the power to forgive sins. See Matthew 16: 19; and John 20: 21-23.

He partakes of the emblems first, thus signifying that he repents and also forgives the worthy penitents who will partake with him.

The one administering is a vicar for Christ, therefore the language of Luke 22: 14-20 applies to us, now, with the same intent,—in commemoration of Christ's death. We remember that he died that repentant sinners might live, might have their sins remitted through him or his authorized agents. We accept the promises he gave, comply with God's will to the best of our ability, and thus he grants us absolution of our sins.

JOHN C. GRAINGER.

2124 East Street, KANSAS CITY, Mo., January 17.



"HOT DRINKS."

At this particular time when many seem to be interested in what constitute "hot drinks" condemned in the "Words of Wisdom," I wish to relate the following. Years ago I questioned Elder Ebenezer Robinson relative to his connection and recollection of circumstances as they existed at the time and subsequent to the coming forth of this notable revelation. I shall not try to give dates and names, neither his exact words, for I have failed to preserve a record of the same; but here is what he said in substance.

Soon after the revelation was given he was working in the printing department of the church, boarding at the home and eating at the table of the Prophet. Times were hard; that is, there was a scarcity of the necessaries of life. As a consequence bread and milk was the bill of fare at certain meals. Sister Emma occasionally heated the milk to render it more palatable in cold weather. At one of these meals of bread and hot milk one of the leading elders raised the question of "hot drinks," and argued that hot milk was as much a violation of the revelation as hot tea and hot coffee, which had been expunged from the Prophet's table. Joseph promptly demurred and insisted that the revelation having been given to him and through him to the church he had a right to know differently. He quoted the first clause, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarned you," and proceeded to explain that various and dangerous adulterations would be used, especially in liquors, tea, and coffee, that the enmity of nations would become such that certain importations would contain various slow poisons inimical to health and life.

Existing facts as discovered by committees on pure food and liquors, and by government inspectors of importations as well as home manufactories prove beyond a doubt that the Prophet was not mistaken.

The fact that the uncanny rat-eating Chinaman refuses to make a beverage of the tea that he places on foreign markets proves most conclusively that the Prophet was not mistaken. The questionable ingredients entering into manufactured coffees; the enormous number of superannuated eggs turned over by the great egg dealers to coffee-houses in metropolitan centers is indubitable evidence that the Prophet was not mistaken.

How much wider the scope may be that is covered by the words "hot drinks" is not for the writer to decide at this time; but long years of close observation, experience, experiment, and study have proven to my satisfaction that the effects of coffee are intrinsically bad, and that the effects of tea are still worse; that they were the only "hot drinks" that were used by the masses as a regular daily beverage; and that in the economy of God they were not intended for the body or belly of man.

I can see no evidence that tea and coffee are not what the words "hot drinks" refer to, simply because they are not classed with the ordinary articles of food, but with strong drinks and tobacco. In making a list of injurious, objectionable articles it is reasonable that they should be listed together as we find them.

Again. It is not necessary to exclude all other drinks at an equally high temperature in order that tea and coffee be classed as the "hot drinks" here mentioned. Nor has the Word of Wisdom failed in its object if it be proven that cold tea and coffee are equally or more injurious than when hot, for the habit of using ice tea and ice coffee evidently came into common use in this country long since the date of this revelation.

Whatever else may have been classed as "hot drinks" I am more than convinced that the Prophet and early elders of the church understood it to refer to tea and coffee. I am also fully convinced that whosoever will abstain from them will enjoy better health, clearer heads, steadier nerves, and a more enduring love for God and his truth.

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas, November 4, 1901.

There is a pretty story in connection with the series of articles which Helen Keller, the wonderful blind girl, has written for the *Ladies' Home Journal*, telling about her own life from infancy to the present day. She always has shrank from the publicity which follows successful literary work, and it was with great difficulty that she was persuaded to take up the task of preparing her autobiography. She had, however, set her heart on owning an island in Halifax Harbor for a summer home, and in the spirit of fun the editor of the *Journal* offered to buy it for her, or to provide the means to buy it. When the work of writing appeared especially irksome Miss Keller was reminded of her desire to become a land-holder, and it spurred her on. Just before Christmas she completed the first chapter of her marvelous story; and on Christmas morning she received from her publishers a check for a good round sum. Her delight may be imagined, for this was the first money of any account which she had ever earned. "It is a fairy tale come true," she said. Whether she will really carry out her plan to buy the island remains to be seen.

## Letter Department.

PAPEETE, Tahiti, January 28.

*Editors Herald:* Everything at present is moving along as usual with us here. Brother and Sister Peterson are making their final trip at the Tuamotus, and expect to leave here by March 1 or thereabouts. If they had not feared the sudden change from this heat to the cold of winter in America upon Sister Lillie's health, they might have met her father before his departing; at least would have had the satisfaction of alleviating the sorrow of the lonely widowed mother while time had not yet assuaged her grief. Now it can not but be sad to return home and not meet the father's welcome. Yet her grief will be mitigated by the pleasure she will feel in meeting, we hope, with her mother, relatives, and friends at home.

Bro. and Sr. Gilbert were at Raroia at last accounts, meeting one of the discouraging features of this field: they have been at that island since October waiting for an opportunity to go to Amanu or Hao, but no vessel could be obtained, so they must needs remain until they can get one. I expect they have one by this time. We have sent their mail for two months to Hao, so of course they have not heard from home since they left America. When they get to Hao they will get a feast of news. By letter from them we learn that they are doing a good work, and while waiting are not idle by any means, but have been teaching the Saints to comprehend what they hear, and when learning by rote, to seek for the true meaning of what they have repeated; for these people will repeat page after page of printed matter without comprehending—fully at least—what they have repeated.

The enemy of all righteousness has tried again by his slanderous methods to injure the work of God and cause trouble to the missionaries here, as is his wont. Some person reported to the Governor—after Bro. A. H. Smith had left for Australia—that while he was at the Tuamotus he advised the islanders to sign a petition and send to the American government requesting them to come and hoist the American flag here. And that he had collected fifteen thousand francs French money; that he charged the natives two dollars each for the privilege of kissing his hand; and that he had carried away several thousand dollars worth of precious pearls. The French Governor notified the American Consul of these charges, and supposed it then quite true, and of course a serious matter. The Consul, by request of the Governor, visited him, and endeavored to show him the absurdity of the matter; and in reply to the Governor's statement that his information was official, said: "While I do not believe those charges are true, yet if true, the people of the Tuamotus being French citizens, had the right to give him of their money or pearls if they so desired, and he had the right to receive their offerings, and if the people wished to give him two dollars to kiss his hand, what then? This is a common statement concerning the Catholic priests and no notice is taken of it. As for the charge of inciting to rebellion is concerned, that is too absurd to be thought of; Mr. Smith is an officer high in authority in that church, and is himself amenable to its laws, which I know forbids such a thing."

I visited the Consul, and denied every single allegation, as I had acted as translator between him and the natives, and consequently knew of the matter, and was a competent witness, and I asked for other testimony than rumor or the statement of that official, and gave them to understand that it was a serious matter to charge a man holding the position which President Smith does with such actions. Lately I have not heard anything of the matter, so I suppose, as Emma remarked, another woe is past.

While visiting the Governor, he requested a statement of our faith and the difference between us and the Protestants, Catholics, and the Utah church. This we did to the best of our ability, writing him a statement of the tenor of our work, and sending him an epitome of our faith, the Kirtland Temple Suit,

and marked and noted pages in the Abstract of Evidence, in Temple Lot Suit, with Judge Philips' decision, and a few tracts. The books were returned yesterday, with the thanks of the Governor. Thus does the God whom we serve, cause the wrath of man to praise him. In this case, as in the trouble in getting the flag for the Evanelia, a door was opened to present our faith in a restored gospel in its fullness to the highest authorities of the land. I have since heard that the statement of our faith and church polity sent to the Governor here in February, 1895, was forwarded to France. The officials there referred the matter to a leading ecclesiastical official, who in returning the document said: "You can not disturb those people, for they are in harmony with the Bible."

We to-day received a large glass jar of fresh butter from the cold-storage room of the steamer, sent us by Bro. Z. O. Butterfield, of Calistoga, California. We immediately tried some on a piece of cracker, and now I wonder how we could think that was good which we called butter, which is put up in tin cans and sold here as butter; and we really thought it was good, too. Well, when we eat this butter we will think of Joseph's land and of the kind heart of our good Brother and Sister Butterfield of pleasant Napa Valley, who in the joyous New Year tide could think four thousand miles away, and send a token of their kindly remembrance to the unforgotten missionaries.

Bro. John Hawkins is still with us, and we are busy correcting the translation of the Doctrine and Covenants preparatory to printing it in Tahitian. We sometimes do as much as six pages a day, sometimes three; and sometimes the Holy Spirit which indited the revelation rests upon us, and we delight ourselves, as we, following its light, see and talk of the beauties and light and glory in the revelations; and while we rejoice we feel an earnest desire to inform others of these good things, and being humbled when we consider our imperfections and unworthiness, we breathe a prayer for mercy and help, and go on again with our work. O, the blessedness of being entirely devoted to the work of God; the holy, sanctifying influences which may abide with him who can make an entire consecration to God of soul, body, spirit, and property, to be indeed one with God, one with Jesus, and one in unison with the Holy Spirit! Great God, help thine unworthy servant to attain to this; then we may bid defiance to the elements of this world, and dwell under the peaceful shadow of the wings of the Almighty, and fear no evil for evermore.

May peace be with all the Israel of God!

J. F. BURTON.

WEST FORK, Indiana, February 18.

*Editors Herald:* I left Clear Lake, Indiana, February 7, en route for Wirt, Jefferson County. According to previous arrangements I met Bro. J. H. Lake at Waterloo, Indiana, and we went to the Union Branch, near Wirt, where we were met by Brn. Boswell and Scott, and conveyed to their home, and learned that appointments were out for the evening and over Sunday. Meetings were continued over the next week.

On the 12th in company with Bro. M. R. Scott, Jr., we started for Derby, by way of Louisville, Kentucky, but found the river full of ice and the boats all in waiting for the ice to clear away. We had to change our plans and come this way by rail to Marengo and walk from there to Pilot Knob, Bro. William H. Kelley, of New Albany, accompanying us. Next morning Bro. Vernon brought us on our way about ten miles. Walking the remainder of the way we arrived at our present home, Bro. William Maymon's. We are holding meetings every evening at the schoolhouse in West Fork, in the past called Marietta, the very place where Brn. Blair, Lambert, Kelley, Hilliard and others have labored along with the Scotts.

We intend to reach Derby, then on to Leavenworth, then to Byrneville, where we expect to meet Bro. J. H. Lake and Bro. Marshall or Boswell, whom we left to visit Plainville and Washington Branches.



There are good people and good Saints here, and the work is in better condition than we expected to find it. The missionaries have done some excellent work.

We expect to move homeward March 5. We have not heard from Bro. Lake since leaving him at Wirt, but hope he is well and accomplishing much good. Bro. Lake has made many friends in this district, as also in the Northern Indiana District. Bro. Kelley will remain at this point and hold over Sunday, as we go to Derby, and meet us at Byrneville. Remember us in your devotions.

GEORGE A. SMITH.

DERBY, Indiana, February 2.

*Dear Saints:* The HERALD is always a welcome visitor in our home, and it is quite a pleasure to learn through its columns how the gospel work progresses in almost all parts of the world. We see that in spite of all persecution and opposition the march of our Christian soldiers is steadily onward. Thanks be to God!

Not long ago I was opposed to this work, but am not now. I was a Missionary Baptist for about six years before I ever knew there was such a church as the Reorganized Church of Jesus Christ of Latter Day Saints. I had heard of "Mormons" but knew of nothing but the Salt Lake people. Having been a Baptist since I was fourteen years of age I thought I was all right until shortly after our marriage (nearly two years ago) my husband, Joseph E. Cummings, began to read Latter Day Saint literature to me and explain the difference between this and the Salt Lake church and soon I was almost a believer.

But Satan always knows where to work and soon made me think I had already been baptized and that there was no need of being baptized over again. I thought this church ought to take me on my old baptism. Strange idea, that the old church was wrong and the old baptism was right! I see now that such a thing couldn't be; for if the church is wrong, so is the baptism of that church. Brn. M. R. Scott, Jr., and William C. Marshall reasoned with me along this line, together with husband and others, and through prayer and earnestly seeking to know the truth, evidence that this work is true came to me in a dream. I had other beautiful dreams which I would like to describe had I space, and became thoroughly convinced.

I was baptized and confirmed July 7, last, by Bro. Scott.

For some time before my baptism I had suffered from a serious illness and was, as I think, very near death's door. The more medicine I took the more I suffered. I was then a believer, having given my name for baptism a short time before, so I sent for Brn. Scott and Kelley and was administered to. I was healed by the power of God through faith and obedience to his will. Four days after being administered to I went to the river and was baptized and felt so well the following week that I did my housework and pickled and canned five gallons of blackberries, and my health became better than it had been for several years.

If persons other than Saints should chance to read this letter, I wish to say to you, Don't stumble on your old baptism; for if your old church is wrong, your old baptism must be also. A lawful act can not come from an unlawful source. Go to the Lord in prayer and seek earnestly for true knowledge and it will be given you. I speak from experience. As the Lord has done so much for me, I desire to help others to enjoy the same blessings I enjoy.

The branch here seems revived. There have been fourteen additions this last year. Bro. M. R. Scott, Jr., and others have labored faithfully to advance the cause and are doing good work.

The trustee of our township closed all schoolhouses against preaching. Our branch leader, Bro. Gruver, wrote to our State Attorney, and found out that we could open schoolhouse by a vote of the majority of the voters of the district. As we already had petitioned the trustee to open the house by the vote of almost all voters of district, we had preaching from that time on.

The house is open for all religious and political purposes except during school hours. I do not know what the law is in other States, but it would be well for others having the same trouble to investigate. Help the good work on in every way possible.

I think we will soon move to where there are no Saints, and expect to meet much opposition, but hope by God's help to get a branch started there. I have been trying to open up the way a little through correspondence with my parents and family who are Baptists, part in name and part in belief.

Saints, pray for us that our work may be a success and that we may glorify God and his church through the labor of our hands.

ANNA MAY CUMMINGS.

#### "A Question on Equality."

I wish to ask if the short article which appeared in the HERALD of January 15 on the above subject is to be considered as an authoritative expression of opinion on this matter? As surely on a question of such vital importance as that here presented there is little room and no necessity for indefinite and vague statements in connection therewith.

We understand that the Church of Christ as a corporate body is to be governed, sanctified, and made perfect by the application of revealed law. Doctrine and Covenants 42: 16; also 85: 8, 9. Hence speculative opinions and ideas of men should have no place within the church of God, which, as St. Paul testifies, is the "pillar and ground of the truth." 1 Timothy 3: 15. And like this apostle in his fearless and faithful devotion to the truth we likewise in our day have occasion to deplore the subvertive tendency of modern times, both within and without the church. To correctly represent Christ and thus build on a firm foundation for eternity demands now as in the past a close adherence to the "word of God," realizing that the mistakes and failures so inherent in our humanity even when at its best, fully demand and need the assistance, favor, and ultimate blessings promised by the Master.

F. BRUTON.

17 Dawson St., MANCHESTER, England, February 4.

[The article was just what its caption made it to be, a question on the subject, not an affirmation.—ED.]

STRATFORD, Ontario, February 17.

*Editors Herald:* I am sorry to say that in my missionary travels I see but few copies of our church organ. This should not be; each family should make it a point to take the church paper. The HERALD is the official paper of the church, and as such should be sustained. When I go to a place, I generally ask, "Have you the last HERALD?" It grieves me to hear in reply, "We do not take the HERALD." Now Saints, this is not right; and if it is not right it is wrong. Some complain that the price is too high. Well, let all take it and it may be that the management could see its way to a reduction of the price. Let all try to increase the subscription list. Let all missionaries assist in working this up. The HERALD and the *Ensign* could and should be in every house. I do not know how many copies of either one come to Canada; but I have no doubt the number could easily be trebled. Let us all try it.

Since the opening of the year, Elder George H. Henley and I have been associated in missionary work.

We left London for St. Mary's where we held forth nightly to small congregations. We sometimes secured a good turn-out, but the lack of unity on the part of the Saints there placed insurmountable obstacles in the way of our success. When will they learn the necessity of union in righteousness, so that they may be Christ's?

In the grand prayer of Jesus, he says, "Sanctify them through thy truth: thy word is truth." *Sanctify* is from the Latin *sanctus*, and means *holy*.

Webster defines the word *sanctify*, which is the anglicism of the Latin *sanctus*, "To make holy; set apart to sacred use." This was to be by the word; "Thy word is truth," says Jesus.

In John 15: 3 he says: "Now ye are clean through the word which I have spoken unto you." The word that sanctifies us, if we abide in the vine, for he says, "Without me ye can do nothing." The margin says, "severed from me."

It stands to reason that a branch that is severed from the limb must die from lack of nourishment; so God's children, in like manner, must, to retain life, abide in the vine, Jesus Christ. In this way they are sanctified through the word, which is truth.

Jesus also says (John 17: 19): "And for their sakes I sanctify myself, that they also might be sanctified through the truth." By this we see that our Redeemer saw the necessity of sanctification, and he used the means provided for the accomplishment of that great purpose. Then he prays earnestly for his loved people. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (Verse 21.) In verse 23 he prays, "I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me." Now, dear Saints, the only way to make the missionary work a success is for the children to throw away their differences and be united in righteousness in the bonds of love and saintly fellowship. The fruitful cause of the missionary failure is the lack of unity among the Saints in the various branches. They have been warned time after time. God has spoken to them, and in various ways they have been admonished, but all to no purpose.

There are Saints in Canada, and I presume there are a large number in the United States, who will not forgive their brother or sister his or her trespasses. There are Saints who love to hate, and who hate to love.

I spoke these words to a body of Saints one Sunday morning, last summer, and paid but comparatively slight attention at the time, but subsequent consideration impressed the sentiment upon my mind so that it assumed a force of expressed truth aptly and fitly conveyed or uttered.

If the Saints continue their strife and contention, how can they expect God to bless the labors of the missionaries? Especially is this applicable in the branches. A large ingathering in a branch where there is strife (and how few there are without) is but to increase the confusion. As the people come in they would soon take sides in the conflict. The world will go on in utter ignorance of this great latter-day evangel so long as the Saints are in their present condition. Only by becoming one in righteousness can the world be made to see and know of the great gift of God, Jesus Christ, "The means of grace, and the hope of glory."

I find Elder Henley a good Saint and an able defender of the work. Kindly in his disposition and genial in his association, he is well received and appreciated among the Saints.

Elder Henley and I have been in the city of Stratford for nearly three weeks. While there is no actual strife among them, there is a deplorable lack of spiritual force with all. There is a spirit of lethargy, or that sleepy condition that betokens something wrong with the body.

We advertised our meetings, but could get no one out; but like Mohammed and the mountain, we went to the people. I do not know how the weather is in Iowa, but in this part of Ontario out-door preaching in the winter should be postponed till summer. Nevertheless, on Saturday the 8th inst., we went to the market square. It was eight p. m., and a rough, blustering night, with the air fairly blistering, and well down below zero. Five of the brethren went with us, and the dear sisters bringing up the rear, like supports in an attack. The writer obtaining permission from one of the guardians of the law, we stood out well from the sidewalk and sang, "Jesus, I my cross have taken." Bro. Henley has a voice somewhat in keeping with his weight,—246 pounds. As our voices rang out on the crisp air, the sisters walked over from the walk, and, standing by our side, joined with us in this sweet song of Zion. Elder Henley offered prayer,

and we sang, "Come, thou Fount," etc. Then he spoke to the crowd for some ten minutes, when the writer spoke for another season. We invited them to our meetings; but, sorry to relate, none came.

Now Saints in Canada, yea, and elsewhere, be admonished, "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. . . . Redeeming the time, because the days are evil."

We expect to go to Rostock, where we may remain a couple of weeks, and then to Armstrong's Mills, some seven miles out of the city of Guelph.

We intended going out to Cherry Grove, about eight miles from St. Marys, but found the diphtheria there first. Thus hindered, as some of the few Saints were quarantined by law, we passed on, but hope to call in the near future.

Weather beautiful; sleighing excellent, but indications of a snow-storm.

Our prayers are for the ultimate redemption of Zion. We request prayers for our success.

A. E. MORTIMER.

LOUISVILLE, Kentucky, February 18.

*Editors Herald:* I am still trying to push the work; but the bad weather has hindered. There has been a sheet of ice on the ground for three weeks and it has been dangerous getting about. The work here looks favorable for the coming year, as I have made some openings out in the country besides what has been done here in the city. We will have Bro. I. N. Boberts with us next week, which will be a treat to the Saints here. I am sure he will do us all good.

J. W. METCALF.

1819 Ninth Street.

PALERMO, New York, February 19.

*Editors Herald:* By advice of Bro. W. H. Kelley I came into New York State, January 14, visiting Bro. Brothers' at Buffalo extending what encouragement I could to them. Isolated from fellowship with Saints they enjoy even a call from the passing minister.

The 20th I joined Bro. D. L. Allen at Greenwood, where he was having very interesting meetings. With the good sister at the organ and his melodious voice, the Parsons was a back number; yet the Quaker was happy. The old saying that it never rains but it pours seemed to be verified by the appearance of Bro. W. H. Kelley who gave us three sermons—freest from throat trouble I have heard him deliver for some time. He left for the East, leaving Bro. Allen and me to continue the meetings. Bro. Sheldon came in during the following week from Lamoni enthused with mission work in England, his birth-place.

Here is a good field for an elder who will work. This people is deserving of a good, careful worker. The work there demands it and the Saints needs the assistance.

The snow-flakes came so thick and fast we were compelled to conclude our meetings without notice. Four days we listened for the whistle of the iron horse, but he had got stuck in the snow-drifts, so we waited for his release, then moved on, calling on Mr. and Sr. C. Kelley and Sr. Nettie Morgan at Hornellsville, thence north.

I have heard people speak of "jumping out of the frying pan into the fire." We did not do this, but we got into Fulton just as another storm set in and were kept there four days. Yet fortunately we were under the hospitable roof of Sr. Ellen Harding. Here we formed the acquaintance of Bro. Davis, one of the Palermo Saints who has located in town. When it was possible Bro. Davis brought us out to our present quarters, Bro. and Sr. Trimble's, over and through drifts four to fifteen feet deep. Prospects were poor for meetings, but after five efforts we were stormed out, and ever since snowing is the order. Yet why should we murmur or complain when associated with those of

like precious faith whose home is our home, and none could be more homelike. Yet as the snow-flakes play their little games on the window-panes, there is a longing for a view of Zion's land where the earthly if not heavenly heritage of the Saints is to be found.

Here is a noble band of workers that really have been unavoidably neglected. Several here would no doubt have joined the church but no one came till streams were frozen up, snow so deep that practically nothing can be done more than to encourage the few that we can see during our sojourn, which of a necessity must be short.

This section should have two workers with a tent here next season. I have not been where I felt that there could more good be done than in York State. Here not far away on Seneca Lake, at Fayette, the church began its work seventy-two years ago. I believe a special campaign ought to be made in Western New York by some of the best men we have. I am waiting for the snow-storm to conclude its work.

A. H. PARSONS.

CANTON, Illinois, February 20.

*Editors Herald:* Often when reading the beautiful letters in the HERALD the thought comes, If only I could pen such beautiful thoughts. Then the question comes, Why do you not exercise what talent the Lord has been pleased to give you?

No matter how small our talents, persistent effort will improve them. The Lord intended that we each day should improve our talents. And while I may not be on an equal basis with some of my brethren and sisters, yet I can exercise what talent I have, and pray God each day that my understanding may grow clearer. No time in life is better to start the exercising of our talent than when young, for then the mind is not burdened with the cares and anxieties of this busy world. As the days go by, age creeps on, and age comes not alone, trials, perplexities, joy, and peace accompany it.

How it gladdens the heart with a joy that's untold,  
To think of that land where we'll never grow old.

IDA L. JONES.

MANESE, Oklahoma, February 17.

*Editors Herald:* Just closed a series of meetings near the above-named place, with some interest manifest. I proved the restoration and the coming forth of the Book of Mormon by the Prophet Joseph to this people clearly, I think. Some months ago I did not think it possible I could preach over five or six times in a place, but my series of twenty sermons did not exhaust all evidence at hand to prove the great latter-day work. I have gone into the stand time after time, not having clearly settled on the subject to be delivered, and my knees weak and my heart jumping, fearful of the outcome; but, Saints, God was there, and the Holy Spirit supplied every deficiency, enabling me to speak in power. I would open my mouth and words would come, clothed in expressions of thought that I knew were not my own. Of my four lectures on the Book of Mormon, delivered in two schoolhouses, but in the same neighborhood, I heard some favorable comments. I sold three copies of Book of Mormon and several other pamphlets. Religiously, the people are very much divided at the above-named place: Methodist, Baptist, Christian, United Brethren, Presbyterian, True Follower, and one preacher was out to hear me twice who belonged to the Invisible Church. Will some one explain?

I attended the debate at Redmoon, between H. O. Smith and C. R. Nichol. Our faith was vindicated clearly to all truth-loving people. The character of Joseph Smith was viciously attacked, but the composure of Bro. Smith through it all was a surprise even to some of the Saints, in reply impeaching the testimony of "Beadle," "Montgomery," "Howe," and a book "Metropolitan Life," by showing conflicting statements and their unreliability as true historians, proving to all fair-minded people who was the true exponent of truth. Nichol repeatedly

cried, "Your doctrine is as corrupt as hell;" but when he was asked to prove, after the reading of the Epitome, where it was corrupt, he utterly failed. And when interrogated as to whether our teaching regarding the marriage covenant was "corrupt as hell," he dared not say it was, for the opposite would be disastrous to his cause. The same argument was made on faith, repentance, baptism, etc., but he dared not say such were as "corrupt as hell" for it would prove his own teaching equally as corrupt. After this argument he placed on his statement a modifier, claiming those doctrines "peculiar to Mormons or Mormonism" only, were corrupt; but this did not work, for it was shown that all our teachings and doctrines were peculiarly our own, and when they were repudiated the doctrine of Christ was also repudiated; and when pressed to show where we were wrong, he fell back on the vile filth of "Beadle," "Howe," and others to prove it.

The arguments on the unchangeable attitude of God to his people were not answered. When it was proven that at various intervals of time, and especially the commencement of various dispensations, the ministrations of angels were given to earth, and God always spoke through his "servants the prophets" in all periods, and the ushering in of a still later epoch in the last day, God did still act like himself by doing things in like manner by sending angelic ambassadors to man, it was something that was let strictly alone by Mr. Nichol. It was so clearly and positively proven that there was no mistaking the time in the world when these things were to be, but blindness, total blindness, were the minds of Mr. Nichol and his brother evangelists on such declarations made by ancient prophets regarding latter-day events. (See Isaiah 29: 14-17; 32: 14; Joel 2: 21-32; Malachi 3: 1, 2; Matthew 24: 14; Revelation 14: 6, 7.)

Of course the main arguments from the texts were not touched. He made a stand on Joel's prophecy, claimed fulfillment on Pentecost, but when asked if God spoke either through prophecy, vision, or dream, of course the contention was dropped. He labored hard to capture all other people of other denominations by using Joseph Smith's statement that the "creeds were all wrong," and very eloquently pictured Methodists, Baptists, and all the rest in hell roasting together with himself and his brethren. This was shown to be contrary to our teachings, and when an extract was read from Thomas W. Grafton, in his life of Alexander Campbell, and the Christian Baptist by another author of that faith, that all offspring of Roman Catholicism were no more than "harlots" and "bastards" in nature, because illegitimately born and the "mother" was considered vile, it did not set well, for Joseph Smith made no statement as plain and which condemned other sects as strongly as this.

Sport was made over the principle "Laying on of hands for the blessing of children," and was claimed Christ alone and no other could do this work. This was answered by admitting the blessing came from that source and claimed no power was of man, but from God. In like manner is baptism performed, not that individual man had power to induct men into the church, or remit sin, but God recognizes the actions of those "commissioned," thus they come into the body. That "John the beloved" of Christ was still on earth, as well as the three Nephites, each met its share of ridicule. In rebuttal, John 21: 21-24 also Revelation 10: 11, showing John was to tarry. He would not accept of the fact that there were to be seventy elders in the quorums of Christ's church for their commission was prior to the organization on Pentecost. This was shown to be false and that the kingdom was declared before, and if we reject the office of "seventy" because they were placed in the church to do labor before Pentecost, so can the original Twelve be rejected for the same reason. His definition of the word Mormon was, "The book of disgrace, of insult, of blemish, blot," etc. He wanted a miracle, of course, and working himself to the pitch, desired to be struck blind.

Saints, the manner of opposition against this great latter-day

work confirms me more and more that the work originated from the proper source—from God.

Mr. Nichol in all his so-called array of logic and reason did not put forth one argument that destroyed the claims we make, but instead of debating the proposition of the church, he made an issue on the character of the Prophet Joseph, fulfilling the promises of the Master, "Ye shall be hated of all men," "Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake . . . for so persecuted they the prophets which were before you." No hesitancy was made to sacrifice truth when it collided with his opinions.

History is supposed to be a true record of events as they have actually occurred, and the makers themselves are the ones best qualified to chronicle these events; and unless the events are compiled in harmony with the facts, it is folly to say it is history, hence we reject the so-called histories of Beadle, Smucker, Howe, Lee and others because they are not true historically, and men who have hatred rankling their bosoms against men are not qualified to give an impartial account. These men tell the public they are thoroughly competent to write a history of the Latter Day Saints, voicing their belief as to what they thought to be the teachings, laws, and actions of this people, without consulting the body of believers themselves as to whether or not they are portraying to the public that which is true and correct. Many books of this nature have been written. Why insist on their truthfulness when the religious body themselves emphatically deny their truthfulness and defy them to prove their assertions? Seems to me we should at least have a voice in compiling our own history. If our claims as a people can not be met with sound reasoning instead of by unreliable histories and downright pettifogery, it will flourish, and until they resort to more honorable means of showing where we are wrong, thinking people will insist on investigating both sides; and seeing the gross injustice done us, they are constrained to cast their support where it rightfully belongs.

A purported piece of history was heralded far and wide, that "Spalding's Romance" was no other than the original, from which the Book of Mormon was taken. This found lodgment in histories and encyclopædias of the world. Was it true? If so, why are scholarly men abandoning it? This lie was started by Howe and others; thus time proves it such, and if wrong in this why not in other matters. To say Joseph Smith was idle and wicked is impudent and casts reflection on the one who made it. When we consider the work he did in the short space of time allotted him on earth, how can this claim be truthfully made? The faith given and the church established by his efforts under the direction of God is not one that produces corrupt and evil fruit. How are we to prove him wicked? Shall we resort to his enemies to prove this allegation? Do we rely on the villifying statements of Anarchists to prove the character of our late president? Shall we take the words of those wicked Jews to find out the kind of a man Jesus Christ was? To prove the reformers all to be good morally do we turn to the cursings and excommunications pronounced by the Popes of Catholicism? Certainly not. We take that which they taught, and their public acts as seen by their friends, to determine whether they were good or bad. So likewise we should judge Joseph Smith, and not by men who were avowed enemies to the man. "By their fruits ye shall know them."

I believe the work is onward in Oklahoma. Much opposition has been met the last year. Conference meets at Oak Grove Branch, February 22. Seeing the beauty and harmony there is with the ancient pattern in origin, in faith, in organization, in practice, the same confirming evidence by an allwise Father, and the same antagonistic power once manifest, being arrayed and with the same power of hell that was once brought to bear on God's chosen people being manifest to-day, confirms me more and more of the latter-day restoration.

It is indeed a conflict and it is only by and through God's mighty power can we conquer, so let us try and keep our weapons in excellent condition and stand firm on the eternal truth of heaven.  
S. S. SMITH.

WALLSEND, N. S. W., Australia, January 18.

*Editors Herald:* We forward you this day the first number of our Australian Mission paper, and trust that you will receive it safely. This paper fills a long-felt need, and we are pleased to say that we feel confident that it is established upon a sound and permanent basis. As the Australian Saints read this little paper, you can imagine how their hearts will swell with gratitude to God, and to the noble Saints in America who have helped them financially in the launching of this paper. We intend to make it a mission paper in every sense of the term. Its bright pages, silently breathing forth the angel's glorious message, will be read by many who have never heard an elder preach. May the good Lord abundantly bless all those who have so nobly assisted us. Besides those who have sent money, a good many have promised to do so when we were ready to print the paper. Some of these may have changed their minds; we hope they have not! We will send them three copies of the paper, and if we do not hear from them by that time we shall conclude that they do not want the paper. We trust, however, that no one will disappoint us. Will you ask, through the HERALD, all those who have promised to subscribe to send along their money to Bro. J. R. Epperson, 1723 Walker Street, Des Moines, Iowa, who will forward all subscriptions in a lump-sum to us. Any one else who would like to help us may send along seventy-five cents to Bro. Epperson, and I feel that through doing so new Saints will be raised up in Australia to bless them.

You will see by our "General Church News" that the work is onward here, and I feel that the present move in establishing this paper will tend to make the progress more marked during the present year.

May the Lord prosper the cause of Zion in all the world.

WALTER J. HAWORTH,

For the Board of Publication.

SWAN, Kentucky, February 14.

*Dear Herald:* Since writing you from Harp, Alabama, I have labored in the Lone Star, Flat Rock, Bay Minette, and Pleasant Hill Branches, Alabama. My work in the above-named branches was very successful. Some matters of unpleasant character were adjusted satisfactorily. My meetings were well attended, the good Spirit blessing the work to the good of the Saints and others. I have visited six branches in Florida, some of which have run down for want of local workers; however, most of the members are holding on to the faith, doing what they can to keep alive and faint not. I was wonderfully blessed while in Florida, and I am sure my work was not in vain. I met many noble Saints while there. Florida is a good field; also in Alabama a number of places can be had for preaching, but no one to fill them.

I returned to Alabama on December 11. While waiting at Brewton for my train, I walked out to the big sawmill, looked around there for awhile, then walked on farther up the creek. I met three men, two of them seeming very friendly, and seeing I was a stranger, inquired as to my business. We then entered into a conversation with two of them, the third taking no part in the matter, but eyed me very closely. While I was talking to the other two, the third man grabbed me by the collar, saying he would choke Mormonism out of me. But I did not choke. I kindly asked him three times to let me loose, but he refused. I was told by the other two to knock him down, but I did not feel like doing that, so caught him by the muscles of the arms, tripped him down, and sat on him. It was some time before he would agree to behave. By and by his breath began to give

way on him and he promised. I let him up. He then apologized, and the matter stopped there. I did not sit very easy, but put all the avoirdupois upon him I had. He said he thought I was a Utah elder, and he "had no time for them," as they had led some of his people away to Utah from Mississippi. I am thankful I did not get angry.

The hard rains and cold weather stopped the dedication of the church at Harp, as had been arranged.

I spent Christmas with the Pleasant Hill Saints; they had a nice tree and entertainment, the latter being conducted by one of Graceland's students, Sister Bertha Harper; everything went off in fine shape. We had no Santa Claus, Bro. Kelley.

On the 26th of December our hearts were saddened by the untimely death of our esteemed brother, M. K. Harp. May the good Lord soon raise up another to take his place. Father, bless the lonely wife, is our prayer.

On Friday, January 3, I bade the Saints at Garland good-bye; then off for Mississippi, stopping over Sunday at Bay Minette, Alabama. Met Bro. W. L. Booker there. We held some good meetings, strengthening the work there. On the 9th we were off for the Theodore Branch. We spent a very profitable time there; Saints rejoicing in the work of God.

Monday, the 13th, we were off for Three Rivers Branch. Our meetings were a success, and all were benefited by our stay with them.

On the 22d we crossed Three Rivers to Vancleave; here is the home of Bro. Booker. We held some good meetings, leaving a good interest with all. From there the writer went to Milton, Florida, by the request of our esteemed Bro. L. F. West. I had a splendid visit with him and family, also Bro. S. D. Allen and family.

My missionary force are good men and do perhaps all they can to promote the interest of the work.

While near Escatawpa, Mississippi, some wanted to be baptized, but could not because there was too much water there. So we left them for Bro. Booker to look after.

On the 5th inst. I had the pleasure of uniting in holy wedlock Bro. Daniel B. Sellers and Sr. Minnie J. Vickrey. A large crowd was present to witness the rite. All seemed well satisfied with our procedure in that direction. Hence a couple is made happy.

On Monday, the 10th, I bade all farewell and off for Fulton, Kentucky. I had to lie over all day in Montgomery, so I walked about the city until tired enough to rest. I returned to the depot. There was a large crowd in the waiting-room. Among them were four preachers. One of them acted very frisky, and wanted to know how many Christians there were waiting. When he came to me I told him who and what I was. Then the fun began. I never got such a raking before. I sat still until they were through, or rather until they had exhausted all they had in stock. Then I arose and asked the people if they wanted to hear the other side. They said they did. But the preachers told me they did not want to hear me. I told them to shut their mouths, so they did and I turned the old gospel battery on them. Then I asked the people if they believed the Bible. They said they did. Then I showed up the apostasy from Christ's church; then the restoration. I spent two hours at that, and was going to stop, when they cried out, "Go on, go on!" So on I went, giving them the mission of the Prophet Joseph and the Book of Mormon. God be praised for his help in every time of need! Different ones came and shook my hand and congratulated me on my Christian manner in defending the Bible and my faith. One lady took my hand and kissed it, saying, "Sir, you have saved me from infidelity." Thank the Lord. I then walked out doors for a while, and on my return a man stepped up to me and said, "Elder, here is a small token of our appreciation of your service to us." He then handed me thirteen silver dollars; this made me feel doubly humble. I thanked them very kindly for the gift. This will result in the opening of the work in some good places.

The work in the South is coming up slowly, but surely. My heart and soul rejoice in the work.

I arrived at Fulton, Tuesday the 11th, at 12: 30. Bro. Myers met me at the train. I found a good resting place at his house. On Wednesday, the 12th, we walked out to Bro. McClains', found all well and happy. At night we had a good prayer-meeting; all felt well.

Thursday, the 13th, at one o'clock the writer, with Brn. J. R. and W. L. McClain, left Fulton to attend conference at the Foundry Hill Branch, Tennessee. It was very cold. We arrived at Swan at the home of Bro. James Adair and put up for the night. We were gladly received and cared for; but on getting out this morning we found it snowing hard and it has kept it up all day. There is now about eight inches of snow and the end is not yet. I go from Fulton to Louisville, Kentucky. When done there will work my way home for conference.

I thank the Saints throughout the mission for their kindness to me. You have endeared yourselves to me, and should we not meet again, I invoke the blessings of God upon you. I am still in the fight.

I. N. ROBERTS.

AVA, Missouri, February 19.

*Saints' Herald:* We are a little band of Saints out here in the flint hills of Douglas County, weak in worldly goods but strong in the faith once delivered to the Saints. Two years and a half ago there was not a Saint within several miles of this neighborhood, and plenty of prejudice when Bro. J. C. Chrestensen came and opened the books in defense of the true gospel of Jesus Christ. He baptized two, when the church was closed against him. But some people came to our aid, and James Warner gave a deed for one acre of land for a church lot. About this time a family of Saints moved into the neighborhood, and one more was added by baptism. Then the four met and formed themselves into a building committee and commenced to prepare for the erection of a church-house, without a dollar in the treasury. But some who had seen how the Saints had been treated came forward and gave aid in labor, money, lumber, and other necessary means, and the work went on, although there were threats made that we should never finish the house and occupy it as a church-house.

Thanks be to our God we have succeeded in building a log house twenty by twenty-eight feet and thirteen feet to ceiling, and have finished the same and dedicated it to God's service on the 9th instant at twelve o'clock m. Elders O. B. Thomas and J. C. Chrestensen and Priest J. T. Davis were present with the branch officers, Bro. Chrestensen in charge of services. Bro. Thomas delivered the dedicatory sermon. We had a very enjoyable time, giving God the praise, honor, and glory. And may we meet in his house for many years and render our services to him; and may many more be added to the present number, according to God's will, is the prayer of his humble servant in the name of Jesus Christ, Amen.

Bro. Thomas gave for a name to the location and the house, Bethel.

WILLIAM TAYLOR, President of Branch.

TALLYHO, West Virginia, February 20.

*Editors Herald:* I do not trouble you often, possibly not so frequently as I should. Have tried to be busy during the present conference year. Have labored in several localities. The results so far as seen are encouraging. Baptized Rachel Perry near Vales Mills; Ethel, Edward, and William F. Rice, at Glen Roy; James W. Holland, near Raysville; Mary L. Davidson, near Sinking Springs; and Sarah M. Mosier, Mary Jones, Lewis and Luther Wells, Clayton Jones, Lily Straight, Maud M., Lizzie A., and James R. Larkins, Marietta; William and Evalena Keyes, Anna Tenant, and Ethel Taylor; all the above in Ohio. I have given these names knowing that many would like to know

who the parties were, as a number of your readers know numbers of them.

Have not labored much in West Virginia. Bro. and Sr. Defigh live at Boomer, Fayette County, and desired to give the people there a chance to hear our claims. I spent several days there but could not awaken any interest. Bro. and Sr. Defigh are the only members there.

I came here on the sixth inst., and preached twelve times. The interest is good, and this afternoon baptized two young ladies, Anna Krieger and Clara Call. The former was born in Vienna, Austria. This making in all twenty-two since I left home May 16. As a rule have enjoyed good liberty. To-morrow expect to start to the Ohio District conference to be held on Saturday and Sunday at Glen Roy, and soon after start westward toward Holden, Missouri, to meet loved ones once more, "if the Lord will." The work is onward in Ohio and West Virginia. Many more yet to be gathered in ere long. If humility of heart shall characterize each one we will be enabled to perform our allotted part, wisely and well.

L. R. DEVORE.

## Mothers' Home Column.

EDITED BY FRANCES.

"'Tis writ: 'Ey hath not seen, ear hath not heard,  
Neither have entered into heart of man'  
What waits him; 'tis enough. God's hinted word,  
That gives but glimpses of his perfect plan."

### Select Reading for March Meetings of Daughters of Zion.

THE TRAINING OF CHILDREN IN REVERENCE.

"How can I teach your children gentleness  
And mercy to the weak, and reverence for life,  
When, by your laws, your actions and your speech  
You contradict the very things I teach?"

To-day thoughtful people everywhere are noticing, even in cultured Christian communities, a universal negative characteristic in children—*i. e.*, irreverence. What conditions produce this spirit, and how the right influences are to be provided to produce positive results, form the basis for our speculation. Is it because the little folks feel the great influence of public opinion—a departure from the old and accepted standards of our Puritan forefathers and towards the self-created, varying, and so-called progressive rules of conduct of to-day?

Because of this same liberty of thought and action, when the "osophies" and "ologies" are discussed in our homes by thoughtless parents or visitors, and forced upon the immature mind of little listeners, there is small wonder in the face of these scientific explanations of Cause and Effect, that we often find hypocrites and cynics among children of very tender years.

In a country where neither heredity, wealth, nor rank makes "a gentleman;" where you can find no two people who have the same conception of the unknown quantity; where is employed the same familiar form of address—"you" to both superior and inferior, to old and young; where one code of etiquette obtains in mansion and hut; the problem of whom we should venerate, what we should venerate, becomes indeed a most complex one.

Is it a spirit of democracy in our youth that would impel a young man to keep on his hat, for instance, when viewing a statue of Columbus? especially when above it is the reminder, "Gentlemen will please remove hats." With satisfaction be it told, that a young man had this experience before the statue, and received a fall as low as Cæsar's before Pompey—without Cæsar's friendly mantle to hide his face. He saw the sign and complained aloud, that he did not see any reason why he should take off his hat. A dear old lady spoke to her companion beside her, but loud enough to be heard by those around them, "Does it not read '*Gentlemen will please remove hats?*'"

Is there not a dangerous outcome to be feared from this

intensified self-conceit of the age? May it not finally take such a form as the following? From a wealthy, cultured, and refined home a sixteen-year-old boy, in his Sunday-school class in a large city church, was told by his teacher to look up a reference in his Bible. The book had fallen to the floor a few minutes before unobserved by him, and when shown where it lay he clasped it between both feet and firmly raised it to within reach. Shocking! you say; yet in his home the night before he may have listened to and, perhaps, have laughed at a joke about Abraham or some other Patriarch. If, as has been said, "Man is a tree whose roots are in the sky;" if he "must be nourished by ideals," any degradation of the same means the destruction of that simple, inherent faith so beautiful in children.

This naturally leads us to another cause of irreverence, and one commonly intensified by both parents and teachers—that of making a hero out of a child playmate or acquaintance because of some isolated act. The child often can discern motives by an instinct his elders never attain, and may, from a single instance of unmerited recognition on the part of parent or teacher, have false principles planted in his heart, the application of which would arrest his development or blight his life.

There is no gainsaying the spell of mystery and the fear of the unknown which comes over the human mind because of remoteness; and in setting a standard for a child, it should stand alone, limitless and unconquerable as time or space, to be respected, loved, and righteously feared.

Perhaps another potent cause for the moral condition of many children may, also, lie in the apparent indifference of many parents and teachers in regard to the formation of right conceptions of worship. The quiet time before retiring may be the mother's most valuable opportunity to sympathetically commune with her children, and the "artist mother" will nightly listen to her children's experiences of the day, or will relate to them some appropriate bed-time story, and then will bow her head or kneel, all others in the room joining in the devotion, while her children's faltering voices will lisp out their hearts' desire to the "Great Unknown."

Who has not, however, seen the contrast of this condition, and heard a tired, nervous mother directing the petition of one child, and perhaps, between the dictated lines of his petition, giving directions, or rebukes, or saying "good-night" to another? For very shame we will not speak of an irate father who, perchance during the same time, was "circumnavigating the globe" for his slippers, and giving vent to exclamations to the effect that he could not see for the life of him why his slippers could not be kept in one place.

In schoolrooms, conditions before and during devotional exercises are often no better than in these homes. Are we not fostering the beginning of Pharisaic and hypocritical habits, when prayers are allowed without the spirit, or with no attempt to create a quiet, reverential atmosphere?

If it is true theoretically, as modern pedagogy asserts, that music is an important factor in the child's education, may not the soft singing of a hymn, or quiet music from the piano, before prayer, become our best agency toward arousing in the children a sympathetic and responsive frame of mind?

All character-building has to do with universal problems, and few are more serious than that of our attitude toward the brute creation. Have we a right, save for self-defense, or for the extension of civilization, to exterminate beasts, other than those dangerous to humanity? Yet we often see mothers—sober-minded women—blinded by the law of expediency, unflinchingly give orders to their sons (or in their sons' presence) to drown a litter of kittens, or to kill an irritable dog. These are part of God's creation, and as no atom of matter is destroyed, may it not be also, that no attained degree of individuality (soul life) is ever lost? Leaving speculative philosophy in the background, the boy who, in the home, is allowed to kick his dog, will carry his irreverence over into his attitude toward his fellow man, and

will conceive the idea that violence is the secret of man's mastery over the physical world. Verily, the presence of a pet—though even a lowly cur—in a household, if regarded by all with the respect that is due him as a domestic animal and, therefore, as a member of the family will prove a more eloquent example of reverence for life and man's province as nurturer of the same, than all the animal stories extant.

By an intelligent observation of the Sabbath day, another opportunity is afforded parents to enkindle in children the right attitude toward Christian observance—reverence toward a God of love. Just as Christmas season is used as a reminder of God's unfailing mercy throughout the year, each new Lord's day may likewise be made to mirror his constancy; and as a special effort is made by little surprise gifts and indulgences to make Christmas of all days the brightest of the year, so, also, should Sunday stand out among the days of the week. Many children are permitted a special hat and dress to mark the day, but how many have a store of "best pictures," "best enjoyments," "best toys," "best books," to handle and look at, or read, on that day? Any observance of the commandments of God which is slavish and reluctant, can not meet God's approval. Children should think of Sundays as: "This is the day which the Lord has made, we will rejoice and be glad in it." Not as a day when at a special hour they are to go to Sunday-school—perhaps to church—and the remainder of the day are either free to follow their own inclinations, or, worse still, are made to sit quietly in the house, listening to the conversation of their elders, or compelled to commit to memory verses of the Bible.

In considering this problem of training in reverence, the importance of physical culture, or developing a sound body, must not be overlooked. No person of insight denies that outward gesture or action is the expression of inner condition; yet it is conversely true that exterior attitude reacts upon the inner life. The boy of shambling gait and stooped shoulders can not reasonably hope to attain the high morals of his brother who holds up his chest, looks the whole world in the face, and walks with a purpose. A well-poised body and responsive members will undoubtedly increase a child's self-respect, and his actions will be ruled by a *noblesse oblige* which, without proper physical development, he perhaps would not have known. . . .

Finally, reverence presupposes the experience that some superior authority or power has been discovered which one is unable to master or attain. If this veneration is to be accorded parental or pedagogical authority, and the authority is not worthy of respect, parents or teachers, it appears, have no claim upon the child's recognition of what is, only, in them, a potentiality. Regenerated maturity, therefore, is the one indispensable condition of obtaining regenerated childhood—"Tis stress or strain in moth or man, that frees the folded wing."

On the struggle of parents and teachers to incorporate in their own lives the ideals they expect in their children, and on the effort they make to create active desire in them to consciously will the approximation of the ideal—to translate insight into deed—depend the reverential man and woman of the future.—*Clara Edelina Woldert, in the American Mother.*

#### Program for March Meetings of Daughters of Zion.

Opening hymn, Saints' Harp No. 78. Prayer. Scripture reading, Psalm 111. Discussion of select reading in Home Column. As supplementary to discussion of prepared reading, the Advisory Board asks that presidents of locals will request members of the same to bring in tried receipts and discuss the best methods of preparing wholesome food. Roll-call. Business. Closing hymn, Saints' Harp 234. Dismissal prayer.

#### Prayer Union.

Sr. S. A. Forgeus, Missouri Valley, Iowa, who recently fell and injured her shoulder, from which she suffers excruciating pain, desires prayers.

#### Notice.

It is desired that the presidents of all locals of Daughters of Zion will see that notes are taken of all special points of interest gleaned through the discussions of select readings and supplementary work, and forward same to president of general society for future use.

9-2t

ADVISORY COMMITTEE.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### Rural Sunday-Schools.

##### ADVANTAGES AND DISADVANTAGES.

Since the church has awakened to the need of Sunday-schools, and made Sunday-school work such an important factor in church work that it occupies several sessions previous to each district conference, much advancement has been made. And in almost every branch of the church whether in the city or in the rural district, the young and old may be found meeting from Sabbath to Sabbath at the appointed place of worship to engage in the study of God's word.

Did not Christ lay the foundation for the Sunday-school when he took the little ones in his arms and blessed them, and said, "Suffer them and forbid them not for of such is the kingdom of heaven"? And also when he told one of his disciples to feed his lambs; which shows that the children are precious in his sight; and that it is his will that they should be taught concerning his gospel. And in latter-day revelation to the church he remembers the children and says that they should be so instructed that they may be baptized when eight years of age. To be thus prepared the education of the child should commence early. And as the Master makes no exceptions, the children who are living in rural districts must be taught, as well as those who live in places more favorably situated. And as we should always be seeking for that which will place us upon a higher plane, and make our work more effectual, we can best do this by considering what disadvantages those in rural schools have to overcome, and wherein they have better advantages, than those where the work is more concentrated.

First as to

##### DISADVANTAGES.

In order to carry on a successful Sunday-school one of the requisites is promptness on the part of those who attend. Different causes may prevent those in rural districts from being at the place of worship at the appointed hour of meeting. The homes of many who attend are situated at some distance from the house of worship. At some seasons of the year the roads are almost impassable, the weather is unpleasant, and in winter the short morning hours are insufficient for the work of the farm both indoors and outside to be completed in time for the family to attend services. In summer the parents of children who live in the country being wearied with the labors of the week are inclined to stay at home rather than make the effort necessary to be present at the Sunday-school. Thus, not only depriving themselves of the benefits to be derived therefrom, but also their children who can not attend alone. These same parents often neglect to get their children in readiness to attend when it is possible for them to go alone, not heeding the command of the Lord to educate the children in his gospel. This duty can not be too strongly urged upon parents. They should remember that it is the Lord's work; that it is not a matter of little consequence, but a solemn obligation laid upon them by the express command of the Lord. As such it should be regarded and no sacrifice should be thought too great to be made in order to fulfill the duties of the hour. And if it is neglected and children

go astray who shall say that parents are blameless or irresponsible.

While the rural school has numerous hindrances to struggle against, it also has some

#### ADVANTAGES.

In rural districts there are not so many social attractions, and those who live in such places are glad to avail themselves of the opportunity to mingle with their associates by attending the Sunday-school. Their minds thus not being occupied with many other things of a social nature are left free to receive impressions that may be made upon them through the medium of the Sunday-school. The different religious sects are not so numerous in the country, hence the numbers who attend Sunday-school are not divided among the several churches. And many who can not attend the Sunday-school of the church with which they have united may be persuaded by those of our church to attend Sunday-school where they will come in contact with truths which may enlighten their minds and eventually lead them into the church of the living God. Then let the rural Sunday-school workers continue to labor, not feeling that their work is insignificant or of little importance, and they may rest assured that their work will not be unavailing but the seed sown will spring up and bear fruit and the Holy Spirit will bear them witness that their work is acceptable to God.

LORA DUCKETT.

For the Galland's Grove, Iowa, district convention.

## Miscellaneous Department.

### Conference Minutes.

**South Sea Islands Mission.**—A special conference convened at Raroia in the Saints' new tabernacle, called *Betela Mo'a* (Holy Bethel), at 8:30 a. m., October 25, 1901. After singing and prayer President A. H. Smith was chosen president of the conference, J. F. Burton his assistant; D. M. Pohemiti Tahitian secretary, and J. W. Gilbert foreign secretary. President Smith then addressed the conference as follows: "I have come to you at the command of the Lord Jesus for the purpose of assisting you in organizing the church here more perfectly to carry on the work of the Lord agreeably to his commandments. I have come authorized by the General Conference also, to appoint and ordain a bishop for the work in the Islands Mission, if so directed. I have also the authority of the General Conference to thus ordain the necessary officers in the Islands Mission to carry on the work more successfully. My duty I esteem first to be to keep the commandments of God through the Lord Jesus Christ, in his revelations; my second, to obey the directions of the General Conference. I feel the responsibility which is resting upon me. Perhaps no man has ever been sent by the church with so great authority to perform the duties devolving upon him to any mission in the world. I would like the indorsement of this conference and the people upon the islands to the appointments made by the General Conference. Having the indorsement of this people in connection with the names mentioned in missionary work I shall feel free to move forward in the performance of my duty. The responsibility rests upon the congregation, the conference, and the Saints here upon the islands in the appointment of men to the positions high in office, for if they know any good reason why the appointee should not be indorsed, it becomes them to speak. The name of Metuaore was given in the General Conference, as bishop, and on my journey I received the evidence that he was worthy, and if his name be indorsed by the conference I shall feel free in ordaining him. To make him a bishop, I must ordain him to the office of a high priest. The position is a very responsible one, and he must be very faithful to God in the keeping of the duties imposed upon him in that position. He will not be made bishop to one branch nor one division, but he will be the bishop of the mission, the Island Mission, for the church. I would not impose this position upon him if he feels that he can not fulfill it; but if so be that he feels that he can fulfill its duties, I shall feel free to move forward in ordaining, if he be indorsed. He may speak in reference to it, and express himself."

Metuaore spoke as follows: "I feel the responsibility of this office, and know somewhat of its troubles and difficulties, and that there is much trouble to the heart in performing its duties. I understand that this is no little work, but the work is very great in the office of bishop in these islands. If the conference and the Holy Spirit are agreed that I should be ordained a

bishop, I am willing to accept this office." President A. H. Smith then continued, "This was the principal business for which I was sent to the islands, except to assist in the organization of quorums if need be and also direct the missionary work. This statement is made at this conference, that this conference may understand the mission of my appointment." It was then moved and seconded and carried unanimously that this division conference indorse Metuaore as worthy of the office of bishop. The following officers were also sustained by vote: A. H. Smith as one of the Presidency, and the Patriarch, and L. A. Gould his secretary; J. F. Burton president of the mission; Pohemiti secretary of the mission, and Turatahi his assistant; J. W. Gilbert president of the Fakarava Division, and Taneterau his assistant, and Herman Janssen, Tapuni, and Tepava missionaries in Fakarava Division; Tepoaitu president of the Makemo District; Elia president of Hao District. Elia was also indorsed as a suitable person and worthy of the office of counselor to the bishop from this division. It was also ordered by this conference that the officers of the church of this division meet in conference in Papeete on April 6, 1902, at eight a. m., to devise means by which the church may be freed from debt, and to attend to such other business as may be necessary. The following names of officers were presented as eligible for organization in quorums. Elders Tehau, Teahio, Tekahitu, Rongotoma, Elia, Paho, Omaro, Ngaroroa, Taria, Pinga, Moeava, Paieahi; Priests Manumea, Otare, Eotu; Teachers Turepu, Tanui; Deacons Tepava, Temeri. The president of the conference then requested the conference to consider the indorsement of the following names as persons worthy and qualified for the position of members of the Quorum of Seventy; namely, Tapuni, Taneterau, and Kehauri. After some remarks each one was thus indorsed by unanimous vote. The conference by vote agreed to assist in collecting money to pay the fare of L. A. Gould to Australia, the money collected to be put in the hands of the bishop's agent for that purpose. Conference then adjourned to meet according to appointment.

**South Sea Islands Mission.**—A special conference convened at Panau, Kaukura, at eight o'clock, November 11, 1901. Alexander H. Smith was chosen to preside, with Joseph Burton to assist him; Pohemiti secretary, Turatahi assistant; L. A. Gould, foreign secretary. The minutes of the Raroia Conference were read and corrected. President A. H. Smith then made the following remarks: "To the brethren of the conference I wish to say that in answer to the will of the Lord as made known in the revelation given to the church at the last spring conference, I am here in your midst to help you and do what I can to establish the work here on the islands. God expressed his will by revelation through his prophet, that I be sent to these islands and to Australia to assist in the work and to appoint and ordain a bishop. In conversation with the President of the church, the Prophet, I asked him if it was intended or understood that there should be a bishop appointed and ordained in the Island Mission, and he answered me, 'Yes, if found necessary.' The name of Metuaore was mentioned in connection with this appointment, at the General Conference. The Bishop thought it advisable that he be ordained. Other counsel prevailed. It was thought best for me to come to the islands and see the condition, and if thought necessary the ordination be done here. I was in doubt in regard to ordaining one to the high priesthood for the purpose of ordaining to the bishopric, but on my voyage here while on the ocean, the Lord made it plain to me, revealed to me that this brother was worthy, and was entitled to the priesthood and calling spoken of. I would not appoint and ordain one to this office and high calling, notwithstanding I was sent with the authority of the General Conference, except such ordination be indorsed, and pleasing to the people here in the Island Mission. And I so stated to the conference held at Raroia, and requested the Saints to use their judgment, and, if it was their wish, to indorse what had been recommended. The recommendation was unanimously approved and indorsed at the Raroia Conference, but no action was had because I desired the indorsement, so far as possible, of the entire mission. And even now I shall not feel free to ordain and set apart until I have the indorsement, if it be granted, of the conference to be held soon at Papeete; for it is one of the principles of the law that all things done in the church in this wise should be done by common consent, except it be a direct command from God, then the indorsement of the people should be had also. It was also a part of the work that was expected of me, that I should assist in organizing a quorum of elders if the material should be found in the ministry in the Island Mission. This was mentioned also at the late conference at Raroia, and a number of names were enrolled and indorsed there, suitable, but not sufficient to begin the organization of the quorum. If there be a sufficient number in the mission and it is found that it can be done, the organization of the quorum of elders can be accom-



plished. It was not expected that I would do any great amount of missionary work, and in fact since my coming into the mission I have been incapacitated for much labor by sickness. I regret it but I can not help it. I am willing to bless you, and do what I can for you, but when sickness lays hold the body is weakened and not able to perform the work. I regret very much that could not talk to you in your own language, for I realize that we can feel the spirit of each other better when we can converse with each other, than when we are compelled to talk through an interpreter. I rejoice, however, to find the same Spirit animating you in the gospel work that I find in America in Zion, and recognizing this Spirit I can recognize you as brethren in the Lord and feel at home in your midst. When the Spirit is present I feel it. And I rejoice to find that there are so many here so well posted in the gospel, so able to defend it, as I recognize there are among you. My visit to you has opened my eyes and given me a better understanding of this mission than I could have had otherwise, and its importance, and I assure you that in the future my effort shall be to send those among you that will prove ministers of Christ for your good. The work of the missionaries in the past has been a noble one. I recognize its importance and its magnitude. I recognize, too, that except God had been with them they could not have done what they have done, and I am thankful that God has wrought with them. And I trust the good work may go on until every island in the ocean here where dwell men of your race, shall have heard the preaching of the gospel and the testimony of the Lord Jesus, until the people shall be prepared by keeping God's commandments, for the coming of Christ, when he shall rule and reign on the earth. Amen."

President A. H. Smith was recognized and indorsed in his position as one of the Presidency, and the Patriarch; L. A. Gould as his secretary; Joseph F. Burton as president of the mission; Pohemiti as secretary of the mission, Turatahi his assistant. Metuaore was indorsed as the proper person for ordination to the high priesthood, and as bishop of this mission; to be ordained at the conference to be held in Papeete. John Hawkins and John W. Peterson were selected as associate presidents, and missionaries, to the Tubuai District. Pohemiti was appointed president of the Tahiti Division; Putoa as president of the Kaukura District; Pou as president of the Manihi District; Wiriamu president of the Anaa District. Metuaaro was appointed as missionary to the Manihi District; Luis Bellais missionary to the Kaukura District; Pori, missionary in the Kaukura District; Tuteirihia A Tehopea, missionary in Kaukura District. The last three named were given permission also to visit the islands near the Kaukura District. Vaiarea, was appointed missionary to the Rarioa District. The following names were presented for ordination, to the offices named, and were accepted by the conference: Tetaku, priest, to be ordained an elder, and to be a missionary in the Manihi District. Turatahi, to be ordained elder, and to act as missionary in this mission, and also to rectify the books and records of the membership of the mission. Tetai to be ordained an elder. Hiti, a teacher; Faarii, a deacon; Neri, an elder. Luis Bellais was selected as a counselor to the bishop of the mission, to be ordained at the conference in Papeete, or by the president of the mission. Teehu was presented and accepted for ordination to the office of elder; Tapora, elder; Marama, priest; Tetai, teacher (Marama and Tetai were referred to the president of their district for ordination). Maui's name was presented for ordination to the office of priest, also Tetautua; accepted. The date of the next general conference of the mission was changed from December 25, 1902, to April 6, 1902, to be held at Taronā, Papeete, Tahiti. Taneterau, Kehauri, and Tapuni were sustained as elders worthy the office of seventy. Tefau was selected to be ordained to the office of priest, and his ordination referred to the president of the district. Tane, priest, also. Tufaunui was appointed missionary in the Tahiti District. The secretary of the mission asked for record books from America, and his request was granted by the conference. Conference then adjourned to meet at two p. m. The afternoon session met at the appointed time. Minutes of the former session were read, corrected, and accepted. The question was raised as to whether Joseph F. Burton, being missionary in charge, was also president of the mission. Elder Burton asked President A. H. Smith to make a statement regarding it, which he did as follows: "I will state that Bro. Joseph Burton's position is president of the whole mission. He is in charge, hence he is president of the whole mission. He is president in any division; wherever he may be, he must be recognized as president." Titi, deacon, was selected to be ordained priest, and to be a missionary to Raiatea, and the islands contiguous. The ordinations were then attended to, in the following order: To the office of elder, Tetaku, Neri, Tapora, Teehu, Tetai, Turatahi. To the office of priest, Titi, Maui, Tane, Tetautua. To the office of teacher, Hiti. To the office of deacon, Faarii. The appointments of Bro. John W.

Peterson as an associate president, and missionary of the Tubuai District, and Bro. Pohemiti as president of the Tahiti District, were reconsidered, and Bro. John W. Peterson was selected as president of the Tahiti Division with Pohemiti to assist him. Tapu was appointed as missionary in the Kaukura District. The minutes were read and accepted. Conference adjourned to meet according to appointment.

**South Sea Islands Mission.**—Special conference of a part of the Tahiti Division of the Society Islands Mission convened in the Saints' church, Taronā, Papeete, November 26, 1901, at eight a. m. A. H. Smith of the First Presidency, was chosen to preside, Joseph F. Burton to assist; D. M. Pohemiti secretary, J. W. Peterson foreign secretary. Minutes of the Kaukura conference were read, after which Bro. Alexander H. Smith was sustained as one of the First Presidency and Patriarch of the whole church; Joseph F. Burton as missionary in charge, and D. M. Pohemiti as secretary of the mission, with Turatahi as traveling assistant secretary. Alexander H. Smith then made a statement with respect to his duty in coming into the mission. It is as follows:

"At the last General Conference of the church, April last, the missions were under consideration, and this mission of the islands was being considered. The church feeling the necessity of receiving additional light, fasted and prayed that the Lord might reveal his will that the work of the conference might be accomplished understandingly, in the establishment of the missions as well as their work. The Lord kindly heard and answered the prayers of his people, and revealed himself, giving revelation to the church, in which instruction was given; the Lord naming and setting apart the Counselor to the President, the Patriarch, to come to this mission, and to Australia, to assist the missionaries in the work and to strengthen and build up the work in these missions, and if necessary ordain a bishop, that the work might be more thoroughly organized, and carried on more successfully. And in answer to this revelation of revelation I have come into the mission with earnest desire to do all I can to build up the work, more thoroughly organize it. The work of ordaining a bishop was discussed in America; but it was thought better to wait until the missionaries had come together and considered the subject here in the mission. The name of Metuaore was mentioned in connection with this mission and the bishopric, and it was thought at one time advisable that he be ordained there in America; but after consultation it was concluded better to wait till the missionaries had come here as before stated, and made an examination into the matter, and laid the matter before the people of this mission, that it may have their indorsement, if found favorable; but if unadvised, it might not be accomplished. In coming into the mission, the first opportunity presenting to place the matter before the people assembled in conference, was at Rarioa; and there I made statement of the mission work upon me, and related to the people that the responsibility would rest upon them, as to the indorsing of the proposition. The minutes of that conference were read, also, at the conference held at Kaukura. The minutes of the Kaukura conference have been read in your hearing. And as your presiding officer, being sent by the authority of the General Conference, I desire to fulfill upon my part that which was imposed upon me, and I desire the indorsement of this people of what I may do, that it may be done under their recommendation. And if there are any good and sufficient reasons why this proposition should not be carried out, as indorsed by the people at Rarioa and at Kaukura, they should be made known,—as to the ordaining of Metuaore as a bishop. I have no desire to unnecessarily influence the minds of this people on the question, yet I wish to say that my mind has been made clear in regard to it, and I shall act with perfect freedom, if the question finds the indorsement of this conference. Also, a part of my mission work was, if it be found proper, necessary, to organize a quorum of elders in this mission, in addition to the one already organized. A list of enrollment was begun at the conference at Rarioa and that list was presented at the conference at Kaukura; but it was found there were not names enough to organize another quorum. However, the enlistment was begun, and names were taken of those that were present and indorsed by the conference. This enrollment can continue. If the work increases and justifies the organization of such a quorum, the missionary in charge can proceed as soon as proper to organize such quorum. The organization of the lesser quorums was also considered in our consultation; but it was found that there were not names sufficient to proceed. Hence, this part of the duties imposed upon me remains yet to be done hereafter by those in charge. When I shall have accomplished the work that may be presented at this conference, I shall feel free and justified in proceeding onward in my journey to Australia, and there finish my mission work in

this appointment. And I trust that I shall have the prayers and faith of the Saints of this mission."

J. W. Peterson was sustained as president of the Tahiti Division, D. M. Pohemiti as assistant, after which Metuaore was indorsed as worthy of the office of bishop. John Hawkins was sustained as president of the Tubuai District, and Tetuaitevai was elected to assist him. Kehauri was elected president of the Raiatea District. Varoa was sustained as president of the Tahiti District, Teuira as president of the Raroia District, Putoa as president of the Kaukura District, Pou as president of the Takaroa District. William as president of the Anaa District. Metuaaro was chosen missionary to Takaroa District, Tara as missionary for the Tahiti District, Maevatua for Moorea, Mahuru for Moorea, and Tepiki for Moorea. Louis Bellais, Pori Bellais, Tuterehia, and Tapu were chosen to labor in the Kaukura District and adjacent islands. Vaearea was chosen missionary to the Raroia District. Tufaunui, Tahiti Division. Turatahi, missionary at large in the Society Islands Mission. Titi, Raiatea District. Tepava, Fakarava Division. Rere, Raiatea District. Matanui, Raiatea District, after he shall have freed himself from debt. Tera, Raiatea District. Tefa was recommended for ordination to the office of teacher and Paraoa to the office of deacon. It was by motion ordered to collect means to purchase two district records for this mission. Adjourned until two p. m. Afternoon session: After the usual exercises it was ordered that Tahua, who was referred to the president of the Raroia District for ordination, be ordained at this conference inasmuch as he is present. Bro. Meuaore was then ordained to the office of high priest and bishop by President A. H. Smith and Joseph F. Burton, Bro. Smith being spokesman, after which Paraoa was ordained a deacon by D. M. Pohemiti; Tefa, teacher, by Kehauri, and Tahua, teacher, by Pohemiti. By request President Smith explained the duties of a bishop and also the duties of a missionary in charge, with respect to tithing, as follows:

"Will you explain the duties of a bishop so Bro. Metuaore and the Saints may know his rights and prerogatives?"

"What is the duty of the missionary in charge with respect to tithing? Has he the right to receive tithing and receipt for it? Has he a right to disburse tithing, and if so for what purpose?"

"By request I will answer but the duties are pertaining to the office of a bishop in the church. He is a common judge to try appealed cases which may come into his hands. In this duty he is to be assisted by his two counselors. He may also try original cases in the same way, assisted by his counselors. He is to travel among the branches and districts and teach the law of tithing and to receive the moneys thus given into his hands, and it is right that he should give a receipt to each one for all money received. He is to keep the money of the church and oversee all the property of the church. In all these duties he is to be assisted by his counselors. It is his duty also to look after the poor and care for them and supply their wants from the money of the church when there is money in his hands to enable him to do so. The Saints are to pay their money into his hands or the hands of his agents, but this does not prohibit the Saints from assisting the missionaries when they feel like doing so. But the missionaries are not required to give a receipt for these gifts. The bishop is to assist the missionaries and supply their wants. He is to have the oversight of all the temporal affairs of the church in his mission. Missionaries in charge may collect tithing if the bishop is not present, giving a receipt for it and report the name and amount to the bishop that a proper record may be kept of it. He is to turn over moneys thus collected to the bishop. He may pay out tithing if it is absolutely necessary when the bishop is not present. This also he must report to the bishop. I want to exhort you to bring your tithing to the Lord. You can see, if there is no money in the bishop's hands he can not do his duty. Assist the poor, care for the aged and infirm. As you do to God's servants, so he will do to you. If each one does a little it will altogether amount to much. If the Saints will do their duty God will bless them. He will bless them when they go fishing or when diving for the riches in the sea or otherwise working with their hands while on land. He will make them happy and they will be his children. It would be well for the work if the bishop would appoint agents in every island to collect tithing and perform other work he may require of them."

Adjourned to meet in Papeete, April 6, 1902, at eight a. m.

#### The General Conventions.

Zion's Religio-literary Society and the General Sunday-school Association will meet in annual conventions at Lamoni, Iowa; the Religio at eight a. m., Thursday, April 3, and the Sunday-school at ten a. m., Friday, April 4, 1902, and continue till close of night session, April 5. See programs herewith. The time of the conventions is such that any one within several hun-

dred miles of Lamoni can start within the time limit of reduced railroad rates and attend all the sessions of both the Religio and Sunday-school conventions. Study the notices concerning reduced railroad rates given by our Church Secretary carefully and repeatedly. It may save you considerable expense. We hope to see a full representation from all districts as there will be business of importance in both conventions. Come in the Spirit of the Master and let us try to do the work of the conventions in a way that will be pleasing and acceptable to him. T. A. Hougas, Superintendent General Sunday-school Association. J. A. Gunsolley, President Zion's Religio-literary Society.

#### SUNDAY-SCHOOL ASSOCIATION PROGRAM.

The following is subject to any changes found necessary. Friday, April 4, ten a. m., Organization. Short talks at pleasure of convention. Report of credentials committee. Reports of general officers. Two p. m., Business: Reports of general officers and committees: Half-past seven, Business or institute work, if time will admit. Saturday, 8:45-9:45, Prayer and social meeting, Sunday-school work the theme. Ten a. m., Business: Proposed amendments to the Constitution. (Special order.) Two p. m., Business: Election of officers (special order). No new business to be introduced after three o'clock. Unfinished business. At 7:30 p. m., Unfinished business. No proposed constitutional amendments will be brought before the convention as heretofore, by the officers of the convention. Let those giving notice of any proposed amendment see that they are introduced.

#### ZION'S RELIGIO-LITERARY SOCIETY PROGRAM.

Thursday, April 3, eight a. m., Hour of prayer, fasting. Half-past eight a. m., Business: Report of committee on credentials. Report of officers. Petitions and communications. Two p. m., Business: Half-past three, Election of officers. Half-past seven, Unfinished business, or, if time will permit, a lecture on "Book of Mormon Characters, compared with other hieroglyphic and ideographic languages." A short session may be held Friday morning, the 4th, if necessary. New business should all be in by 3:30 p. m., Thursday, the 3d. This program is subject to change.

#### Reception Committee for General Conference.

The undersigned are members of the General Conference reception committee appointed by the Lamoni Branch. We hereby give instructions to Saints and friends everywhere who contemplate attending. Read carefully, and if you will comply with these instructions you will greatly lighten the work of the committee and at the same time better your own conditions. The committee will feel under no obligation to those who do not comply with their requests. 1. Notify us as early as possible of your intention to attend. 2. Are you under General Conference appointment? 3. Have you choice of location? 4. When will you arrive? By resolution of the branch, the price of board is limited to three dollars (\$3.00) per week. No one should change his location for any cause without first notifying the committee. The committee will meet all trains and will wear yellow badges. All trains on the Chariton & St. Joseph line make direct connections for Lamoni except the one reaching Bethany Junction at 2:10 p. m., which is met by hacks from Lamoni. They will conduct you to our headquarters where you will be directed to your place of assignment. Make your applications plain, as the committee will have no time to correspond with you for further information. You will receive a postal card notice of your assignment. Preserve it. Bring it with you. Have it convenient to show to the first member of the committee you may meet upon your arrival, and thus enable us to locate you without the otherwise necessary delay of looking you up on our books. Address all applications and inquiries to the Secretary of the Committee. Signed, D. A. Anderson, Chairman. Isaac Carlile. W. A. France. C. B. Bergersen. Wilbur B. Paul. C. E. Harp. C. I. Carpenter, Secretary.

#### Church Secretary's Notices.

##### SOUTHEASTERN PASSENGER ASSOCIATION.

The Southeastern Passenger Association has granted reduced rates to the General Conference and Conventions of the Reorganized Church, Lamoni, Iowa, April, 1902, on the certificate plan, under the same general rules heretofore announced. The territory of this association is, south of the Ohio and Potomac and east of the Mississippi Rivers. Tickets on sale from April 2 to 7 on going trip; return trip tickets up to and including April 23. "Each person desiring to avail himself of the reduced rate must purchase a first-class ticket (either limited or unlimited) to the place of meeting, at the regular tariff rate, and at the same time procure from the ticket agent a certificate,

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filing of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

... If a through ticket can not be procured at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained, and there repurchase through to the place of meeting, procuring a standard certificate from each agent from whom a ticket is purchased. It is absolutely necessary that certificates be procured, indicating that full fare has been paid for going passage and the route for which ticket or tickets for the return journey should be sold. No refund of fare can be expected because of failure to secure such certificates. Tickets for the return journey will be sold at one third the first-class tariff fare only to persons holding certificates . . . duly filled out by proper parties, etc. Tickets for return journey will be limited to continuous passage on first train after purchase. List of railways: A. C. L. R. R. Co., A. G. S. R. R., A. & V. Ry., A. & N. Ry., A. & W. P. R. R., A. K. & N. Ry., A. V. & W. Ry., Blue Ridge R. R., C & W. C. Ry., Chesapeake S. Co., C. of G. Ry., C. R. & S. R. R., C. N. O. & T. P. Ry., E. & W. R. R., F. & P. R. R., F. E. C. Ry., Frank. & Cin. Ry., Georgia R. R., G. S. & F. Ry., I. C. R. R. (South of the Ohio River), K. C. M. & B. R. R., L. & N. R. R., Macon & Birm. Ry., M. D. & S. R. R., Mobile & Ohio R. R., N. C. & St. L. Ry., N. O. & N. E. R. R., N. & W. Ry., N. & W. S. B. Co., O. R. & C. Ry., Pa. R. R. (South of Washington), Plant System, P. F. & P. R. R., R. F. & P. R. R., S. A. L. Ry., S. C. & G. Exten. R. R., Southern Ry., T. & N. E. R. R., V. & S. W. Ry., Waycross Air Line, W. & A. R. R., W. Ry. of Ala., W. & T. R. R. All certificates should contain names of holders, and should be delivered to the Church Secretary promptly on arrival at Lamoni, Iowa. R. S. Salyards, Church Secretary, Lamoni, Iowa, February 22.

## High Priests' Quorum.

On February 22 there were mailed to each high priest in America a blank report form, a notice from the quorum presidency, and a program of exercises for our sessions during the April conference. Should any member of the quorum fail to receive such inclosures he will know that they have been lost in transit, and on giving me notice others will be sent. It will be a favor if each member will fill out the blank form and return it here on or before March 15, so that time may be had to make a summary of all reports, as also that they may be in hand for use at the first meeting of the quorum. Blanks were sent to members in foreign lands before these programs and notices were arranged, therefore they have none. The others were delayed, pending the printing of those papers. Respectfully yours, H. A. Stebbins, Secretary High Priests' Quorum. Lamoni, Iowa, February 24, 1902.

## Conference Notices.

In consequence of a prevailing epidemic of smallpox in and about Fresno, conference of Central California District is changed to meet at 162 South First Street, San Jose, California, at ten a. m., Friday, February 28.

Little Sioux will convene at Little Sioux, Saturday, March 1, at 10: 30 a. m.

St. Louis will convene at St. Louis in the Saints' church, corner of Glasgow Avenue and Dickson Street, March 15, at eight p. m.

## Convention Notices.

Because of smallpox in and about Fresno, convention of Central California Association will be held at 162 South First Street,

San Jose, during district conference, which convenes February 28, at ten a. m.

Spring River District Religio convention will meet at Webb City, Monday, March 24.

## Died.

MCINTIRE.—At his home in Bigler's Grove, Iowa, Bro. John R. McIntire. Deceased was born July 4, 1823, in Rappahannock County, Virginia; united with the church in 1842; departed this life February 5, 1902. Funeral services at the home by Elder J. A. Donaldson, assisted by Bro. Frank Seeley.

GARDNER.—Sr. Iantha Gardner, at her home in St. Joseph, Missouri, February 9, 1902, aged 62 years, 3 months, 3 days, leaving husband, John C., a daughter, Grace, and son, John A., and two sisters. A mother in Israel took an early Sunday morning journey to keep the Sabbath in the paradise of God. An auditorium filled with devoted Saints and friends, and copious floral offerings, testified their high esteem for the departed. She was buried from the church on Tuesday, February 11, at 2: 30 p. m. Services in charge of Bro. C. E. Hubacher; sermon by Elder J. M. Terry.

CRANDALL.—Bro. Henry Crandall was born in Grove Township, Shelby County, Iowa, July 16, 1856; died February 9, 1902. Elder N. V. Sheldon officiated at the obsequies; assisted by Elder J. M. Baker.

NIGHTENGALE.—At Amador City, California, February 10, 1902, Sr. S. M. Nightengale. In life she clothed and fed the poor of God's Saints, and many of the hungry and worn ministers for Christ. Her dying testimony was, "I know that this is the true gospel of Jesus Christ." Interment in Jackson Cemetery, Amador County, California, February 12.

JUDKINS.—Sr. C. C. Judkins, of Midway, Arkansas, departed this life January 26, 1902, after a severe illness of thirteen weeks. She was born September 14, 1837. Happily married to J. T. Judkins, June 26, 1855. She joined the church in 1890, being baptized by J. D. Irwin. The community mourns her loss.

BENNETT.—Bro. Silas M. Bennett was born in Delaware County, Ohio, May 6, 1825; died at the home of his daughter, Mrs. Gilchrist, in Cherokee, Iowa, February 5, 1902. He was married to Miss Hily Mullen, January, 1847. They became the parents of nine children. Wife and seven children mourn. Brother Bennett was baptized by Ira Goff, June 27, 1871, remaining a consistent member. Funeral services were conducted in the Wesleyan Methodist chapel, eight miles south of Cherokee, at two p. m., the 6th, by Elder C. E. Butterworth; interment in the cemetery near the church.

EVANS.—At Cleveland, Iowa, at 9: 15 p. m., December 25, 1901, of tumor of the stomach, Mr. John Evans, father of Bro. John T. Evans and Sr. E. B. Morgan. He was born at Llan-widdin, Montgomeryshire, North Wales, September, 1814. He and his family came to America, May, 1835. In about two years after his coming his wife and one daughter, Mrs. Millard, died. He was buried at Cleveland Cemetery the 27th, Elder John R. Evans preaching the funeral discourse.

THOMAS.—Ephraim Thomas, Jr., son of Ephraim and Sr. Margaret Thomas, of Malad, Idaho, was born January 11, 1878; died January 3, 1902, at Avon, Montana, at the home of his aunt, Sr. David M. Jones. He had not united with the church, though he believed. His parents were summoned and reached his bedside a few hours before his death, and returned with his body to Malad, where he was buried January 8, services being conducted by Reverend Hough, of the Presbyterian Church.

LIMPUS.—Maud, daughter of Thomas and Mary E. Limpus, born at Lebanon, Indiana, October 11, 1873; baptized November 9, 1901, at Egbert, Wyoming, by Elder James Caffall; peacefully fell asleep February 14, 1902. Funeral at Grant City, Missouri, in the M. E. church, preached by Elder C. Scott, a large concourse of friends being present; where also she was buried. Mother, brother, and friends mourn her loss.

WILEY.—Near Lamoni, Iowa, February 3, 1902, Sr. Eliza E. Wiley, aged 73 years, 4 months, 2 days. She was born in Belmont County, Ohio, and there married Thomas Wiley in 1846. Her husband, aged 83, and five children survive her. They came to Decatur County in 1866, and many early Saints here were her neighbors and friends. She united with the church November 10, 1882, baptized by Bro. A. S. Davison. She selected the bearers from among her old neighbors and asked that Bro. H. A. Stebbins preach the sermon.

ALLEN.—Sr. Lucy W. Allen was born June 23, 1873, in Jefferson County, Georgia; baptized November 12, 1899, near Hearne, Texas, by Elder J. W. Bryan; died February 5, 1902, of pneumonia, near Fedor, Texas. Husband, five children, father, mother, four brothers, and three sisters mourn. Funeral sermon by Elder W. G. Allen.

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELYASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : : Iowa.

**The Wall Street Journal**

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults *The Wall Street Journal* is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**  
44 Broad St., N. Y.  
\$8 a year, \$1 a month. 7-10t

**365**  
**Daily Papers for**  
**\$1.50**

**Less Than Half a Cent a Day**

The Des Moines DAILY NEWS has added a large Sunday edition to its six week-day issues, and is now published 365 days in the year, the other Des Moines dailies having but 312 issues. The Sunday edition is a magnificent paper, lavishly illustrated with beautiful half-tone pictures and teeming with readable news and literary features of interest to every member of the family. The subscription price of the DAILY NEWS, including the Sunday edition, is \$1.50 A YEAR, \$1.00 FOR 8 MONTHS, 80c FOR 6 MONTHS, 50c FOR 3 MONTHS, 25c FOR 1 MONTH. Terms, cash in advance and every paper stopped when the time is out. (No other Iowa daily does this.) The DAILY NEWS is the lowest-priced daily in the world. It gives the full leased-wire dispatches, daily market reports by wire, latest news of congress and the Iowa legislature, and all the news of all the world condensed for the busy reader.

The new century is crowded with thrilling events. Read a daily paper and keep step with the world's progress. Address  
**THE NEWS,**  
Des Moines, Iowa.

**BRO. H. E. MERRYMAN,**  
**Mining Engineer and Metallurgist.**

Examinations and reports on mining property, especially in the Cripple Creek district. \*\*\* Address  
400 Florissant Street, Cripple Creek, Colorado. 8 6t

**NOT IN THE CATALOGUE.**

**YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE.**

228. Each.....5 00

**BOOK OF MORMON.** Cheap edition.

210. Paper covers, each ..... 35

211. Limp cloth..... 56

**THE APOCRYPHAL NEW TESTAMENT.**

229. Cloth.....1 25

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**

199. Paper covers..... 30

**TACTICS OF INFIDELS.**

218. Cloth..... 60

223. Paper..... 30

**NOTES ON INGERSOLL.**

216. Paper..... 25

217. Cloth..... 50

**EUSEBIUS' ECCLESIASTICAL HISTORY.**

226. Each.....1 50

**LECTURES ON FAITH.**

220. Limp cloth..... 20

221. Paper 10c each, 12 for.....1 00

**BALDWIN'S ANCIENT AMERICA.**

219. Cloth.....2 00

**THE WORKS OF JOSEPHUS.**

227. Each.....1 50

**DO YOU WANT MORE LIGHT?**

202. Per dozen 5 cents; per 100 . 35

**GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**

197. Paper..... 5

198. Cloth, limp..... 3

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

**HERALD PUBLISHING HOUSE,**  
Lock Box E, Lamoni, Iowa.

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK**  
**OF LAMONI, IOWA,**  
Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
WM. ANDERSON. MRS DAVID DANCER.  
ALICE P. DANCER A. K. ANDERSON  
G. W. BLAIR. OSCAR ANDERSON  
W. A. HOPKINS.

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.

South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.

Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

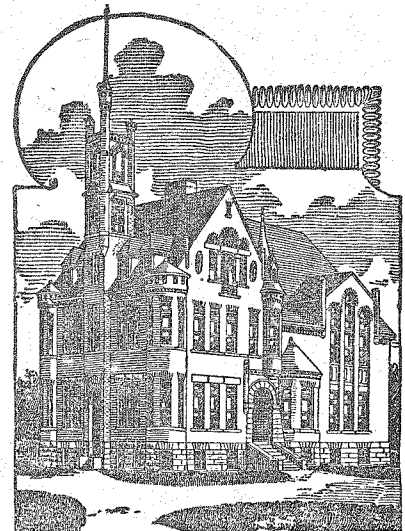
Three blocks from business center and six from the church, in Lamoni, house with four rooms and cellar and other buildings. Good well of water. Three lots well set to fruit. Price \$500. Call on or address

**GEORGE T. WILLIS,**

LAMONI - - - IOWA.  
6-8t

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
LAMONI, DECATUR COUNTY, IOWA.

# The Saints' Herald

L Campbell 12sep01

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, March 5, 1902

Number 10

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

**CONTENTS.**

**Editorial:**

A Fast Day - - - - -	197
Tract Work - - - - -	197
Farmers Being Swindled - - - - -	198
Mob Eggs Quaker - - - - -	198
Look Out for Him - - - - -	198

**Original Articles:**

Autobiographic Sketch and Incidents in the Early History of the Reorganization.—No. 19 - - - - -	200
Lectures on Church History.—No. 15 - - - - -	203

**Letter Department:**

- - - - -	209
-----------	-----

**Mothers' Home Column:**

- - - - -	214
-----------	-----

**Sunday-School Department:**

Sowing Upon Good Ground - - - - -	215
A Word in Behalf of the Study Hour - - - - -	215

**Miscellaneous Department:**

<b>Conference Minutes:</b>	
New South Wales - - - - -	216
Nodaway - - - - -	216
Clinton - - - - -	216
Central Nebraska - - - - -	216
Northern Wisconsin - - - - -	216
Philadelphia - - - - -	217
Southern Nebraska - - - - -	217
Lamoni Stake - - - - -	217
Fremont - - - - -	217
Northeastern Kansas - - - - -	217
Bishops' Notices - - - - -	218
Reduced Prices on <i>Quarterlies</i> - - - - -	218
Second Quorum of Deacons - - - - -	218
Herald Publishing House Notice - - - - -	218

**Editorial.**

**A FAST DAY.**

Upon consultation the Presidency are impressed with the propriety of and benefit to be derived from the observance of a day of Fasting and Prayer, to the intent that the requisite unity of spirit and purpose may prevail among all Saints.

We therefore proclaim Sunday, the sixth day of April, 1902, the first day of the assembling of the coming session of Conference, as such Fast Day.

We request the Saints to gather at their places of meeting on that day for the usual devotional services, and recommend that the period of observing the Fast be from the evening meal on Saturday the 5th to the evening meal on Sunday the 6th.

The delegates and members attending the Annual Conference which will convene at Lamoni on the sixth of April will be expected to come with the understanding that this fast will be observed in the assembly, which will convene at ten o'clock in the forenoon of that day.

Children, nursing mothers, and members in feeble health are not expected to abstain from food the period recommended, if to do so is likely to create distress.

JOSEPH SMITH,  
 E. L. KELLEY,  
 Of the Presidency.

LAMONI, Iowa, March 3, A. D. 1902.

**TRACT WORK.**

Bro. William R. Armstrong, of 10 Rye Street, C upon M, Manchester, England, wrote the Editor in a personal letter the following excellent points on tracts and tract work, which we assume liberty to give the readers of the HERALD:

Inasmuch as tract work was mentioned in the late revelation to the church and the same subject has recently been discussed, I wish to present some thoughts to you on the matter. They are based upon experience extending over years.

I have been in the latter-day work nearly thirty years, nineteen of which I have spent in the ministry. Other brethren and myself have spent much time in disseminating our doctrine by means of the written word. Years ago we found the people slow to come and hear us so we resolved to visit them.

Our course has been to go out two by two, furnished with epitomes and the four following tracts: 1. Faith and Repentance; 2. Baptism (not the "One Baptism"); 3. Laying on of Hands; 4. Kingdom of God. And lastly we lend the cheaper

Say what you will of the coldness and selfishness of men, at the last we long for companionship and the fellowship of our kind. We are lost children, and when alone and the darkness begins to gather, we long for the close relationship of the brothers and sisters we knew in our childhood, and cry for the gentle arms that once rocked us to sleep. Men are home-sick amid this sad, mad rush for wealth, and place, and power. The calm of the country invites and we would fain to do with less things, and go back to simplicity, and rest our tired heads in the lap of mother nature.—*Elbert Hubbard.*

copies of "The Voice of Warning" to persons sufficiently interested. These include the first principles, and we find them sufficient generally.

One brother carries a note-book with the numbers of the houses running down the sides of the pages. Opposite these he makes notes such as: "Left 2," "To be Let," "Interested," "Will send children," "Will attend service." The other brother introduces "the angel's message" with an epitome first in such terms as wisdom and experience direct. These are seldom given to a minor. He asks to see a responsible person, and then obtains permission to leave the before-named tracts on the four following Sundays. A refusal is seldom given, which is somewhat surprising, for our message is plainly stated.

We invariably question the people after reading asking if they have not understood the contents, or if they have objections to raise. Certainly this is slow work but it is surely done.

Results: Much local prejudice removed. The ministry and others who do the work are strengthened and the people visited instructed. Children are added to our Sabbath-schools, as well as adults. Salford, in the Manchester District, owes its existence to this class of work, as Apostle James Caffall can testify.

Hindrances to prosecution of work: They are expensive. In this land tracts are printed cheaply and scattered broadcast. A large supply can not readily be obtained. We have to write for them, then wait until we get them. Sometimes it may be two, three, or four months. After we receive them we have to purchase tough parcel paper to cover them. Some one has then to cut, stitch, and number them.

How we can help the work: Is it possible to establish a book depot on this side of the Atlantic similar to the old "42 Islington" (Utah Church)? Make them cheaper if possible. Turn them out ready for distribution (backed). Do not advertise church works on them. Put nothing on them apart from the subject matter; except the name of the church, which I would print fully and in bold type. Some persons whom I could style half-hearted Saints are afraid that the name would be a hindrance. That is not our fault. It is our privilege to bear the name and to make it respected. If you leave out the name or print part of it, you may next leave out a few little points of doctrine which are also objectionable; also the Book of Mormon and Doctrine and Covenants. Who converted these people? Not the Holy Spirit surely! If the "Kingdom of God" be not received as by a little child, we can not enter therein.

This work is too important to be done carelessly, neither do I think every person capable of doing it. It appears in my opinion to be work for the ministry to perform, and requires not merely zeal but wisdom of the highest kind.

I hope in thus writing you that I am not intruding upon your time which must be very fully occupied. If I have done so please accept my apology. We hope one day to hear you personally talk to us on this and other things. We have all appreciated the teaching and association of Bishop Kelley during his brief stay in our Island, as well as that of our beloved Bro. Griffiths.

---

#### FARMERS BEING SWINDLED.

In the *State Register* of Pierre, South Dakota, for February 14, there appeared an article which we reproduce in hopes some of our readers may be warned opportunely. It is as follows:

The *Register* is informed by a government land inspector that a confidence game is being worked on unwary farmers and laboring men throughout South Dakota, Iowa, Illinois, Minnesota, Wisconsin, and elsewhere, but in the sections named particularly, by parties assuming to furnish homestead locations on the Indian Reservation in Gregory County. The land in question is not yet opened for filing. There is a bill pending in

Congress for the opening of between 2,300 and 2,400 homesteads. When opened homesteaders will be required to pay \$2.50 an acre if they commute. It will probably be opened by a lottery system and no doubt 25,000 people will register as was the plan in Oklahoma. North of this land and west of Pierre in the Pierre land district 10,000 homesteads are now open to filing for homesteaders who are to pay 50 cents an acres when commuting. Already over 900 claims have been filed and a great rush is on for these lands. This distinguishes the location of these homestead districts and the form of payments, which we give to show how foolish people are to pay so-called locators for the \$2.50 lands \$10 cash now, and a note for \$90 payable if the party secures a filing. These are the terms that misguided farmers are being buncoed with, and who must of necessity wait for some time to discover that they have been fooled. The lands west of Pierre have been dominated to a great extent by large cattle men, but the recent leasing of the Standing Rock and Cheyenne Indian reservations and the rush of homesteaders to Stanley County has crowded out the large cattle kings. Therefore the farmers and wage-earners who think they are securing some rights by patronizing these \$100 grafters should be apprised by the press to beware, as the free lands now open are west of Pierre and can be had by appearing at the government land office in person at any time and paying the government filing fee. The \$2.50 an acre land can not be had until Congress passes a law and the president issues a proclamation declaring when it is to be opened. This will not be for several months at least. In the meantime many a poor fellow will be induced to give up \$10 and execute a note for \$90 more and remain at his home in blissful ignorance for months unless these sharpers be called down. The press can do nothing better for the people than to explain this situation as it is.

---

#### MOB EGGS QUAKER.

From the following it seems that others than Latter Day Saint preachers sometimes come to grief at the hands of lawless mobs:

Marshalltown, Ia., Feb. 25.—Rev. Charles Babcock, a Quaker evangelist from Cleveland, was attacked at Le Grand yesterday by about a dozen young men, who took offense at remarks he had made from the pulpit. Eggs were thrown at the minister and he was otherwise mistreated. Mr. Babcock has been holding revival meetings at Le Grand for two weeks. The county officers are investigating the affair and arrests may be made.

---

#### LOOK OUT FOR HIM.

It would seem from the following letter that the "Club-foot man" has started on his rounds again. We know of no such man as the one described by Bro. Waltenbaugh. If he were needy and worthy, the authorities at his home would care for him. Look out for him!

HIGBEE, Missouri, March 2.

*Bro. Stebbins:* This morning a man came to my house claiming to be a Latter Day Saint. Said his pocket book was taken from him getting on the train at Boonville, with his ticket in it. He said he lived at Palmyra, Missouri, and gave his name as Harris. He did not give his first name. He has black hair, black moustache, and wore an old, light slouch hat, an old, light overcoat. His right foot was a cloven foot, or a club foot. Is this the one that has been playing off on the church as a Saint? I would not give him anything to help him home as he said was what he wanted. He said he wanted to get to Macon City, Missouri. He disputed with me about the price to Macon; said it was \$1.30, when it is only one dollar, and talked quite saucily to

me; but it would not take with me. I think some of the Saints have helped him already. You will oblige by answering through HERALD as soon as possible.

JACOB WALTENBAUGH.

THE following bit of history which appeared in the *State Register*, of Pierre, South Dakota, February 14, may be of interest to some of the HERALD readers:

Close beside the Guernsey line of the Burlington, between Fort Laramie and Guernsey, where the railroad follows the course of the old Mormon trail for miles through Wyoming, there is an old grave with a bit of history. Last spring there was found a few feet from the grave an old cart wheel on which had been carved with a knife this legend, "Rebecca Winters—1846." This date is that of the Mormon exodus to Utah, and the idea naturally suggests itself that a member of the party of five hundred persons who accompanied Brigham Young on his memorable trip had been buried there. It seemed probable that some of the friends or relatives of the deceased might be located even after the lapse of so many years, and with that end in view, the information was given to one of the Salt Lake papers.

Within three days following the publication of the story, the Burlington's general agent at Salt Lake received thirty letters from members of the family, and a call from a gentleman more than sixty years of age who said that his mother, Rebecca Winters had been a member of the Brigham Young party and had died on the trip overland.

A neat fence has been placed around the grave by the Burlington, and members of the Winters family in Utah are now collecting a fund for the purpose of erecting a monument over the remains of the unfortunate woman.

#### EDITORIAL ITEMS.

D. E. Tucker writes from Bevier, Missouri, February 25, telling of his labors. He relates experiences he had with the rough element in Sharp County; and though he was threatened with rough treatment he refused to "run," and continued holding his meetings, having good order in spite of the threats. His feet are still lame, but he seems to be at work, and has been in the Northeast Missouri District since the 12th.

J. W. Bear writes from Auburn, Iowa, that a glorious time was had at the recent conference of the Galland's Grove District. It is the second one he has attended. He was ordained teacher, to work in Auburn Branch, and asks prayers of Saints.

Special receipts for surplus property, and also for consecrations under the law, are in preparation for the use of the Bishop and Bishops of Stakes. These are upon colored paper and easily distinguishable. All who have not received their receipts, please call upon the Bishop of your respective places and ask for it.

Missionaries G. T. Griffiths and J. W. Rushton arrived in Boston from Liverpool, England, on the steamship *Ivernia*, February 28, well and without seasickness on journey. Bro. Harry Holmes, of Clay Cross, England, is also in the party, and well but had to endure the usual sea troubles during the passage.

All expect to be in attendance at the General Conference.

#### EXTRACTS FROM LETTERS.

Bro. J. C. Severin writes from Columbus, Kansas, February 14, and freely expresses his views on the matter of sending laborers to the Scandinavian field. He thinks that to convert the people of a nation the best way is to send missionaries of that tongue, and there will then be a bond of sympathy between the people and the preacher which would not exist if a foreigner is sent. It has been his experience that he would rather go to hear one of his own tongue than one not of it. He was thus brought into the church, —going to hear one of our preachers because he was a Scandinavian. He wonders why there have not been more laborers sent into the Scandinavian mission, and asks whether it is because of a lack of interest on the part of the Scandinavians or whether it is because they lack the ability to take missions. He is pleased that the Lord saw fit to call Bro. Peter Anderson to the Twelve. He writes: "I am thankful to God that he has blessed us with a knowledge of his Son and our Lord Jesus Christ, and my heart goes out to those who are of my mother tongue. I have wondered how it is so many Scandinavians are in Utah. I am told two thirds of the Mormons are Scandinavians. There are so few in comparison in the Reorganization. I am glad to be a member of this church, and think ere long the Lord will open up the way so that the church will no longer be burdened in a financial way, but will be able to comply with the increased demands made upon it to send more missionaries into the vineyard. Our branch is not what it should be, but the Saints enjoy the Spirit of God, and are striving to live as they should. Our president, W. S. Taylor, is a worthy and earnest man."

By letter from Bro. J. W. Rushton, of No. 5 Brandon Street, Hamilton, Scotland, February 12, we learn that Bro. G. T. Griffiths and himself would leave on the 18th for General Conference. He writes further: "In a letter from our Bro. Muceus in Norway this evening, he writes in a joyous strain because some were to be baptized. Two members of his father's household and four or five others."

On February 18 William Chapman wrote to Bro. R. S. Salyards from Higbee, Missouri: "We had a splendid conference, the Spirit of the Master being in our midst from the start to the end. It was one of the best conferences I have ever attended. Brn. J. A. Tanner and W. W. Smith are holding a series of meetings in our church this week."

H. C. Powell writes on February 26, from Cayucos, California, renewing for HERALD: "I am living in an out of the way place and take great pleasure in the silent preacher."

## Original Articles.

### AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 19.

BY EDMUND C. BRIGGS, OF THE QUORUM OF TWELVE.

Monday, September 12: Bro. Beebe gave me two dollars fifty cents this morning, just as we were ready to start on our journey to Manti, Fremont County, thirty miles south of Farm Creek. We arrived at our destination at four o'clock p. m., and called on Bro. Alpheus Cutler. He seems to be the chief man of the place. He greeted us in rough and uncouth language, as apostates, and is so conceited and arrogant that it seems really strange to us that he has any influence with the people. Meekness and lowliness of heart do not appear to be any of his characteristics; but in a rough tone of voice he said: "I consider you apostates, but you are welcome to refreshments at my house." We thanked him and took seats. After our supper we visited Bro. Wheeler Baldwin, who welcomed us very cordially; but he remarked: "I consider you brethren like the sectarians: having no authority from God."

Tuesday morning, ten o'clock, September 13. We have conversed with Brn. Cutler and Baldwin, though to no purpose as yet. In fact, their ideas are so crude and disconnected, it seems to us, that they are under some constraint and hardly dare tell us their true position and faith that binds them together as a distinct body of believers, outside of the general first principles of the gospel, except to assert, "We claim the right of presidency," without referring us to any law or precedent to substantiate their authority and claim.

Later. This evening Bro. Wheeler Baldwin gave us their hopes and claims in plainness as follows: 1. Elder Alpheus Cutler claims to be the president of the church, though he is not a prophet, but is especially ordained to teach the oracles or revelations given through the Choice Seer, and has his two counselors chosen, though hesitates to tell us who they are. The members generally seem scared and hardly dare to speak of their position or authority in the church to us; but are free to speak of us having no authority, and they claim that when the church was rejected as a church the priesthood was lost, or in other words, their argument is "that all who held office in the church lost their priesthood, except a quorum of fifty which was organized and called the kingdom; and if it were not for said quorum of fifty the priesthood would not be on the earth." And therefore the quorum of fifty high priests which they allude to, is going to be the salvation of the church, or Israel as they look at it.

Wednesday, September 14. We have by request of Elder Cutler announced an appointment for preaching service at four o'clock p. m. Elder Edmund Fisher, who seems to be one of the chief advisers of

the Cutlerites, has just returned last evening to this place, with many of the brethren who have been attending Circuit Court at Sydney, county-seat of Fremont, where they have been interested in lawsuits for the last week. They are all in good spirits, having gained all their cases that were in litigation. But the power of darkness prevails over them in a great degree in spiritual things. We have just learned that the Saints here believe that Joseph, before his martyrdom, organized a quorum of fifty and denominated it "The Kingdom," separate and apart from the church. Therefore when the church was rejected the priesthood in it was also rejected, and all authority in the church was disannulled; but the kingdom was not affected by the rejection of the church, for the "Kingdom" was all composed of high priests and in it the priesthood remained intact and in full force.

This afternoon the meeting was well attended by the members of their church, which was held at Bro. Cutler's house. We both spoke upon the subject of the gospel of Christ, its restoration by the administration of the angel as foreseen by the revelation of St. John, fourteenth chapter; also that the church is indeed the kingdom of God on earth, and so existed as such in organization April 6, 1830, composed of six members. And its first two officers were elders and apostles, and the gospel of the kingdom was preached by them following the example of Jesus the Christ, eighteen centuries ago, who went about all Galilee preaching the gospel of the kingdom of God, and saying, "Repent ye and believe the gospel," that many precious souls, men and women, soon united with the church and kingdom of God. And the organization of quorums subsequently followed as helps and governments in the kingdom of God "which was the only true and living church with which the Lord was well pleased," and which the Lord did indeed own by his own voice and gifts of the Holy Ghost as in ancient days in apostolic times. And speaking unto the church collectively, and not individually, for the Lord can not look upon sin with the least degree of allowance. Therefore the rejection of the church affected the church as an organization, but not as individuals, any more than it was possible for God to destroy Sodom with the righteous Lot in the wicked city. We might truly say as Abraham said of the Lord: "Shall not the Judge of the whole earth do right?" "That be far from thee to do after this manner to slay the righteous with the wicked." And we may truly say now, as then, that any individual in the church who has not lost his integrity and membership by transgression, could not lose his authority as a minister for Christ. The prophet and president was taken from the church; and the quorums as helps and governments, which God set in the church, were rejected of God, and the quorums were scattered and apostatized; and the



leading ones who were left were driven out of the land of Zion, or its regions round about, and went to the salt land as foreseen by the Prophet Jeremiah. And he pronounced a curse upon them, when he said, "For he [they] shall be like the heath in the desert and shall not see when good cometh, but shall inhabit the parched places in the wilderness," which is now known as the Great American Desert. But, my dear brethren, only a few of the church ever followed Brigham Young to Utah. The great body of the church remained in the States. It is true they have in many instances grown cold, and have neglected their family altars, and forgotten their prayers; and like ancient Israel in the wilderness, they do not know the source from whence deliverance cometh. But let us assure you that the God of heaven has surely visited some of these scattered Latter Day Saints in the States of Wisconsin and Illinois, and by his own voice, and by the ministration of the heavenly angels, and through the gifts of prophecy commanded us to say to all latter-day Israel that God will call one of Joseph's sons to take the presidency of the church as prophet in the near future; and it is his right by lineage and blessing. We showed very clearly, we think, that the Cutlerite views were untenable according to the law of God, and bore a strong testimony of what we know the Lord is doing in attestation with the Reorganization. And we are comforted in hope, for we can truly say our testimony was not in word only, but also in power, and in the Holy Ghost, and in much assurance.

The brethren seemed to be rather abashed and confounded at our bold and plain setting forth of our faith and views upon the law governing church organization. And when we showed that all endowments that consisted in ceremonies, secret covenants, and oaths, were the inventions of men or devils, in contrast and in opposition to the endowments of the gifts and powers of the Holy Ghost, as was enjoyed on the day of Pentecost, fifty days after the resurrection of Christ, and as was expected by the Saints in the event the temple was built in Nauvoo, it seemed to produce a hush all over the audience, and a feeling of surprise pervaded. We felt comforted in our spirits and rejoiced in our hearts, for we know we have the truth as it is in Christ our heavenly Master.

Later, just evening. The weather is delightful, as these beautiful prairies are enchanting in the fields of the woods as seen by the Psalmist David; but so sparsely settled, it seems lonesome as we look over the wonderful landscapes like a great ocean of water with its rolling billows in a raging storm. The blooming flowers give fragrance to the balmy air, and which is indeed bracing to our souls. But I am sorry, indeed, this evening to think Bro. Blair is going to leave me in the morning. But I am contented to say, "The will of the Lord be done."

Thursday, September 15. This morning, Bro. W.

W. Blair has started for his home in Amboy, Illinois. We have been together since April. It is with sorrow we separate; but we feel it is according to the mind of the Lord that we do so for the sake of the work we have been engaged in, and that we love with all our hearts. Souls are more precious to us than the pleasure it can afford us to continue together. While he feels it is his duty to look after his family and business interests, and also to attend the conference on the sixth of October, I expect to remain in the vineyard of the Lord; how long, the Lord only knows. However, I do not feel as though I had no friend left to counsel with; for indeed I feel that the Lord God of Israel is my friend, and will still give me aid. But I feel that I am parting with a dear and beloved brother. It makes me sad to think there are so few in the ministry on missions. Bro. Blair and myself are the only ones who, it may be said, are constant missionaries at this time, and he is hindered with secular business sometimes. Bro. Z. H. Gurley, Samuel Powers, and James Blakeslee are doing some mission work a part of the time, and a few local elders doing the best they can, but all are hindered more or less by their secular business and cares of their families. It almost seems that I am alone a constant missionary to tell of the love of God to the distracted, scattered Latter Day Saints, who as a body are in darkness and do not know the source from whence comes deliverance. The false shepherds who have arisen since the martyrdom of the Prophet Joseph have so disheartened them that they do not see, indeed, the efficacy of prayer and true devotion to the Lord, which is the only way to obtain favor from the God of heaven, who has said, "The time speedily cometh that great things shall be shown forth unto the children of men; but without faith shall not anything be shown forth except desolation upon Babylon."—D. C. 34: 3. And again: "Without faith it is impossible to please God," for "whatsoever is not of faith is sin." And I am truly assured by the voice of the Holy Spirit to me, that it is my duty to waken the Saints to diligence and prayer and to exercise faith that God may once more favor Zion.

The Manti brethren are holding a private council meeting to-day at one o'clock p. m. They wished me not to take any offense because they did not invite me to the council. The most prominent of the brethren here appear to be Elders Alpheus Cutler, Wheeler Baldwin, William Redfield, Amos Cox, Edmund Fisher, Chauncy Whiting, and Squire Eggleston. There seems to be some fluttering and hushed whispering among the Cutlerites to-day. I really think our visit to their little town has disquieted them in some things. This evening Bro. Redfield requested me to pray for and administer to his daughter who is sick with the typhoid fever.

Friday, September 16. I tarried over night with Bro. Redfield. He expressed faith with us this

morning, and in fact is a staunch believer in the promises of Joseph and that his seed must in the due time of the Lord be the successor of their father, and is much interested in our mission work. And this evening Sr. Elizabeth Stillman, who is afflicted with a cancer, requested me to pray and administer to her.

Saturday, September 17. I returned to Bro. Calvin Beebe's on Farm Creek. Bro. Amos Cox was kind in bringing me in his carriage. Elders James Badham and Eggleston accompanied us with the intention of preaching in Farm Creek Branch as messengers from the Manti headquarters of the Cutlerite Church, I am informed.

Farm Creek, Sunday, September 18. Meeting was held to-day at Franklin Richards'. Elder Eggleston preached about thirty minutes, and then to my surprise called on me to speak. I did so for about forty minutes, defining my position very plainly: the order of the priesthood in the church, in organization and doctrine as it is found in the Bible, Book of Mormon, and Doctrine and Covenants, and how we must indeed be governed by the law of God as established in the three books. It seemed that Elder Eggleston in his talk was embarrassed or felt confused over something, and I felt led to express as fully as possible my faith in the doctrine of Christ established in the standard books of the church, and that authority must be recognized in the ministry formed in a properly called and ordained manner according to the law of God and usages of the church, or else the Latter Day Saints were like the self-constituted sects of the day, who were floating with the drift of apostasy, having no definite doctrine nor answer to prayer from God. But like all former-day saints, we must believe that God has reserved the right solely to himself to appoint his own ministers. And the true followers of Christ in no age of the world have a right to ordain men into the ministry, except they are called of God by revelation through the gift of the Holy Ghost. After I sat down Brn. Amos Cox and Eggleston both arose, and in a short address, indorsed fully my position. Prayer-meeting was announced for evening service at Bro. Beebe's. We were a little surprised to find that the brethren who had so fully indorsed my position in the forenoon meeting had returned to Manti after saying to some of the brethren they "could take me on my position and tear me all to pieces." And I learned also they were messengers sent by the secret council of last Thursday, but what they have done by coming, I do not know. They have been holding private council in conversation with all they thought proper against our position and principle of lineage, and have made arrangements to return again in two weeks, and I suppose that they will bring all of their strong reasons to substantiate Bro. Cutler's claim as the president of the church.

Our prayer-meeting was very interesting; a num-

ber of the Saints took part, and Bro. Beebe is now all alive with us in the faith, and again confirms the idea that we have brought with us the same Spirit in our preaching as accompanied the word of the Lord when he first heard it in the days of Joseph. And during the week we visited quite a number of the families of the Saints in the neighborhood; three families of the Richards', Bro. Badham, Alexander Lile, and others.

Saturday, September 24. In company with Bro. Beebe we visited Bro. Richard Y. Kelley, on Mud Creek, seven miles from Bro. Beebe's, who is alive in the faith of the gospel; and in very deed I felt at home at his house. Himself and wife seemed to me, as they expressed it, that they were real Latter Day Saints, and have been waiting during the dark days of the apostasy since the death of Joseph for the coming forth of little Joseph to take his father's place. He has quite a large family, all quiet and orderly at home improving the time making a comfortable living. By his suggestion we called on Bro. McKowin, one of his neighbors, who received us kindly, yet is trying to be skeptical on the Christian religion. This evening held meeting at Bro. Kelley's; house full of interested listeners. Text, James 1:5. I had great liberty of the Spirit in presenting the thought that God has always answered the prayer of faith when his people served him in righteousness. I believe great good was done, as surely the Holy Spirit bore testimony to many, while the tears glistened in their eyes testifying, indeed, that the love of God was the thoughts of their hearts.

Sunday, September 25. It rains to-day, so we do not have meeting, and this evening we return to Bro. Beebe's by carriage, and to our surprise and grief we find Sr. Harriet Richards, Bro. Beebe's daughter, sick in bed, suffering severely with her hand, which she caught in the rollers of a cane-mill, which crushed off three of her fingers and tore most of the flesh off her hand. We all sympathize with her very much, for she is indeed a worthy good member of the church and loved by all who have her acquaintance. Her affectionate husband is dreadfully distressed in his mind. I sat up all night with him while he tenderly cared for his wife and administered to her wants.

I spent this week going from house to house, preaching our views to all whom I met, and gave myself to reading the word, the Scriptures of divine truth. And Friday evening, September 30, I preached to a good-sized audience at Mr. Otes', five miles north of Bro. Beebe's. His mother is a member of the church.

Sunday, October 2. Preaching at Bro. Frank Richards' to a large and intensely interested audience. Many of the Saints in this place are truly awake to the fact that the Reorganized Church has come to stay, and is in truth the government of God on earth and by its representatives inviting all who are worthy to be called Saints to enlist under its

banner. Brn. Levi Graybill, John Smith, and others from Wheeler's Grove were in attendance; also Bro. Kelley and Noah Cotton, of Mud Creek. In the evening we held prayer-meeting at Bro. Beebe's again. The blessed Spirit was with us in great power, confirming us in the hope of the gospel of Christ, and many of the Saints took active part in prayer and testimony. Sr. Harriet Richards is getting along nicely over her severe affliction, and is cheerful; and I rejoice in God with my whole soul in the blessing of God who is my helper in all my meetings.

Monday, October 3. At eleven o'clock a. m., a special conference of the Cutlerites convened at Sr. Lucy Beebe's cottage, a large and roomy house. It was called by the direction of a counsel of elders at Manti. Elder Edmund Fisher chosen president; Amos Cox, clerk. The chair in his opening remarks stated the object of the meeting, and said: "We mean to talk in great plainness to-day, as we desire to know who is really in the faith." Elder Cox then read the first eight verses of the Hebrew letter, sixth chapter, and dwelt largely on the danger of falling from grace. President Fisher then followed with a short exhortation to the Saints and plainly said: "I wish to know the reason of so much talk by some of the Saints in the branch." Then followed much desultory talk by many of the brethren, and telling of their faith in the gospel. Bro. Beebe bore testimony of his faith in the latter-day work as taught in the days of Joseph. Also Sr. Lucy Beebe spoke of hope and faith in the gospel, but she continued: "I see there are some differences of opinion in relation to who is the presiding and leading officers of the church." Then some one said, Bro. Beebe does not sustain Bro. Cutler. President Fisher said, "We claim Bro. Cutler is the president of the church and of the priesthood of Melchisedec, and we sustain him as the only president there is over the only living and true church that is acknowledged of God on earth; holding all the rights of the presidency as the first president of the church and priesthood."

Then some one introduced a resolution to sustain Bro. Cutler, and after some more desultory talk in which I discovered that they were not agreed upon how the resolution should read, I arose and addressed the chair, and asked if I might ask a question. The chair replied, "Yes." I then asked the two following questions: When was Elder Alpheus Cutler ordained to the office of president of the priesthood? Bro. Wheeler Baldwin answered: "About two years ago." I then said, When was he called by revelation? The chair replied: "We have not time to answer any more questions," and then adjourned for thirty minutes. At two o'clock conference called to order again, and after some general talk about how the resolution should read to sustain the president, I by permission made the following remarks: Brethren, the law of God in the Book of Doctrine and

Covenants says, "The president of the church is called of God by revelation, and is ordained according to the gifts and callings unto him, which is to be a prophet, seer, revelator, translator, and behold, here is wisdom, to be a man like Moses, having all the gifts of God which he bestows upon the head of the church." And he also holds the keys of the kingdom to lead Israel, and should be upheld by the prayers and confidence of the church so he may be prepared to magnify his office. And if in that light you wish to sustain Bro. Cutler, why not simply sustain him as president of the church? Bro. Baldwin then said, "That is just it, in the light we hold it." And a resolution was then passed to sustain Elder Cutler as president of the Church of Jesus Christ of Latter Day Saints. Some did not vote, and conference adjourned *sine die*. Brn. Beebe, W. H. Kelley, and some others did not vote. I do not remember whether there was any negative vote; but the eyes of many of the Saints were now opened wide to the Cutlerite position. And from the 3d day of October, 1859, may be dated the downfall of the Cutlerite faction. Brn. Edmund Fisher, Wheeler Baldwin, Amos Cox, and Eggleston went home, I think, a little crestfallen. The Saints talked more than ever as they discovered how untenable Cutler's claims are. But my views are these: Most of the brethren who have been united in the Cutler move are honest, if not all of them; but are blind so far as Bro. Cutler's peculiar claims are concerned, and have not particularly considered his claims; and in the integrity of their hearts, they have been living the best they knew how, thinking of the love of the gospel as they first heard it in the days of Joseph, and bringing up their children in the doctrine of Christ. Hence the Lord has blessed them according to their faith and good works.

(Continued.)



#### LECTURES ON CHURCH HISTORY.—NO. 15.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, January 12, 1902.

Reported for the HERALD by Sr. Annie Allen.

The time of which we speak to-night is crowded with so many important items of history that we must abridge, and pass by many without notice. But we will follow the general course of events sufficiently to keep the thread. Last Sunday night we were speaking of the difficulties at Far West, Missouri, how some of the leaders were taken into custody by officers of the militia, how that by the heroic action of General Doniphan their lives were spared, and those who would have taken their lives were intimidated, so that they dared not proceed according to their previous calculations and designs. On November 1, 1838, Joseph Smith, Sidney Rigdon, Lyman Wight, Parley P. Pratt, Amasa Lyman, and George W. Robinson were hurried from Far West under a strong

guard of militia, their destination being Independence, Missouri; and either on the second or third day of November they crossed the Missouri River and the next day arrived at Independence. I say "either on the second or third," because the history of these events, subsequently written by Joseph Smith and the private journal of Lyman Wight disagree, or there is a discrepancy of one day in dates, beginning at this time; and though they give the order of events just the same and agree in detail in regard to what happened, that discrepancy of one day continues from the time they crossed the Missouri River to their subsequent removal to Richmond, Missouri, and through the trials that took place there.

They remained in Independence but a few days. While there they were quite well treated, they tell us, by the citizens of Independence and by their guard. But there was a rivalry between the officers of the militia. General Wilson who had ordered them taken to Independence and was with them, desired the honor of retaining those prisoners in his charge, while General Clark desired to take them from him and order them back to Richmond. Finally it was so arranged, General Clark's orders were obeyed, and they were taken to Richmond.

Shortly after crossing the Missouri River again *en route* to Richmond, they were met by Colonel Sterling Price, afterwards General Price, who figured in the War of the Rebellion as a general in the Confederate Army. Under his charge, or a guard commanded by him, they were taken to Richmond. I wish you to notice that with one exception, these men were not military men, and yet they were taken as prisoners of war in charge of military guards, and carried from place to place in this way. It will readily be seen by all that such proceedings were irregular. If there were charges against them these men ought to have been tried in the civil courts, and had their examination in the county in which it was alleged their crimes were committed, and there some disposition made of them. But by deception they were taken from Far West, delivered to officers of the State militia, and conducted first to Independence and then to Richmond as prisoners of war. At Richmond they were again court-martialed and again sentenced to death. And again were their lives saved by a peculiar incident.

As we have shown you, when they were previously court-martialed and sentenced to death, General Doniphan, by refusing to obey the commands of his superior officer, was instrumental in protecting them. Now, when General Clark had court-martialed them and they had been sentenced to death, he was a little fearful of being liable to some punishment if he executed that sentence, and hence he wrote to the commanding officer at Fort Leavenworth. The officer

answered as follows: "It would be nothing more nor nothing less than cold-blooded murder." This officer's name was not recorded in the history of the church until this history was published. We thought his name ought to be preserved, therefore we wrote to the War Department at Washington, and Secretary Lamont said the officer in command was Lieutenant-Colonel Richard B. Mason. So we suppose it is to the credit of Mr. Mason that their lives were spared at this time.

General Clark, learning this, was again afraid to execute his designs upon these men and he turned them over to the civil authorities, though they were not taken back to the county in which it was alleged they had committed crime, but were taken before the civil authorities in Ray County, instead of in Daviess and Caldwell Counties. They were finally arraigned in Richmond, Ray County, before Judge King, who had been an active participant in the church troubles, and was for that reason disqualified to sit in judgment upon these cases. But he assumed to do so. We will give you a few of the particulars of the trial, but not go into details. Joseph Smith in his account of the affair says:

While in Richmond we were under the charge of Colonel Price from Chariton County, who suffered all manner of abuse to be heaped upon us.

During this time my afflictions were great, and our situation was truly painful.

General Clark informed us that he would turn us over to the civil authorities for trial. Joseph Smith, Jr., Hyrum Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, Amasa Lyman, George W. Robinson, Caleb Baldwin, Alanson Ripley, Washington Voorhees, Sidney Turner, John Buchanan, Jacob Gates, Chandler Holbrook, George W. Harris, Jesse D. Hunter, Andrew Whitlock, Martin C. Allred, William Allred, George D. Grant, Darwin Chase, Elijah Newman, Alvin G. Tippetts, Zedekiah Owens, Isaac Morley, Thomas Beck, Moses Clawson, John T. Tanner, Daniel Shearer, Daniel S. Thomas, Alexander McRae, Elisha Edwards, John S. Higbee, Ebenezer Page, Benjamin Covey, Ebenezer Robinson, Luman Gibbs, James M. Henderson, David Pettegrew, Edward Partridge, Francis Higbee, David Frampton, George Kimball, Joseph W. Younger, Henry Zabriski, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, Benjamin Jones, Daniel Carn, John T. Earl, and Normon Shearer, were brought before Austin A. King at Richmond, for trial, charged with the several crimes of high treason against the State, murder, burglary, arson, robbery, and larceny.

Monday, 12th. The first act of the court was to send out a body of armed men, without a civil process, to obtain witnesses.

Tuesday, 13th. We were placed at the bar, Austin A. King presiding, and Thomas C. Burch State's Attorney. Witnesses were called and sworn at the point of the bayonet.

I wish here to read a letter written by Joseph Smith to his wife on the 12th day of November, 1838, as it will throw light on the situation, and upon the feelings and condition of the minds of the men. He says:

RICHMOND, Missouri, November 12, 1838.

*My Dear Emma:* We are prisoners in chains and under strong guards for Christ's sake and for no other causes; although there have been things that were unbeknown to us

and altogether beyond our control that might seem to the mob to be a pretext for them to persecute us; but on examination I think that the authorities will discover our innocence and set us free; but if this blessing can not be obtained I have this consolation, that I am an innocent man, let what will befall me.

I received your letter, which I read over and over again; it was a sweet morsel to me. O God, grant that I may have the privilege of seeing once more my lovely family in the enjoyment of the sweets of liberty and sociable life; to press them to my bosom and kiss their lovely cheeks would fill my heart with unspeakable gratitude. Tell the children that I am alive, and trust I shall come and see them before long. Comfort their hearts all you can, and try to be comforted yourself all you can. There is no possible danger but what we shall be set at liberty if justice can be done, and that you know as well as myself. The trial will begin to-day for some of us. Lawyer Reese, and we expect Doniphan, will plead our cause. We could get no others in time for the trial. They are able men and will do well, no doubt.

Bro. Robinson is chained next to me, he has a true heart and a firm mind; Bro. Wight is next, Bro. Rigdon next, Hyrum next, Parley next, Amasa next; and thus we are bound together in chains, as well as the cords of everlasting love. We are in good spirits and rejoice that we are counted worthy to be persecuted for Christ's sake. Tell little Joseph he must be a good boy. Father loves him with a perfect love; he is the eldest—must not hurt those that are smaller than he, but care for them. Tell little Frederick father loves him with all his heart; he is a lovely boy. Julia is a lovely little girl; I love her also. She is a promising child; tell her father wants her to remember him and be a good girl. Tell all the rest that I think of them and pray for them all.

Bro. Babbitt is waiting to carry our letters for us. Colonel Price is inspecting them; therefore my time is short. Little Alexander is on my mind continually. O, my affectionate Emma, I want you to remember that I am a true and faithful friend to you and the children for ever. My heart is entwined around yours for ever and ever. O, may God bless you all. Amen. I am your husband, and am in bonds and tribulation, etc.

JOSEPH SMITH, JR.

This needs no comment. This trial was conducted as indicated, witnesses being brought in by the military at the point of the bayonet, and compelled to swear; and when a few witnesses only were brought in behalf of the defense, they were immediately thrown out of court and some of them put under arrest and put in confinement with the other prisoners; and as often as they gave names of witnesses that they wanted, there was a posse sent out to arrest them and make them prisoners, until finally General Doniphan, one of the attorneys for the defense, told them that they should bring no more witnesses, for he said if they gave any more names there would not be one of them left for final trial, for no sooner would Bogart and his men know who they were than they would put them out of the country; and, says General Doniphan:

“As to making any impression on King, if a cohort of angels were to come down and declare we were clear, Doniphan said it would be all the same; for he (King) had determined from the beginning to cast us into prison.”

That was the situation, and finally a part of the

men who had been arraigned were discharged, and Judge King said:

“Defendants against whom nothing is proven; viz., Amasa Lyman, John Buchanan, Andrew Whitlock, Alvah L. Tippetts, Jedediah Owens, Isaac Morley, John T. Tanner, Daniel S. Thomas, Elisha Edwards, Benjamin Covey, David Frampton, Henry Zabriski, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, John T. Earl, Ebenezer Brown, James Newberry, Sylvester Hulet, Chandler Holbrook, Martin Allred, William Allred. The above defendants have been discharged by me, there being no evidence against them.”

“The remaining prisoners were all released, or admitted to bail, except Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, Sidney Rigdon, and myself, who were sent to Liberty, Clay County, to jail, to stand our trial for treason and murder—the treason, for having whipped the mob out of Daviess County.”

You will remember that on a former occasion we showed you the action taken in Daviess County, under command of Colonel Wight who was under orders from his superiors. The murder was charged because of the killing of the men at the time that David Patten was killed, that we told you about before, when the company went out from Far West under orders of Lieutenant Colonel George M. Hinkle and intercepted the command of Bogart. Then follows the names of some prisoners who had been taken in addition to those sent to Liberty, Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer, who were retained in the jail at Richmond for a time; but in the following April they obtained a change of venue and were taken to Columbia, in Boone County. Luman Gibbs apostatized afterwards, and denied the faith for the purpose of receiving his liberty.

To their number was afterward added King Follet, so that in Columbia jail there were four, Parley P. Pratt, Morris Phelps, (Chase and Shearer were released), King Follet, and Luman Gibbs, and they were in custody until the Fourth of July following, when Pratt and Phelps made their escape, and King Follet undertook to escape, but was recaptured and retained for a few months when he was allowed to depart.

We will now follow those who were sent to Liberty, and I invite your attention to the warrant or rather the mittimus under which they were sent to Liberty and confined in jail as follows:

To the Keeper of the Jail of Clay County; Greeting: Whereas, Joseph Smith, Jr., Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, as also Sidney Rigdon, have been brought before me, Austin A. King, judge of the fifth judicial circuit in the State of Missouri, and charged with the offense of treason against the State of Missouri, and the said defendants, on their examination before me, being held to answer further to said charge, the said Joseph Smith, Jr.,

Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin to answer in the county of Daviess, and the said Sidney Rigdon to answer further in the county of Caldwell, for said charge of treason, and there being no jail in said counties: These are therefore to command that you receive the said Joseph Smith, Jr., Hyrum Smith, Lyman Wight, Alexander McRae, Caleb Baldwin, and Sidney Rigdon into your custody in the jail of the said county of Clay, there to remain until they be delivered therefrom by due course of law.

Given under my hand and seal the 29th day of November, 1838.

AUSTIN A. KING.

Under this they were taken to Clay County and retained there all winter, all of them except Sidney Rigdon. Sidney Rigdon was admitted to bail on January 30 following; but the rest of them were retained until April 6, 1839. During that time all efforts possible were made by their friends to release them, and petitions were sent to the Legislature and the Supreme Court of Missouri, but none of them availed anything, though a great deal of sympathy was aroused in their behalf. They had an examination before Judge Turnham at Liberty at the time that Sidney Rigdon was admitted to bail, the rest were held to answer in Daviess County, and on April 6 they were taken to Daviess County for trial. The grand jury brought in a bill against them. They were indicted for murder, treason, burglary, arson, larceny, theft, and stealing. This indictment was against Lyman Wight, Alexander McRae, Caleb Baldwin, Hyrum Smith, and Joseph Smith. You will notice these charges, especially the last three, larceny, theft, and stealing. Will some one acquainted with legal terms tell me the difference? That is the kind of a document produced by that grand jury.

After a preliminary examination they obtained a change of venue, and were started under guard of Wm. Morgan, John Brassfield, Wm. Bowen, Wilson McKnisey, and John Pough for Boone County, the reason, as was then stated, being to take them down where Parley P. Pratt and others were confined at Columbia; but these individuals when they had started out with them traveled for a day or two and finally, we are told, when they stopped for the night the sheriff showed them the mittimus by which they were to be confined in Columbia jail. It had no date nor signature, a document without any name to it, bearing no date whatever, and the sheriff told these men that Judge Birch told him never to carry them to Boone County. Whether he intended they should do as they did, turn them loose, or dispose of them some other way, we do not know; but the sheriff, taking this instrument, got them out of the place where they had their preliminary examination and turned them loose. The sheriff said: "I shall take a good drink of grog and go to bed; you may do as you have a mind to." Three others of the guard drank pretty freely of whisky, sweetened with honey; they also went to bed, and were soon asleep, and the other guard went along with us and helped to

saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois, and, in the course of nine or ten days we arrived in Quincy, Adams County [Illinois], where we found our families in a state of poverty, although in good health, they having been driven out of the State previously, by the murderous militia, under the exterminating order of the Executive of Missouri." This is the language of Hyrum Smith. So you see the officers of the law seemed to be glad to get this job off their hands. Their course had been irregular from the beginning, the proceedings having no warrant in law, and they finally adopted this means of getting rid of them. Yet we have read in different histories that these men broke jail and were escaped convicts. There is no truth in it. These men did what any others would do. When the sheriff said, "I will take a drink of grog and go to bed; but you may do as you have a mind to," they went home to their families.

The church, while these men were languishing in jail, was suffering under all kinds of deprivations and trials. Under the exterminating order of Governor Boggs they were given to understand they must leave the State either that winter or the coming spring. Many of them left in the winter; some remained until spring.

I will not trust myself to-night to talk much in regard to the sufferings of this people in the land of Missouri or of their exodus from the State, but I will read some comments of the press in regard to the matter, that you may see how those not members of the church and not engaged on the side of the mob, looked upon the outrages inflicted upon these people in the State of Missouri.

But first allow me to quote a few words written by President Joseph Smith in regard to his mother and her children.

"After making such arrangements for the safety of herself and her children as she could, Mrs. Smith turned her face from the home whence she and hers were being driven, towards Illinois and freedom. The winter shut in early, and when the fleeing pilgrims reached the Mississippi River, it was freshly frozen over, and Mrs. Smith, carrying her two youngest, with the oldest boy and the little girl clinging to her dress, crossed the mighty river, to Quincy, Illinois, on foot, weary, heartbroken, and sad.

"She found a hospitable welcome at the home of a man by the name of Cleaveland, where she remained during the long winter, sad but trusting, and in faithful expectancy, waiting for her husband's relief, and delivery from bonds."

Permit me to finish to-night by reading the comments of some of those who were not engaged in these affairs. It is better for some reasons than anything I could say, as they are the expressions

of disinterested parties. I will not permit myself to comment upon it.

The history of Caldwell and Livingston Counties contains the following statement written by one not a member of the church:

In the midst of an inclement winter, in December, 1838, and in January, 1839, many of the Mormon men, women, and children, the sick and the aged as well as the young and strong, were turned out of their homes in this county and Daviess, into the prairies and forests, without food or sufficient protection from the weather. In some instances in Daviess their houses were burnt before their eyes, and they turned out into the deep snow. Only a few cabins in the southwestern part of Caldwell were burned at this time.

Numerous families set out at once for Illinois, making the entire distance in midwinter on foot. A large majority, however, remained until spring, as under the terms of the treaty they were allowed to remain in the county until that time. All through the winter and early spring those who remained prepared to leave. They offered their lands for sale at very small figures. In fact, many bartered their farms for teams and wagons to get away on. Some traded for any sort of property. Charles Ross, of Black Oak, bought forty acres of good land, north of Breckenridge, for a blind mare and a clock. Some tracts of good land north of Shoal Creek, in Kidder Township, brought only fifty cents an acre. Many of the Mormons had not yet secured the patents to their lands, and though they had regularly entered them, they could not sell them; the Gentiles would not buy unless they could receive the government's deeds, as well as the grantor's. These kinds of lands were abandoned altogether, in most instances, and afterwards settled upon by the Gentiles, who secured titles by keeping the taxes paid.

Shortly after they arrived in Illinois, the Quincy *Argus* made this statement:

We give in to-day's paper the details of the recent bloody tragedy acted in Missouri—the details of a scene of terror and blood unparalleled in the annals of modern and, under the circumstances of the case, in ancient history—a tragedy of so deep and fearful and absorbing interest that the very lifeblood of the heart is chilled at the simple contemplation. We are prompted to ask ourselves if it be really *true* that we are living in an enlightened, a humane and civilized age—in an age and quarter of the world boasting of its progress in everything good, and great, and honorable, and virtuous, and high-minded—in a country of which, as American citizens, we could be proud—whether we are living under a constitution and laws, or have not rather returned to the *ruthless* times of the *stern Attila*—to the times of the fiery Hun, when the sword and flame ravaged the fair fields of Italy and Europe, and the darkest passions held full revel in all the revolting scenes of unchecked brutality and unbridled desire?

We have no language sufficiently strong for the expression of our indignation and shame at the recent transaction in a sister State—and that State Missouri—a State of which we had long been proud, alike for her men and history, but now so *fallen* that we could wish her star stricken out from the bright constellation of the Union. We say we know of no language sufficiently strong for the expression of our shame and abhorrence of her recent conduct.

The Democratic Association of Quincy, Illinois, on February 28, 1839, after having invited other citizens to meet with them, passed these resolutions:

Resolved, that we regard the rights of conscience as natural and inalienable, and the most sacred guaranteed by the Constitution of our free government.

Resolved, that we regard the acts of all mobs as flagrant viola-

tions of law, and those who compose them individually responsible, both to the laws of God or man, for every depredation committed upon the property, rights, or life of any citizen.

Resolved, that the inhabitants upon the western frontier of the State of Missouri in their late persecutions of the class of people denominated Mormons, have violated the sacred rights of conscience, and every law of justice and humanity.

Resolved, that the Governor of Missouri in refusing protection to this class of people when pressed upon by a heartless mob, and turning upon them a band of unprincipled militia, with orders encouraging their extermination, has brought a lasting disgrace upon the State over which he presides.

The New York *Commercial Advertiser* also contains a set of resolutions passed by a mass meeting held at National Hall in New York:

Resolved, that as Americans we have heard with shame and indignation the narrative given by Mr. Green, of the persecutions, sufferings, and lawless violence of which a body of American citizens have been the objects and the victims, for no other apparent cause than that, without hindrance to others or violation of any law of the land, they acted on the right guaranteed to them by the Constitution of the United States of a free exercise of religion.

Resolved, that without meaning to express any opinion whatever as to the religious tenets or practices of the Mormons as a sect, we condemn and desire to bear our testimony against mob law, lynch law, and all other forms of violence and outrage, where an excited populace becomes at once jury, judge, and executioner.

Resolved, that the Mormons, as wronged, persecuted, exiled, and defrauded Americans, are entitled to the sympathy and support of their countrymen, and that especially in behalf of the women and children driven from their homes at the point of the bayonet, we appeal to the known benevolence of our fellow citizens at large for pecuniary aid.

Resolved, that the chairman and secretary be a committee with power to add to their numbers—to obtain subscriptions in aid of the women and children of the Mormons—such subscriptions to be applied after due investigation by the committee themselves.

Resolved, that these resolutions be signed by the chairman and secretary, and be published in the newspapers.

CHARLES KING, Chairman.

MARCUS SPRING, Secretary.

Again we read from the *Western Messenger*, a periodical published in Cincinnati, Ohio, in its issue of December, 1840:

Reader! Let not the word *Mormon* repel you! Think not that you have no interest in the cruelties perpetrated on this poor people! Read, we pray you, the history of this persecuted community; examine the detailed facts of these atrocities; reflect upon the hallowed principles and usages trampled under foot by ruffians; bring before your mind the violations of all law, human and divine, of all right, natural and civil, of all ties of society and humanity, of all duties of justice, honor, honesty, and mercy, committed by so-called freemen and Christians—and then speak out, speak out for prostrate law, for liberty disgraced, for outraged man, for heaven insulted;

"Loud as a summer thunderbolt shall waken  
A people's voice."

We speak strongly, for we feel strongly; and we wish to attract attention to a tragedy of almost unequalled horror, which has been unblushingly enacted in a State of this Union. Its history should be trumpeted abroad until the indignant rebuke of the whole land compels the authors, abettors, and tolerators of these wrongs to make the small return now in their power for their aggravated injustice. Life can not be restored to the murdered nor health to the broken down in body and soul, nor peace

to the bereaved; but the spoils on which robbers are now fattening can be repaid; the loss of the destitute can be made up; the captive can be freed, and, until by legislative acts she makes redress—*Missouri is disgraced!*

It seems like some horrid dream, that these enormities, which Nicholas would have shrunk from inflicting on the Poles, have been deliberately committed in an age of peace, in a land of laws and freedom, upon our own brethren. Is it actually true that citizens—peaceable, industrious, temperate, orderly citizens—have been driven from their property, their houses burned, the furniture broken and scattered, their crops laid waste, their stores plundered, their cattle killed, their horses stolen, their clothes stripped from them, and themselves expelled under threats of instant death? Is it true that men have been tarred and feathered, whipped till they were raw from head to foot, till their bowels gushed out, that their skulls have been knocked in, and brains scattered with musket butts, that they have been shot down while crying for quarter, shot down unarmed and defenseless like hogs in a pen? Is it true that sick women have been driven from burning houses at midnight on the snowy prairies, where they have given birth to children on the frozen ground, that they have forded rivers with helpless infants in their arms, fleeing from heartless pursuers, that they have been insulted when their natural protectors were hid from the murderers, that they have been violated by the guards appointed for their defense? And were the guilty instigators and executioners of the massacres, arsons, and rapes, really men of standing, ministers of the gospel, judges, senators, military officers, and the Governor of the State? Were not the evidence on which the narrative of each one of these cruelties rests *incontrovertible*, no one could conceive that such fiendlike acts had actually been wrought by beings in human shape. Would that for the honor of our nature they could be discredited. Our statement is strictly, *unexaggeratedly* true. It is only TOO MEAGER, TOO FEEBLE. . . .

These, it may be said, were the acts of unauthorized mobs, against whom the militia of the State had been called out. True! But when after months, we may say years, of suffering from similar outrages, harassed by anxieties, goaded by wrongs, and under the advice of authorities, civil and military, these poor fellows deserted by the militia guard, unprotected by the State, did at last defend their houses from pillage, their children and wives from abuse, themselves from murder—then was the cry of "Mormon war" raised; and Governor Boggs, to his lasting infamy, sent out his order for exterminating these citizens of Missouri, whom it was his duty *under oath* to save. In his order of October 27, he says:

*"The Mormons must be treated as enemies, and must be exterminated or driven from the State, if necessary, for the public good."*

The Mormons had only defended themselves against infuriated and lawless rioters; so soon as General Lucas arrived and presented the Governor's orders, they submitted to the authorities of the State. They gave up their arms and were made prisoners. . . .

And thus, during the greatest cold of the last winter, were men, women and children, aged, sick and helpless, driven out from shelter, and, half-clothed, unied, robbed of teams and horses even, forced to make their way as they could to other States. One more picture we must present in order to give a glimpse of the horrors thus permitted by a State Executive—thus authorized and commanded by the highest power of Missouri. We take the account given under oath by Lyman Wight, of "a few facts concerning his family (while he was in jail)."

"His wife was confined on the 3d of November, whilst Cornelius C. Gillium, with one hundred painted men, surrounded the house, screeching and hallooing in the attitude of Delaware Indians; and it was with the utmost difficulty that the militia officers could keep them out of the house. In this situation the family

remained, threatened day by day that they must leave the country or be exterminated. Accordingly, when her babe was eight days old she was informed she could stay no longer, that she must not only leave the county, but the State; that she need not flatter herself that she would ever see her husband again, for if they could not find law to kill him, they would kill him without law. She was stripped of her bed and bedding, and of her household furniture, then placed in an open wagon with six helpless children, to make the best shift she could to get out of the State. The last news received from her she was on the banks of the Mississippi River in a tent, depending on the charity of the people for her support. This is the fifth time that I and my family have been unlawfully driven from house and home."

Now let everyone on reading this tale of horror speak out fully, fearlessly. Had the Mormons been pirates, blood-stained, had they been Indians, girdled with scalps, they would have deserved better treatment. Let the unsupported accusations brought against them be true, and yet the conduct of their plunderers and murderers was utterly without a palliation or excuse. Before the face of heaven and in the sight of men such acts are devilish.

These statements are the strong language used by individuals who were not in any way concerned in the matter. I am glad we have lived to see the time when, though we admit our forefathers may have erred in Missouri, in regard to many things, yet we are not ashamed to hold up the banner for which they suffered, while to-day there is not a voice heard anywhere in all this broad land in defense of the action of those persecutors, no man who dares to say the people in Missouri did right by the Latter Day Saints. The time has come when they have no advocate to say a word in their defense; the verdict of the world is against them. And though the Latter Day Saints may be persecuted still to some extent we may all know those proceedings against them were wrong. The sad part of it is that some at that time, in the land of Missouri, rather than stand those persecutions, proved false to their trust, and to make peace with their enemies denied their faith. Prominent among these were two of the Quorum of Twelve, Thomas B. Marsh and Orson Hyde. These men together with men of lesser note went over to the enemy, or rather denied the faith, and these two made affidavit to certain things for the purpose of trying to convict their friends. Orson Hyde bitterly repented of this afterwards, came over into Illinois when the church was gathered, and asked forgiveness and was reinstated. Thomas B. Marsh remained outside the church until after the death of Joseph Smith. He finally went to Utah and joined the Utah church; but we have had some evidence which leads us to believe that in his latter days he was not fully in accord with them, for a few days prior to his death he declared himself as being desirous of coming east and of having an interview with President Joseph Smith, having an idea or a desire to unite with him in this work. How far these men sinned at that time



or to what extent they may have suffered for that sin, we know not. They with the rest who went through those perilous times must meet their record at the bar of God, when all those things will be understood in their true light, and justice shall be meted out. But we can not but honor those men the more who stood true to their convictions and suffered persecution and in some cases death for the testimony they bore, and we expect to honor them while life remains. We trust we shall prove worthy to represent the cause for which they suffered.

## Letter Department.

CHRISTIANSAND, Norway, February 8.

*Editors Herald:* Since last writing I have endeavored to establish permanent places of meetings within my first chosen radius of operation and have at last apparently succeeded. Sr. Enge has hired two rooms and kitchen; one has been an old store and we have fitted it up for a meeting-house. We hold forth there Sunday and Tuesday evenings; Thursdays in Homborgsund or at Enge, and Friday evenings at Christiansand, in the dining-room at the Workmen's Union Building. I have held four services there, and the result so far is six interested, who come regularly. Yesterday I was invited to come to a private house and hold a preliminary meeting before going to the hall. I feel truly encouraged. There are liberal people here when once our mission is understood; among those who have been very accommodating and who are deeply interested is Captain Tonnesen of steamship "Active," plying between Arendal and Christiansand; he speaks English fluently, is well posted on the faith of sects, and is not in harmony with them. He has read our books, and I do hope to see him and his noble wife some day in our ranks; they begin to see that the old ship is sinking.

I am truly thankful to the Lord for raising up a friend to the cause in my brother, Oliver, who not only brought Sr. Enge and children across the ocean, but, though not a member, has defended our claims. While he has not yet declared his intention, I know that both he and my noble sister are on the threshold of the kingdom. He told me yesterday he wanted to subscribe for the HERALD and have it sent to him to Alaska, his home, whither he will return in May. The Lord grant that the long-cherished hope may be realized.

On the 31st of January the Reorganized Church of Jesus Christ of Latter Day Saints met for the first time in sacrament and prayer-meeting in Norway, at Bro. and Sr. Olson's house, at Roesand, two miles north of Grimstad, and I assure you it was a grand meeting, the gentle Spirit of the Master being present; so much so that in tears of joy and of true repentance, even our young Saints, Bro. Axel and Sr. Lily Enge, under the influence of the Spirit, arose and expressed their appreciation of being Latter Day Saints, and an earnest desire that some would receive the truth, and walk in the right way, and we all renewed our covenant with the Lord and with each other. We have prayer-meeting at our house in Grimstad every Wednesday. Since the arrival of Sr. Enge and the children, the people who used to pass me on the street with heads averted, now stop and shake hands. The outlook is fair.

I could get several subscribers for the *Sandhedens Banner* if it were issued. I hope that the long talked of publication may soon be a realization. We need that paper very much. We also need financial help. While the Bishop is doing all he can to keep us above water by the portion of tithing at his disposal, a

freewill offering now and then to our highly esteemed and duly appointed Bishop's agent, Bro. Peter Muceus, Vest Porsgrund, Norway, from our Scandinavian Saints in America would be appreciated by returning thanks, and as a reward, blessings from the Lord through prayer in their behalf. I do not wish to censure anybody, but I can not but second the astonishment expressed by our minister in charge at the seemingly lack of interest of the Scandinavian-American Saints in regard to this mission financially. Several have requested me to visit their relatives and friends in Norway and Denmark, but none gave me a dollar but Bro. Hanson at Roslyn and Bro. Anderson at Lamoni. Dear Scandinavian Brn. and Srs. in America, awake to a sense of your ability and send in you mite, and the Lord will open the sluices of heaven, and your cisterns will be too small. Bro. Muceus and your humble servant are trying hard against stout opposition to establish the work in this country and to be noted as true servants of the Lord and the church. I hope the Saints in general will remember this mission when they assemble for prayer and also the Lord's store-house, so that the Lord may influence the church to send missionaries to Denmark and Sweden, as it is too expensive to travel back and forwards between these countries, and then not be able to accomplish much.

I am glad to hear of the progress of the work in the British Isles, in our beloved land of Zion, and in the world at large. May the people of the Lord soon be gathered, the Lord appear, and we be able to abide his coming.

N. C. ENGE.

PITTSFIELD, Illinois, February 23.

*Editors Herald:* I am not a member of the Reorganized Church of Jesus Christ of Latter Day Saints, but I have heard their elders preach and I believe it is the only church that is approved of God and Christ, and I intend, at the first opportunity, to be baptized. I am seventy-three years old next May. I am a widow and left all alone. My husband has been dead eleven years. About eight years ago I had a fall on the ice and hurt my right limb and it has been swollen ever since, and my weight on it, which is about three hundred pounds, disables me so I can hardly get around the house to do my work. Now what I wish is for you to publish this request: Saints, pray that the use of my limb might be restored, and also pray for my general welfare. My address is Eliza St. John, Pittsfield, Illinois, care of A. Spilker.

DOW CITY, Iowa, January 31.

*Editors Herald:* A few reasons for leaving my mission may be in order. I left Vernon, Texas, the third of this month with the intention of visiting Burnet County. I stopped at Fort Worth over Sunday and visited the families of Brn. McFarland and Nicoll, and hope I did them good. They are doing well financially and seem to be quite firm in the work. I think a tent in that city would be all right to reach that prejudiced people.

From there I went to Cleburne and there I found Bro. Riley and family and did some visiting from house to house, and I am satisfied good was done. Sr. Riley is doing good work by distributing our literature. Bro. L. L. Wight baptized a woman last October. She lived four miles from the city. I visited her, and found her strong in the faith. Her son and wife will ere long be one with her in faith and doctrine, but they live in a prejudiced neighborhood of Baptists. They control the school-house, but I felt well in presenting the truth as revealed, and some prejudice has been removed by my stay with them.

I intended remaining in that part all winter, but my old chronic disease was very bad, and this is the cause of my return home. But no place would I love to labor better than in Texas. The Southern people are so clever. I did not at first think I

would like preaching from house to house, but I can now say I like it well.

The work is divine and I am glad the Lord has helped me so much as he has.

You have been eulogized for your new dress on the HERALD by a good many, but I don't like it as well as the old one.

JOHN HAWLEY.

SAINT CLAIR, Michigan, February 22.

*Dear Herald:* Thirty years ago to-day I was baptized by Bro. Arthur Leverton, and was confirmed a member of the Church of Jesus Christ of Latter Day Saints under the hands of A. Leverton, N. W. Blakley, and H. Haskins, at which time the Lord spoke to me through Bro. Leverton, saying that if I was faithful I should be "healed of my affliction, and my body would be made strong." I was consumptive at that time. I was also told I should be "clothed with authority to preach the gospel to the nations of the earth," and by faithfulness I should become a "polished shaft in Israel," and be an instrument in the hands of God in "bringing many into the kingdom of God."

Through all those years I have never felt a desire to turn back, but rather to press onward. I began to get stronger in body, but it came gradually; year after year I felt I was getting stronger in body and spirit. Three years after my baptism I was called and ordained, and my first labor in the field was with Bro. Robert Davis; we had much traveling to do on foot. I remember the poor old brother would grab my satchel and with his own walk on and say, "Come on, Johnny, come on, we'll soon be there!" I tried to keep up with him, and did the best I could. As time went on and I got strong in body, and Bro. Davis grew older and feebler, though once a strong and powerful man, I would take his satchel with mine, and say, "Come on, Bro. Davis, come on, we'll soon be there!" Bro. Davis has since died, and we are left to toil on.

For over a month I have been laboring in the Eastern Michigan District, and going over some parts of the old ground where I labored when I first came from London, Ontario, to Michigan, twenty-three years ago. Although the weather was stormy and cold, yet I have averaged one sermon each day for over six weeks. I have just had a grand and glorious time! I have met so many of the old faces which I have not seen for years, and in all of the places I have preached I have had good congregations. At Richmondville where I first located I delivered five discourses to the old men and women, together with their children who had grown up, who were my neighbors twenty years ago, who did not care then to hear much about the work, but who now welcome me back among them and come out to hear, and pay the best of attention, and some seem to believe. One man remarked, "Why, elder, is that the same belief you used to have when you lived here?" Another, "Why, I did not know you believed in the Bible that way!" Another, who heard a few sermons then, but the word spoken seemed to have no effect upon him, now says, "Why, Johnny, you preach a lot better than you used to!" etc. The greatest change is in them, not me. It is the same now as then; they are more willing to receive it now, and it looks as though a good work can be done all through that country. Of course, having lived among them,—was with them during the terrible fire of 1881, when we were all burned out and were all placed on a common level, so far as our manner of living was concerned,—may have made some difference. Our houses were burned, wooden pails were burned, tin pails were unsoldered, and nearly everything destroyed, we would here and there find a cast-iron pot or kettle that was still whole. We would take the pot and fill with potatoes which we would dig out of the ground with our hands, wash the potatoes in the same pot, and empty them out on almost anything we could find,—an old piece of a board, if any could be found not burned, or lay down an old coat, or take off an apron and lay on the ground, put the potatoes on it, so to clean the pot, and get fresh water to

boil the potatoes in. Then when boiled, turn them out on something as before and clean the pot in which to milk the cow, using the same cast-iron pot to hold the milk. Then eat breakfast, dinner, etc. My wife, and I, and family, and many others slept on the bare ground one night, and finally we were taken to where we got shelter, etc. Old times seemed to return as we talked. I believe the time is near when some of those people will obey the gospel.

On my arrival at Deckerville I called to see the leading merchant, a man with whom I had done considerable business in the past, Mr. John Blower, who on seeing me come in his store, jumped up from his chair, and in the presence of several persons said, "Hello! here's that Cornish, that Latter Day Saint preacher," etc. We visited, talked about old times, etc. Finally told me he owned that large brick building, with two stores and a large auditorium above them. Said he, "Cornish, if you wish to use that room for one meeting some Sunday, just let me know and I will fire up and let you have the use of it free." I accepted it, and on Sunday, February 16, at 2:30 p. m., I delivered, by the aid of the Spirit of the Master, a sermon on the pure principles of the gospel of Christ to about two hundred sixty people, who listened with profound attention for a little over one hour. I was blessed, and many enjoyed the discourse, and Mr. Blower for (I think) the first time listened to me. And when I thanked him for his kindness to us, he said, "When you want that hall again, let me know."

I received a warm welcome everywhere I went. In conversation with Bro. Hugh Campbell, of McGregor, a brother who obeyed the gospel when I first began to labor in Michigan, said, "Bro. Cornish, I believe if you would come here next summer, and go over the same grounds you did twenty years ago, you would do another such a work as you did then; so many ask for you," etc.

I have met all of the ministers but one in the district, and all seem doing all they can. Bro. A. Barr is and has been on the sick list for some time, but was feeling some better when I saw him. Bro. Barr was once a strong, robust man, but is getting older and can not stand so much as he used to. Bro. Wm. Davis is presiding over the district, and finds plenty to do. Bro. E. A. Goodenough, in his mild way, is working, doing what good he can. Bro. H. J. DeVries is at Buel and has large gatherings to hear him. Bro. Sweet, the president of that branch, said it was the greatest interest ever known there.

Bro. J. J. Bailey, a dear good fatherly brother, has a good new opening in Oakland County; has baptized some, and many others are believing.

A young and spiritual elder, named O. J. Hawn, has awakened a good interest and baptized some near McGregor. He has done some church work for years, to the satisfaction of all with whom he has labored, and is now ready to spend his entire time in the work if appointed and sustained, which we hope may be done this coming conference, for he is worthy.

The missionaries of this field believe interest is being awakened in many parts of the field, such as never before, and all are hopeful.

The brethren in the Northern District are moving on nicely, and all, with but one exception, are moving along in harmony with the rules and usages of the church. Bro. E. A. Goodwin is operating chiefly in Bay Cities and Saginaw, others in other places; and while there is certainly a change in the people in many places, wherein there is a willingness upon their part to hear the truth more than in years past, yet there are those in other places who do not care to listen to the angel's message at all. Hence we try to do the best we can in the best place, and where the most interest is found, believing that other places will also take a change for the better some other time.

So many have asked, "Bro. Cornish, why don't you write to

the church papers?" I answer, I am busy all the time, there is so much to do and look after, and other younger ones are coming in, and new writers and workers, and the papers are full, and if I write often I will crowd others out. And now I have started to write, I scarcely know where to stop. There are so many good things to talk about, but I must not rob others of their right to occupy space in the paper, so I will conclude by saying, I feel strong in the latter-day work. I am not baptizing so many as in former years, but I have been engaged in district work so long, that my time has not been spent in new places in the past; and yet on looking over the past twenty-seven years of ministerial work, part of which time I have been appointed by the church and my family sustained, and part of that time I have sustained myself a few weeks or months now and then, and at other times others have assisted in sustaining my family, etc., in all of which time, I have been an instrument in the hands of God, of baptizing over twelve hundred persons.

Oh, when (in my visits) talking with my dear brethren of the Eastern District, who obeyed the gospel under my administration over twenty years ago, my heart has been made glad, especially in recounting the many, many blessings which God in his loving kindness and mercy has bestowed upon us, and not only then, but all along the line, it is grand!

I would like to attend the coming General Conference, but I will not have the necessary means to do so.

J. J. CORNISH.

BAXTER, Iowa.

*Editors Herald:* On February 10 nearly every family of Saints residing in this vicinity received a postal card on which was printed, "What is truth? You are cordially invited to hear D. H. Bays, of Nebraska, for twenty-eight years a leading preacher and debater of the Latter Day Saints, lecture on why he left that church. Clyde, February 11-14; West Point, February 15, 7:30 p. m. Members of the Saints' Church especially invited."

Bro. J. C. Crabb had held meetings at Clyde for nearly three weeks. This seems to have raised the ire of the Christian Church people, hence Elder Bays was sent for to show to the people, as well as the Saints, the iniquity of what he was pleased to call "Mormonism." There is no elder connected with this branch, so some of the Saints thinking that the work might suffer under the misrepresentation which they were sure would follow his coming, telegraphed to Lamoni for Elder J. W. Wight. One drove to Rhodes and brought Bro. Nirk. Elder W. C. Earhart was informed of the situation.

The evening of the eleventh nearly all the Saints were on hand. Elder Bays opened fire, giving any one the privilege to ask questions any time. Of this privilege the Saints availed themselves and asked him a good many questions, but soon learned that advantage was taken of them, and that he was badly misrepresenting the church.

They again made an effort to secure some one competent to meet Elder Bays, and a message was sent to C. Scott, Lamoni. Just at night this message was received:

"J. W. Wight on the road. Telegram will be at Baxter for him. See that he gets it. C. SCOTT."

This was cheering news. They went home and told Elder Bays that Bro. Wight would be there the next night.

But Bro. Wight failed to come as expected, and by telegram we learned he was in Council Bluffs.

By this time the lectures at Clyde were over, so we all repaired to West Point, where I for the first time saw and heard Mr. Bays, who spoke on the laying on of hands. After services he announced he would deliver a course of lectures on the same subject at Collins. So on Sunday we sent a dispatch for Bro. Wight. The writer attended Monday night and took notes, and Tuesday at one o'clock had the pleasure of shaking hands with

Bro. Wight, who canceled other engagements to come. Tuesday evening Bays opened by reading parts of the 5th and 6th chapters of Hebrews, and at once attacked the principles as recorded in Hebrews 6: 1, 2. He said they were lingering relics of the Mosaic law and that the whole Hebrew letter is an exhortation on the Mosaic law. Referred to Hebrews 5: 12 and demanded to know what were the oracles of God. Said the Old Testament was the oracle of God and quoted Romans 3: 1, 2 to prove this point; also Acts 7: 37, 38. Said the principles are not principles of the gospel, and read 1 Corinthians 15: 1-4, claiming this to be the gospel. Claimed that John 3: 5 did not in any sense mean baptism. Gave Webster's definition of born and baptized and contrasted their meaning; claimed the dead works were the dead works of the old law. Said laying on of hands was never commanded or practiced by Christ and not commanded by the apostles, but only practiced on two occasions for the gift of the Holy Ghost and that no one but an apostle ever had this power.

Twice Mr. Bays, wishing to refer to the principles of arithmetic, commenced with faith as the first. This the second time raised a laugh. After he spoke one hour and twenty minutes he yielded the floor and introduced Elder J. W. Wight to the audience, saying he was a representative man of the church and an able defender of the faith. This the audience soon found was true. Elder Wight at once took up the principle of laying on of hands, showing it was used for four different purposes, and that Christ taught it in Mark 16: 18 and practiced it in many instances. Also made argument that when the Spirit of truth or Holy Ghost should come he would bring all things to their remembrance, and as the apostles did practice it Jesus must have taught it also. Showed that Ananias, although not an apostle, laid hands on Paul that he might receive the gift of the Holy Ghost; thus proving one of Elder Bays' assertions wrong. He then examined 1 Corinthians 15: 1-4, showed it taught two of the principles as taught in Hebrew 6: 1, 2, namely, faith or belief and the resurrection of the dead. He also showed that although Mr. Bays taught the principles were Mosaic, yet he taught faith, repentance, and baptism; believed in the resurrection and judgments, and only threw out the baptism of the Spirit and the laying on of hands. He then in a ten-minute speech made such a masterly defense of the church and its doctrine as to carry conviction to nearly all present that if one of the principles is binding all are binding.

On Wednesday night Mr. Bays undertook to show that Joseph and Hyrum Smith were polygamists and brought up the usual Brighamite testimony to prove his points; also introduced J. C. Bennet's testimony. Gave affidavits by David Fulmer, Lovina Walker, and Emily Partridge. Elder Wight then examined all the testimony and evidence and introduced so much in rebuttal that at least a large share of the audience went home satisfied that there was no good evidence that Joseph and Hyrum ever taught or practiced polygamy, but on the other hand they taught and wrote against it until the time of their death.

On the spiritual gifts Elder Bays was at home; these he knew were not enjoyed by the church; knew this by personal experience, as he had never been healed or helped by the laying on of hands; had never seen any one healed in his life; gave this as his principal reason for leaving the church; related an experience at a reunion, when many took sick, none were healed; paid a high tribute to the elders and membership in the Reorganized Church; said they were honest, truthful, and earnest, but deceived. Brought up the case of blind Fanny; said he himself thought she was healed for years, but said her husband told him that she could see before. Said they were very poor people; had spent all their money in doctoring her eyes.

Bro. Wight showed that the Scripture and Bays did not agree, and made some telling points against him. One was reading extracts from his letter of resignation to the church, in which he stated he did not believe in the inspiration of the Bible; also read from letters written to HERALD while Elder Bays was in the

field, where he bore different testimony from what he does now. Said these testimonies were given when Elder Bays was in the full vigor of manhood; when his mental powers were far greater than now, and wanted to know which we would believe. Everything was turned and overturned. I could not do justice to this debate unless I would report to great length.

Bro. J. W. Wight spoke last night at Clyde, where Elder Bays had spoken four nights. Here he reviewed him on Book of Mormon and other things to the satisfaction of the Saints. Elder Bays said he had never met a more thorough gentleman in debate than Elder Wight, and said he believed him to be a Christian.

Well, the conflict is over, the smoke cleared away. We have lined up, called the roll; none killed, wounded, or missing among us, but many warm friends have been made to the work. Some understand our position who never did before. So let the conflicts come and let the Saints live their religion and God will take care of his work.  
H. A. MCCOY.

PLAINVIEW, Texas, February 18.

*Dear Herald:* I have never written to the HERALD before, but have had it in my home ever since I can remember anything about it. I used to write to the *Hope* when I was a child; but since my last contribution I have married. We are living on Llano Estacado, Staked Plains, of Texas. It is quite a lovely place. Not a tree to be seen, except those which are transplanted. We have been here but a short time. There are no Saints here but us. My father, E. Bates, will preach next Sunday at a schoolhouse near here. I would be very glad if we could have a branch organized here. I feel the need of it so much.

I appreciate the good literature published by the church. My greatest joy is through reading; it seems that the good Lord blesses me in this way, as I can not have the pleasure of attending church. I have so many temptations; but when I turn to my blessed Father he draws me to his loving bosom and says:

"Draw closer, closer, loving child;

Although the night is dark and wild."

What a glorious thing it is to have a strong hand to shield you from all harm!

I have been healed through administration many times, and others have witnessed the healing. How can so many deny this? Sometimes I let my heart grieve over the blindness of others, but God says for us to grieve not for the sins of the world. In this verse I get comfort. I believe he meant for us not to mar our joys on the account of others' sins. Of course, in one sense, it is grievous to us.

I want the Saints to ever pray for me that I may hold out faithful. I would be glad if some of the elders would visit this part of Texas.  
MRS. ADA BATES SMITH.

TOPEKA, Kansas, February 25.

*Dear Herald Readers:* We are glad to inform you that the work of the Lord is still onward at this place. Bro. Foss has been here at different times this winter and preached for us. Most of the preaching was done in Bro. John Robinson's dwelling-house, as we can only get schoolhouses on Sundays near to town. Bro. Foss recently led four precious souls into the waters of regeneration; all grown people and were unacquainted with our claims until this winter. They make quite an addition to the few willing workers that have been keeping the lamp of life burning at this place. Three of those baptized are to move to Oklahoma. Any of our elders laboring in that country will find a welcome there. Address Mrs. Jasper Ragsdale, Walters, Oklahoma, via. Lawton.

The few Saints here have in contemplation the building of a house of worship. It is surely needed, for there are many that will not attend services at private houses, that would go were it at a public place.

Our conference convened at Scranton the 15th and 16th insts. The business was disposed of pleasantly, the sermons were inspiring, and there seemed to be a disposition on the part of all to live closer to the Master. Bro. J. W. Roberts and myself remained over with the Scranton Saints, and by giving a little encouragement the young people reorganized their Religio. We hope and pray its banner may never again be furled. Sister Amelia Chapman, a school-teacher of some experience, is their president. We sincerely hope they will get the proper encouragement from the older members of the branch.

Am feeling hopeful of the progress of the work in this district.

GEORGE W. BEEBE, JR.

214 Gratton Street.

FAIRBURY, Nebraska, February 22.

*Dear Herald:* I can not do without the dear old, but now new-dressed HERALD. I do not care what suit it wears, its reading is meat and drink to my soul. I have taken it over thirty-one years, and don't owe a cent on it. Am not saying this to boast, but because the good Father has always made it possible for me to pay for it by my own work; no one ever paid a cent for me either. How Latter Day Saints can do without the church papers I can't see. I want to be up to date all the time as I am isolated most of the time. May God bless us all is the prayer of your sister,  
M. A. CHRISTY.

BALM, Missouri, February 10.

*Editors Herald:* A discussion between Bro. J. D. Erwin, of Joplin, Missouri, and Elder W. W. Blalock, Lamar, Missouri, of the Christian Church, was held at Balm, in Christian church, with the usual formula of church doctrine and practice, Bro. Erwin making the first speech. A good house at opening session Monday evening, continuing morning and night till the close on Friday evening. It was cold and stormy the entire time, sleighs and sleds being used more than for several years past. Most of the Saints lived from two to six miles away, some coming by rail a much greater distance.

The organ, for some cause, was removed from the church, so our singers had to do without it; but it was brought back and used in last half of debate when the Christian Church led the music.

Bro. Erwin put up a chart the first day, showing the organization, doctrine, practice, and spiritual gifts which were clearly outlined with Scripture references. Bro. Erwin opened the discussion by giving in a short, concise manner the organization of the church as shown on the map. Showed what truth is. If we have not the same church to-day as Christ set up, then we are not the Church of Christ.

Elder Blalock read from Book of Mormon, also Doctrine and Covenants, to prove Bro. Erwin's statements not in harmony with the Bible. Baptism is a symbol of Christ's resurrection from the dead. That is all it means. 1 Corinthians 15: 29. These people say a man may sin all his life, but after he dies one of his friends can be baptized for him, and he will be saved. "You put Joseph Smith in the place of Christ. You know you do!" God set apostles in the church and never had them supplanted. Miracles are to produce faith.

Elder Blalock said there were things our preachers were ordered to keep back; not allowed to show them all to the members. Christ did not think it necessary for the world to be told all things. He hid these things from the wise and prudent, and revealed them unto babes. If you can find one place in Doctrine and Covenants where we put Joseph Smith in Christ's place, I will renounce the whole thing. He said the signs did not follow us. The signs have followed us since 1830 from Maine to California.

Oliver Cowdery was not dishonest. Doctrine and Covenants simply shows that it was not best he should travel alone in

those perilous times, and it was wisdom that one be sent with him who would also be true; and not, as Mr. Blalock says, "because they were afraid to trust him with the money."

"A. Campbell was the Elijah of the eighteenth century." If he brought forth the gospel, and my opponent can prove it, then this debate falls through. But I have proved to this audience that Joseph Smith is the man who brought back the original gospel.

Elder Blalock opened next with the story of the darkey who showed that the bottom rail was on top. Tried to make the audience believe he had produced the best argument, so was the top rail.

"Truth is truth wherever found,  
On heathen or on Christian ground."

That is what I want. Read from Doctrine and Covenants. The Devil appeared to a man as an angel of light. I think he appeared that way to Joseph Smith and deceived him.

We believe in the Spirit as a guest, but none baptized with it now. I do not believe in laying on of hands, for he sends me down with murderers and drunkards. The two witnesses are the Old and New Testaments.

There is not an honest man among the Mormon elders, but their members are deceived. Made much sport of the Word of Wisdom. The idea that God would stoop to tell people what to eat and feed their stock. He said if you do not do just as it says, you are committing sin. Also said God's curse is upon everyone who pretends to receive latter-day revelations. Made great play on the words *he* and *they*, he being singular and they (the apostles) plural in Mark 16:16. Bro. Erwin showed if that were true, there was but one believer to be saved and one unbeliever to be damned.

Debate closed with apparently good feeling all around, and I look for good results in that community, as much ignorance and prejudice had before existed, caused by false teaching of their leaders.

MRS. M. J. PHIPPS.

ELMWOOD, Wisconsin, February 10.

*Dear Herald:* Bro. Wm. Hutchison, of Ono, Wisconsin, and the writer strayed into the northern wilds of Wisconsin, a mountainous country, in which the lumberman pays no regard to, "Woodman spare that tree, touch not a single bough," under whose ruthless ax the beautiful forests are fast being felled and the land denuded of the only attraction in this frigid country. It takes a realizing sense of duty as a missionary to leave the warm fires of comfort and company of faithful Saints, with the mercury marking thirty-two degrees below zero, and against biting wind and drifting snow, ride overland thirty to forty miles to inject into the darkened corners, the angel's message which we bear. Our time being set, we did not falter. Bro. Hutchison's vim and energy, with his fleet-footed blacks gliding us over the drifting snows, up the hills and down the "cooleys" (canyons), the merry jingle of the bells keeping time to the music of soul, "It's Father's will," were the warning fires, until we arrive at Elmwood, a small village nestled away in the wooded hills in which are a store, mill with all its attendants, a boarding-house, blacksmith shop, with a dozen or more neat residences. We are told it is an "Infidel town," and preachers are at a discount. But we could have the "Woodman hall" to try our hand in. Thanking the Father of all good for his guiding hand, enjoying the warming rays of hospitable fire and bread, we are finally domiciled with Mr. Orin Groot, the store-keeper, and his very pleasant family. Our first night was rather "scanty;" the second was better, the third was good, and the rest grand. For three weeks we told the story, with the hall well filled, being crowded to the doors. Never have I enjoyed such liberty nor seen men and women so hungry for gospel truth. Prejudice removed, skepticism beaten back, and now the "Infidel villagers" are reading our books.

Mr. Groot, with his amiable wife who does nothing by halves, not even in gospel investigation, also Mr. Kelley the saw-mill man, the prince of skeptics, with his good wife who is a real mother indeed, who are also the genial host and hostess, and others, have purchased the "Sealed Book," and are truly convinced we have something that will command intelligent investigation.

We left them with regrets, yet believing that sooner or later a fine branch will be raised at Elmwood. The hall is free for us, lighted and warmed, being owned and controlled by these good men named, and a hearty welcome to occupy at any time.

Openings to preach the gospel were never better than now in Northern Wisconsin. There are calls from many places to come and preach. We are now on our way to "Buckwheat Ridge," where we may meet with a slap-jack.

T. W. CHATBURN.

ROSETTA, Idaho, February 14.

*Dear Herald:* There are only seven Saints here. We are trying to live right, but sometimes things look rather discouraging; but with God's help we will not give up. We hold prayer-meetings every two weeks.

Bro. Albertson was here one year ago this winter and we expected him again this winter, but he did not come. We enjoyed his preaching very much. Hope that some of the good brethren will remember us and come this way this year. There is a large scope of country here in which no preaching has been done by a Latter Day Saint. This reservation is just getting settled so that people can attend meetings. Some of the United Brethren and the Seventh-day Adventists have been holding some protracted meetings here this winter. Of course some of the people are very prejudiced against the Latter Day Saints while others are not. I think that a good elder might do a great deal of good around here.

I enjoy the letters in the HERALD very much. Some of the writers I am personally acquainted with, and it seems like getting letters from them. I hope to see some of the brethren in the near future. I ask the prayers of all the Saints that we may be strengthened.

Your sister,

MRS. L. A. LITTLE.

OAK HARBOR, Ohio, February 27.

*Editors Herald:* We have occupied the town hall at this place for a few evenings and interest is growing. There are about five hundred people attending, and that is the seating capacity of hall. I came by invitation of Bro. J. W. Moxon, treasurer of the "Michigan Head Lining Co.," who with his excellent wife lives at this point. And with such an excellent record as they possess among the people, the gospel seems to put on added graces and power. We have convictions that great good will be accomplished. Last Saturday we rode out to the district called Nina, eight miles distant. Found Saints resident there, the result of labors performed by Elder F. C. Smith. I preached four sermons to crowded halls. Indeed, this great section of country seems an "open door" to gospel work. Oak Harbor is twenty-four miles east and south of Toledo on L. S. & M. S., and W. & L. E. railroads.

A good choir is furnishing music for the services.

We are hopeful of good results. The Spirit of inquiry is among the people here, and an interest in the work is fastening itself. The hall is lighted by electricity, and is seated with opera chairs. There are attending, Methodists, Disciples, Lutherans, Catholics, skeptics, and worldly people. We are endeavoring to sow the seed with liberal hand, and upon all kinds of soil. The Methodist pastor has attended; judges, lawyers, doctors, and all classes attend.

Ever hopeful,

S. W. L. SCOTT,

Ness City, Kansas, February 22.

*Editors Herald:* To-day finds me as zealous for Zion's cause as I have ever been. January 28 I went to Gove County. Later Bro. E. H. Ebert joined me and we partook of the hospitality of Brn. J. B. and F. M. Coop. Their schoolhouse was closed against us. We occupied in district west. Held an interesting meeting. One man wanted to talk to those Latter Day Saint elders. On Sunday at the close of the eleven o'clock meeting we began explaining our position to him, and did not leave him until near four p. m. At close of night meeting I gave opportunity for persons to ask questions, but none were asked. We left there with a good feeling toward the work, and an interest sufficient that a Sunday-school will be organized.

We went then to Lane County, and held meetings near Brn. J. W. and J. L. Sawyers. An Adventist, Mr. Gray, is to review Bro. D. S. Crawley's article on the Sabbath question, as published in HERALD of August, 1901. He claims Bro. Crawley misrepresents, and does not do justice to history. Brn. T. E. Thompson and Sawyers will defend our cause.

On our way here we stopped with a Mr. Hayes east of Beeler. This is a Holiness community.

We are now eight miles from Ness City, stopping with Mr. Cravens. But there is very little religious sentiment here. Do not feel like remaining long. They are a kind-hearted people, care for the missionary, but can not decide to obey the gospel. At Beeler there will be some baptizing to do by and by.

L. G. GURWELL.

MEDINA CITY, Texas, February 20.

*Dear Herald:* Bro. Harp has again held some good meetings to small but interested audiences at the Laxton Creek Schoolhouse. None were baptized; several were interested. Bro. Harp won many friends.

This is a hard mission. Most of the Saints are greatly scattered, but if they will all put their shoulders to the wheel, financially as well as prayerfully, we think an elder will be better cared for another year. Some have done all they could, while others, we are afraid, have not. The Saints should so live that it will be easy for the elder to make the people understand the truth.

The Saints here are wishing for Bro. Harp to be sent back. They say, "We want a harp with a thousand strings, and a just man made perfect."

Bro. Currie, one of our aged and faithful soldiers, has crossed "to the other side of the river." He has been sick for a long time, but died strong in the faith once delivered to the Saints. When the Saints would visit him he would exhort them to stand firm and hold to the staff. He was a good preacher and well thought of by the people. If he had an enemy we do not know it.

The drought is unbroken yet. Have not had a good rain since August 1. Farmers who never knew what it was to buy corn are paying \$1 to \$1.15 per bushel for it, and other things are about as high. If the drought continues much longer so as to interfere with the coming crop there will be considerable suffering in this country. We trust that the Lord will not suffer it to be so; but we know that in the last days "perilous times shall come."

I ask the Saints to pray for the Saints in this district.

HATTIE MINEAR.

GLOVER, Michigan, February 25.

*Editors Herald:* I have been laboring among the branches this winter, endeavoring to encourage the local ministry, and assisting them where needed. We have held priesthood meetings with branch officers, and find them very instructive and profitable. We have truly been blessed in our efforts. I never labored with a greater degree of satisfaction than of late. May the good work move on!

J. A. GRANT.

## Mothers' Home Column.

EDITED BY FRANCES.

### The Origin of Wings.

When first the birds were made they had no wings,  
But with the reptiles groveled on the ground.

But out of effort—so the poet sings—

By lifting burdens, wings at last were found.

Not sweetest voices could their hearts content,

Nor plumage, where its hues the rainbow flings;

They wrought on earth, and so to heaven they went—

They lifted burdens, and God gave them wings.

So, groveling soul, if thou would'st soar, then, see,

The willing warblers point the way for thee.

THE following letter was not intended for publication, but we feel that it contains an appeal to which each mother-heart will respond and that the faith of the sisters of the Prayer Union can not help being strengthened by its earnest appeal. Hence we publish it.

*Sister Walker:* I write you to request the prayers of the sisters of the Prayer Union in behalf of our little daughter, Orpha. For the last two years she has had spasms (caused from worms, I think), and we have tried every remedy we could think of and have had her administered to numbers of times; but they come more often than they used to, and I do not know what it is to retire at night without the fear of awaking and finding her in one. I had to go away to the Sunday-school convention last week and leave her at home, as I could not take her, and every once in a while the thought would come to me, What if she should choke to death in the night while I am gone? But I put it away, trusting God to keep her from it; and he did, until since I came home last evening, but I woke up this morning just as she was going into one, in time to prevent it.

Dear Sr. Walker, it is such a burden, and if the mothers would petition our Father to release her from this I would be so grateful. Do you think it would be asking too much to request them to join with me in fasting and prayer for her, a week from next Sunday (March 9)? Our hardest day's work in the week is on Thursday, and I can not very well fast then, as I am not strong enough. If that is too much you need not mention it, but please request their prayers.

I have been reelected for another term as district superintendent, and I do not feel that I can stand so much without proper rest at night. I am also superintendent of our little Sunday-school here and teacher of the primary class. This with my work in the office where I have to do part, sometimes nearly all of the typesetting and getting up copy (when there is much job work in), keeps me busy. I like to do it all, but feel I need my rest at night to be able to do it. I feel so tired when night comes. The Lord has blessed me very much, however, as I am able to stand so much more than when I first took up the district work. The main trouble is I do not feel capable of doing it. I am going to try to do the best I can. Isn't there ever and ever so much to do? How can any one be content to remain idle in this glorious work, when workers are needed so much, on every hand; and yet there are those to whom God has given talents, which, if used in his service would do inestimable good, and they are content to bury them or use them only in temporal things, though they have obeyed the true gospel and covenanted to serve the Lord. What will the consequence be?

Yours in bonds,

MINA P. KEARNEY.

MRS. LIBBIE SUTTON, of Fairbank, Iowa, in sending a birth-offering to the *Hope* for her little boy, Elmer John, writes:

"This is the first birth-offering I have ever sent in for our children. My dear mother always sent them, but this is left along

with lots of other things for other hands. I can scarcely realize that it is nearly two years since I received that awful telegram from Lamoni, during conference: 'Mother died this morning. Start for home this p. m.' Poor father! he mourned along a year, and last spring came the message, 'Father died this morning.' Now we are bereft of both. The wounds are still so fresh that the tears fall while I write. But 'It is God's way. His will be done.'"

This is the second response to our call for a renewal of this fund, and we feel sure that the mothers in Zion are not going to pass it by unheeded. The work that was once done by the aged grandmothers will now, as in the case of Sr. Sutton, be taken up by the mothers, and the mothers who have forgotten to send as formerly will again remember the thank-offering to God for the gift of their babes, and will dedicate a portion to the good work of providing good books for the children of the church. The book by Bro. H. O. Smith will soon be on sale at the HERALD Office, and, dear mothers, we trust to receive such encouragement from you as will enable us to publish others very soon.

This morning comes another offering from Sr. Minnie M. Alley for her little brother. So let the good work spread, and good reading be prepared for the children.

#### Prayer Union.

Sr. Electa Dowdall, of Elvaston, Illinois, is desirous of your prayers that she may be healed of heart trouble and other diseases if it is God's will; if not, that she may be resigned to his will.

Sr. C. J. Newcom, of Jackson, Missouri, requests the faith and prayers of the Union for her restoration to health. She has been long afflicted and is away from all Saints and church privileges. She has been bedfast twelve weeks with no hope of recovery only through the power of God.

Sr. Alice R. Peacock, of Gregville, Alabama, requests the prayers of all the Saints in behalf of her husband, mamma, papa, and herself, that their health may be restored to them if it be God's will.

Sr. Tena Vickers requests your prayers that she may be healed. She is a great sufferer at this writing. Please remember her, one and all.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### Sowing Upon Good Ground.

A TRUE STORY.

On a beautiful Sabbath morning in the month of June when mother earth had dressed herself in her beautiful robe of green, and all nature seemed to be rejoicing in the handiwork of God, a primary teacher might have been seen slowly wending her way to the little brick church on the hill, there to fill the responsible position of placing spiritual food within the reach of the dear "lambs of the flock." As she walked along meditating upon the importance of her work, and wondering how she could best teach the beautiful truths of the gospel to the little ones she was joined by one of her pupils, a little tot of four summers. "Good morning Minnie," said the teacher pleasantly, "have you a memory verse this morning?" "No ma'am," answered the child disappointedly, "my mamma didn't teach me any."

"Would you like to learn one now?" asked the teacher?

"O, yes" said Minnie, "if you will tell me."

"Very well," said the teacher; and she repeated the following verse, little Minnie repeating it after her. Jesus said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

This they did several times; so that when they reached the church Minnie had her verse well learned. And when called upon to give it in the class she did so promptly, her little face beaming with pleasure. Some of the older scholars who had made no effort to memorize a verse looked on with surprise.

But about three months after the above event, duty called the teacher far away, and reluctantly she bade farewell to those little ones, who had become so dear to her, committing them into the hands of another teacher, and to Him who careth for the little ones, and went her way.

After seven long years the teacher returned to this place on a visit, to find many, many changes. Many of the dear faces who once greeted her there, were gone. The little brick church had been replaced by a beautiful stone structure; and her little class—where were they? Grown beyond her recognition; some of them, much larger than their little teacher. As she looked around upon the large congregation with so few familiar faces she wondered if any of them were there.

After the services were over, a tall girl of eleven years came forward, and approaching the teacher, held out her hand timidly saying: "Do you not know me?" A single glance into the sweet brown eyes assured the teacher that it was none other than little Minnie; and she was clasped in a warm embrace.

During the conversation which followed Minnie said: "Do you remember the verse you taught me while on the way to Sunday-school one morning?" No, the teacher did not remember; but when Minnie repeated the verse, it all came vividly to her mind. While the teacher had forgotten, the little four-year-old had remembered.

Ah, primary teachers, think not that time spent with the little ones is thrown away. Remember you have the very best of ground upon which to sow the precious seed.

Give your heart's best effort to the work, and see to it that you sow the right kind of seed, and the harvest will be sure.

MATTIE HUGHES.

For the Sunday-school newspaper of the Des Moines, Iowa, District.

#### A Word in Behalf of the Study Hour.

The Sunday-school Association sent the first issue to about two hundred fifty addresses as sample copies so that as wide a knowledge as possible might be gained of the character of the work upon the part of the Sunday-school workers, and more especially upon the part of those teachers having in their charge the infant classes, for whose benefit the work is especially prepared. The following issues will be sent only to those ordering it, and samples to those asking it, for themselves or for their friends, and the number of samples must of necessity be limited.

We trust that most of those to whom samples have been sent have found it useful, and that they will favor us with an early subscription. And further, it would seem only just to the association (of which we are all parts) that in case the one sent as sample has been found of service, the General Association should have the benefit of the subscription price, and hence a remittance for said samples would be appreciated, though not required. The expense of getting out the work has not anywhere near been met by the subscriptions received, and hence we should all be mutually interested in reducing the loss to a minimum amount.

Let us hear from you as to how the demands are being satisfied by the publication of the *Study Hour*.

T. A. HOUGAS,

J. A. GUNSOLLEY,

Of Superintendency.

Every individual in this world influences some one person, and the greater we make ourselves the greater we make some one else.—*March Ladies' Home Journal*.

## Miscellaneous Department.

### Conference Minutes.

**New South Wales.**—Held in Saints' church, Wallsend, December 28 to January 1. W. J. Haworth president, J. Kaler associate; J. D. Imrie secretary, W. H. Broadway assistant. Ministry reporting: J. Kaler, G. R. Wells, W. J. Haworth, G. Lewis, E. J. Haworth, J. Thompson, W. Clarke, T. Dixon, W. H. Broadway; Priests C. A. Davis, J. W. Smith, J. Potter; Teacher F. Whaler. J. Kaler reported twenty-eight baptisms in Brisbane and the organization of a branch there. The appointment by Church Historian of G. R. Wells as historian for Australia was confirmed. Bro. Wells asked the conference to approve of his appointment of J. R. Taylor as assistant historian for New South Wales, which was done. Branch reports showed a district membership of 506. About 60 baptisms during the year. The financial report showed a credit balance of £116 0s. 3½d. The mission fund was discontinued and the balance handed over to the bishop. Treasurer of press fund reported £23 in hand. The following was passed: Resolved, That a board of publication be appointed, consisting of Elders G. Lewis, W. J. Haworth, and J. Kaler, to have charge of the publication of an Australasian Mission paper, and such other literature as it shall be deemed advisable to print for the good of the work, and that such board have discretionary power to superintend the publishing of such paper for the ensuing conference year, and also to appoint an editor, or editors (as may be deemed advisable), and choose from their number a president, secretary, and treasurer. Resolved further, That such board shall not receive either fees or salary for any work done in the capacity of a board of publication. The name of the district was changed, and will be known in future as the New South Wales District. During the 2:30 p. m. sacrament meeting on Sunday President Alexander H. Smith arrived. He was invited forward to ordain Elder W. J. Haworth to the office of seventy. After a brief address, President Smith performed the ordination. Business was resumed on Monday. Action of the district officers in protesting against the rebaptism of H. Broadway in England was sustained. The district presidency recommended Elder G. Lewis to President A. H. Smith for ordination as bishop. President Smith then submitted the name of Bro. Lewis to the conference for approval, stating that when he met Bro. Lewis the first time, he had the Holy Spirit's witness that Elder Lewis was the man whom he had been sent to Australia to ordain. The appointment was approved and President Smith was requested to ordain those whom Bishop Lewis should choose as counselors. District officers chosen for the ensuing year: W. J. Haworth president, J. Kaler vice-president, C. S. McLaren secretary, J. D. Imrie assistant. Recommendation from Hamilton Branch that J. Cornelius be ordained a deacon was submitted to presidents of district and Hamilton Branch. Committee on ordinations recommended that J. D. Imrie be ordained an elder, and he was so ordained by President Smith and J. Kaler. Delegates chosen to General Conference: Alexander H. Smith, J. W. Wight, F. Gregory, and D. MacGregor. It was decided to hold a reunion at Hamilton, March 29-31. Next conference to be held at Balmain, December 27-29, 1902. Preaching during conference by G. R. Wells, J. Kaler, and Alex. H. Smith. Social meetings during the day and preaching services at night were continued till January 1, when President Smith ordained George Lewis to the office of bishop, and G. R. Wells to be his first counselor. We can safely say this conference was the most important and instructive ever held in Australia.

**Nodaway.**—Convened with Bedison Branch, February 15, at 10:30 a. m., President E. S. Fannon presiding, W. B. Torrance secretary, assisted by W. T. Ross. Reports were received from J. S. Snively, W. T. Ross, J. T. Ford, T. Ivie, W. B. Torrance, R. Lorenson, J. Hansen, E. S. Fannon, D. C. White, A. Hailey, J. Schofield, and E. C. Wildermuth. Statistical reports of branches were read showing a membership of 274, including scattered members. Bedison 52; Platte 102, 1 died; Sweet Home 51, gain 1; Ross Grove 49; Rising Hope 14. Committee for new tent reported nothing done. By motion they were released. Byergo sisters had collected five dollars for tent seats. The district president was authorized to instruct each branch president to appoint a committee in his branch to solicit means with which to purchase seats for the new tent. E. S. Fannon was appointed to purchase seats for new tent when means were placed in his hands. A reunion committee of three was provided for the year 1902, and E. S. Fannon was made one of this committee with authority to appoint the other two. Recommendations for ordination of the following brethren were presented to the conference: From Bedison Branch, Ras Loren-

sen, elder; Jacob Hansen, teacher; R. P. Anderson, deacon. From Sweet Home Branch, Joseph Powell, teacher. Ordination of these brethren was ordered provided for, and they were ordained Sunday morning during a priesthood meeting by E. S. Fannon and J. S. Snively. Delegates to General Conference: W. B. Torrance, E. S. Fannon, W. T. Ross, S. M. Ross, T. A. Ivie, J. T. Ford, Arletta and Eliza Byergo, Joseph Powell, J. S. Snively. E. S. Fannon as district historian, R. K. Ross as Bishop's agent, and D. C. White as sub-missionary in charge were sustained. General Conference was petitioned to return J. S. Snively to this district. Seventy-eight cents were collected to pay indebtedness of district secretary for postage, etc. Moved that the district president be expected to visit each branch in district at least once before the setting of next district conference, and that he preach Saturday evening, Sunday at eleven, and Sunday evening, and that he inform each branch president as to when he is coming. Preaching during conference by J. S. Snively and J. T. Ford. Adjourned to meet at Sweet Home Branch, Saturday before the full moon in June, at ten a. m.

**Clinton.**—Conference met at Rich Hill, Missouri, February 15; presiding officers, James Moler and Alfred White; secretary, Vina H. Goff; assistant, Ella Miller. Branches reporting: El Dorado Springs 175, gain 3; Lebanon 44, gain 2; Lowry City 96, gain 1; Nevada 63, gain 1; Rich Hill 155, loss 1; Taberville 36; Veve 123, loss 1; Walker 23, gain 1; Wheatland and Tebo, no report. Ministry reporting: Elders J. Moler, A. White, A. Lloyd, L. Quick, W. H. Lowe, T. R. White, F. M. Sharrock, C. F. Belkham, G. W. Beebe, Sen., S. C. Andes, F. C. Warnky, A. A. Goff, and W. H. Mannering; Priests J. T. Higdon, J. Strader, C. H. Athey, A. C. Silvers, A. S. Leeper, and J. N. Stephenson; Deacon J. Sandage. District treasurer, V. H. Goff, reported: Receipts, \$19.25; disbursements, \$19.25. Bishop's agent, G. W. Beebe, reported: Receipts, \$476.79; disbursements, \$433.81; on hand, \$42.98. Letters of removal granted to Mrs. Carrie E. Luff, Minnie B. McBurney, and Louisa Grover from the Deepwater, Clinton, and Butler Branches respectively. Petition of twenty-four members of the old El Dorado Springs and Veve Branches, for a new branch to be organized at the town of El Dorado Springs granted. The naming of the branches was left to themselves with the advice of district president. Report received from Nevada Branch recommending C. W. Keck to be ordained a priest. Report received of Lucy Silvers of historical work done. The First Presidency and Twelve were petitioned to return Bro. Moler to this district. The next conference is to meet at Coal Hill, June 14. Priest J. T. Higdon was ordained to the office of elder. The delegates to General Conference are: Alfred White, C. P. Welsh, Iva Keck, James Moler, T. R. White, Lee Quick, Warren McElwain, F. L. Sawley, A. C. Silvers, S. C. Andes, Ella Miller, Vina H. Goff, R. T. Walters, F. C. Keck, William Mannering, Mina P. Kearney, D. E. Tucker, Sadie Dempsey, Calvin Budd, Pearl Dempsey, C. W. Keck, and Ollie Keck. Those present empowered to cast full vote of district.

**Central Nebraska.**—Convened with the branch at Inman, February 22, at ten a. m.; President Levi Gamet chairman. Elders reporting: L. Gamet, W. M. Rumel, E. Downey; Priests C. N. Hutchings and W. E. Kester. Branch reports: Inman 36, no change; Clearwater 85, 2 removed; Meadow Grove 47, no change. Bishop's agent reported: Receipts, \$474.10; disbursements, \$452.97; balance due church, \$21.13. A petition from Pleasant Valley Branch, South Dakota, was read asking to be attached to Central Nebraska District, and the conference adopted a resolution expressing the opinion that such change would conduce to the good of the work and asking the General Conference to take the matter under advisement and make the change prayed for. Levi Gamet and Emma X. Gamet were sustained as president and secretary of district; Levi Gamet as Bishop's agent. The preaching was by Levi Gamet. Adjourned to meet with the Clearwater Branch sometime in August at the call of president.

**Northern Wisconsin.**—Convened with Frankfort branch, February 16, at 10:30 o'clock; T. W. Chatburn presided over the meeting, assisted by A. V. Closson. Bishop's agent reported: Total receipts \$88.80; total paid out, \$79; balance on hand, \$9.80. Report found correct. Slight mistakes in branch reports were referred to district secretary. Delegates to General Conference: T. W. Chatburn, A. V. Closson, S. E. Livingston, W. Hutchinson, W. O. Closson, M. Shedd, F. Gilbert, A. L. Whiteaker, W. Barnard, L. L. Cook. A two-day meeting appointed at Ono, commencing May 31. O. A. Monson was called to labor in Minneapolis. Adjourned to meet at Valley Junction, June 14, 15.



**Philadelphia.**—Convened at Philadelphia, Pennsylvania, February 15 and 16; President G. W. Robley in charge, G. H. Smith associate, E. B. Hull clerk. Ministry reported: Elders G. W. Robley and G. H. Smith; Priest D. C. Carter, Teacher A. D. Angus, Deacon H. M. Hargan. Branch reports: Philadelphia 111, gain 7; Baldwin 58, loss 1. Treasurer's report: On hand at last report, \$2.65; receipts, \$2.53; expenditures, \$2.50; balance on hand, \$2.68. Bishop's agent's report: On hand last report, \$485.28; receipts, \$696.43; expenditures, \$635; balance on hand, \$546.71. Appointment of E. B. Hull as district historian was indorsed by conference. Delegates to represent this district at General Conference: F. G. Pitt, W. E. LaRue, G. W. Robley, John Zimmermann. Officers elected for ensuing term: President, A. H. Parsons; associate, W. E. LaRue; secretary and treasurer, E. B. Hull. John Zimmermann was sustained as Bishop's agent. Resolution adopted sustaining the church authorities, both general and district. Motion prevailed requesting the general authorities to send to this district Elders W. E. LaRue and A. H. Parsons. Speakers during conference: George W. Robley, W. E. LaRue, and George H. Smith. Adjourned to meet at Baldwin, Maryland, the first Saturday in August.

**Southern Nebraska.**—Held in Wilber, Nebraska, January 19, 20; President J. W. Waldsmith in the chair, assisted by James Caffall, Carl T. Self secretary. Reports were had from Elders J. W. Waldsmith, C. H. Porter, W. M. Self, J. B. Gouldsmith, and A. J. Meyers; Priests R. O. Self, J. F. Lippencott, R. White, and S. Broliar. Branches reporting: Blue River 206, Nebraska City 186, Hebron 26. Bishop's agent's report: On hand last report, \$68.16; Total receipts, \$731.70; total disbursements, \$773.83; balance due church, \$26.03. Audited and found correct. Charges of apostasy were preferred against S. N. Pethick and a court of elders appointed. James Caffall, C. H. Porter, W. M. Self, Wilber Savage, Samuel Broliar, R. O. Self, M. H. Forscutt, and J. W. Waldsmith were chosen delegates to General Conference. By resolution the Brownville Branch was disorganized. Present district officers, J. W. Waldsmith president, Carl T. Self secretary, J. W. Waldsmith Bishop's agent, and C. H. Porter local historian, were sustained for four months. Preaching by James Caffall and W. M. Self. Adjourned to meet with the Nebraska City Branch at call of president.

**Lamoni Stake.**—Convened at Lamoni, February 22, at ten o'clock. John Smith and J. A. Gunsolley Stake presidency, were chosen to preside, C. I. Carpenter secretary pro tem., D. A. Anderson as assistant. Ministerial reports received from J. R. Lambert, John Smith, J. A. Gunsolley, H. A. Stebbins, R. M. Elvin, R. S. Salyards, J. R. Evans, F. M. Weld, D. Campbell, A. S. Cochran, William Anderson, P. McPeck, J. McDiffet, C. J. Peat, W. H. Kephart, J. Bogue, J. D. Stead, J. C. Clapp, H. N. Snively, I. P. Baggerly, H. A. Hartshorn, J. P. Anderson, E. E. Marshall, C. Scott, D. C. White, J. Shippy, L. Gaultier, W. A. France, A. B. Young, S. D. Shippy. Branch reports received from Lone Rock, Pleasanton, Hiteman, Lamoni, Greenville, Centerville, Allendale (partial), Lucas, Davis City, Cleveland, Wirt, and Evergreen. Reports received from district Religio and Sunday-school Associations. Resignation of B. M. Anderson as assistant Stake recorder granted. Reports read from Stake bishopric and auditing committee. Both adopted. Stake presidency authorized to provide the memorial ordered by preceding conference, upon the death of Bro. D. W. Wight, of the presidency. Stake presidency granted more time in case of W. H. Allen and Mary Bandy, and were released from further connection with Lone Rock Branch difficulty. By motion the report of Bishop's Court in Bennett case was adopted. Motion prevailed that a copy of charges originally preferred against the brother be furnished him, as they contain what the church holds against him. Recommendation from the Stake council that F. B. Blair be chosen second counselor to Stake president to fill vacancy caused by death of D. W. Wight, was adopted, choice confirmed. The following recommendations from Lamoni Branch were approved and provision for ordination ordered: D. Keown to office of elder; B. M. Anderson, I. A. Monroe, C. Harp, and J. G. Smith to the office of priest. Bill of indebtedness for work on Stake record was allowed. Delegates to General Conference: Heman C. Smith, F. M. Smith, Henry C. Smith, F. A. Smith, John Smith, Joseph Smith, N. W. Smith, A. H. Smith, J. R. Lambert, R. J. Lambert, E. Sparks, R. S. Salyards, E. L. Kelley, F. M. Weld, A. K. Anderson, William Anderson, J. Weedmark, H. A. Hartshorn, C. W. Dillon, D. Campbell, M. M. Turpen, Henry Stafford, D. A. Anderson, J. R. Evans, H. A. Stebbins, J. A. Gunsolley, M. J. Danielson, H. C. Snively, C. Scott, John Watkins, John Lovell, Joseph Bogue, J. P. Anderson, P. McPeck, W.

A. France, I. N. DeLong, Sr. E. C. Briggs, Anna Salyards, D. E. Daniels, W. A. Hopkins, C. H. Jones, J. McDiffet, J. W. Wight, A. Whorlow, Sr. J. W. Wight, Anna Hartshorn, M. B. Nicholson, Elizabeth Blair, D. F. Lambert, W. B. Paul, Sr. D. O. Campbell, Lizzie Williams, F. E. Cochran, Sr. Joseph Snively, D. D. Young, D. Archibald, George Angell, F. P. Hitchcock, A. C. Hart, J. C. Clapp, Kate Smith, C. B. Stebbins, G. V. Brown, Sr. William Anderson, Sr. James Anderson, Ada R. Smith, I. A. Monroe, Joseph A. Anderson, W. C. Toovey, G. W. Blair, L. Gaultier, A. B. Young, S. D. Shippy, H. N. Snively, T. M. Walters, Sr. T. M. Walters, I. H. Post, Adiene Post, Oscar Anderson, M. D. Lewis, Ella White, Mary Harger, A. S. Cochran, Joseph Snively, I. P. Baggerly, Sr. E. L. Kelley, Ruth Smith, Oliver Hayer, Ella D. Whitehead, Daniel Anderson, Lucy L. Resseguie, Mary Banta, Sr. G. W. Blair, S. K. Sorensen. Delegates present at any session to cast entire vote of delegation, and in case of division, a majority and minority vote. Decided to meet at Lucas for next Stake conference, at call of presidency. Preaching by M. M. Turpen, E. L. Kelley, and J. S. Snively. At Sunday afternoon social service D. Keown was ordained an elder, and I. A. Monroe, C. E. Harp, and J. G. Smith priests.

**Fremont.**—Met at Hamburg, Iowa, February 22. H. Kemp was chosen to preside with A. Badham and J. F. Mintun associates; C. Fry and Joseph Roberts secretaries. Branch reports were read from Tabor, Henderson, Thurman, Glenwood, Hamburg, Keystone, Shenandoah, Riverton, and Bartlett, the last named having been organized since last conference. There being in several of the reports some minor errors and known omissions it was moved that the district secretary be authorized to confer with branch clerks and correct so far as it is possible errors which occur in reports and make such corrections with branch clerks prior to reporting to General Conference. Nearly all the priesthood reported in writing. Bishop Leeka reported: January 1, balance due church, \$287.88; receipts to February 22, \$28; total, \$315.88; paid out, to February 22, \$184; balance due church, \$131.88. M. W. Gaylord, chairman of committee on insurance, reported that his effort to secure insurance on the district tents had been unsuccessful. The report was received and committee discharged. By resolution the mission tent was placed at the disposal of the district president and missionary in charge for mission work as soon as practicable. The following were elected delegates to General Conference: J. F. Mintun, Henry Kemp, Charles Fry, W. Leeka, A. Badham, M. W. Gaylord, Sr. E. V. Oliver, G. Kemp, J. B. Lentz and wife, Rachel Leeka, T. A. Hougas and wife, Emily Fry, D. Hougas and wife, Sr. F. Becksted, Sr. M. W. Gaylord, C. Cline, F. Redfield and wife, Sr. G. Kemp, Blanche Andrews, James Constock, Ethel Skank, Mamie Pace, Lorena Leeka, Ora Becksted, Mark Leeka, F. Becksted. By separate resolution the General Conference was requested to return J. F. Mintun, Henry Kemp, and Charles Fry, and to send at least one more missionary to this district. District officers elected: President, A. Badham, with power to choose his assistant; secretary, Charles Fry. All other general authorities in the district and in the church were sustained in righteousness. Bishop Leeka gave some instruction along the lines of the temporal law. A committee on missions recommended "that J. C. Moore be retained in charge of McPaul mission and that W. W. Gaylord assist him. That other mission appointments be left to the district presidency and missionary in charge." The report was adopted. Preaching by H. Kemp and C. Fry. Sunday-school at 9:30 Sunday and prayer-meeting at 2:30 p. m. As Bro. Mintun by invitation was to preach in the city hall at 7:30 p. m., the conference adjourned at the close of the afternoon service to meet at Henderson, May 24.

**Northeastern Kansas.**—Met at Scranton, Kansas, February 15. J. C. Foss chosen to preside, J. W. Burns clerk, and George Beebe, assistant. Reports of branches: Atchison 81, Fanning 84, Netawaka 63, Scranton 105, Topeka 20. Centralia did not report. Ministry reporting: Elders J. C. Foss, J. W. Roberts, R. Warnock, H. Parker, H. Green, W. Menzies, A. Cherey, J. Baillie, J. Buckley; Priests G. Beebe, J. Cairns, C. Tillinghast, N. S. Dunnington; Teacher H. Boston; Deacons J. Patterson, J. W. Burns. Bishop's agent reported: Balance last report, \$175.15; receipts, \$112.67; expended, \$207; balance \$80.82. John Cairns, Bishop's agent. Auditing committee reported the books correct. R. Warnock, district historian, reported. I. N. White and J. C. Foss addressed the conference. J. C. Foss, J. W. Roberts, N. S. Dunnington, G. W. Beebe, J. Cairns, J. Baillie, C. Tillinghast, and J. Patterson were selected as delegates to General Conference. J. W. Roberts was chosen district president, James Baillie assistant, James W. Burns clerk and treasurer. Preaching by I. N. White and J. W. Roberts. Atchison was selected as the place of next conference, on June 14.

## Bishops' Notices.

To the Saints in Spring River District, Greeting: Having been appointed by the General Bishopric to act as presiding local bishop over your district, I desire to cooperate with you in every way possible for the general good of the work. It would seem right now that the time is opportune for pushing the work in your district, believing as we do that this is one of the most important districts in the church, from the fact that it embraces a large portion of the Cherokee, Creek, and Osage Nations, and that the work done in that part of our district has been accompanied by great good. A number of faithful laborers have performed valuable services in this part of the field, and the efforts that have been made have been crowned with an encouraging degree of success, as a number of Lamanites have embraced the faith, and some are now doing ministerial work; and the work seems to be looked upon, as far as understood and comprehended by them, with favor, and we believe that this is the key to the opening up of a work of great magnitude. Elder E. D. Bailey, who is now living in the Osage Nation, is a faithful worker, and in company with others, in the near future, he will move out and begin to make openings in that country, it being a part of the Spring River District. We feel that the representatives were none too many in that field the past year, and we hope that even more will be assigned to labor in the Spring River District the current year. Now, as the hastening time is upon us, and the field is white, and the work of such great magnitude, and the result so important, we hope the Saints will every one be mindful of the temporal arm of the service. Do not wait, expecting to accomplish something wonderful, but remember the law that the Lord has given us both in ancient and modern records pertaining to the tithing of his people, and though it may be but little, remember that it seems, even now, that it is the widow's mite that is keeping the work of the Lord moving. The Lord has given the Saints this law as a standing law. We can not, we must not, ignore this part of the service of God, and we hope and believe that those who are in the faith, and believe it to be God's work, and have been favored with a knowledge of the work, and have received of the Spirit of the Master, will not be unmindful of their duty. We can not afford to ignore or treat lightly this obligation. The Lord has declared that "he that loveth me will keep my commandments, and my Father and I will take up our abode with him." So with renewed courage and diligence let us press forward in the unity of the Spirit; for God is now moving upon his children, and especially of the household of faith, by the power of his Spirit wonderfully. I expect to meet the Saints at your district conference, which convenes at Webb City, March 21. The Saints of the Pleasant View Branch will pay their tithes and offerings, as heretofore, to Bro. Richards. Bro. O. P. Sutherland will receive tithes, consecrations, and offerings for the Webb City Branch. The other branches, until further notice, may make their remittances to me at Independence, Missouri. Ellis Short, District Bishop; E. D. Bailey, A. L. Newton, Counselors. February 21, 1903.

## Reduced Prices on Quarterlies.

We are pleased to announce that, beginning with the second quarter, April-June, 1902, the prices on *Gospel Quarterlies* will be reduced about 20 per cent, as follows: Senior grade, 6 cents per quarter or 20 cents per year; Intermediate grade, 4 cents per quarter, 12 cents per year; Primary grade, 4 cents per quarter, 12 cents per year. Please remember that to get the benefit of the yearly rate, a full year's subscription must be paid for in advance. All others will be charged for at the single quarter rate. These provisions will be carefully adhered to. We regret that some have failed to see the necessity for such provisions and have taken occasion to criticise rather harshly those having the matter in charge. We thought it very necessary to make the above provisions, and that we were correct in our conclusions has since been plainly demonstrated. Thus placing business on correct business principles has enabled us to make the cut in prices referred to above. The *Study Hour* will remain as first announced, 10 cents per quarter. To those who have paid for *Quarterlies* in advance, and whose subscription has not yet expired, we will send due bills for the difference between the old and the new rate. These due bills will be received in payment on *Quarterlies* only, and must be in before March 31, 1903. No due bill will be issued for any amount less than ten cents. We have said several times to the Sunday-school workers that as soon as it seemed advisable to do so, we would reduce the price of the *Gospel Quarterlies*. The time seems now to have come and we make the reduction. This places our *Quarterlies* as low in price as any denominational quarterly that I know of, and lower than many of them. This will enable schools to secure a better supply of helps at no increase of costs. The best season of the year for Sunday-school work is now very near and we

trust that all will feel it their privilege as well as duty to do a great deal of good earnest work in this line. Ever hopeful for the success of the work, we are, your colaborer, T. A. Hougas, general superintendent.

## Second Quorum of Deacons.

I would like to have each member send me a report of his labors the past year not later than March 15. C. B. Bergersen, Secretary, Lamoni, Iowa.

## Conference Notices.

Montana will be held at Deer Lodge, in the Saints' chapel, March 8, 9.

## Convention Notices.

Spring River will meet at Webb City, Missouri, Friday March 21, at 9: 30 a. m.

## Herald Publishing House Notice.

Out of Catalogues. Will issue a new one as soon as possible.

During all of March the sun is coming farther north. About the twentieth it shines directly on the Equator, and the day is just as long as the night. The time of the old Jewish Passover, and hence of our Easter, depends on this date. This latter always comes on the Sunday following the first full moon after the sun crosses the line. This accounts for its being so "movable" a feast.—*March Ladies' Home Journal*.

*The Open Court* is a magazine published at Chicago, of which Dr. Paul Carns is editor. It is a monthly magazine, and is devoted to the "science of religion, the religion of science, and the extension of the religious parliament idea." It is an interesting magazine, and its "personality" is strongly impressed upon one. It shows its editor to be a man of strong convictions and a vigorous worker.

A feature of the *Arena* that helps to make this magazine unique among modern reviews is its frequent publication of symposia on public questions. The March number has two of these joint expressions or opinion that are extremely interesting. The first relates to the Cuban problem, in which F. B. Thurber, president of the U. S. Export Association, discusses "Reciprocity" and L. V. de Abad makes an eloquent "Plea for Justice" to the American people. The second presents both sides of the immigration problem, John Chetwood arguing for total suspension and the Rev. R. C. Bryant deploring the probable reenactment of the Chinese Exclusion bill. Another clergyman, the Rev. F. D. Bentley, discusses "The Survival of the Fittest in the Coming Age." The leading article of this issue is a timely international study—"Experiments in Colonial Government"—by Dr. Felix L. Oswald.

No attempt has ever been made to get together any congress representing the highest intelligence of the various nations of the world. The nearest approach to this was the Peace Conference at The Hague. The failure of that body was caused by the fact that it was selected to represent political and personal interests. It will be interesting to note the results which must come from the first World's Congress in which all nations shall be represented by men of the highest integrity and intellectual caliber. The difficulties in effecting such a gathering are almost insurmountable, but the *Cosmopolitan* magazine is making the effort with a full recognition of the endless obstacles to be overcome. In the March number, the *Cosmopolitan's* plan is briefly outlined. Its agents in Europe and elsewhere are carefully maturing lists of the ablest men of each country considered with reference—First. To their sincerity. Second. Their earnestness. Third. Clear thinking, that is, ability to see the truth. Fourth. Broad experience in affairs.

These names are five times as great in number as the candidates to be eventually selected. Upon these the opinions of leading men in other countries will be secured, so that the final selection will represent a consensus of opinion by the leading men of the world of thought. The *Cosmopolitan* is also endeavoring to secure by contribution a fund of a quarter of a million dollars to provide for the expenses of the first World's Congress.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filing of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

You can't begin too early to train girls in taste and sense upon the subject of dress. The woman who dresses her little daughter expensively, who even goes without proper clothing herself to deck her girl in dainty, fresh, fashionable garb, does great wrong to herself and to her child. The fitness of things is reversed when the mother denies herself what is due her child what she does not need. Under such circumstances fine dress is positively harmful to a girl.

If any one in the family is to be dressed in fashion and elegance it should be the mother. Simplicity is absolutely necessary for good taste in all that relates to children. There is room for pretty color effects and for the refinements of suitability, and all that, but departure from plainness of material and style in children's dress is a departure from good form. What shall be said for the woman who has such small sense of the fitness of things as to deny herself the dress suitable for her in order to put upon her child what is unsuitable and out of taste?—*March Woman's Home Companion*.

A most entertaining and careful analysis of Germany's attitude toward the Polish people is to be found in the leading article in the March issue of the *Chautauquan* magazine. The paper is by an American Journalist and is entitled "Germany and Her Polish Subjects."

The current installment of "Formative Incidents in American Diplomacy," by Professor Edwin Erle Sparks, of the University of Chicago, deals with "Diplomatic Incidents of the Mexican War" and Coöperative in Internal Reforms." The chapters are thoroughly illustrated.

The March installment of "A Reading Journey in Central Europe" is by Lincoln Hulley, Professor of History at Bucknell University. The paper, which is fully illustrated, treats of "The Land of Luther." The Critical Study in German Literature is a discussion of Schiller's "Wilhelm Tell," by Robert Waller Deering, Professor of German Literature, Western Reserve University.

Kenyon L. Butterfield contributes a paper on "Farmer's Institutes." The story of "The United States of Brazil" is told by Professor Edwin A. Start, of Tufts College. Miss Ada Sterling, in an illustrated article, describes "Antique and Modern French Lace."

"The Chautauqua Reading Course for Housewives" is continued by Martha Van Rensselaer, editor of the Woman's Reading Course at Cornell University, and "The Chautauqua Junior Naturalist Clubs" is conducted, as usual, by John W. Spencer, of Cornell University.

## The Kaiser and the Newspapers.

"The Emperor has a strong dislike of the press. It is mainly owing to his own influence that that very modest measure of comparative liberty which the German press enjoyed under his grandfather and his father has been curtailed, until even the semblance of it has almost disappeared. This, it may be well to say, is really contrary to the constitution both of the Empire and of Prussia, but unfortunately the current of political thought in Germany during the past decade has favored and facilitated this systematic suppression of the press. The courts all over Germany have assumed more and more an attitude of downright hostility, and the practice of the higher judiciary, the Imperial Court in Leipzig, has for years been unfair, even almost revolutionary. Judges and lawyers themselves have strenuously and persistently protested against the rising tide of reactionism. The

principal reason for the Emperor's antipathy to the press is his personal experience, especially during the first five years of his reign, when public opinion was considerably prejudiced against him, and when a great deal of bitter and unfair criticism was hurled at his head. It so happens that the Kaiser is inordinately vain, and extremely susceptible to criticism, and impatient of it. He fears and hates particularly the English and the American press because it exerts an enormous influence upon the opinion of the world, his own country included, and is outspoken and energetic. The French papers he cares little about, because their political opinions on any non-French topics or persons are held of little account outside of France. Then, too, the French have for a long time had a sort of sneaking regard for him. Besides, no German Emperor has the right to expect anything but abuse from his hereditary foe. The German press is securely and effectually muzzled, and the few editors or correspondents who now and then kick over the traces are silenced. The rest of the European press does not count for much, but the English and American press, powerful, wealthy, enterprising, and fearless, has always been a great thorn in his side. He minds the English leading papers more, of course, than the American, for obvious reasons. But of late, since the United States has developed an unexpected military, naval, and political strength and commercial supremacy, he devotes much greater attention to its press than he formerly did.—*Wolf Von Schierbrand in the World's Work*.

## The Latest Triumph in Electric Power-Transmission.

It would, indeed, be a public misfortune if such courage of capital, such splendid engineering, such admirable apparatus, and such generous reception by an appreciative community were not signalized by triumphant success; and it is but fitting here to name Prince Poniatowski, Messrs. John Martin, W. R. Eckart, R. H. Sterling, C. O. Poole, J. F. Kelly, and others whose nerve and skill have made that success possible. Moreover, the implication which this work bears in regard to the cleaner future of cities; the burning of the coal at the mines rather than in the homes; the utilization of waste water powers; the coming operation of large railroad networks from central sources of current supply, and the general adaptation of varied social methods and industrial mechanisms to electrical functioning,—all this takes us outside the limits of California into the domain of universal interests and benefaction. The mere difference in coal-consumption is quite significant. Out in California, some eighty thousand horse-power of wasted water energy is now being reclaimed in this fashion. Mr. L. B. Stillwell, the electrical engineer of the Niagara plant, stated recently that its output for the first six months of 1901 was 104,378,000 kilowatt hours, equal to more than eight hundred tons of coal per day. On the same basis, the saving of coal in California now might easily approximate 1,000 tons per day, while the saving of fuel when all the water powers of the continent are fully harnessed would be enormous.—*Thomas C. Martin in March Review of Reviews*.

## A Few Don'ts.

Don't buy food that has been in cold storage if you can secure fresh food; sometimes turkeys and fish are kept frozen for years. All fresh meat that has been frozen loses its firmness and flavor when allowed to thaw, which is necessary before cooking. Firm fish and fresh meat are essential to good and wholesome living. You will see offered for sale smelts and green smelts, and many housekeepers do not know the difference, which is just this: Green smelts are freshly caught; smelts not bearing this label are frozen. The frozen ones become tasteless and flabby when cooked. Don't buy foreign fresh fruits or vegetables when the natives are plentiful. Don't put celery in the refrigerator just as it comes from the market; wrap it in a wet cloth, then in a paper, and lay it on the ice until needed. Don't depend upon extra heat when you want water to boil quickly, but add a little salt to the water and watch the gratifying results. Don't throw anything away because it is too salty; add brown sugar until it is just right.—*March Woman's Home Companion*.

Our days are comparatively few, and we live through each day only once. Therefore, it behooves us to make each day worth while.—*March Ladies' Home Journal*.

It is never right to say what one does not mean, but why not mean the nice things? Insincerity does not necessarily follow in the wake of politeness.—*March Ladies' Home Journal*.

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 238 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**

Lamoni, : : : Iowa.

**The Wall Street Journal**

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults *The Wall Street Journal* is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**

44 Broad St., N. Y.

\$8 a year, \$1 a month. 7-10t

**365 Daily Papers for \$1.50**

**Less Than Half a Cent a Day**

The Des Moines DAILY NEWS has added a large Sunday edition to its six week-day issues, and is now published 365 days in the year, the other Des Moines dailies having but 312 issues. The Sunday edition is a magnificent paper, lavishly illustrated with beautiful half-tone pictures and teeming with readable news and literary features of interest to every member of the family. The subscription price of the DAILY NEWS, including the Sunday edition, is \$1.50 A YEAR, \$1.00 FOR 8 MONTHS, 30c FOR 6 MONTHS, 50c FOR 3 MONTHS, 25c FOR 1 MONTH. Terms, cash in advance and every paper stopped when the time is out. (No other Iowa daily does this.) The DAILY NEWS is the lowest-priced daily in the world. It gives the full leased-wire dispatches, daily market reports by wire, latest news of congress and the Iowa legislature, and all the news of all the world condensed for the busy reader.

The new century is crowded with thrilling events. Read a daily paper and keep step with the world's progress. Address

THE NEWS, Des Moines, Iowa.

**BRO. H. E. MERRYMAN, Mining Engineer and Metallurgist.**

Examinations and reports on mining property, especially in the Cripple Creek district. \* \* \* Address  
400 Florissant Street, Cripple Creek, Colorado. 8 6t

**NOT IN THE CATALOGUE.**

- THE APOCRYPHAL NEW TESTAMENT.  
229. Cloth.....1 25  
JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?  
222. Per dozen 10c, 100..... 60  
THE WORKS OF JOSEPHUS.  
227. Each.....1 50  
DO YOU WANT MORE LIGHT?  
202. Per dozen 5 cents; per 100 . 35

**The Gospel Standard**

Is a nice eight-page paper published monthly at Wallsend, New South Wales, Australia, in the interest of the work there.

Subscription price to any address in America \*

- One year.....\$ 75  
Eight months..... 50  
Four months..... 25

All remittances should be made by Money Order, Draft, or Registered Letter. Do not send stamps.

Those in America subscribing at above rates receive the paper for the time specified, and also pay for a subscription for the same length of time to be distributed free among the people of Australia who have never heard the gospel message.

Send in your subscriptions now and have them begin with volume 1, number 1, published January 18, 1902. All remittances in America to be sent to J. R. Epperson, 1723 Walker Street, Des Moines, Iowa. 10-2t

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

HERALD PUBLISHING HOUSE,  
Lock Box E, Lamoni, Iowa.

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**

WM. ANDERSON. MRS DAVID DANCER.  
ALICE P DANCER A K. ANDERSON  
G W. BLAIR. OSCAR ANDERSON  
W. A. HOPKINS.

Address all correspondence to  
STATE SAVINGS BANK, Lamoni, Iowa.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

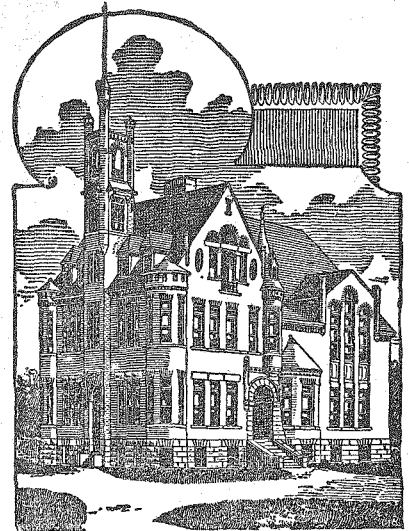
Three blocks from business center and six from the church, in Lamoni, house with four rooms and cellar and other buildings. Good well of water. Three lots well set to fruit. Price \$500. Call on or address

GEORGE T. WILLIS,

LAMONI - - - IOWA.  
6-8t

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
LAMONI, DECATUR COUNTY, IOWA.

# The Saints' Herald

L Campbell

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, March 12, 1902

Number 11

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Undue Ambition	- - - - -	221
Not Wanted in Employment	- - - - -	222
Prehistoric Irrigation	- - - - -	223
The Press and Our Work	- - - - -	223

### Original Articles:

Foreign Missions the Need of the Hour	- - - - -	226
Sentiments on Truth	- - - - -	229
A Practical Lesson	- - - - -	230

### Selected Poetry:

Gettin' Religion	- - - - -	231
------------------	-----------	-----

### Letter Department:

Saintism or Mormonism	- - - - -	237
-----------------------	-----------	-----

### Mothers' Home Column:

"Lo, I am With You Always"	- - - - -	238
Christmas in Tahiti.—No. 1	- - - - -	238

### Sunday-School Department:

Another Post-Review of the Lesson	- - - - -	240
-----------------------------------	-----------	-----

### Miscellaneous Department:

#### Conference Minutes:

Pittsburg	- - - - -	240
Eastern Colorado	- - - - -	240
Mobile	- - - - -	240
Southern Wisconsin	- - - - -	240
Galland's Grove	- - - - -	240
Pottawattamie	- - - - -	240
Ohio	- - - - -	241
Oklahoma	- - - - -	241
Northeastern Missouri	- - - - -	241
Eastern Iowa	- - - - -	241
Oregon	- - - - -	241
Southern California	- - - - -	242

#### Convention Minutes:

Nodaway	- - - - -	242
Galland's Grove	- - - - -	242
Fremont	- - - - -	242

Appointment of Bishop's Agent	- - - - -	242
-------------------------------	-----------	-----

Resolution of Respect	- - - - -	242
-----------------------	-----------	-----

Notices of Silence	- - - - -	242
--------------------	-----------	-----

## Editorial.

### UNDUE AMBITION.

By the trend of some questions sometimes asked of us we are apprised that there is here and there a branch in which there is division and trouble arising from a desire on the part of some who hold office in the church to hold office and preside in the branch.

In some instances mischief is wrought because the parties who thus desire to preside and control branch affairs will not cordially sustain and work with others who may be chosen at the branch business meetings to have charge of the branch affairs.

This, wherever it exists, is out of harmony with an expressed or implied willingness so often heard, "I am willing to do all I can to forward on the work."

In the first place, no one should have an undue desire or longing for office. If the Lord calls a man to be a worker in his cause that call is to the general work incident to the office to which he is called, such as elder, priest, deacon, etc.

Being chosen to act as an officer in a branch, is a recognition of the call and the office a man may hold; but does not give the man the right to serve in his calling to the exclusion of all others. No matter how talented a man may think himself to be; no matter how much better he may think himself qualified to rule and preside in the branch than others, he makes a bad mistake who urges his own claim, or electioneers for his own selection to the office he aspires to. He may feel within himself that he is worthy to be chosen, and that if chosen or appointed he will do the best that lies in his power to do his duty and honor the office; and at the same time a modest diffidence in his own ability should so far prevail in his mind as to cause him to prefer that another better able should be chosen. The Saints of the branch should not be permitted to see or feel that the man is an office-seeker. When the Saints become impressed with the idea that a man is seeking an office, they are apt to lose confidence in the man's fitness for the place, and distrust and unwillingness to vote for him follow.

Ambition for place and power has been the fruitful cause of trouble both for him who has been moved by it to acts looking to his own upbuilding, and to those over whom he has succeeded in establishing himself as a ruler.

David was a man after God's own heart, yet as a

*king* he was guilty of wrong doing and folly. He was a man of blood, so far as his reign was concerned. How hardly did God deal with him! God was willing to rule Israel without the pomp of a kingly court, but the ambition of the nation was to vie with the nations round them, and they required a king; so in his wrath he gave them a king. After that the throne was a source of contention, a subject for the exercise of ambition, until the Shiloh came when the sceptre departed from Judah.

In the secular world there have been innumerable instances in which ambition to rule has lured men on, until for the love of power blood has flowed like water, and the ties of human affection have been broken like burnt reeds in its unholy fire.

One of the poets has written :

How like a devil in the human heart,  
Rules this unreined ambition.

The love or lust of place and power is an extreme of human selfishness; one of its most unfortunate and mischievous developments; and in no more likely place to work irreparable injury, and stir up implacable contention than in the congregations of the Saints, a people professedly lovers of peace, to whom selfishness is forbidden.

Ambition to be put in charge, to control, to direct, to dictate, to be the central moving figure in the affairs in which such things are needful, may be tolerable in those who are called men of the world, for they are of the flesh, carnal, and subject to the rule of the flesh; but such ambition is out of character, and unspiritual in the professed man of God, or in the real man of God it has no foundation; for in him "In honor preferring one another," has both meaning and force. In him the charity that "seeketh not its own but another's good," has wrought kindness and courtesy to his fellows, as well as taught him that the good of the whole is preferable to the exaltation of the individual.

It would almost seem that there was a need for many Phillips to join themselves to those who are riding in the chariots of self-praise, laudation, and lust of place, to ask them, "Understandest thou what thou readest?" It would be fortunate for these to be instructed, and to take the instruction to heart and abide by it.

Why should any man be so wrapped up in love of self as to stand in the way of progress, or the due prosecution of the work of branch or district, because he is not made a central figure in the work? How unseemly and foolish it is for a man to think, or say, or act in a way as to make the impression upon his fellow workers, "If I can not lead I will not follow. If I am not put at the front of the work, I will not aid or assist those in authority, who are preferred before me."

What beauty is there in such a character as this would show a man to have? Can such an individual

be consistently trusted with great interests, when he holds smaller ones in such light regard?

If it be asked, "Is a man called of God not to be allowed to work? And why should his fellows prevent him working?" The answer would be, "All are not apostles, all are not prophets," all are not called, or chosen to do the same office, and all must work according to the gifts of grace bestowed and the opportunity to labor. Those who are called and chosen "to be overseers of the flock of God," are to conduct the meetings as they are led by the Spirit. Not one of them will, or can when led by the Spirit, put any one forward to teach the Saints, or preach to the outside world, whom he knows to be in love with his own opinions, has too great an estimate of his own powers, or is inclined to ride hobbies. It would be improper for him to do it, and yet a man who is too desirous of obtaining office is, also, usually very urgent upon being called before the people. We know of one elder who has now been in the active ministry for more than a score of years, who, in conversation upon the subject of the bashfulness of another and younger man, said, "I have now been before the people as a minister for nearly a quarter of a century, and yet I am severely tried by my backwardness every time I am called upon to preach; especially if it is before a new, or strange congregation." Now this man is one of the best and safest men in the field, and while ready to stand for the cause upon invitation, or necessity, is always solicitous that others may be invited to occupy rather than himself. There is absolutely no selfishness in his makeup, and as a consequence no jealousy. He is loved, trusted, and honored. If it is needed he is a deacon, an usher, a teacher, a visiting officer, and is always well received in his ministrations. Contrast the spirit and the work of such a man with the unduly ambitious man of whom we have been writing, and who can not see that the one is moved by a just and faithful sense of duty, and values place and power only as he can honor the responsibility they put upon him; while the other is moved and acts upon the idea that place and power are conferred as honors due him, by reason of his superior abilities. The one is trusted, loved, and listened to with respect and pleasure, the other is heard and tolerated only.

Beware of the wiles of ambition in our spiritual warfare.

---

#### NOT WANTED IN EMPLOYMENT.

There is a movement on foot among the railway companies of the United States looking to the exclusion from railroad employment of all employees in every department of work who are addicted to drinking intoxicating liquors. This movement will be followed by other classes of employers until the drinker

will be entirely debarred from public employment. And this is right.

Every man owes it as a duty to society that himself and his family shall not become in any way a charge upon the community or the public charities of the State. If he by any means uses his earnings, of labor or of business, in the foolish crippling of his abilities by strong drink, he should be taught obedience to his duty by suffering.

Physical drunkenness unfits a man for his daily duty. No matter how strong a man may be at the start, if he persists in the use of spirituous stimulants the time will come, sooner or later, when his strength is turned to weakness, and he is a prey to the common accidents by which carelessness and disability result in disaster, and possibly death to himself and others.

---

#### PREHISTORIC IRRIGATION.

The following is taken from the *Bee*, of Hollister, California, February 25: "In the Superstition Mountains, Arizona, engineers have found an artificial gorge four miles long and one hundred feet deep, cut down through the solid mountain rock by prehistoric irrigators, and leading into one hundred twenty miles of ditches, which irrigated nearly a million acres of land now only a desert waste, covered with the ruins of the cities of this ancient people. Recent surveys show that at one time not less than three million acres of land in Arizona were capable of irrigation, ten times the present irrigated area of the Territory."

---

#### THE PRESS AND OUR WORK.

We have of late received a number of marked papers from various parts of the country in which appear notices of what some of the brethren are doing. According to the *Exponent*, of Oak Harbor, Michigan, date of March 1, Bro. S. W. L. Scott is telling the people there in unmistakable language who the Latter Day Saints are. He was holding meetings in the town hall.

The *Hamburg Reporter*, of Hamburg, Iowa, February 28, contained account of some meetings and a conference which the Saints had been holding there. The *Reporter* says that a "spirit of earnest inquiry is moving the people who are attending the services, and excellent order is preserved by all who come." The work of some of the brethren is spoken of, as is also the coming conference at Lamoni, and that our speakers always keep before the people the fact that we have no connection whatever with the Utah church.

In the *Evening Gazette*, of Burlington, Iowa, of date of February 25, a short sketch is given which purports to tell what kind of a man Joseph Smith is,

and what the church which has headquarters at Lamoni is. The sketch contains many of the common errors, and in the issue of the *Gazette* for the 27th Bro. R. M. Elvin sets things right, occupying about one column to reply to a half column.

The *Fremont Democrat*, of Hamburg, Iowa, also contains an account of the meetings of the Saints there, and gives a clear and concise account of the "faith of the Saints."

In the *Omaha Bee* for March 3 is a reporter's account of a sermon delivered by Reverend Mann, of Omaha, in which he attempts to account for the origin of the Book of Mormon, using the Spalding story to do so. In the *Bee* for March 6, Bro. C. E. Butterworth is permitted to correct the errors of Mr. Mann. The *Bee* has shown a commendable spirit of late in permitting the Latter Day Saints to defend themselves against the attacks which are made upon them through the medium of the press.

The attacks upon "Mormonism" which were made by Reverend Iliff, at Oakland, California, have resulted in some of our men getting space in some of the papers there to properly present our faith.

May the good work go on!

---

#### EXTRACTS FROM LETTERS.

Bro. J. S. Roth wrote from Fulton, Iowa, March 3: "I closed a splendid meeting two miles north of Dewitt last Thursday night. Bro. Hills was with me till the 24th, then he went to Stone City, and I continued. Bro. O. H. Bailey gave us several splendid sermons while he was home to get acquainted with his folks. There are several who will obey there in time. But the old adversary is hard at work there. We had the promise of the Christian church in town; but they repented (?) and refused us. I would like to have continued the meetings a week or two longer, but the roads became very bad, and so we stopped. I hope that place will not be forgotten by the coming missionaries. Bro. and Sr. Fred Baily live there, and they make one feel at home. Bro. Hills opened up there about the first of February. He also feels sure some will obey there.

"I came here on Saturday. This country is not so flat, hence not so muddy. I will continue for some time. The Lord truly blesses me with his Spirit while in discharge of my duty."

In a letter to President Smith, dated at Scranton, Pennsylvania, February 28, T. J. Sheldon wrote: "I sail to-morrow on the Rhineland, from Philadelphia. Kindly put my address in HERALD as 6 Bright Street, Morley, York County, England, until further notified."

Joseph Arber, of Hamilton, Scotland, in a letter to President Smith, February 21, writes: "The work is moving along favorably in this land. There are a number investigating and I believe about three or

four are ready for baptism. I pray God you may have a spiritual conference and that much good will be the result."

Arthur-H. Simmons writes from Freesoil, Michigan, March 4: "I came here from Gloverville, New York, last June and am stopping with Bro. and Sr. W. A. Crane. Never heard of the Saints until I came here, except the Utah 'Mormons.' But my sister, Mrs. Crane, talked much with me concerning the beliefs of the Latter Day Saints, as has also her husband, and I believed. On September 29 last I was baptized, and am satisfied. I am now telling others of the blessed gospel of Christ."

By letter from Bro. Peter Muceus, laboring in Norway, dated Grimstad, February 15, 1902, to Bro. H. A. Stebbins, we quote: "I can not report anything very great from the field here, but I am very thankful that God has so assisted me in presenting the truth, and so moved upon the hearts of some, that they have felt the need of manifesting their faith by their works in yielding obedience to the ordinance of the gospel. It gives me courage to see that one's efforts are not entirely useless, and I feel now like working more earnestly for the spreading of truth in this land; for I know there are honest people here who will obey if the prejudice can be so far removed that they can see the rays of light which God has in our time turned upon this earth. I have continued my efforts in and around Porsgrund up till the present time with partial success, that is, some few have attended regularly, perhaps from ten to twenty or more, and those attending have nearly all become convinced of the truthfulness of this message. I shall not take the credit of this work to my own personal efforts for I realize the truthfulness of the Master's saying in my behalf, "No one can come unto me except the Father draweth him." I believe I can truthfully say the Father has by the Spirit drawn them to him. During the last few weeks I have held four or five meetings a week, so my evenings have been pretty well occupied; and for this I am thankful, for I love to explain the principles of truth whenever I find listening ears. I have labored very hard this winter, reading, studying, translating, and other work, and I feel that God has blessed me in so doing. I hope that I may so live that I may ever be a blessing to his cause and use his blessing in a proper and wise manner. Last Saturday I had the privilege of baptizing six good honest people; among them my oldest sister, for which I am very thankful. They are all young people, as you will see, from twenty to forty years, and three of them are able to take charge of a branch when one may be organized. Four more are about ready to take the step, so we will soon have a dozen members here. I am very thankful for this small beginning and hope the Lord will increase our number and thus lay a foundation to a permanent work in this land. At

present writing I am in Grimstad with Bro. Enge to assist him in some meetings."

H. J. Hudson writes from Columbus, Nebraska, recently: "May God's infinite and loving Spirit be found among his servants and children at Lamoni, on the 6th of April next, as a rich heritage for the Saints' faithful observance of the proclamation for a general fast on that assemblage."

Sr. Abbie Horton recently wrote from Independence, Missouri: "We regret to hear that Bro. M. T. Short is failing in health; but many fervent prayers go up for his recovery, if it be the Lord's will, at the meetings of the Saints. Bro. J. A. Robinson is much improved in health within the last few days, and we are indeed glad he is getting so much help. There is considerable sickness among the young, measles and pneumonia being quite prevalent, of which disease Bro. and Sr. H. B. Sterrett's sweet little daughter of a little over two years died a few days ago. Several of our beloved brethren and sisters who have been long afflicted still suffer more or less. Pray for all the afflicted ones of Independence."

T. M. Irvine, in letter dated at Leadbury, Ontario, March 7, referring to a recent letter in HERALD from Stratford, Ontario, wherein the lethargy of that branch is spoken of, says: "All this may be so; but there are but six souls belonging to that branch who have reached the years of accountability. And they were recently told by the Spirit to continue though the head had been taken from them. We can not expect too much from so small and headless a body, and we think a word of encouragement would have been better than reproof. Nevertheless, I love reproof, and all we ask is to be lenient."

Charles Dalberg writes from Akron, Ohio, March 4: "The Saints of Akron are awake and realize they have a duty to perform in this great latter-day work. The writer and Bro. Connaughy attended the district conference at Sharon and enjoyed a spiritual feast. From there Bro. Parsons came to Akron, and for several evenings we were blessed by listening to his sermons. He has encouraged the Saints anew, and has won a place in the hearts of the Akron Saints and a remembrance in their prayers. On Sunday, March 2, Bro. James E. Kelley was with us, and in the afternoon and evening delivered two excellent discourses, the good Spirit being present in a marked degree. We are glad to see the young men take hold of the work. We rejoice in this gospel of latter days. Though we have been in the work less than four years, we have found great satisfaction in the gospel."

Sr. Nellie Dibble writes from Wilber, Nebraska, March 6, that often the only preacher they have is the HERALD, which they have taken for a long time. She says: "We belong to the Blue River Branch: but it is twenty miles away, and my health is so poor that we have not been for two years. I love to hear



gospel preached and always go when I can. We have one good Saint neighbor, Bro. George Morey, who tries to live the gospel. I pray we may so live as to be with Jesus when he comes."

---

EDITORIAL ITEMS.

Bro. Alvin Knisley was to leave Kimball, Ontario, about March 10, for Forest, via Petrolia. Those interested please remember.

Bro. William Lewis, of St. Joseph, Missouri, now laboring in South Wales, wrote from Cardiff, No. 137 Severn Road, Canton, late date, and is much encouraged in his work. He thinks a large force of laborers should be sent to Wales this year.

We have received through the courtesy of Charles S. Fee, General Passenger and Ticket Agent of the Northern Pacific, a copy of "Wonderland 1902," a beautiful book "descriptive of that part of the Northwest tributary to the Northern Pacific Railway." It is handsomely illustrated, and from cover to cover is full of interest. It can be obtained for postage, six cents, by addressing Mr. Fee.

The *Inland Printer* was asked by one of the HERALD employees to criticise the new make-up of the HERALD, which it did as follows: "The new form of the HERALD is a decided improvement, and its make-up is all that could be desired. The papers throughout needs a little more ink; otherwise there is no occasion for criticism."

C. W. Ethridge writes from Stewartville, Missouri, March 5, renewing for HERALD. He says with him times are hard and money scarce, but he does not feel that he can get along without the church papers, the "gospel messengers of peace." He does not see how Saints can do without the church papers, as he each week is made glad as he reads in them about the work of God's servants. He prays that God's Spirit may be with those servants, and rejoices that he has been led into the light.

At the last business meeting of the Lamoni Branch the committee appointed to investigate question of church lighting submitted majority and minority reports. The majority report favored a gasoline system, and the minority reported on the advantages of acetylene. After quite a prolonged debate the gasoline supporters quite "snowed under" the acetylene advocates, and the deacons were authorized to have a gasoline system put in. We understand a contract has been signed to have it installed before General Conference. We shall be glad to see our church building lighted by something better than kerosene lamps, and shall watch the results with considerable interest.

The reception committee appointed by the Lamoni Branch to care for the General Conference visitors informs us that as yet only a few of the expected visitors have reported to the committee secretary;

and the committee urgently requests that those contemplating attendance inform the committee as soon as possible, as it will greatly assist them in the work of locating visitors. If the attendance is as large as is anticipated, it will be quite a task for the committee to satisfactorily locate all who come, and hence the necessity of doing as much of the work as possible before the rush of visitors begins. Saints expecting to come who have not already made arrangements for accommodations should notify the committee at once. Assist the committee, brethren. The secretary is Bro. C. I. Carpenter, Lamoni, Iowa.

By the *Evening Gazette*, of Burlington, March 8, we note that Bro. Elvin was to preach at the Burlington chapel, on the 9th, at 10:30 a. m. and 7:30 p. m., on the "Differences between Utahism and true Latter Day Saintism," and on "Laying on of Hands."

President Joseph Smith and Bishop Kelley have been in attendance at the Independence Stake conference which was held in Kansas City, March 8 and 9. Before returning President Smith will assist in dedicating a church in Central Missouri.

Hon. L. P. Caillouet, District Judge in Louisiana, writing in the *March Catholic World*, takes the ground that perjury in the law courts is on the increase. He attributes this to the ignoring of religion and the things of God in the educational systems of the country, and the gross "materialism of the day which is sapping the Christian basis of society."

Sr. Sarah A. Tate, of Easton, Pennsylvania, has written us recently of how with a copy of the "Voice of Warning" she has succeeded in interesting several. She has ordered another and is in hopes she can interest others. A little "mission work" done in a quiet way often yields great results.

G. H. Graves writes from Chicago, March 8, that the colored Saints of that place have recently been cheered by the visits of a number of the ministry, and he urgently invites them to call again. He also asks the elders who might have to pass through there on their way to General Conference to call on him, at 2458 State Street. The brethren who have recently visited there are: H. C. Smith, missionary in charge; F. M. Pitt and F. M. Sheehy, of Chicago; D. M. Rudd, of Dow City, Iowa; J. Midgorden, of Mission, Illinois; C. H. Burr, of Plano, Illinois; J. M. Terry, of St. Joseph, Missouri; and J. T. Hackett.

Members of the Quorum of Twelve are beginning to arrive in Lamoni, getting ready to take up quorum duties preparatory to conference. The first of the nonresidents to arrive is our genial Bro. Lake, who reached here yesterday. The resident members are all here except Brn. E. C. Briggs and W. H. Kelley.

The ministry reports will be published next week in the usual tabulated form, or rather in the form which has been usual for a year or so past. It will present a pretty concise summary of what has been done by our ministry in the last conference year.

## Original Articles.

### FOREIGN MISSIONS THE NEED OF THE HOUR.

This subject has occupied the attention of the writer considerably of late, hence I wish to present a few thoughts relative to this important feature of the work.

In the last revelation, section 125, paragraph 12, the Lord says: "The missions abroad other than those in the land of Joseph which were opened officially during the lifetime of the martyrs, shall be considered as having been opened unto us, whether they were at once undertaken and prosecuted during the lifetime of the martyrs, or whether subsequent to their death, they were prosecuted in righteousness—wherever they were sent. Those missions not thus opened, it will be requisite that the twelve shall either go, or in the exercise of their missionary authority send, as provided in the law, of the seventy."

During my labors in the British Isles and my observations while in France, also from information gathered from travelers in such lands as India and South Africa, whom I have met and conversed with, I recognize the wisdom of the Lord in calling our attention to the necessity of prosecuting missionary labor in these foreign lands.

It is manifest from the revelation of 1894 that the Lord wanted the church to move out in this direction, pointing out the fact that the field—the world—was even then already white—prepared—for the harvest, and hence a great need for laborers, so great indeed that the twelve and the seventy together with such high priests, elders, and priests as can travel shall be free to travel and preach as missionaries and wait upon this ministry in gospel work; leaving branches and districts, where such organizations are effected, to the care of the standing ministry, high priests, elders, priests, teachers, and deacons, under the care of the presidency of the church, so far as possible; thus freeing these spiritual authorities (the twelve and the seventies) and leaving them at liberty to push (take up the aggressive) the preaching of the word into new fields (foreign lands) now widening before them in which work, if they will "now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past." Surely a great promise!

"It is the will of the Lord that they do this" *now*, was the divine injunction in 1894. The clause "so far as possible," in this revelation, has been used as an excuse by many to evade this command of God; but the revelation of 1901, to my mind removes even this vague excuse, deliberately stating without any reservation, that all foreign missions previously opened and those not as yet opened, shall now be opened by the missionary quorums of the church.

Query: Why should the Lord in paragraph 11 of

\*

this revelation authorize the church to provide tracts in the different languages he names unless he was satisfied that now was that opportune time to reach these people? These tracts require to be distributed, the Lord stipulates that the traveling ministry are the ones to do this work. It is argued by some that these nations being represented in the States there is, consequently, no need to travel to these lands; forgetting, evidently, that the mission of the missionary quorums is "all" the world and to "all" nations. If the same method by which the ministry of the church in its early history was commanded to spread the gospel was to be adopted by us, we should then be able to place the gospel message through the medium of tracts right into the hands of the people. The Lord commanded in a revelation given in 1832, that so many of the ministry should go two and two, to the eastern, western, and southern countries, saying:

Behold, I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights, lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have given you, and thus if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life. . . . Let all those take their journey as I have commanded them, going from house to house, and from village to village, and from city to city; and in whatsoever house ye enter, and they receive you, leave your blessings upon that house; and in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness and know this, that in the day of judgment you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment, than for that house; therefore gird up your loins and be faithful and ye shall overcome all things and be lifted up at the last day. Even so. Amen.—D. C. 75: 1, 3.

This is in harmony with the Savior's command, given in person to the traveling ministry in the primitive church. They were to go from house to house and from city to city, finding out "the worthy," which could only be done by house to house visitation. They were commanded also to go into the streets, the highways and byways, lifting up the warning voice, inviting and compelling all to come to Christ.

House to house visitation, street preaching, and tract distribution are the only effective means by which the gospel can be preached in these foreign lands, as public halls are not to be had except at exorbitant prices, and schoolhouses not at all. It is simply wasting money, time, and energy for missionaries to go to these foreign lands unless they are willing to work in harmony with the above method. At present Brn. Rush-ton and Arber in Scotland, Enge and Muceus in Scandinavia, Lewis and Pierce in Wales are beginning to reap the fruit of labor performed in the way which we have delineated.

We learned while in Paris that street preaching

is forbidden by the city authorities, but all are at liberty to go from house to house distributing tracts and engage in conversation with the people, also to procure halls in which to hold services. I was favorably impressed with the French people and believe that a good work could be done in that country in time, but it will require men to labor there who are familiar with the language, as English is but very little used. The people are cleanly, polite, sociable, and extraordinarily intelligent. During my sojourn in the city I saw no one under the influence of intoxicants. However, they indulge in many evil practices which conduce to degeneration; but on the whole they seem to be a nation of fine people, among whom we are sure are many of God's sheep who doubtless would obey the gospel had they the opportunity of hearing it through his authorized servants.

France, we may mention, is one of the missions that was opened in the days of the martyrs, hence "is opened unto us."

I am of the opinion that missionaries should be sent there as soon as possible. It would be a good policy for our young men to study these foreign languages, as without this knowledge of them we are handicapped so far as prosecuting the work in foreign missions is concerned. I now realize the wisdom of God's command to the early ministry to study all languages, notwithstanding some believe that this work is to be accomplished by "the gift of tongues."

On board the steamship "Ivernia" we met a Reverend Mr. Row who has labored incessantly in the evangelistic work of India for twenty-three years. He informed us that India is one of the finest fields in the world for missionary work. No restrictions there whatever so far as religions are concerned. The reverend gentleman has great confidence in the Methodist Church, is an author, and has been in charge of some portions of the work there, and has also traveled extensively in that land. Brn. James Moir and George Baty, who have lived there many years, corroborate the statement of the reverend gentleman.

I am informed by travelers from South Africa that there is a grand opportunity of presenting the gospel there, and why not? Nearly all the southern portion of this vast continent is under British rule, as also is India, and wherever the Union Jack or the Stars and Stripes float there is guaranteed free speech and the right to worship God according to the dictates of conscience. Let us take this opportunity and raise aloft the gospel standard of King Immanuel, under which is assured light, liberty, and life everlasting to all who will believe and obey its divine precepts.

We should also have missionaries in Ireland. But what can we do in Ireland? There are honest people there. We have numbers in the church now, men and

women tried and true, whose record is before the church for good. How can the gospel leaven permeate the little lumps of Ireland if no leaven is placed there? Let the light shine into this land and dispel the dark shadows of Catholic superstition, giving hope to those who sit in darkness. Here, we believe, is an opening for such men as Frank Sheehy, J. A. Robinson, and others representing the Emerald Isle to unfurl the banner of truth among this people.

We ought to have at least thirty ministers divided in England, Scotland, Wales, Ireland, and Scandinavia this coming year. We should also by all means have some energetic men to represent the truth in France, Germany, Switzerland, India, and South Africa. The question will be asked, How are we going to support these missions? The law provides that they be supported by tithes and offerings; therefore the Saints ought to be willing to sacrifice of their means so that the gospel may be spread abroad as well as in the States.

The missionaries who are sent to prosecute this work should go with full and implicit faith in the promises of God made to them contained in the following: "And again I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit."—D. C. 105: 8.

Section 83: 13, 14, 15, 16, 19, 20:

And again I say unto you my friends (for from henceforth I shall call you friends), It is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats; behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal shall ye be clothed; for consider the lilies of the field, how they grow, they toil not; neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto the ministry), from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whosoever receiveth you, there will I be also; for I will go before your face: I will be on your right hand and on your left, and my

Spirit shall be in your hearts, and my angels round about you, to bear you up. Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And into whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and woe unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Woe, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord. . . .

And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the spirit, let him take with him one that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my church unto me.—D. C. 83: 13-16, 19, 20.

Those of the ministry who have not the faith to take God at his word and leave home, loved ones, and sacrifice all for his sake, remaining in these fields for two or even three years, if necessary, had better stay at home; for if they do not center their whole heart and mind upon the work, their mission will be in vain.

We have met some of the Saints in Europe in fair circumstances, who are in a position to help the work both by their means and labor, who are desirous of moving to Zion under the impression that they could live their religion better in the stakes, than they can in their present environments. We would suggest that such remain where they are, as they can materially assist in getting the gospel before the people in their native land by helping to care for the missionaries and warning their friends and neighbors, this being one of the duties God has made imperative upon all ere they go up to Zion. See D. C. 85: 22. Those who are influenced by the thought that they can better discharge their duties and responsibilities to the Lord by locating in Zion or her stakes, and escape the power of Satan, are laboring under a great and serious mistake, for they will find to their sorrow that Satan has got there before them. There will be no escaping his baneful influence by running from one locality to another, not until he is bound in the pit by the power of God and we are under the personal reign of the King of Peace.

I am as strong a believer in Zion as any, but

I am opposed to fleeing to Zion until either circumstances make it necessary or the Lord gives the command through his servant the prophet. The Saints should not lose sight of the fact that Jesus says one of the most conspicuous signs of his second advent will be "that this gospel shall be preached in all the world for a witness, *then* shall the end come."

Therefore if we are anxious for his coming, ministry and laity should do everything in their power to spread the gospel from pole to pole and shore to shore. The more we neglect this duty the longer will be delayed the coming of our King.

I feel encouraged in the thought that now is a most favorable opportunity for the presentation of the truth as it is in Christ; for on every hand we are confronted with unmistakable evidences that the masses are wearied and disappointed with the creeds and traditions of men and are requiring something different to the husks upon which they have been fed so long. The lack of the truth has caused to increase at an alarming rate the ranks of infidelity, secularism, and spiritualism. Millions who have lost faith in God and religion because of the uncertainty and unreality of the creeds of the churches are becoming victims of King Alcohol and other vices so insidious in their effect; to-day we hear not a single voice but a swelling multitude join in that terrible refrain, "Let us eat, drink and be merry, for to-morrow we die."

Surely the wail of the prophet has been verified in the history of the last few years: "Darkness shall cover the earth and gross darkness the minds of the people."

Then let us hesitate no longer, but in the strength and power of God send into all the world the gospel of peace and salvation; and not only sing, but in reality—

Send the sound the earth around,  
From the rising to the setting of the sun,  
Till each gath'ring crowd,  
Shall proclaim aloud,  
The glorious work is done!

GOMER T. GRIFFITHS.

---

#### The Sun is Seldom on Time.

The sun does not keep good time. He is almost always too fast or too slow. Once about the middle of April he is just on time, then not again before the middle of June. At the beginning of September he joins the clock a third time, and lastly once more late in December. Now it would seem as if he were startled at the way he had neglected us. In February he fell back until he was fifteen minutes late. By the beginning of March he had made up five minutes of his loss, and before the month is over he will have caught up to within five minutes of the schedule. Meanwhile the days have been growing longer very rapidly. We begin March with our nights longer than our days. We end it with our days longer than our nights. In the one month we have added to the length of our day an hour and twenty minutes, a bigger gain than any other month can show.—*Professor S. C. Schmucker, in the March Ladies' Home Journal.*

## SENTIMENTS ON TRUTH.

Latter Day Saints in the beginning adopted as their "creed" what is meant by these two words, *all truth*. The position taken was that it contained all that was necessary for church discipline and government. And to insure men of perfect salvation was all sufficient. As a consequence we have never found it necessary to change our creed, as we understand that all truth is eternal, immovable, fixed, and unchangeable. And further, we believe we are under obligations to accept, receive, and believe in all that may come to our knowledge as truth in time to come. Truth can not in reason conflict with itself, therefore the only means we have by which we can test that which claims to be true is a rigid comparison with known truth. The office work of God's Holy Spirit is to take "Of the things of the Father and show them unto all who are worthy to receive them." This is to be done as the Father above shall see fit and as time and emergency may require. This is verily the source of true light and that which is the privilege of all to receive, and when received will never need to be changed, worlds without end. We offer some most beautifully expressed sentiments by a variety of authors in which they make reference to the beauty and wholesomeness of this great eternal principle.

"For the law was given by Moses, but grace and truth came by Jesus Christ."—John the Baptist.

This would indicate that the law which came through Moses was not an eternal, unchangeable law, because it was not truth in its strictest sense, and so was abolished and fulfilled in Christ. But the gospel has been, and evermore will be, the unchangeable message of God to man.

"If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—Jesus.

Reader, in accepting the teaching of Latter Day Saints, you will not have to lay aside any true thing you now believe; only lay aside the errors, step out into the sunlight of God, continue to observe all that is right and true, and then you shall know and be made free by the wholesome influence of truth divine. And doubt and darkness will be dispersed and the illuminating light of God will shine in to redeem, comfort, and save your soul.

"For we can do nothing against the truth but for the truth."—Paul.

This is evident; we can not affect an eternal principle, nor change it in any way whatsoever. The principle of mathematics never had an origin and never will have an end; so with all truth. The trouble with poor humanity is that they will not let God, who knows all truth, teach, instruct, and enlighten the mind and enlarge the soul and thus bring these eternal treasures to comprehension. Some have even gone so far as to forbid any more light or revelation, as they have enough and know it

all. Time and change however have made it necessary for revision and change in the creeds of those who would seal the heavens over with brass, and walk on the earth to them covered as it were with iron. To live by every word that proceedeth out of the mouth of God, whether of the past, present, or future, is that which will lead to eternal righteousness.

"There is no fit search after truth which does not first of all begin to live the truth which it knows."—Bushnell.

"The greatest homage we can pay to truth is to use it."—Emerson.

"The grand character of truth is its capability of enduring the test of universal experience; and coming unchanged out of every possible form of fair discussion."—I. Herschel.

Apply the above to this latter-day work, which has been assailed by tongue and press for seventy years, and yet it stands as firm as the Rock of Gibraltar and as mighty against man-made doctrines as the battering rams of Troy; and with one united voice its every adherent is heard to say, I know this work is of God.

"Keep one thing for ever in view—the truth—and if you do this, though it may seem to lead you away from the opinions of men, it will assuredly conduct you to the throne of God."—H. Mann.

Very good indeed; that is just the reason why this latter-day work is so dear to us because we accept it from the standpoint of true conviction of right and not for personal aggrandizement or profit; and as a remuneration for the same we hope to attain unto eternal life.

"If a thousand old beliefs were ruined in our march to truth we must still march on."—S. H. Brooke.

That is right; if your creed is wrong, change it. It is easier to find a score of men wise enough to discover the truth than to find one intrepid enough, in the face of opposition, to stand up for it.

"If it is the truth, what does it matter who says it?"—Anon.

No matter at all as we think; even if it might be a Latter Day Saint elder.

"Without seeking, truth can not be known at all. It can neither be declared from pulpits nor set down in articles, nor in anywise prepared and sold in packages ready for use. Truth must be ground out for every man by himself, out of its husk, with such help as he can get indeed, but not without stern labor of his own."—Ruskin.

Every one must answer to God for himself as to his conduct and manner of life. Therefore each should think, act, and decide for himself. This liberty is most freely conceded to all in the economy of God through Christ. "The glorious liberty of the children of God," says Paul.

"He that finds truth without loving her is like a

bat, which though it has eyes to discern that there is a sun, yet hath so evil eyes that it can not delight in the light of it."—Sidney.

The people who have eyes to see, and will not see, and ears to hear, and will not hear, are not all dead yet.

"Truth will be uppermost one time or the other. Like cork, though kept down in the water."—Temple.

"You may carry truth as far as you like, and it will always be truth. Truth is like those crystals which, when split up into the smallest fragments, still retain their natural form. You may break truth in pieces, and you may do what you like with it and it is truth throughout. But error is diverse with itself. You can see falsehood even in its own light."—Spurgeon.

"Truth only asks a fair chance. If it can not conquer then it is not truth."—Wayland.

Just so, indeed; and that is all any representative of truth ever asks for. Those who are more in love with their own opinions than with facts, fell out with truth a long time ago. They saw how disastrous it was to their man of straw. So in Christ's time they became angry, told a multitude of lies on him and at last killed him, thinking to stop his effective work; but truth, though crushed to earth, will rise again. The present age is no exception to past experience. And strange, yet true, "God's truth" meets opposition, chiefly from those who profess to know God, but in works deny him. A great travesty on orthodox Christianity!

"Do the truth you know, and you shall learn the truth you need to know."—MacDonald.

Here, ye preachers, is a good one for you:

"If a crooked stick is before us you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence."—Spurgeon.

Brethren, it is well that we exercise great care in our attitude toward other religious societies, lest in our efforts in showing up their wrongs we fail to make clear and plain to them that which is right. Preach the word, ye servants of the Most High.

"While you live, tell the truth and shame the Devil."—Shakespeare.

"You need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth."—H. Mann.

"The way of truth is like a great road, it is not difficult to know it. The evil is only that men will not seek it."—Meneius.

Verily true indeed; indifference to God's truth is the last and latest resort of the Devil, to thwart the purposes of God, and hinder the progress of his work. People now profess faith in Christ for various reasons. Men are not found very plentifully at this

present time, who preach Christ for Christ's sake, and for love of the truth; but a great multitude of those who know nothing scarcely, and care less about the truth, may be found on every hand, and this state of things is increasing in this gay and wicked world. And if the Evil One can capture and carry to his camp of indifference some of the people of God at this present time, he will do so. Beware, ye Saints of the Lord, that ye be not found among those who are asleep, when your Lord doth come.

"Men must love the truth before they thoroughly believe it."—South.

Christ unflinchingly bore witness to the truth; so did Peter, and Paul, and a host of others in that day and time, and evinced their sincerity and love of it by giving their lives for it. Love of principle is indeed an exalted quality of manhood. Thousands have borne witness of the divinity and truth of this work. Some have been driven from their homes; others martyred outright. And yet we have the banner unfurled to the breeze of public opinion, and still marching on.

"Truth is mighty, truth is grand;  
Truth is noble, truth will stand."

May the God of our progenitors help us to stand with and for truth.

W. E. LARUE.

3431 N. Front St., PHILADELPHIA, Pa., January 6, 1902.



#### A PRACTICAL LESSON.

The following clipping was taken from the "The Home Department" of *The Commoner*; but it originally appeared in the *American*. Does it not contain many hints and suggestions which may be utilized with profit by our sisters?

#### SIXTY DOLLARS A YEAR.

My allowance for dress is sixty dollars a year, and by studying economy closely I imagine that I have been able to make that amount do a great deal. Neatness is very important; every particle of dust should be brushed from a dress when it is taken off, missing buttons replaced, small rents darned and other matters attended to as soon as they need it. It is surprising to see how much better a garment will look and how much longer it will wear when treated in this way. Gloves should be smoothed out and laid in a drawer or glove case, veils neatly folded, shoes cleaned, and if they have been wet, oiled before they are put away.

Dresses are the largest item of expense, but with a little care and forethought this may be greatly lessened. One rule that it is well to observe is, always buy good material. It looks better to begin with and lasts longer. I always do my own sewing, sometimes having a dressmaker fit the bodices of my best dresses. I can wear a cloth, flannel or other all-wool dress three or four seasons. The first winter for best dress; then it takes the place of second best; the third season it is taken apart, dyed a different color and made for street or house wear. Dyeing is a great aid to economical dressing, often enabling one to use material that would be worthless without it. Calico or gingham dresses are worn with large aprons in the morning, and three dollars will buy all I can wear out in a year.

I find three pairs of shoes are plenty for a year, and they often last much longer—one pair for Sunday, one heavy pair for win-

ter and a pair of low shoes for summer. One pair of rubbers and one pair of overshoes will be needed also.

The next item is gloves, and of these a pair of kid gloves, one of silk, and a pair of mittens for cold weather will be all that are needed.

A summer and a winter hat are bought each year, and the old ones trimmed over for every-day wear.

As a suit of under garments will usually last two years, it is a good plan to buy winter garments one year and summer under-wear the next. All dry-goods houses sell at greatly reduced prices at certain seasons of the year, and many dollars are saved by taking advantage of these sales.

Six pairs of hose should be enough for a year if they are darned and mended when they need it. Those with double heels and toes are cheapest, because they last so much longer.

Then there is a cloak to be bought every two years, but with all these things to buy, sixty dollars may be made to cover all expenses if one makes the best of everything.

Sixty dollars a year will be regarded as too large a sum for a woman's dress by some of our sisters, while others will regard it as too small. The latter class especially, might derive benefit from a careful perusal of the article. It is my opinion that one half of this amount should be sufficient, or more than sufficient, to cover the annual expenses of an average Latter Day Saint sister, for dress only. Some, possibly, might properly require more; very many can properly do with less. The profession or business in which one is engaged, and especially when working for firms outside the church, has something to do with the amount required.

When we consider the great need of money being placed in the coffers of the church for the spread of the gospel and the support of the worthy poor, it should admonish us that any useless expenditure in dress, or any other direction, is wrong.

"But," you say, "we differ so widely as to what is useless." True, and it is evidently wrong for any one individual to insist that every other individual must come to his exact standard. But because of this difference of opinion, shall we conclude that there is no general line, or course, which is consistent and right? I think not.

There are some things about which there should be no difference of opinion. We should not differ as to the importance and essentiality of a strict obedience to the word of God. Have those who have an inordinate fondness for dress ever made a careful study of what is said on this subject in the Bible, Book of Mormon, and Doctrine and Covenants? True, there is a difference in our ability to get along with little; but there is a much greater difference in our willingness to try.

Am I wrong in presuming that it should not require any more to furnish a sister in dress than it does to furnish a traveling missionary? I am fairly well acquainted with one of our leading ministers, who has been a missionary for many years, and who made an estimate of his annual expense for clothing. His calculation covers a period of ten years from January

1, 1891, to January 1, 1901. Total amount expended, two hundred forty-four dollars seventy-five cents. Average per year, twenty-four dollars forty-seven cents. These figures were submitted to my notice, and I am satisfied they are correct; and the elder referred to says that this account includes every article of wear from head to foot.

When it can be truly said that we love our neighbors as ourselves, we will evidently be somewhat in advance of where we are to-day,—speaking of us collectively and not individually. It is still our duty to "come up higher."  
J. R. LAMBERT.

## Selected Poetry.

### Gettin' Religion.

I ain't much on religion, nor prayer-meeting beside.  
I've never jined the church as yet, nor ain't been sanctified;  
But a tender sort of feeling draws me nearer to the skies,  
Since I got a peep of heaven through a pair of trusting eyes.

Time was when nothing moved my thoughts above this sinful world;  
No preacher's words could stir me up, in wrath an' fury hurled.  
But lately I've been drifting nigher to the better land,  
And the force that leads me upward is a little dimpled hand.

Seems like the bad thoughts sneak away, with that wee chap hard by;  
And cuss-words that were handy once won't come when he is nigh;  
Fact is, sort 'o shames me to see those clear, blue eyes  
Look at me (when I'm gettin' riled) in pity an' surprise.

I don't know much of heaven or angels an' such things;  
But, somehow, when I picture 'em, it ain't with harps and wings;  
But with yellor curls, all tangled, and tender eyes that shine,  
An' lips that's soft and loving, like that little chap of mine.

Then, when he folds his dimpled hands, in his little bed at night,  
An' whispers, "Now I lay me," why thar's something ails my sight,  
An' my throat gits sort of husky when he blesses me, an' then  
I'm dead sure I've got religion by the time he says, "Amen!"  
—*Louisville Courier-Journal.*

## Letter Department.

HAVERHILL, Massachusetts, March 3.

*Editors Herald:* I came to this city a week ago to look up some matters which needed attention and put in what missionary work I could. There is a growing interest here and what appears a fine opportunity for an active, energetic, spiritual man to put in a year's work to put the work upon a thorough working basis. There are those among the gentlemen of cloth, who would if possible clear out "Mormonism" as they term it, from the city; but it is here for keeps, and if a good man can be secured from General Conference appointees to labor in this city and neighborhood good returns will follow. The faithful few here are doing well and should have substantial help. An elder will find a good home among the Saints.

Yesterday we baptized three more, who will honor the cause of the Master. Brn. M. H. Bond, U. W. Greene, and D. A. Ander-

son, who have recently labored here, will rejoice to know that "Mother" Thayer, Miss Emma Thayer, and Alonzo Shaw have united with us in the Master's cause, making that little family circle complete in the gospel covenant. To our merciful and kind Father who has blessed the labors of these his servants (with the labors of our local brethren, viz., F. P. Busiel, H. D. Simpson, M. C. Fisher, and others not now in mind) be all praise, honor, and glory for this increase. May the good work go on! We feel very thankful for the privilege afforded us by the Rev. D. T. Call, Pastor of the Walnut Street Advent Church, for permission to use his church and tank for baptizing. I will call upon him to-morrow, all being well, as he expressed a desire to speak with me.

I am indebted to the few Saints in Haverhill for a fine new overcoat which they saw was needed, as my old one had a notion of remaining open from the top button down because of its shrunken condition or my imbibing of Uncle Sam's principle of expansion. May the Father bless them for their kindness!

"Our Mrs. Brown," "Missionary," etc., is doing us good wherever she can, and braved the worst rain-storm we have had this winter to attend our meeting of Friday night, giving up an appointment at one of the largest and most popular churches in the city where a supper, social, and speeches were the order of the hour. She said, while conversing with her at her home the following day: "No meeting but yours would have enticed me out upon such a stormy night." I firmly believe her. She will yet unite with us, I most firmly believe.

While laboring in Center Groton, Connecticut, two weeks ago, I had the pleasure of leading Miss Sarah Watrous into the icy water of her father's mill-pond. I mention this for the benefit of Bro. A. B. Phillips and others who know the conditions existing there, and how much courage it needs for a young woman to step out against the tide of opposition existing there. Sr. Sarah is a niece of Bro. Phillips. Her own mother would not invite her to change her clothing in her own home, so had to change in the cold mill, while ye elder appropriated the shelter of the old rocks and bushes near by. But the sun was shining just lovely. Bro. F. G. Whipple and his estimable wife and sister in the gospel accompanied us, driving through the country about four miles to this spot where Bro. G. W. Robley baptized Bro. Tom, and if I am rightly informed, Bro. A. B. Phillips nine years ago. There are others in Center Groton who are deeply interested in the work.

I had the misfortune to lose my satchel from the buggy while driving from Groton to New London on my return. I immediately drove back when I discovered my loss, but could find no trace of it. We had met an Israelite with his team of mares and two or three local men (who "Tom" said would surely return it if picked up by them). I have not heard anything of it, so despair of hearing anything of it. It contained bank and check book, also receipt book with mail which give the finder every item for identifying the property. I would willingly give up personal property it contains to get back my books, as it will cause some inconvenience, but not very much, as my pocket diary and account book tells the story.

Work in my field will prevent my attending General Conference, as no one will be left but local ministers who can not always respond to calls made at considerable distances from home. I am satisfied to remain where duty calls me. I trust and pray my brethren who go will be blessed of the Master, and that the Conference may be one of great blessing to the church in general. May the sweet spirit of unity and brotherly love prevail from the opening prayer to the benediction.

The article from Bishopric is just what was needed, and will prove a great blessing, especially to those who respond to it. May the spirit of sacrifice and consecration rest upon the Saints everywhere, that Zion may be redeemed, and righteousness prevail, is the desire of

Yours for success,

RICHARD BULLARD.

LOUISVILLE, Kentucky, March 1.

*Editors Herald:* The work here is in a very good condition, except that a few are careless about attending meetings. There is a very good attendance of the outsiders and the work has been placed before a great many this conference year. Many meetings have been held on the streets by our elders, who have done well, and many have been led to investigate, and some have accepted.

Twenty-eight have been baptized this conference year in this part of the field and others have given their names and will be baptized to-morrow.

On February 25 Bishop Hilliard surprised us by coming here. I already had appointments out for Tuesday evening, and Bro. Hilliard occupied. He preached three interesting discourses on tithing, consecration, etc. The last evening he spoke from the twenty-fifth chapter of Matthew. He surely was wonderfully blessed. He did us all good.

We are expecting Bro. I. N. Roberts with us to-day.

May the blessings of God rest upon all his Saints.

JAMES M. SCOTT.

625 Myrtle Street.

LOS ANGELES, California, February 20.

*Editors Saints' Herald:* The meetings at San Bernardino were a success in attendance, in a spiritual awakening among the membership, and a keen interest manifested among inquiring minds. I baptized five; and there are others near the kingdom. One thing marred our otherwise happy sojourn, viz., the extreme sickness and suffering of the worthy president of the branch, Alonzo E. Jones, and Sr. George Wixom. Bro. Jones has been having a severe attack of sciatica. Sr. Wixom, complicated developments after confinement. I administered to both of these with gratifying effect. Sr. Wixom was up and around before we left and Bro. Jones convalescent. I also administered to Bro. Hendrickson a long time sufferer. The Spirit indicated that our prayer was heard and in due time God would give relief.

I adopted a new policy in my work in San Bernardino. As soon as I arrived I secured the address of every resident minister and immediately sent them a note announcing my meetings and among other things told them: "I come to your city as a representative of a church which asserts that God hath delivered to them a new dispensation of the gospel. We believe that there was a complete apostasy of the early Christian church and that the Holy Ghost forecasted a restoration of the gospel in our day. We believe that the gospel of Jesus Christ to-day should possess the identical features of eighteen hundred years ago. We are commanded of God in a revelation to us that we should contend against no church save it be the church of the Devil. We are also informed that there are many churches of men extant. We believe that the institution you represent is one of the churches of men containing many good, noble, honest, but misguided souls. We are commanded to offer the light to you. We are farther commanded to call upon those who may differ from us to meet us in public and private. I have herewith candidly presented our position to you in the Spirit of Christ, believing that a free interchange of thought will be beneficial to all. If you should desire to address our people, and you will only signify your wishes, I will be pleased to make arrangements therefor."

I inclosed an epitome of faith in each letter. Nothing materialized while I was there, but it was a good advertising medium, the local papers allowing me space for insertion. Developments commenced as soon as I left. The Episcopal minister came to the church and thanked Bro. Wixom for the invitation, stating that he would be pleased to meet Mr. Williams and to address the Saints. I have been having some conversation with the reverend gentleman. He says, "My attendance will not be followed by an invitation to you to address the congregation of St. John's Church. Such action is forbidden in the canon law of



the American Church. . . . The fundamental error of your position as stated in your letter is contained in these words, 'We believe that there was a complete apostasy of the early Christian church.' A complete answer to your statement is contained in our Lord's own words, Matthew 16: 18. This promise of our Lord guarantees the continued existence of service and truth of his church till his coming again. As he further declares, Matthew 28: 20, 'Lo I am with you alway, even to the end of the world.' While the history of the past nineteen centuries shows the living vitality and fidelity to the truth of his church and which to-day is doing his work as in the first or the seventh or the thirteenth century."

The brother will find it difficult to sustain the above position in a careful examination of facts. Christ's continuation with his apostles, "even to the end of the world," was made dependent on their teaching the people "all things whatsoever I have commanded you." It was only whilst resting on the rock that the church was impregnable; the text does not say that there would not be an apostasy, but that the gates of hell "should not prevail;" that is, it should not finally triumph.

I will give him an opportunity to defend his statements before our people, even though I am denied the opportunity of reaching his people.

A letter from Sr. Cave informs me that an M. E. minister, Dr. Hiff, took occasion after my departure to give a lecture on "Mormonism." Bro. Elbert Smith essayed to reply to the gentleman's strictures, but was not permitted to do so publicly. I shall write to him and also talk to him through the medium of the press. If we can only stir up the enemy and develop opposition there is hope for the work in California. Instead of attacking other churches we will get them to attack us; better results.

I have been markedly blessed in administering to the sick. The other evening I was called to the bedside of Bro. Dungan. The doctor had previously told the brother that he only had one chance in ten thousand for recovery. I administered to him and he rested better the first night than for months, and in the morning the pain in his lungs and side were much abated. He is continually improving and his chances improve each day. The brother had been alienated from the church, but this has brought him back. As his father said, Whatever the outcome I am happy in that my son is at peace with God.

A week ago I administered to Brother Ward, of Seattle. The spirit of prophecy rested upon me and God signally answered his prayers, relieving him of physical ills and promising relief along other lines. To God be all the glory.

My mind has been burdened for a long time in noting the scarcity of spiritual gifts and manifestations of God's power in administering to the sick, and I am constrained to believe that such things can only be enjoyed by the pure in heart; the humble, truthful, righteous men and women who live close to the throne of God.

A recent letter from Bro. Purfurst at San Diego indicates that he is at work in the Master's cause and doing what he can to interest the people in the ways of truth. Some of the Utah following are investigating. Wish the church was in a position to place a dozen missionaries in Southern California; enough so we could carry on a well organized movement against the enemy, storm the heights, and take the righteous out of Babylon. The people of Southern California are far from being warned. There are whole counties and towns which, as yet, have never heard the gospel message. We will not have completed our work until all have heard the message and either accept or reject.

I inclose Bro. Ward's letter to me.

T. W. WILLIAMS.

636 East Twenty-first Street.

HOT SPRINGS, Yavapai Co., Ariz., February 16.

ELDER T. W. WILLIAMS,  
Los Angeles, California.

*My Dear Brother:* I wish to express my gratitude to God for

the signal blessing of health recently bestowed upon me through compliance with his law of anointing with oil by one whom he has called, and the prayer of faith. Last Wednesday evening when I attended the Saints' prayer-meeting over which you were presiding, I was so ill I could scarcely walk straight. A high fever accompanied by a blinding headache, and throat so sore I could scarcely speak or swallow, you will readily understand my reluctance to assist in the meeting. You will also probably remember the presence of the Spirit during the administration prayer. There was prophecy as well as discernment in that prayer. I *knew* when I arose from the chair that I would be healed; that God in his great mercy had not only recognized the law which he framed in the long ago for humanity's benefit, but my own personal *need*; and, dear brother, I am glad to be able to testify that I was not mistaken. I rested well that night, and steadily recovered from my sickness, until twenty-four hours after administration I was well,—absolutely well; no pain, no fever, no sore throat; in fact, not an ache or pain in my body. My mind not only clear and bright but free from worry. You must bear in mind that my sickness had been developing for nearly ten days, and it was not merely a nervous headache, but a well-developed case of typhoid fever.

Dear brother, I do not write this letter to weary you, but because I wish to thank God, audibly, and also perchance, to strengthen and cheer some brother or sister who may be fighting for faith or new strength. To such I say, Be of good cheer; "Our God will never, never us forsake." There is power in this gospel, and the great point of beauty pertaining to it is the lever by which that power is utilized is within the reach of the weakest and humblest of God's children, prayer, backed by consecrated lives, and all of heaven's treasures are within our reach.

If you wish to convey these few poor words of my gratitude to the Saints of your branch, or elsewhere, you may do so. I only wish I could convey my gratitude to God in the force of my feelings; but that is impossible. In my great hour of need—how great, only he and I know—he did not fail, but blessed me, and so signally that I feel it my duty as well as pleasure to attempt to show my gratitude and attempt to be of benefit to others.

May God's Holy Spirit bless you all, and may his grace be so abundantly showered upon you all that soon others, who as yet know not Christ, may be brought to a knowledge of his great power and love. Pray for me that I may be of service to the cause.

Your brother,

G. EDGAR WARD.

BYRNEVILLE, Indiana, March 6.

*Saints' Herald:* Several of the representative brethren of our faith have recently been with us. First came Bro. J. H. Lake, accompanied by Elder W. C. Marshall. Two days later Bro. George A. Smith and M. R. Scott, Jr., came, and two days afterwards came Bro. G. H. Hilliard, who gave us all an understanding of our duty. His preaching has infused new life in the Saints, and many have resolved to go to work in earnest. But the crowning sermon of the meeting was preached by Bro. Hilliard Sunday afternoon on gospel lines. We modify this, and say this sermon was preached by the Spirit of the Lord, Bro. Hilliard being mouth-piece, as the Spirit was manifest in such power all Saints enjoyed it and many outside as well.

Bro. Lake is to us a father in Israel. When he comes he brings a quiet, peaceful spirit that has a tendency to set all Saints aright, no difference what might have been before his coming.

So we feel these brethren have done us good and the work has been built up here and we ask them to come again.

JAS. P. SAPPENFIELD.

On Board the Steamship "Ivernia," February 27.

*Editors Saints' Herald:* Brn. J. W. Rushton, Harry Holmes and his wife, and the writer sailed from Liverpool on the 18th inst., the former as a delegate to the General Conference, Bro. and Sr. Holmes to make America their home for a time. The Saints all over the mission desired us to write them on our arrival, therefore we take this means of informing them of safely arriving at our destination. The "Ivernia" is a magnificent steamer six hundred feet long, sixty-six feet wide, and nearly fifty feet deep, with a tonnage of fourteen thousand. She excels the "Campania" and "Lucania" in her internal arrangements and appointments, but is seven knots slower an hour in speed, which makes a vast difference in the journey, especially in the winter season. She does not rock nor roll as other steamers do, but what she lacks in this she makes up in heaving and pitching. As a result of six or seven days heaving, very many of the passengers were sick, some very bad indeed; however, Bro. Rushton and myself escaped. But poor Bro. Holmes was confined to his bunk for seven days. Sr. Carrie, also, was very generous in her contributions to Father Neptune's larder. But Bro. John got into very serious trouble one night. In opposition to his guardian's advice, he ventured out on the deck in a storm and when rounding a corner was met by a tremendous wave, which came bounding over the prow of the vessel and saturated him from head to foot, necessitating a hurried retreat to his bunk to change his clothing.

Our heavenly Father has very kindly tempered the wintry gales, which have been so prolific this season, and taking the journey all through, we have had an exceptionally pleasant passage. We have, however, experienced heavy seas, long rolling swells, which caused the good ship to plunge bow first into the watery valley, her propellers revolving harshly in the air, and so hindered considerably our progress. Also just after leaving the landing stage at Liverpool, we had to anchor in the estuary until about 3:30 a. m., fog horns and bells supplying a very undesirable lullaby as we were rocked to sleep in "the cradle of the deep." We have had very pleasant company on board: Games, a mock trial, and concert, relieving the monotony of ocean life.

All on board are acquainted with our religious standing as Latter Day Saint preachers, yet have extended towards us every cordiality and respect equal to that shown to a reverend representative of the Methodist faith. We have engaged in several conversations with passengers on religious matters, and a few are interested, whose addresses we have and shall send them literature.

In the mock trial the writer and the Reverend Row officiated as judges, and Bro. John as counsel for plaintiff, being elected by the company to those positions. In the concert the writer was asked to act as chairman, which he did to the best of his ability.

This makes our tenth day on the water, and we shall not land until to-morrow. The journey is very tedious and trying. We would advise our friends to travel by a faster line, especially in the winter time; but if they cross the sea for health or pleasure we say, take the "Saxonia" or "Ivernia" every time.

I left the mission in a fair condition, all things being considered. I have been heartily supported by the great majority of officers, and kindly treated by all. Of course, upon some points, we can not all see eye to eye, but in this common failing there is much need for the exercise of patience, kindness, and forbearance. We believe from present indications that there is a grand future before the work in this mission, providing the church will keep a sufficient missionary force in operation, and the local officers do their duty. The best of feeling exists between the local officers and the missionary in charge.

Bro. Muceus advises that he has baptized five heads of families in Porsgründ, and others on the verge of coming in. There are now sufficient to organize a branch in that place; but with Bro.

Muceus, we agree that it would be advisable to wait awhile.

If we should not be privileged to return to Europe, we shall always have a warm and affectionate interest in all the Saints there. Wishing all God-speed and prosperity temporally and spiritually to the work in that land, I remain,

Yours in gospel bonds,

GOMER T. GRIFFITHS.

STERLING, Colorado, February 27.

*Editors Herald:* I came to Wray, Yuma County, September 15 last, and was the first of the missionaries to occupy the rostrum of the Saints' new chapel there, which is a neat frame building, and on the whole speaks well for the Saints of Wray and vicinity. Elder Ed Bullard does the regular preaching, assisted by his son, Fenner, and Bro. A. E. Tabor. Bro. Joseph Luff, on the 29th inst. preached the dedicatory sermon, also offered the dedicatory prayer. The Spirit of God was present and the Saints greatly blessed. I continued my labors in and around Wray until November 17, and while there baptized three. One was a school-teacher, of Wray, wife of Bro. Coral Willis. Another was a young lady who is a resident of Sebastopol, California, but at the time was visiting near relatives. She was a devout member of the Methodist Church. The other was a young man who I believe will be of great benefit to the cause if faithful. I was ably assisted by Elder E. Curtis the latter part of my stay at Wray. Was conveyed over the wilds of the Colorado prairies, where the buffalo once roamed, but where the cattle of civilization now graze by the thousand, a distance of about forty-five miles, by buggy and team driven by Bro. Curtis, the owner. There I found Bro. and Sr. Corf, Bro. and Sr. Belkham, Bro. and Sr. Charles Curtis, all strong in the faith and anxious for meetings. I next went home until after holidays, where I rested and prepared a chart, when on January 13 I reached Rocky Ford, in the great Arkansas Valley. Mounting my wheel (which I find most valuable to the missionary in these valleys) I soon arrived at the station of Swink, five and one half miles southeast of Rocky Ford, where I found about seven families of Saints waiting the arrival of Bro. J. B. Roush to organize them into a branch. Bro. Roush came in due time from Lamar, where within about fifteen miles from the town he had just organized the Enterprise Branch; but the conditions were not such as would permit of an organization. So after giving the people a few good soul-reviving sermons, he journeyed on, leaving me to organize when practicable. But after staying a month I was unable to do so, because some failed to get their letters, slow branch clerks or slow mails being the cause. From there I went to Denver to attend the conference of February 15 and 16, which was a spiritual feast indeed.

But now let me tell the Saints something about the country of the great Arkansas Valley as it is in Otero County, a county lying midway between the Rocky Mountains and the State line, which is thirty by sixty miles in size, with an area of seventeen hundred square miles, and comprises one of the most productive sections in the valley, which extends many miles from Pueblo southeast. The sugar-beet business in the United States is no longer an infant industry nor an experiment. The American people annually consume more than four billion pounds of sugar with its present population. We are told that no parts of the world are better adapted to the sugar-beet industry than are Southern California and the Arkansas Valley, as tests in the latter locality equal those taken anywhere. The capacity of the Rocky Ford factory is said to be twelve hundred tons, and one of the best equipped plants in existence. About two million dollars have been invested in the plant and the purchase of lands by the company. About four hundred fifty men are employed in the factory, and fourteen hundred seventy-eight farmers are now engaged in raising beets for this plant. Next year it is expected that fully eighteen hundred will be growing beets. Over four hundred fifty thousand dollars will be paid out to farmers

for the year of 1901. The test over last year is about one half per cent higher. The average number of acres farmed by one man, at present time, ranges from ten to fifteen, but if scientifically done should be six and one half. Land-owners are dividing their lands up into small tracts, five, ten, fifteen, and twenty acres, which they rent, retaining as their share one fifth to one sixth of beets, one half on alfalfa, and one third on other crops. As to prices of land it is well to state that can be had at fifty to seventy-five dollars, while lands in the vicinity of loading-stations and the factory sell at from two hundred fifty to three hundred dollars. Considering the annual income from such priced lands, it surpasses all farming returns of the East, or where large farms are cultivated without irrigation.

The total number of car-loads of beets will probably exceed thirty-two hundred cars received for the season at this plant. From Newdale Station, two and one half miles out, there were three hundred car-loads shipped to the factory. A live-stock company has demonstrated scientifically the feeding qualities of beet-pulp. Beet-growers are entitled to twenty per cent of beet-pulp. Thirty-seven thousand four hundred fifty-seven dollars forty-four cents passed through the hands of the Rocky Ford Melon Growers' Association, for the sale of melons from July 29 to September 29.

A Mr. Gavitt netted on two and one half acres five hundred twenty-five dollars. Mr. R. C. Daily shipped nine hundred seventy-nine crates from three acres. Bro. John Brennan cleared on beets and cantaloupes about eighty dollars per acre, and it was his first year at farming. He paid sixty-five dollars per acre for land lying one half mile from Swink Station.

Alfalfa is among the most extensive and lucrative crops grown in this valley, its heavy yield of hay per acre, of from three to four cuttings, averaging four tons per acre, selling at from three to five dollars per ton in the stack, makes it a valuable crop. It is a sure crop and easy to grow by irrigation. It is also a splendid fertilizer. As a seed crop it yields about five bushels to the acre and is sold at three dollars fifty cents to six dollars fifty cents per bushel. The extensive acreage and croppage of alfalfa has given the bee industry a decided prestige over Eastern States. The highest test of purity and whiteness prevail, for the bees find a never failing supply in the raw material of the blossoms of alfalfa. About eight car loads of honey were shipped out each season for the past three years and going as far east as Buffalo, New York.

The average altitude of Otero County is four thousand feet and undoubtedly has the life-giving ozone surpassing the lower altitudes of Eastern States of rain and mud, especially to those who are troubled with throat and lung affections.

Here in the best part of this county, and under a good water system, and within from one half to one mile of Fairmont or Swink Station, which is the same place, I found some of the best land laid off in five and ten acre tracts, or larger if desired, and can be bought at sixty-five dollars per acre, on easy terms, one third down and balance in three equal payments annually. This place is where Bro. Bozarth lives and the rest of the brethren, and where there will soon be a good branch of the church. They have good artesian water, good schools, and in fact all the necessary resources to develop one of the best counties I know of. They get good prices for all farm produce, and can raise all kinds in abundance.

Swink is about five and one half miles southeast of Rocky Ford and about four and one half northwest of Lajunta, the county seat of Otero County. Good artesian wells are in the vicinity, and I understand that coal has been discovered in about two miles of the town. There is now a mine in operation about twenty-five miles out and of good quality of coal which will greatly reduce the price of fuel, which at the present, is a little high.

Rocky Ford, a town of about three thousand population, is the parent town of the valley, and its fame has been widely heralded. It has a large flouring mill, canning factory, creamery, ice plant, steam laundry, electric light plant, sugar factory, machine shop, cold storage house, brick yards, and other industries.

A man who goes through a great sugar factory feels like shaking hands with himself. He has a higher estimate of his fellow man and a great faith thereafter in the possibilities of human advancement. The first impression one gets upon entering a beet sugar factory is not unlike that experienced on going below the deck of a big battle ship. There is a wilderness of complex machinery. After climbing up and down countless flights of iron stairs, past seething tanks, whirling fly wheels, and intricate buzzing machinery of every imaginable form, you emerge and all you are certain of is, that the whitish-yellow, rutabaga-looking beets go into the maze at one end of the factory, while there comes out at the other end one hundred pound sacks of granulated sugar.

The beets are unloaded from the wagons into the sheds. The dirt on them must be washed off. To do this easily, by wholesale they are shoveled into a cemented ditch passing through the shed. They are then water-forced into a washer just inside the factory. Here they are turned over in a long cylinder, full of water and beets, until they are clean. Then they pass through a slicing machine. Next they pass into the first row of fourteen big iron tanks, called the diffusion battery. Water heated to a high degree boils all the juice out of the sliced beets. The water with the beet juice in it is then boiled on through the remaining thirteen tanks. The juice is then piped into large tanks called carbonators that the impurities may be eliminated. Here car loads of water-slacked lime are dumped in with the juice. This lime gobbles up the impurities.

The muddy combination must now be filtered through complex mechanical contrivances to get the lime out again. The juice thus filtered has a thin, yellowish look, and sickly, sweetish taste. Next it goes into another series of big iron tanks, called evaporators, and receives another red hot boiling to take out the surplus water. It is now syrup, and passes through a bath of sulphur fumes to take out the earthy color. Next a second filtering. Then it passes into a third series of tanks, called vacuum pans, where it receives the third and final boiling, up to one hundred sixty degrees, which causes the sugar to crystallize. The crystallized dark sugar next enters the centrifugal, similar to the separators of a creamery, which whirls it around, almost countless revolutions per second, and separates the crystallized brown sugar from the molasses. In a trip through the next centrifugal, bluing, such as is used in washing clothes, is added, and the brown is thereby turned into wet, white sugar. It now passes into pipes to the top of the factory and is dried by machine, where it drops into sacks. The entire trip from the raw beet to finished granulated sugar occupies eighteen hours.

J. W. MORGAN.

Address 725 East Dale, COLORADO SPRINGS, Colorado.

OMAHA, Nebraska, March 7.

*Editors Herald:* I inclose a clipping from the *Omaha Daily Bee* that you may see that we are still alive here in this city and that the *Bee* is treating us quite fairly. I remember that twenty-five or thirty years ago it was difficult to get such a privilege, which indicates that the Lord in fulfillment of his promise is giving us favor in the eyes of the people.

The work here is moving along nicely, all things considered. There is some sickness, as usual, but we hope and pray that all may recover if it is the Lord's will. Bro. Albert Crandall, of Dow City, was very ill when I left home on the 5th. Bro. and Sr. Francis of this city have a very sick boy.

C. E. BUTTERWORTH.

STERLING, Colorado, March 5.

*Editors Herald:* In conversation with Elder George McConley, correspondent of the *Denver Times*, I received the following items regarding a colonization movement. The Dunkards are to settle the arid lands of Colorado, Logan County. Elder Miller, from Mount Morris, Illinois, chairman of the general mission and tract committee of the Dunkard Church, and Galen B. Boyer, secretary of mission work, of Elgin, Illinois, and other prominent men of that church are a committee sent here to investigate the facilities of irrigation. Rev. L. E. Keltner, of Denver, says that the committee report will be favorable to the settlement, and that soon there will be at least fifty families located near Sterling, on the South Platte Valley.

This is one method of doing mission work, through the colonization plan. They locate families in rural districts, and being an agricultural people they improve the country, build churches, and gain prestige with the people by numerical power.

Elder Miller is now giving free stereopticon lectures here and will repeat the same at Denver. His lectures are on Bible lands, in which he will endeavor to show that the irrigation system is the best method to adopt for their people to carry on their work. My observations are more and more convincing than ever that here in the clear, high altitude of Colorado, arid lands under the irrigation system, the most delightful and prosperous homes can be enjoyed by industrious people.

There are thousands of acres of government lands yet in this country, but will soon be taken. The highly agitated problem of the reservoir system, to store the abundant flow of water now in the Platte and other Colorado Rivers for the irrigation work of summer, is clearly indicative of the fact that soon this rich land will be under good water accommodations.

J. W. MORGAN.

TOPEKA, Kansas, March 6.

*Editors Herald:* The Northeastern Kansas District is still alive. We had a splendid spiritual conference. Bro. I. N. White gave us some fine instruction, and all were well satisfied. At the close of the session, Brn. Roberts and Beebe reorganized the Religio at Scranton. Bro. Beebe is there now looking after that arm of the work. Bro. Roberts has been here for several days, but will go to Centralia this week and build up the cause there.

I was called to Scranton last Sunday to attend the funeral of Bro. Jarvis. The respect shown by the people of that place is worthy of note. Truly he found grace and favor in the eyes of the people. The church was filled and as many more out of doors. He leaves a noble wife.

On Tuesday I preached another funeral discourse of a young man who was killed by a train. His mother belongs to our church.

I will stay here till the 24th, then home and get ready for General Conference. We baptized four here lately, and expect to trouble the water again next Sunday.

J. C. FOSS.

GALESBURG, Missouri, March 5.

*Editors Herald:* I left Texas about February 19 last, enroute for Weir City, Kansas, by the way of Wilburton, Indian Territory, and Webb City, Missouri. Stopped at Wilburton one day with Bro. George Montague, finding the old veteran on duty and in the faith.

At Webb City, I found Bro. and Sr. O. P. Sutherland, with many other Saints, rejoicing in the faith. Remained over Sunday, and at eleven a. m. spoke with good liberty to a good congregation of Saints and friends. Bro. F. C. Keck preached an excellent discourse at night. As missionary in charge he cheerfully gave me permission to labor in his mission field.

On Monday following I went to Weir City, and rejoiced to meet once more in life with the aged Bird brothers. Found Bro.

George Bird and his companion getting ready to take up their journey for the old folks' home. They left us, I think, on February 26, rejoicing in the hope of eternal life. We wish them many happy days in their declining years.

On March 1 my brother-in-law, Bro. James Storm, came for me; and, bidding our excellent Bro. and Sr. R. Bird a good-bye, we made our way to Galesburg, where I am now nicely lodged with Bro. and Sr. Storms and family, preaching to an interested congregation every night. I hope to visit Webb City again before leaving this country, which I expect to do on the 24th instant, to go to Argentine, Kansas, thence to Lamoni, Iowa, on April 4. My faithful wife having written me recently to go, and attend General Conference, and to go praying that God would be pleased to remove my afflictions. So I will endeavor to do. Unite with me in prayer, dear Saints, to this end.

L. L. WIGHT.

GRANNIS, Arkansas, March 4.

*Dear Herald:* I love to read the HERALD, and my hope in writing is that it will bring to some the same quiet rejoicing that has been brought to me by perusing the letters of others.

Bro. Harp visited us on his way home from mission work in Texas, and preached for us each night the past week, with the result that seven precious souls were brought into the fold, Elder Harp baptizing five and the writer two. The people are investigating and searching the Scriptures as they never did before. A gentleman said our people are much better understood here now than they were. We were glad to have Bro. Harp with us, as he is a fearless and aggressive minister, and thoroughly understands this people. We pray that the Master may be pleased to send him to this field next year. The cause is surely advancing here. I ever pray for the advancement of the cause.

ELZIE YOUMANS.

WILBURTON, Indian Territory, March 6.

*Editors Herald:* On February 9 I had the privilege of preaching the first sermon in the first church built by our people in Oklahoma, at Seiling, Dewey County. The little village was the scene of a vicious attack made upon us by D. B. Ray, of the Baptist Church, and the prejudice very much intensified. Bro. H. F. Durfey and the few Saints there began the erection of a small but neat little chapel twenty feet by thirty-six feet, the first church of any kind that was built in the town, and is yet the only house of worship in it. I began meetings the 9th and closed the 16th, with a fine interest. The house was crowded the last night.

Since coming here I have had sent me a copy of the comments made upon the meeting by the editor of the *Seiling Guide* which are as follows:

"The Latter Day Saints' meetings or course of lectures were well attended, last week, and were very much enjoyed by all. Elder Smith is thoroughly acquainted with his work, and each lecture was carefully prepared and very instructive. They gave fair-minded people a chance to understand more of the Latter Day Saints' doctrine, and why they believe as they do. A great many people in this vicinity, the writer included, were very ignorant of the Book of Mormon. Mr. Smith thoroughly explained this, and gave every one that wished a chance to read it or any other of their books, thus doing away with the idea prevalent in so many minds that they have secret works they will not allow others to read. He explained the difference between Latter Day Saints and the Mormons in Utah, to the satisfaction of all. We have a great many of these people in our midst, and if they live up to the law of the church we see no reason why the finger of scorn should be pointed at them. We believe in giving every one a chance to worship God according to the dictates of his own conscience."

I preached twelve sermons in the new church and took up the teachings of the Book of Mormon and Doctrine and Covenants

along moral lines, showing that they were the books which constituted what might be called the discipline of the church and the laws by which every member should be tried. I showed what constituted a right to fellowship in our church and the crimes and sins that would expel or exclude members from the church, and then showed a complete harmony with Bible teaching. All of the objectionable passages in the books were taken up and read with their contexts and fully explained so that everybody could see that they did not teach what our opponents claim they do. This consumed the three sermons on Sunday, also Monday and Tuesday nights. On Wednesday night I took up the subject of the divinity of the Book of Mormon from a Biblical and archaeological point of view and spoke seven times on that, and at the close I received many a warm hand clasp with regrets that the meetings could not continue, and invitations to come again.

Bro. Durfey and his coworkers deserve a great deal of credit for their zeal and perseverance in the face of opposition, and when they get their church finished they will have as neat and comfortable a little place of worship as any one need to have. It will now depend upon correct living upon the part of the Saints to bring about a grand triumph for the truth in that vicinity. I took a four-day drive across the country from Seiling to Sumner, Oklahoma, and attended the Oklahoma District conference. Had a good conference, then held a few meetings, and from there to this place, where I am holding forth to apparently interested audiences. Will continue here until the fifteenth at least and possibly longer, then home for a brief stay before I go to conference. The liberty enjoyed has been exceptionally fine in all my recent efforts.

H. O. SMITH.

PALOUSE, Washington, January, 1902.

*Editors Herald:* In HERALD of April 5, 1899, were a few lines in regard to the great physical benefits I had received from living on "Edenic diet." I received a great many letters from various parts of the world in regard to it, and have been thinking I ought to let the Saints know how I have succeeded on such diet. Well, I have enjoyed the best health the last four years that I ever enjoyed for the same length of time, and I have lived on "Adam food," except a little fresh milk, and occasionally a raw egg in the morning, and I have been able to do hard labor all the time after the first four months. Last summer I worked all through a heavy harvest and some with a thrasher fourteen hours a day, and my daily food was eight ounces cracked wheat or ground rice with milk, sweetened. I have not eaten a meal of cooked food in four years. I prepare my own food, cold; so I know the cookstove is useless and kitchen drudgery is slavish. I can prepare my food in half a minute, eat and clean my dish in ten minutes, and am ready for business; feel healthy and strong, although I am nearly seventy-four years old and have been afflicted the greater part of my life.

I do not like to read of so many of the Saints being sick and afflicted and dying in the prime of life, knowing as I do that there are only two causes for sickness and affliction—ignorance and willfulness. There can not be an effect without a cause. The Scriptures tell us if we lack wisdom we can ask God and get wisdom. (James 1: 5.) But do not ask God for wisdom until you use all you have. When I look back over my past life, I can now see that I did not use the wisdom I had; therefore I was not a fit subject to receive of the Lord. Every act of our lives ought to be prompted by an understanding of the effect it will have on our systems; then we will be living in the human soul. Neither money nor the gratification of the lusts of the flesh could induce me to be in the condition I was four years ago, and to God be all glory, honor, and thanks for the aid of his Spirit.

I have seen people who called themselves Saints sit down to a dish of roast pork after divine service, and ask the Lord to bless and sanctify it to their good, and then fill their stomachs with it;

but in a few days they were sending for the elders and doctors. Then I thought of what the Lord said in Isaiah 65:4, I. T.: "Which eat swine's flesh, and broth of abominable beasts, and pollute their vessels." Again, I have seen them fill their stomachs with beef and other flesh diet, and ask the Lord to bless and sanctify it to their good; but in a few days they were sending for the elders and doctors, and the news came that they were dead. Then I thought what the Lord said in Genesis 9: 11, I. T.: "And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands." Again, I have seen people fill their stomachs with canned fruit, when fresh or sundried could have been obtained in abundance; but pretty soon I heard them say, O, my stomach! O, my stomach! Then I thought what the Lord said in Doctrine and Covenants 86: 2, "All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof."

God did not make a mistake when he said, "Wheat for man." I can live a year on three bushels of wheat and three bushels of apples, nothing else, and work every day. When I read in the elders' letters of the good things the sisters prepare for the inner man, the next thing I expect to hear is that they are sick or dead. Yes, if I had eaten all the good things the sisters were willing to prepare for me, I would have been dead long ago. I have not eaten swine's flesh since I joined the church, seventeen years ago, nor meat of any kind the last four years. Now I have health. Man is what he makes himself, and what we eat makes us what we are physically, and the spiritual food we take makes us what we are spiritually. It will cost forty dollars more to feed my wife a year, than it will to feed me, and I can work every day.

If the Saints would all live for one year as I have lived the last four years, they could save enough to build the temple, and avoid a great amount of sickness, misery, and deaths. It is time we were coming up higher! What we meant by "Edenic food" is, all grain, fruit, nuts, and vegetables in their natural state; but as I have not my teeth, I can not eat much vegetables and nuts, but I do not need them. If any of the Saints desire to ask me questions on the subject of "Edenic diet," I will answer all correspondence. Yours for the truth in all things,

B. R. TURNBOW.

#### Saintism or Mormonism.

*To the Editor Herald:* Many of the so-called Christian churches and denominations are making a piteous howl of late, owing to the rapid spread of what they are pleased to style "Mormonism." Any one who cares to waste his time in reading these lamentations will clearly see that the wounded "Christian" unmistakably refers to the Reorganized Church of Latter Day Saints, but who are so bigoted, narrow, and hidebound, that they can not or will not discriminate between the Brighamites of Utah and the great mass of Josephites, who comprise a large portion of our most peaceful, noble, loyal-hearted American citizens. While I am not a Saint, in any sense of the word, yet I do love to see fair play and to see "honor given where honor is due." I have often been told (by those who should know better) that practically there was no difference between the Utah Mormons and the followers of Joseph Smith; that the Brighamites openly advocated and practiced polygamy, and while the Josephites did not publicly advocate bigamy, yet in secret they were no better than the "Mormons." To me this "slush" shows what some of our professed Christians are composed of—prejudice, malice, and uncharitableness toward the truth as others see it. Now, while as I have said, I am not a member of either branch of these beliefs, nor am I a student of the literature of "Saintism," yet I have read and learned enough to know that there is a mighty difference between the lives and teachings of the Josephites and Brighamites, I am well

acquainted with a few Josephites, and I can say they rank equal and if anything just a trifle above the average mass of mankind. I know that this charge of polygamy in their midst and in their lives *is false, grossly false*; and any man of good sense knows that it is a flagrant misrepresentation.

In a recent letter Bishop McCabe, in speaking of the giving of tithes, says, "We must come to the tenth. False faiths are practicing it. The Mormons have it in their system. They are becoming dangerous competitors with Protestant Christianity," etc. The poor Bishop realizes that "Mormonism" is a dangerous competitor, and why? Simply because it appeals to the heart, judgment, and soul of man. Bishop McCabe, who is sort of an idol in the Nebraska M. E. Church, knows that while his church denomination and others are losing ground, that the Saints are rapidly increasing numerically and financially. It seems to hurt the dear brother that "there are others," to use a slang phrase. If Brother McCabe and all others of his ilk will but cease to rant at the unmistakable growth of the Saints and learn a few cold facts, then he will realize that the Saints have just as much right to believe in their doctrine as he has his. He will also come to the conclusion that the doctrine of "Saintism" is quite as edifying and elevating as his own, or perchance a trifle more so. "A word to the wise is sufficient."

PROF. E. D. JONES.

EXETER, Nebraska, March 1.

BLOOMER, Wisconsin, February 27.

*Editors Herald:* On page 92 of HERALD for January 29 at bottom of right hand column, J. W. Williams asks when Jesus separated from the Father? We read in John 3: 16 that God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. It appears to me that the time Christ separated from the Father was when Christ took upon himself flesh and blood to redeem the world from sin. The prophets tell of the Messiah coming to redeem Israel. I do not think it can be shown that the Son left the Father before he was born in Bethlehem.

JAMES M. BLOOD.

P. S. People here are not so much prejudiced but that they will come out to hear an elder if one comes to preach. At least they tell me so. My daughter-in-law wishes very much to have one come and administer to her and preach, as she is not able to be out.

## Mothers' Home Column.

EDITED BY FRANCES.

"For looking backward through the year,  
Along the way my feet have pressed,  
I see sweet places everywhere,  
Sweet places where my soul had rest."

"Lo, I Am With You Always."

I'm footsore oft, and weary,  
For the way has been so long,  
And the storms that beat around me  
Have been so fierce and strong;  
I've climbed up dreary mountains,  
Whose paths were rough and steep;  
I've waded through dark waters  
That were so cold and deep.  
I've traveled through the "thorn wood,"  
Where briars hurt my feet;  
I've passed through fiery trials,  
That scorched me with their heat.  
Oft as I journeyed onward,  
My eyes were blind with tears.

My heart's been torn with anguish  
And filled with doubts and fears.

But all the way so weary  
One joy has been my own;  
I've always known one comfort,  
I have not walked alone!  
For One has e'er been near me,  
Whose face I can not see,  
But I can not tell to any  
All he has been to me!

When darkest clouds were o'er me,  
His presence seemed more near;  
When trials sore have pressed me,  
I've felt his love most dear.

When, weak and worn, I stumbled,  
His strength has held me up;  
When, fainting by the wayside,  
He filled my empty cup.

When faith is weak and faltering,  
He whispers words of cheer:  
"Those whom I love may suffer,  
But I will help them better;  
I know the path before thee;  
I'll guide thee all the way;  
Its end is joy untelling,  
'Mid heaven's eternal day."

So, I still travel onward,  
Though dark the path and dim;  
I would not miss one trial  
That brings me nearer him!  
And when at last in heaven  
I stand, by his dear grace,  
Mine eye shall see with rapture  
His unveiled, beauteous face!

—Mrs. Samuel Ferris.

### Christmas in Tahiti.—No. 1.

*Sister Walker:* Since our Christmas here in Papeete this year differed in many respects from that of any former occasion, I must tell you about it. There had never before been a Christmas at Taronā when the gobbling of turkeys was heard under the missionary house, or anywhere else in Taronā. This house stands four feet from the ground, which gives quite a basement now that it is all latticed in. So when Bro. Hawkins came from Tupuai with three turkeys and some chickens to help swell the market at the Christmas-tide, our basement made a nice roomy coop, and into it they all went. One of them would have gone into our oven on Christmas Day had the oven been large enough, but since it was not, it went to market instead.

Besides this, the Saints of this branch had, prior to our arrival and through the instrumentality of Sr. Peterson, agreed upon having a Christmas-tree. They had expected the Patriarch of the church to have remained until after the holidays, and had done their best in preparing their exercises of songs, recitations, and *matutus* for the day, but had not talked of a Christmas-tree very much. Never having seen one, they did not know what was needful to be said or done. It was a disappointment to them that Brn. Smith and Gould found it needful to leave sooner than was at first expected. And when it was learned that Sr. Peterson would also be absent, and I in my partially tongue-tied condition must shoulder the responsibility and be the leading spirit of it all, I felt as if our Christmas-tree would not be a very flattering affair, and shrank from the undertaking. And more so because the majority seemed afraid to take hold. It being something altogether new to them, was like taking a leap in the dark. I never saw a people so cautious about accepting new customs as the people of these islands, and those of Papeete in

particular, nor so afraid of ridicule from their relatives or other natives who do not belong to the church.

However, with what explanation was given by Sr. Peterson before she went to the Paumotus and with Joseph's help several times afterwards in talking with them of what a Christmas tree was, the outline of how it all would be conducted, and the motive for such an occasion being the expression of "good will to men," together with late hours and busy moments on my part it was all accomplished, and the tree looked nice. It was more than full. Each one received a present, and some had several, the writer being one of that number. In arranging a program I got up a nice lesson for the children from the "Royal Scroll" in connection with the first three representations; viz., "Annunciation," "Nativity," "and "Glad Tidings." The "Royal Scroll" was left near the tree with those pictures in view during the evening. Immediately after the children's lesson the Christmas offerings were brought and laid upon the table, while a scribe took down the names and the amounts given. All, both old and young, brought an offering. We made known to them, Sr. Walker, the few lines you wrote in your letter to me concerning the offerings, and it was an additional incentive to give. The offerings that evening amounted to upwards of twenty dollars, more than twice what it had ever been in this branch before. So you see what a few words from a leading one in America does. And again, there were more people here than at any previous Christmas.

On Christmas Day was preaching at eight a. m. Preparations had been made for a real good dinner. That was a part of the program, and the first time, too, that they have observed Christmas in that way. The brethren clubbed together and bought a turtle. A vessel had just arrived from the Paumotus with quite a number. Turtle sounds something like turkey, and there is a good deal more eating on it—one provided meat enough for all. All ate dinner in the feast-house. Our food, cooked by myself, was spread on a table at the upper end of the room, and the natives spread theirs on banana leaves on the floor, a row down both sides and across the end of the apartment. We exchanged foods, and all enjoyed the hour.

Bro. John Hawkins, of Tupuai, was with us. We also invited the ex-governor of Hao to eat at our table. At two p. m. the exercises for the *oaoa*, as they called it, commenced and occupied the afternoon.

(To be concluded.)

#### Prayer Union.

The prayers of the Union are desired in behalf of Bro. Aaron N. Watez who is ill with what the doctor's call creeping paralysis. He is not now able to dress himself or walk about the room alone, but has the promise of the Lord to heal him, and desires the cooperation in prayer of the sisters. If any have a message of the Lord given for him, please address A. N. Watez, Elm Avenue, Malden, Massachusetts, care Mr. Daniels.

#### Notice.

It is desired that the presidents of all locals of Daughters of Zion will see that notes are taken of all special points of interest gleaned through the discussions of select readings and supplementary work, and forward same to president of general society for future use.

ADVISORY COMMITTEE.

The old-fashioned gardens of half a century ago, with no thought of effect, gave decorative plants their proper position by relegating them to some corner or border location. Often times they were planted near the old-fashioned well-sweep with a clump of trees beyond, simply because they grew so thriftily there under the frequent dashes from the old well-bucket. Naturally they form a picture still fresh in the memory of many a wanderer from the old homestead, who is now shut in by towering walls of brick and stone. Some of the pleasing effects that one can arrange in planning the home garden are indicated in the April *Delineator*, where the directions are given by a well-known authority on gardening.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

WE copy the following from the closing paragraphs of the history of the London, Canada, District Sunday-school Association work, prepared and sent us by Sr. Maggie MacGregor, Hopeville, Ontario. I would that this could be said of all districts:

"There are thirty-six schools enrolled in the association, and the Sunday-school work in the London District has become a very important factor in church work. It is fostered by missionaries and branch presidents as well as by association officers. And the conventions are now about as largely attended and as much appreciated as are the district conferences.

"The officers of the district Sunday-school association have always worked together. Jealousy and strife have never entered to mar the peace, and we have always been blessed with zealous men and women as officers.

"The district has one flourishing school in British Columbia, and one in Assiniboia. Also a school in almost every branch. Wherever the missionaries go they seek to create an interest in Sunday-school work, and often organize a school before branch organization is possible. This condition, and the interest taken by old and young in attending Sunday-school is almost entirely the result of the labors of the workers, and has proved to be a very great blessing to this district."

To the Saints of the London District Sunday-school Association; Dear Brethren and Sisters in Gospel Bonds: It has been my choice to accept this appointment this year as superintendent, but shall make no apology, but go to work. We wish to inform you through these columns of our arrangements for the coming year. We have appointed the following local laborers to help us, as it is not practicable for us to visit but a few of the schools: Sr. Lizzie Evans, Nathan Overholt, John Allan, Henry Ribbel, and Maggie MacGregor, and trust their counsel will be respected in their efforts to do good, when and where they visit. The district is large now and plenty of room to spread our wings, and if we feel anxious to be up and doing, the harvest is on and will soon be over. Discouragement, to my mind, is one of Satan's greatest devices, and I am forced to the conclusion, from observation, that one's success in this work does not necessarily depend on the ability one possesses, as much as it does on one's thorough *devotion*. Ability is good when humility and the other necessary traits accompany, but God does not depend on one's smartness to build up his work. It has been said, that "no one can help in this work unless he is humble and full of love, having faith, hope, and charity." Observation will prove that. So in selecting officers and teachers it is not always the smart ones that prove the best helps to our schools. When once a man begins to think that the church can't get along without him, he then becomes of very little use, just so in Sunday-school work.

Allow me to offer a few thoughts right here touching parents' duties towards the school and their children. To my mind it is absolutely necessary to a child's religious training, that parents not only assist them to study their lessons at home, but that they teach them to pray vocally and in secret, and teach them to walk uprightly. We can not be too careful to guard them against the evils that exist, even among children in many of our cities, towns, and villages. Parents are too often deceived, from the fact that they never dream of *their* children doing wrong, until they are fully captured by sin. An ounce of preventive is better than a pound of cure. It is well to be on our guard. A Sunday-school teacher can not well approach children on this subject in school. Now where should this be done? Is it not a father's duty to talk to the

boys, and a mother's duty to talk to the girls? I fancy it is better to warn them of the danger, and to save them from a fall, rather than let them fall, and then try to break them of bad practices. A habit is easily formed, but quite another thing to conquer it. Parents should be especially interested in their own child's welfare, and not expect that a teacher of a class can fit him for life's battle in one short hour in a week. For fear I wander too far from our text, we will close. May God bless and help us all is our prayer.

GEORGE BUSCHLEN,  
Superintendent of District.

#### Another Post-Review of the Lesson.

Never has the Sunday-school been as efficient in successful Bible instruction as to-day. What with direct study of the text, with its interpretation; expository and collateral articles; articles fresh from the brain and pen, and those "worth repeating," ransacking history and literature for illustrations by picture and parable; previews and reviews,—minds theoretical and practical are brought under tribute to make the message plain to Bible class and primary class, and all between these extremes. Every ear is open, and every eye awake, to hear or see some new thing which may add to the interest of Bible study, or more clearly reveal the truth to the mind, and fasten it in the memory.—*William H. Shults, in Sunday-School Times.*

## Miscellaneous Department.

#### Conference Minutes.

**Pittsburg.**—Convened in Saints' chapel, March 1, 2: 30 p. m.; W. H. Kelley and F. G. Pitt presiding, E. E. Omohundro and Louis Serig secretaries. Branch reports: Wheeling 169, gain 4; Pittsburg 145, loss 14; Fayette City 85, gain 16; Fairview 50, no change; Beaver Falls 20, gain 2. Ministry reporting: Elders F. G. Pitt baptized 4, R. Perrie, O. J. Tary baptized 1, Jacob Reese, L. D. Ullom baptized 6, W. H. Forbes baptized 4, J. Craig; Priests W. H. Rush, O. L. Martin, E. H. Thomas, J. W. Martin, L. Serig baptized 1, T. D. Gaskill baptized 1. The auditors appointed to audit the Bishop's agent's report reported the same incorrect and recommended that it be referred to an auditing committee, to report at next conference, which recommendation was adopted. The committee authorized to dispose of tent could not do so advantageously. They were authorized to advertise the same through the church publications. Delegates to General Conference: W. H. Kelly, F. G. Pitt, M. H. Bond, R. Baldwin, F. J. Ebeling, L. D. Ullom, William Lewis, Alva Logsdon, E. H. Thomas, James Craig, John Booker; Sisters F. G. Pitt, William Lewis, M. E. Handy. Resolved, That in case of a disagreement of views among the members of our delegation, the full delegation not being present, a majority of the delegates present shall cast the full vote of the district. James Craig was elected district president, Robert Perrie vice-president. The general church authorities were sustained, also the district officers. Resolved, That our delegates be instructed to work for the enlargement of our Hymnal. Resolved, That we petition the General Conference to send Bro. F. G. Pitt to the Pittsburg district next year, with Pittsburg as the objective point. An entertainment by the district Sunday-school association Saturday evening was an enjoyable feature of the conference. Sunday, preaching by W. H. Kelley and M. H. Bond. Sacrament and testimony meeting 1: 30 p. m. Bro. O. L. Martin, of Wheeling, was ordained an elder, and a son of Sr. Raisbeck, of Fayette City, was baptized during the conference. Adjourned to Wheeling, West Virginia, first Saturday in September, two o'clock p. m.

**Eastern Colorado.**—Convened at Denver, February 15, J. B. Roush presiding, E. F. Shupe secretary pro tem. Branches reporting show a membership of 420, increase 30. Bishop's agent reports receipts in tithes and offerings of \$500.40 for last six months. Ministry reporting: Elders J. B. Roush, E. F. Shupe, J. W. Morgan, J. M. Stubbart, C. E. Blodgett, E. Curtis, J. F. Curtis, A. B. Hanson, J. B. Wildermuth, W. C. Duncan, J. Kemp; Priests M. F. Ralston, H. L. Ashbaugh, F. D. Bullard, J. D. Curtis; Teachers L. J. Bradshaw, A. E. Tabor. Present district officers sustained for the ensuing six months. Adjourned to meet at Wray, August 16, 17.

**Mobile.**—Met with Three Rivers Branch, February 15, at ten a. m.; President W. L. Booker in the chair. Branches reporting: Bluff Creek, Theodore, and Three Rivers. Elders reporting: W. L. Booker, F. P. Searcliff, G. W. Sherman, J. B. Porter, J. Mizelle; Priests R. C. Mizelle, J. Faulk, T. W. Smith; Teacher D. Goff; Deacon J. W. Young. Delegates to General Conference: W. L. Booker, G. W. Sherman; I. N. Roberts appointed to act as delegate if Bro. Booker can not attend. Bishop's agent, W. L. Booker, reported: Due agent last report, \$11.12; received, \$58.95; paid out, \$46.25. Balance on hand, \$1.58. Officers elected for eight months: W. L. Booker president, G. W. Sherman vice-president, Hulda Porter secretary, F. P. Searcliff treasurer. W. L. Booker sustained Bishop's agent, I. N. Roberts as missionary. Decided to continue to hold two-day meetings in each branch of the district, to be appointed by W. L. Booker. Adjourned to meet with Theodore Branch, June 14.

**Southern Wisconsin.**—Convened at East Delavan, February 15, 16; Heman C. Smith president, W. A. McDowell assistant; J. O. Dutton secretary, assisted by W. A. McDowell. Reports were read from Elders W. A. McDowell, C. H. Burr, C. C. Hoague, H. Southwick, M. F. Gowell, W. P. Robinson, and J. O. Dutton; Priests G. J. Brookover, J. C. Anderson, A. Johnson, A. Delap, and C. B. Woodstock; Teacher F. M. Ball; Deacon J. C. Edgington. Branches reporting: Wheatville, Janesville, Flora Fountain, Oregon, East Delavan. No report from Buckwheat Ridge. Bishop's agent's report: Balance last report, September 28, 1901, \$93.92; received since, \$244.80; total receipts, \$338.72; total disbursements, \$283.74; amount on hand February 15, \$54.98. District treasurer reported: Balance last report, September 27, 1901, \$0.31; received since, \$36.51; total receipts, \$36.82; total disbursements, \$30.96; balance on hand, February 10, \$5.86. These reports were audited and found correct. Resolved, That we send three delegates to General Conference and that we pay their expenses. Delegates: W. A. McDowell, C. H. Burr, and W. P. Robinson. The following were also given delegate authority if present: Heman C. Smith, M. F. Gowell, T. W. Chatham, August Johnson, H. Southwick, B. Delap, F. M. Ball, C. C. Hoague, C. B. Woodstock, and J. O. Dutton. Four preaching services and three prayer-meetings were held; also the Religio Society held one meeting. Preaching during conference by M. F. Gowell, C. H. Burr, and H. C. Smith. Adjourned to meet at call of district president and missionary in charge.

**Galland's Grove.**—Convened at Dow City, Iowa, February 22, 8: 45 a. m.; J. M. Baker, J. L. Butterworth, C. J. Hunt, presidents, Nellie Rudd secretary. Elders reporting: O. E. Holcomb, J. M. Baker, D. Brewster, A. Jackson, J. Pett, J. Hawley, S. Jordison, C. E. Butterworth, J. R. Rudd, A. R. Crippen, C. J. Hunt, N. V. Sheldon, J. L. Butterworth, W. A. Carroll, W. H. Kephart; Priests C. Dobson, A. H. Rudd; Teachers J. O. Booth, J. Myers, G. Juergens, J. T. Spence. Bishop reported on hand and received since last report, \$705.20; expended, \$630.50; balance on hand, \$74.70. College fund: On hand and received, \$128.50; paid to Bishop Kelley, \$98.50; balance on hand, \$30. The present district officers were retained for the coming year. Branches reporting: Auburn 68, loss 1; Dow City 120, loss 1; Pilot Rock 27, loss 1; Galland's Grove 266, loss 19; Deloit 162, gain 3; Harlan 70, Salem 70, Union 83, Coalville 59. No report from Benan. J. M. Baker, A. H. Rudd, J. L. Butterworth, C. J. Hunt, John Jordison, Manley Hartshorn, Arch McCord, N. V. Sheldon, Orman Salisbury, C. L. Carmichael, James Pearsall, D. Brewster, were chosen delegates to General Conference. A motion requesting those taking appeals from elders' courts to take them to the Bishop's court carried. This motion was in no way in conflict with other church rules. John Bean was ordained teacher by C. Derry and John Hawley. Preaching by C. Derry, C. J. Hunt, and John Hawley. Adjourned to meet at Auburn, May 31, at 8: 45 a. m.

**Pottawattamie.**—Conference met February 22, at Council Bluffs; C. A. Beebe and R. Wight presiding, J. Chas. Jensen secretary. Statistical reports were received from all the branches except Hazel Dell. Boomer reported 1 death, present number 46; Carson 26, no change; Council Bluffs 257, 1 received; Crescent 167, 1 died, 6 baptized; Fontanelle 40, no change; Hazel Dell 64, no change; North Star 113, no change; Wheeler 54, no change. The secretary's summary gave for the quarter: Gain by baptism 6, letter 1, loss by death 2, net gain 5; total branch enrollment 767, scattered 89, net total 856. Reports were read from the following of the ministry: Elders C. G. McIntosh, D. R. Chambers baptized 3, R. Wight, F. M. Cooper, M. W. Culbert-



son, D. K. Dodson, J. S. Strain, L. G. Wood, R. McKenzie, S. Butler, D. Parish, M. F. Elswick, W. J. Cook, P. C. Anderson; Priests T. Scott, S. C. Foote, L. P. Jensen, A. C. Riley, J. C. Lapworth, S. Harding, J. Leytham, J. P. Christensen; Teachers P. W. Frederickson, A. E. Madison. Elder W. S. Gladwin was granted a license. The Bishop's agent, J. P. Carlile, reported: On hand last report, \$215.27; collected since, \$612.50; total, \$827.77; paid Bishop E. L. Kelley, \$500; paid ministry, \$188; total \$688; balance on hand, \$139.77. Report received. On recommendation from North Star Branch that Priest Paul M. Hansen be ordained an elder, Elder H. N. Hansen was authorized to so ordain. Tent committee had no report, but two of the members stated they had collected \$23.50. The following were appointed delegates to General Conference, with authority of those present to cast a majority and minority vote: C. A. Beebe, D. R. Chambers, F. M. Cooper, A. C. Riley, R. Wight, H. N. Hansen, J. S. Strain, J. R. Lapworth, J. P. Carlile, Julia E. Hansen, Christine Hansen, Angeline Beebe, Lizzie Lapworth, Jennie Cooper, Mary Wind, D. P. Cooper, Jennie Scott, Joshua Carlile, Agnes Hansen, P. M. Hansen, Belle Gifford, J. Chas. Jensen. On motion the branch presidents are requested to take up collections to pay expenses of delegates D. R. Chambers, F. M. Cooper, R. Wight, and J. S. Strain, and forward same to the district secretary. J. P. Carlile was elected president of the district, and a vote of thanks extended the retiring president, D. R. Chambers, for faithful service in the past. J. P. Carlile was sustained as the Bishop's agent, and J. Chas. Jensen elected district secretary. An expense bill from the secretary for \$3.62 was met with a collection of \$4. Conference adjourned to meet at Underwood, Iowa, at ten a. m., Saturday, May 31.

**Ohio.**—Convened at Glenroy, Ohio, February 22, President H. E. Moler presiding, E. E. Long clerk. Elders reporting: S. J. Jeffers, H. E. Moler, H. R. Harder, A. B. Kirkendall, V. M. Goodrich, L. R. Devore, J. L. Goodrich, T. J. Beatty, E. E. Long, W. H. Kelley. The Bishop's agent reported: Total receipts, \$77; expenditures, \$84.25; balance due agent, \$7.25. Report adopted. Branches reporting: Liberty 48, Vinton 102, Byer 60, Hocking Valley 79, North Columbus 33, Creola 50. A communication from James Moler was read and laid on the table. On recommendation of Byer Branch, ordination of J. Munyon to the office of elder was referred to missionary in charge and district president. The district president and sub-missionary in charge reported concerning the organization of a branch at Paddle Creek that they deemed it wise to wait a while, as there was not sufficient material to organize a branch. The report was received, committee discharged. Delegates to General Conference: W. H. Kelley, L. R. Devore, H. R. Harder, V. M. Goodrich, H. E. Moler, E. E. Long, S. J. Jeffers, T. J. Beatty, A. B. Kirkendall, Mattie Kirkendall, Sr. Beatty, Sr. Thrope. Moved that any others in the district who desire to go as delegates report to those already chosen, and that they be permitted to act as delegates. Moved that the delegates use their influence to have the next General Conference at Kirtland, Ohio. S. J. Jeffers was chosen district president, A. B. Kirkendall associate, J. L. Goodrich clerk. The clerk was appointed to visit the branches and compare the records and correct any mistakes that may be found, necessary means to do the work to be furnished. The following resolution was presented: Resolved, that as a district we declare that we know of no grounds whereupon Elder James Moler, ex-president of the district, can be correctly charged with meddling with the affairs of the district since his removal from the State. The resolution was laid on the table. The missionary in charge and general church authorities were sustained. A vote of thanks was tendered the brethren and sisters for their hospitality and entertainment. A vote of thanks was tendered the outgoing secretary for services. A vote of thanks was extended to J. F. McDowell and L. R. Devore, and their return, with the other missionaries of the district, was asked. Preaching by A. B. Kirkendall, W. H. Kelley, H. R. Harder, and L. R. Devore. Adjourned to meet at Creola at call of president.

**Oklahoma.**—Convened with Oak Grove Branch, February 22, H. O. Smith presiding, S. S. Smith clerk. Branches reporting: Seiling, Oklahoma, Oak Grove, Canadian Center, Stillwater. Elders reporting: H. O. Smith, H. Case, G. Montague, W. P. Pickering, H. F. Duffey, J. M. Brown, T. J. Smith, J. Yates, D. S. Crawley, R. M. Maloney, J. W. Hughes, and H. C. Hughes; Priests J. M. Baggerly, S. S. Smith, A. J. Bly, and T. N. Berry; Teacher T. Cochran. Bishop's agent's report: August 15, 1901, to February 20, 1902: Received, \$458.63; expended, \$440.15; balance on hand, \$18.48. Audited and found correct. Officers sustained: George Montague president, W. P. Picker-

ing vice-president, S. S. Smith clerk, S. J. Hinkle Bishop's agent. Delegates to General Conference: Hubert Case, Alice Case, W. P. Pickering, I. P. Baggerly, J. M. Baggerly, H. O. Smith, S. S. Smith, and J. H. Baker. Majority of delegates present empowered to cast full vote of the district. Suggestion made to raise amount yet due in the purchase of a buggy for district president, being \$5. Amount was raised in the meeting. The speakers were H. O. Smith and J. M. Baggerly. Leading authorities of the church were sustained. Adjourned subject to call of the presidents.

**Northeastern Missouri.**—Held at Higbee, Missouri, February 15, 16; J. A. Tanner in charge, assisted by F. T. Mussell; William Chapman secretary. Branches reporting: Bevier, Higbee, Huntsville, and Salt River. Elders reporting: J. A. Tanner, W. W. Smith, F. T. Mussell, F. Evans, C. Perry, J. T. Williams, T. Broad, W. Chapman, F. Palfry, and R. R. Jones; Priests D. Edmunds and R. Grieves; Teacher A. G. Young. F. T. Mussell, F. Palfry, and James Cochran were elected tent committee. G. A. Tryon's resignation as district secretary was accepted and W. Chapman elected to serve remainder of term. J. A. Tanner, James Cochran, W. W. Smith, D. E. Tucker, J. T. Williams, Thomas Broad, R. Grieves, C. Perry, F. T. Mussell, Louise Palfry, T. A. Tanner, F. Palfry, William Chapman, M. Burnham, M. A. Richards, W. J. Richards, Pearl Williams, and L. M. Lilly were elected delegates to General Conference. Preaching during conference by D. E. Tucker, F. T. Mussell, and J. A. Tanner. Adjourned subject to call of district officials.

**Eastern Iowa.**—Convened with Arlington Branch, February 15; C. E. Hand in the chair, J. R. Sutton secretary. Reports were read from Elders L. E. Hills, J. R. Sutton, J. S. Roth, W. B. Weston, C. E. Hand, J. Heide, J. F. Rulon, B. F. Miller; Priests C. G. Dykes and J. W. Wilson. Bishop's agent's report: On hand last report, \$189.27; received since, \$329.08; total, \$518.35; expended, \$333.75; balance on hand, \$184.60. Tent and tent fund were ordered placed in hands of district president. Officers elected: Warren Turner president, John Heide assistant president, Lizzie Haller secretary, C. G. Dykes treasurer. Preaching during conference by J. R. Sutton, L. E. Hills, C. E. Hand, and J. S. Roth. Branches reporting: Fulton, Clinton, Muscatine, Arlington, Osterdock, Oran Center, and Green Valley. Adjourned to meet with Osterdock Branch, August 16.

**Oregon.**—Met at Hood River, February 14-16; C. E. Crumley presided, A. M. Chase assisting; Robert E. Chapman secretary, Alma Upton assistant. Elders reporting: A. B. Moore, A. M. Chase, and C. E. Crumley; Priests A. Upton and D. E. Stitt; Teachers J. H. Hunt and O. W. Propst; Deacon S. N. B. Hunt. Branches reporting: Condon and Bandon; also a communication from Sr. Mabel Watkins, secretary and only officer of Sweet Home Branch, asking for its official disorganization. As the branch reports were the first made since we became a district, they included the full membership, for the district record. Secretary R. A. Cribbins reported that with president he had issued letters of removal as per order of last conference. As treasurer he reported: Receipts, \$5.25; expenditures, \$4.60; due church \$0.65. Reports were read from Condon, Bandon, and Hood River Sunday-schools, showing a prosperous condition and an average attendance of 40, 35, and 30, respectively. Bishop's agent, Alma Morris, reported: Total receipts, including \$23.05 due church last report, \$362.65; expenditures, \$368.05, leaving \$5.40 due agent. An auditing committee reported the account correct. C. E. Crumley, appointed by last conference to confer with agent and examine with him the books from 1886 to 1901, before Oregon was a district, reported. He was continued to confer with Bishop for the straightening of accounts. Bro. Alma Morris, of Lebanon, Oregon, was sustained as Bishop's agent. The order of last conference for Bro. Charles Cason's ordination to the office of priest was withdrawn, as he was not prepared to receive it. A resolution prevailed, disorganizing all of the old branches in the State except Condon and Bandon. These branches were practically disorganized by the removal of officers and members to other places. The disorganized branches are Sweet Home, Mt. Vernon, Drift Creek, Myrtle Creek, Linn, and Prairie City. The district officers were authorized to issue letters of removal to the nearest branches. Election of officers: Charles E. Crumley president, R. A. Cribbins secretary and treasurer. Delegates to General Conference: A. M. Chase, W. A. Goodwin, William Chapman and C. E. Crumley. Moved, That if the district president be sent to another field by next General Conference, the missionary in charge of Pacific Slope Mission be authorized to appoint a new district president.

Moved, That the Twelve be requested to return Bro. Crumley to Oregon. Moved, That the Twelve be requested to send more missionaries to Oregon. Moved, That it is the sense of this conference that a branch should be organized in Hood River Valley, and that the missionary in charge of Pacific Slope Mission be requested to consider the matter. Resolved, That the interests of our work will be subserved by the union of our Sunday-schools in a district association; and we therefore recommend that the different schools in Oregon send delegates to the reunion of Bandon Branch, which will meet August 29 to September 7, to there form such an association. Next conference to meet with Bandon Branch reunion, September 5 and 6.

**Southern California.**—Convened with the Garden Grove Branch, February 28 to March 2, with T. W. Williams, district president, presiding, assisted by C. Earl; William Schade secretary pro tem. Branch reports: Los Angeles 168, gain 6; San Bernardino 278, gain 4; Newport 254, loss 3. Officers reporting: Elders T. W. Williams, E. A. Smith, W. Gibson, A. E. Jones, Jr., R. R. Dana, C. Earl, H. L. Holt, H. Hemmingway, A. B. Purfurst, A. W. Thompson; Priests G. Wixom, J. Prothero; Teachers S. Penfold, H. S. Pankey, J. Miller, C. W. Best; Deacons G. W. Clark, W. Schade. Bishop's agent's books were audited and found correct. Total receipts, \$2,291.49; total expenditures, \$1,950.98; balance on hand, \$340.51. A Carmichael, E. A. Smith and wife, T. W. Williams, and Joseph Luff were chosen as delegates from Southern California district to the General Conference, they being empowered to cast the full vote for the district. Adjourned to meet with the San Bernardino Branch, time left with the district president.

#### Convention Minutes.

**Nodaway.**—Convened with the Long Branch School, at Bedison, February 14, in charge of T. A. Ivie, superintendent. Reports of program committees were accepted. Officers reporting: T. A. Ivie superintendent, W. B. Torrance secretary, W. T. Ross librarian; Ras Lorensen, superintendent of Long Branch School; W. T. Ross, Pleasant Hope; T. A. Ivie, Platte Branch. Delegates to General Convention: W. T. Ross, E. S. Fannon, W. B. Torrance, Eliza Byergo, Arletta Byergo, Ras Lorensen, Annie Ivie, J. T. Ford, J. W. Powell, R. K. Ross, C. C. Nelson, S. M. Ross, Arthur Hailey, Harvey Ivie, Mary Ivie. A program committee was provided for next convention, the district superintendent to be one, with authority to appoint the other two. J. S. Snively gave a talk on child-training, and E. S. Fannon, one on the necessity of using the blackboard in Sunday-school work. An instructing and pleasurable entertainment was given at eight p. m. Adjourned to meet at call of district superintendent.

**Galland's Grove.**—Convened at Dow City, Iowa, February 21, superintendent J. L. Butterworth in chair, Floy Holcomb secretary. Schools reporting: Salem 16, Pilot Rock 22, Dow City 66, Coalville 48, Mallard 47, Galland's Grove 51, Harlan 25, Auburn 15, Deloit 36. Officers reporting: Superintendent, librarian, treasurer. Treasurer reported balance on hand, \$3.70. Bill of \$4.87 ordered paid. The following district officers were elected: Superintendent, J. L. Butterworth; assistant superintendent, William McKim; secretary, Floy Holcomb; treasurer, Lora Duckett; librarian, Etta Hunt; chorister, James Pearsall. Delegates to General Convention appointed with authority to cast minority and majority vote in case of division. Presidency was given authority to arrange for extra Sunday-school conventions to be held at time and place of extra Religio conventions. Papers, "Improvements in Sunday-school Work," and "Benefits of Using Home Talent," were profitably discussed. Adjourned to meet at Auburn, May 28, at ten a. m.

**Fremont.**—Convened at Hamburg, Iowa, February 20, 7:30 p. m. Short talks were given by several on "How the Sunday-school helps the church." A short time was given to social services in which great interest was taken by young and old, telling their experiences and thoughts in Sunday-school work and the interest we ought to take in training children. Reports of schools and district officers were read. Delegates to General Convention: C. Fry and wife, Henry Kemp, T. A. Hougas and wife, J. F. Mintun, J. B. Lentz and wife, James Comstock, Sr. William Leeka, M. W. Gaylord and wife, Frank Redfield and wife, W. W. Gaylord. Delegates were authorized to cast majority and minority votes in case of division. Delegates were authorized to labor for the restoration of the heading of *Zion's Hope*. As a district we wish to continue our General Superintendent of the General Sunday-school Association for the coming year. Officers elected for the coming year: Superintendent,

C. Fry; assistant superintendent, Emma Hougas; secretary, Agnes Dunsdon; assistant secretary, Ethel Skank; treasurer, M. E. Pace; librarian, Ethel Skank. Emma Hougas and her assistants were retained as historian. The secretary was authorized to supply the superintendent with money for paper as he sees fit for his use. A question arose: Shall we help pay the expenses of the delegates to General Conference? but it was moved and seconded that five dollars be given to help pay the expenses of the missionaries to General Conference. Returning to our program, the main subject was, Training Children. Papers were read, entitled: "Advantages of Early Teaching and Training;" "The Best Ways of Teaching and Training Children;" "The Place of the Sunday-school in Teaching and Training Children." Writers of papers were requested to hand them in for publication in the HERALD. Time was extended to Bro. Mintun to represent Religio work, after which we organized a district Religio association. Next convention to be held at the same place and the same time it was the previous year. A paper was read on "Parents' Duty in Teaching and Training Children." Talk, "Failures in the Work of Teaching and Training Children, and Their Causes." Short talk by Superintendent Fry.

#### Appointment of Bishop's Agent.

##### EASTERN MAINE DISTRICT.

The Saints of the Eastern Maine District will please take notice that upon the recommendation of Bro. Isaac M. Smith, division missionary in charge, and Captain J. J. Billings, president of the Eastern Main District of the Reorganized Church of Jesus Christ of Latter Day Saints, Bro. Henry R. Eaton, of Stonington, Maine, has been duly appointed Bishop's agent for the said district in place of Bro. S. G. Cunningham, now resigned. Bro. Henry R. Eaton will receipt for all gifts and offerings in behalf of said church in said district.

The Bishopric extends thanks to Bro. Cunningham for the faithful work in his office as agent. We trust the Saints one and all will remember and call upon either in person or by letter the new agent, Henry R. Eaton, Stonington, Maine, and aid him in the Master's work. Very respectfully, E. L. Kelley, Presiding Bishop. Lamoni, Iowa, March 6, 1902.

#### Resolution of Respect.

Whereas, God our heavenly Father in his infinite wisdom and love was pleased to call from our midst our well-loved brother and co-worker, Elder C. R. Duncan; notwithstanding we deeply deplore the loss of such an esteemed and respected brother who fell at the post of duty, yet we feel to rejoice in his faithfulness and in the fact that a lively hope of a glorious resurrection gladdened his soul at the hour of departure. His manly virtue and noble character being comprised of that which is good and true, we deem it well worthy of emulation. May he who doeth all things well give us patience to bear with meekness the affliction we feel at his departure. He has gone to his rest to realize the hope he enjoyed and ultimately receive the reward of this labor; blessed be his memory, and may we who mourn expect to meet him face to face with our blessed Master when the labors of life are ended, therefore, be it resolved, That we offer condolence to his devoted widow and relatives and earnestly pray that heaven's choicest blessings may rest upon them, especially his bereaved wife and little daughter, while life shall last; and be it further resolved, That a copy of this resolution of respect be spread upon the minutes and also sent to the church papers for publication and to the relatives of our deceased brother. John B. Roush, President Eastern Colorado District; A. E. Tabor, Secretary.

#### Notices of Silence.

To all Whom it May Concern: This is to notify the Saints of Maine, and all others interested, that Elder S. G. Cunningham has been silenced, for cause, and that he is no longer authorized to represent the church. Elder Isaac M. Smith, sub-missionary in charge in the State of Maine. March 5, 1902.

To the Saints in General: This certifies that Elders A. R. L. Gunn and Edward Potts, of the Brooklyn Branch of the New York District of the Reorganized Church of Jesus Christ of Latter Day Saints, have been silenced for cause; viz., failure to report to district conferences, as per resolution of the district conference. Elder Joseph Squire, District President.

#### Conference Notices.

Spring River will convene at Webb City, Missouri, March 21.

Far West will convene with Stewartville Branch, Saturday and Sunday, March 22, 23.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Married.

CONNERS—JENSEN.—Bro. James Conners and Sr. Stina Jensen were united in marriage Wednesday, February 26, 1902, by Elder Peter Anderson, at the residence of the bride's uncle, Andrew Jensen, assistant historian of the Utah church, Salt Lake City, in the presence of some fifty guests, who all united in wishing the young couple happiness and prosperity. Bro. James is the teacher of the Salt Lake Branch; Sr. Stina is a daughter of Bro. and Sr. J. C. Jensen, of Pleasant Grove, Utah. May success attend them throughout life's journey.

## Died.

PRATT.—Gabrilla Callahann Pratt was born in Abbeville County, South Carolina, July 30, 1823. She was united in marriage to C. F. Pratt, July 2, 1845. Moved to Chattooga County, Georgia, the following October, remaining there until 1869. Moved from there to Iowa in April of the same year. Became identified with the Reorganized Church in 1880. She was the mother of nine children, eight of whom survive her, four girls and four boys. The oldest girl, Nancy E. McKinny, lives in Texas; S. V. Pratt, the third boy, lives in Kansas, all the others living in Pottawattamie and Harrison Counties, Iowa. She was taken sick at the residence of her son, Abner, about the middle of January, and died January 23, 1902. She was a staunch church member and a true Christian, a true wife, and a loving mother. Sermon by D. R. Chambers.

GRAYBILL.—Frances Margaret Graybill was born February 22, 1836, in Kemper County, Mississippi. She was the daughter of Thomas and Sarah Ann Graham. She came to Iowa in 1846 with her parents. She became a member of the church in the early 'forties. She was the widow of Simeon P. Graybill. Two sons and three daughters mourn. She was a friend to all, a kind and loving mother. She was taken sick in October, 1901, and died January 28, 1902. She was laid to rest in Dawnsville cemetery. Sermon by D. R. Chambers.

WRIGHT.—Elizabeth Wright was born in England, May 30, 1820; united in marriage with George Wright, January 16, 1842; baptized and confirmed March 1, 1864, by W. W. Blair. She was a kind and loving mother. Three sons and two daughters remain. She was taken with paralysis and lived only a short time, dying January 7, 1902. Funeral January 10, 1902; sermon by D. R. Chambers, assisted by Elder D. Parish. She was followed to the cemetery by a large concourse of neighbors and friends.

WILDING.—David Wilding was born July 18, 1841, near Lancashire, England. When a child he came to America with his parents, who settled in Crescent City, where he lived until about ten years ago. He was married to Miss Lucinda Potter in 1861. They were blessed with ten children, of whom three are living; namely, Mrs. A. S. Long, Mrs. G. H. Hoyt, and Miss Lillie. He was taken very ill almost two years ago and has suffered ever since. Everything was done for him that kind and loving hands could do. But God has called him home to rest where there is no more suffering or pain. He was a member of the Latter Day Saint Church, a faithful Christian, a kind husband, and a loving father. He was respected by all who knew him. He departed this life January 15, 1902. Funeral preached by C. G. McIntosh, January 18, 1902. Laid to rest in the Grange Cemetery.

RAMSEY.—At the residence of Elder T. J. Sheppard, Vernon, Texas, February 6, of pneumonia, and heart trouble, Sr. Martha

Ramsey. She had been a faithful member of the church over thirty years. Many relatives mourn.

RIEDE.—At her home in Centralia, Indian Territory, February 15, 1902, Sr. Charity M. Riede, aged 38 years, 10 months, 13 days. United with the Latter Day Saints Church in 1885 and was a firm believer to the last. She leaves husband and nine children, the youngest being only one week old. She was a kind and faithful wife and mother, and lived a consistent Christian life. Another mother in Israel has gone home to Jesus. Funeral services at her home. Sermon by Rev. Osbourne, of the Baptist Church.

BECKLEY.—Bro. F. E. Beckley was born July 18, 1879, at Thomas Town, Michigan. United in marriage with Miss Delila Van Stee, November 29, 1901. Baptized September 13, 1893. Our brother came to his death accidentally in a sawmill in Cadillac, on the morning of February 19, 1902. Wife, father, mother, brother, sister, and friends lament their sad loss. His funeral occurred from the home of his wife's father, near Rodney, Michigan, and was laid to rest in a cemetery joining her father's farm. Funeral sermon by Elder J. A. Grant.

BERTZ.—Harriet Estella Bertz was born at Bennett, Nebraska, February 15, 1884; died at Denver, Colorado, February 23, 1902, of appendicitis, after an illness of only four days. She was baptized a member of the church at Chicago, October 14, 1894, by Elder William Strange, and we believe lived a consistent Christian life to the end. Hattie was a bright young lady, and quite an accomplished musician. Mother, step-father, half-brother, relatives, and friends, mourn. Funeral services were held in the Saints' church, Denver, Tuesday, conducted by Elder E. F. Shupe; sermon by Elder J. B. Roush.

DAVIDSON.—At Rushville, Nebraska, January 15, Mrs. Rosa C. (Gilbert) Davidson, wife of Grant Davidson, aged 23 years. Husband and three children mourn. Married at Webb City, Missouri, September 25, 1894, by Bro. O. P. Sutherland. Deceased was not a member of the church, but had asked for baptism at first opportunity.

BOODY.—February 27, 1902, in Eaton County, Michigan, Mary, wife of Christian Boody, aged 39 years, 4 months, 5 days. She was the daughter of Aruna and Kate Holbrook, and was baptized into the Latter Day Saint Church about ten years ago. Two daughters beside many other relatives, mourn.

STERRETT.—At Pleasant Grove, Utah, Charles Leon, died February 24, aged 4 years, 10 months, 3 days. And Ebon Brown, died February 26, 2 years, 1 month, and 5 days old; both children of Bro. and Sr. Ed Sterrett. The little boys were laid to rest side by side in one casket. Funeral services at the chapel, February 28, in charge of Elder P. Anderson.

JARVIS.—At Scranton, Kansas, February 28, 1902, James B. Jarvis, aged 74 years, 4 months, 10 days. Deceased was born in Staffordshire, England. He united with the Utah Church in England, and he and his noble wife went with the hand-cart company over the plains to their Zion, but learned in a few years that it was a very poor Zion. November 16, 1869, he was baptized by Alex. H. Smith; ordained an elder, December 10, 1876. He was faithful to the end. Funeral services by J. C. Foss and George W. Beebe.

DRAKE.—At Scranton, Kansas, March 3, 1902, Wilkinson Drake, aged 22 years, 7 months, 18 days. He was struck by the fast train, and landed eighty-six feet on his back, crushing in the back of his head. Funeral services by J. C. Foss and George W. Beebe.

ROUNDY.—Honorable Washington Roundy, second son of Uriah and Polly Lyons Roundy, was born in Onondaga County, New York, September 22, 1825; died at his home in Galland's Grove, Iowa, February 15, 1902. Mr. Roundy moved to Pike County, Illinois, with his parents when a young man, and located where his home now is about 1851, where he resided until his death. He was married to Miss Shelda Ayler, who died soon afterward. In 1841 he was married to Miss Alvira Williams, who departed this life June 9, 1892. Three sons and eight daughters were born to them, all of whom are living. Mr. Roundy and Mrs. Nancy A. Black were united in marriage December 8, 1895, so that wife, eleven children, forty-three grandchildren, fifteen great-grandchildren, with many others, mourn the loss of a loyal husband, kind and loving father, worthy relative, friend, and neighbor. Mr. Roundy once served the people of Shelby County as Representative, and was held in high esteem. Funeral services, which were largely attended, were conducted at the home, February 17, by Elder C. E. Butterworth; interment in Manteno Cemetery.

WILLEY.—Sylvanus Willey, born July 8, 1877; died February 5, 1902, near Jamison, Iowa. He was a good, upright young man, very kind to his parents, and well thought of by those who knew him. Funeral sermon by J. R. Evans.

### IT CURED HIM. NO DESIRE FOR TOBACCO.

ELVASTON, ILL. JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois.

## THE Commercial Bank

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

### FOR SALE.

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**

Lamoni, : : : : Iowa.

## The Wall Street Journal

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults 'The Wall Street Journal' is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**

44 Broad St., N. Y.

\$8 a year, \$1 a month. 7-10t

**365**  
**Daily Papers for**  
**\$1.50**

**Less Than Half a Cent a Day**

The Des Moines DAILY NEWS has added a large Sunday edition to its six week-day issues, and is now published 365 days in the year, the other Des Moines dailies having but 312 issues. The Sunday edition is a magnificent paper, lavishly illustrated with beautiful half-tone pictures and teeming with readable news and literary features of interest to every member of the family. The subscription price of the DAILY NEWS, including the Sunday edition, is \$1.50 A YEAR, \$1.00 FOR 3 MONTHS, 50c FOR 6 MONTHS, 50c FOR 3 MONTHS, 25c FOR 1 MONTH. Terms, cash in advance and every paper stopped when the time is out. (No other Iowa daily does this.) The DAILY NEWS is the lowest-priced daily in the world. It gives the full leased-wire dispatches, daily market reports by wire, latest news of congress and the Iowa legislature, and all the news of all the world condensed for the busy reader.

The new century is crowded with thrilling events. Read a daily paper and keep step with the world's progress. Address THE NEWS, Des Moines, Iowa.

## BRO. H. E. MERRYMAN, Mining Engineer and Metallurgist.

Examinations and reports on mining property, especially in the Cripple Creek district. \* \* \* Address  
400 Florissant Street, Cripple Creek, Colorado. 8 6t

### NOT IN THE CATALOGUE.

JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?  
222. Per dozen 10c, 100..... 60

### FOR SALE.

Good residence and two-acre lot six blocks from brick church, in Lamoni. Six-room house, with pantry, bath-room, three closets, plant-room, wood and coal house, well, large cistern, hen-house, barn, cow-shed, good bearing orchard and lots of small fruit. Call on or address, J. W. BARR, 11-5t Lamoni, Iowa.

## The Gospel Standard

Is a nice eight-page paper published monthly at Wallsend, New South Wales, Australia, in the interest of the work there.

Subscription price to any address in America \*

One year.....	\$ 75
Eight months.....	50
Four months.....	25

All remittances should be made by Money Order, Draft, or Registered Letter. Do not send stamps.

Those in America subscribing at above rates receive the paper for the time specified, and also pay for a subscription for the same length of time to be distributed free among the people of Australia who have never heard the gospel message.

Send in your subscriptions now and have them begin with volume 1, number 1, published January 18, 1902. All remittances in America to be sent to J. R. Epperson, 1723 Walker Street, Des Moines, Iowa. 10-2t

## STUDY HOUR.

### For Teachers of Little Beginners in the Sunday-school.

A HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

HERALD PUBLISHING HOUSE,  
Lock Box E, Lamoni, Iowa.

## HOMES FOR SALE

By order of its Board of Directors  
**THE STATE SAVINGS BANK**  
**OF LAMONI, IOWA,**  
Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

### LIST OF DIRECTORS:

WM. ANDERSON. MRS DAVID DANCER.  
ALICE P. DANCER A K. ANDERSON.  
G. W. BLAIR. OSCAR ANDERSON.  
W. A. HOPKINS.

Address all correspondence to  
STATE SAVINGS BANK, Lamoni, Iowa.

## KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

### FOR SALE.

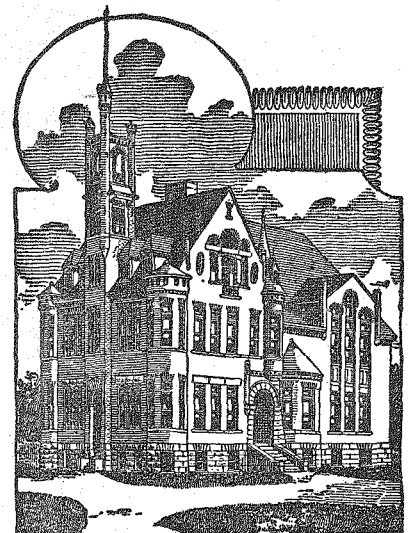
Three blocks from business center and six from the church, in Lamoni, house with four rooms and cellar and other buildings. Good well of water. Three lots well set to fruit. Price \$500. Call on or address

GEORGE T. WILLIS,

LAMONI - - - IOWA.  
6-8t

## Graceland College

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
LAMONI, DECATUR COUNTY, IOWA.

# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Allen  
1 June 03

Volume 49

Lamoni, Iowa, March 19, 1902

Number 12

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## Editorial.

### TWO VERSIONS OF THE DEATH OF WORRELL.

In the *Chicago Tribune* for December 15, 1901, there appeared the following:

#### SLAIN IN FIGHT WITH MORMONS.

The vicinity of Carthage, in Hancock County, Illinois, has been the scene of more bloody and thrilling encounters than almost any other section of the State. It was there in the years after 1843 that the Mormons struggled against the Gentiles to drive the latter away from the region the followers of Smith had determined to possess.

Nothing in all this history more tragic than the killing of Franklin A. Worrell is recalled by the students of the time. Worrell came from Pennsylvania, where he had been married but a short time before, and though an ironmaster by trade, took to storekeeping in his new home. Worrell was an active man, of strong convictions, and naturally being a leader in this land of strong feeling, made many friends and not a few enemies. And one of the latter was the Sheriff, Joe Backenstock, a Mormon, whom he twice whipped in personal encounters. It was Backenstock who laid for Worrell and finally killed him.

Alarmed by outrages committed or charged to the Mormons the Gentiles organized a militia company and arrested Joseph and Hiram Smith, the leading Mormons. Worrell and others were set to guard them. The Smiths expected a rescue, and were not surprised when the jail was attacked. The guard made a show of resistance, but knowing the attacking party were Gentiles allowed them to take and shoot the Smiths.

This naturally enraged the Mormons and created a crisis in Carthage. Governor Ford was appealed to for aid, when suddenly from the neighboring country came a call for help to save Gentile property from fires the Mormons were setting. Volunteers were called for by Worrell to serve under his lead. With twelve men he started for the scene. At a cross-roads he descried at a distance a lone horseman and approached him to get news from the scene of the fires. The horseman was the Sheriff, and when Worrell was within range he gave a signal and instantly Worrell was killed by a bullet from a thicket.

The sheriff and the murderer were both tried for this, defended by Stephen A. Douglas and prosecuted by O. H. Browning, later a member of Lincoln's cabinet, but a Mormon jury acquitted them. The Gentiles were thoroughly aroused, however, and rose in masses and drove the Mormons from the State. Both the Sheriff and the man who killed Worrell were later killed in Utah.

Knowing that Bro. E. L. Page, of Lamoni, was pretty well acquainted with the facts concerning this matter, and believing that the *Tribune* writer was considerably "mixed" in presenting what he thought to be facts, we sent the article to Bro. Page with a request that he give us the facts as known to him. In response to our request, we received the following:

### CONTENTS.

#### Editorial:

Two Versions of the Death of Worrell	-	-	245
"Club-Foot Still at Work"	-	-	246

#### Original Articles:

Lectures on Church History.—No. 16	-	-	252
Political Liberty in America Before Columbus	-	-	257
Tracts	-	-	258

#### Selected Article:

Does it Matter What a Man Believes?	-	-	259
-------------------------------------	---	---	-----

#### Letter Department:

"Mormon Church Not a Denomination"	-	-	264
------------------------------------	---	---	-----

#### Mothers' Home Column:

Baby's Feet and Hands	-	-	267
Christmas in Tahiti.—No. 2	-	-	267

#### Sunday-School Department:

Sunday-School Home Class Work	-	-	268
Reduced Prices on <i>Quarterlies</i>	-	-	268

#### Miscellaneous Department:

Conference Minutes:			
Central California	-	-	269
Northern Illinois	-	-	269
Texas Central	-	-	269
Convention Minutes	-	-	269
Correction	-	-	270
Fifth Quorum of Elders	-	-	270
Fourth Quorum of Teachers	-	-	270
Church Secretary's Notices	-	-	270
District Records Burned	-	-	270
Club-Foot Wanted	-	-	270

VIGILANCE is the price of safety, and the watchmen on the tower should not announce that all is well when warnings are necessary; but we have observed that when people are looking for trouble they usually find it, and when they are looking for peace they usually stand a better chance of finding it than though they continually look for a black cloud. Saints should come to General Conference determined to do their part in making it a peaceful session. Belligerents usually afford plenty of work for the peace-makers. Come with a sense of our personal weaknesses and our united strength and a knowledge of our dependence upon the strength of God's favor and all will be well.

LAMONI, Iowa, March 6.

*Editors Herald:* I herewith give some statements of past scenes, in contradistinction to what is embodied in the clipping furnished me, taken from the *Chicago Tribune*, of December 15, 1901.

Frank Worrell (as he was usually called), the person referred to in the clipping before me, was a member of the Carthage Grays, and was arrested with others for complicity in the murder of Joseph and Hyrum Smith on June 27, 1844. The trial, if such a farce could be so called, resulted in a *nolle pros.*, and they were turned loose to further wreak their vengeance against the "Mormons."

It is a matter of history that Governor Ford pledged the faith of the State and his own as Governor for their protection while in custody in Carthage, assuring them of a fair trial. Yet notwithstanding their remonstrances he gave them in charge of their sworn enemies, the Carthage Grays, while he disbanded and dismissed to their homes the McDonough County troops who would have protected them from violence; taking his departure for Nauvoo. He thus practically delivered them over to death at the hands of those who had declared that as the law had no power over them they would try powder and ball on them; Joseph Smith having been held to trial before the courts some fifty times and acquitted on every charge.

The mob spirit continued to increase, their numbers being augmented by recruits from Missouri of many old enemies of the Saints. They distributed themselves in parties through the county, plundering and burning and driving citizens from their homes to take refuge in Nauvoo.

Father Durfee, living near Lima, was killed at his home. The mob set fire to a straw-stack at midnight, and when he came out, they shot him down. He was over seventy years of age. I saw his body which was brought into Nauvoo, with four bullet holes in it.

Jacob B. Backenstos, the sheriff, endeavored to execute the duties his office required of him, and issued proclamations commanding the mob to disperse and go to their homes. Not heeding him, he started out with a posse to enforce the law.

He came upon a gang that had just burned the two-story building of a Mr. Gates, also the barn in which had been stored a large quantity of wheat. *All of the mob did not get away.* This was an unexpected rebuff; but they had to deal with an officer who knew no fear and was determined to do his duty.

The next thing with the mob was to get rid of the Sheriff; and as he was on his way from Warsaw, going north, some forty persons under the lead of Frank Worrell started on his trail. At an abandoned railroad-grading they came in shooting distance and halted. Worrell having unslung his carbine, was in the act of taking aim, when the Sheriff commanded Porter Rockwell, near by, to shoot, which he did, killing Worrell. The party then fled.

Collecting a posse of some fifty men the Sheriff went to Carthage to make his report. Having hitched their horses they followed the two principals to the court-house. Backenstos made his statement and called for a change of venue, which was granted, and the case remanded to Peoria, Illinois, where the two were acquitted on the ground of justifiable homicide.

Jacob B. Backenstos was *not* a "Mormon;" and coming as he did from an Eastern State, Pennsylvania, not having been involved in the conditions prevailing in Hancock County, being also qualified by education and personal bravery, he was deemed the man for the office, and had been elected sheriff.

The statement that Worrell whipped him in two personal encounters lacks the one element necessary to give it coherence; truth.

Much more might be written; but let the following suffice as to evidence the depraved and thoroughly brutalized instincts of mobocrats of Hancock County, Illinois. While assembled with others one forenoon at the junction of Mulholland and Bain

Streets <sup>to</sup> learn the news from the country, a horseman approached, his horse in a foam. When able to speak he said that a number of the mob had been at his home, tied and whipped him, and then outraged his wife before his eyes.

If the bare recital of these scenes causes humanity to shudder after all these years, what must have been the reality!

Jacob B. Backenstos joined the United States Army, with the commission of lieutenant, and was stationed in Oregon, where he died.

Orrin Porter Rockwell died in Utah, and was buried. There let him rest until the great day of final accounts shall determine the result.

The writer in the clipping referred to might exercise his talents to better purpose in newspaper lore by giving to the public information of a more truthful character, as the participants in the scenes referred to are not all dead yet. E. L. PAGE.

---

#### "CLUB-FOOT STILL AT WORK."

Bro. J. C. Chrestensen writes us from Beaver, Missouri, under date of March 15, sending notice to HERALD concerning a man he designates as "cloven-footed." It probably is the same man we spoke of a few issues since. Read the notice in another column. In sending the notice Bro. Chrestensen says: "It seems to me it is time for every well-informed Latter Day Saint who reads the HERALD and *Ensign* to be aware of the schemes of this notorious cloven-footed hypocrite that has been imposing on them and others for these many years, as he has been reported time and again. The trouble lies in the fact that many of the Saints do not take or read the church publications, hence are uninformed. They are generally too poor to subscribe for them, or think they are, when at the same time they will let that old club-foot work upon their kind, noble hearts and sympathy, to the price of several years' subscriptions. At Mansfield, Missouri, in the fore part of February, he inquired for Latter Day Saints, and found Bro. Roach. He passed as a Latter Day Saint minister, the owner of a two hundred acre farm north of Mt. Grove, and went by the name of J. W. Hall. Had lost pocket book and railroad ticket; worked his man for a number of dollars. Thence to Seymour, passed as a Reverend Allen, an Advent minister, and worked a Reverend Cheeney, of same faith. And so on all along the line till he reached Springfield, and worked some of the Saints there, so I have been informed. I think it would be wise for the Saints and others to double the reward a number of times, and capture that fraud, that a stop may be put to that kind of work as soon as possible. As some believe him to be a Latter Day Saint minister, you will greatly oblige by inserting this letter and notice in the HERALD as soon as possible."

If the man confines himself to certain districts or territories, as he seems to have done, it would be well for some of our people acquainted with the facts to print handbills and forewarn the branch authorities in the country where this particular "cloven-footed" scoundrel is at work. A few handbills put into the

hands of each branch president, one to be read at branch business meeting, would do much to warn all the Saints in the country concerned.

Strange as it may appear, this particular fraud has not visited Lamoni, though there is no telling how soon he may decide to try his luck here. But goodness knows the good people of Lamoni have sufficient of such frauds perpetrated upon them.

We certainly trust the Saints of Missouri will keep a close lookout for this impostor, and if possible turn him over to the civil authorities.

---

In the "Nebraska No. 1 K. of P. Lodge Bulletin," published at Omaha, Nebraska, March 8, there appeared the following item:

Bro. Matthews: You asked me in a former letter for news about the people this place is noted for; the religious part of the people here. The Latter Day Saints are a God-fearing, law-abiding, and a generous people. Have qualities that make upright nations. Although I am not a follower of Joseph Smith, I will say that it is the most intelligent interpretation of the Bible it has ever been my fortune to hear expressed. It is the Pythianism rightly interpreted. They take care of their sick, have a home for the aged, and educate the orphan. I always supposed before I came here that anything that even smelt of Mormonism meant polygamy, but the Latter Day Saints believe in one God, one wife, one family, a just, righteous, and merciful God. No hell-fire and brimstone in theirs. I write this in justice to a people who have been persecuted and maligned throughout the land. They pay no big salaries, keep no palaces, but live in a plain, decent manner, and the criminal who comes here to ply his trade soon leaves, because there is no place for him. Fraternally, L. O. Bradley, Lamoni, Iowa.

---

#### EXTRACTS FROM LETTERS.

Bro. T. C. Kelley wrote from Audubon, Minnesota, March 10, ordering some books, and says: "The books herein ordered are for an Indian girl, of pure Lamanite blood. She is educated in English, however, and is very intelligent. She is the granddaughter of chief "Maychuckkeyeshig," of the Mississippi band of the Chippeway tribe of Indians. She said she would be pleased to read the Book of Mormon, and Bro. Harpster furnished the money to have one sent to her. She heard me lecture one evening, and, with others, seemed well pleased. In some respects the promises of the Book of Mormon seem to be near the point of realization for the Lamanites."

In a letter to Bro. H. A. Stebbins, under date of March 1, Thomas Brien writes from Manchester, England: "Bro. James Baty, late district secretary, is now our 'evangelical minister.' We are all well here, and the work is onward. Bro. Dewsnup, Sen., resigned district presidency, and the position is now filled by Henry Greenwood, who was formerly vice president of district."

Bro. F. C. Keck writes from Prosperity, Missouri, March 14: "I am well pleased with the new form of

HERALD. I do not understand how any true Latter Day Saint can neglect to take the HERALD. I came here to hold services in a union church, but was shut out, as one of the trustees did not want 'Mormonism' preached there. We rented a store-building, the only building we could get, right beside a saloon. We seated it and commenced meetings, and now we have a houseful of interested listeners. Last Sunday while preaching I could see men going into the back door of the saloon. This place certainly needs preaching. A minister who had left the churches says since hearing me the Bible is a new book to him. While at Macon, Missouri, I had a fine meeting-house crowded. I baptized one. The brethren are all at work. The Spirit is with me to a marked degree, and my faith never was stronger. What a responsibility on our shoulders to teach the angel's message!"

Under date of February 13, in a letter to President Joseph Smith written from Sydney, New South Wales, Bro. A. H. Smith writes, after having paid a visit to his daughter, Ina, and her husband: "I am again in the field, at Sydney, having arrived yesterday on the steamship Commonwealth from Tuncurry, some hundred miles or so up the eastern coast of Australia. I shall not be able to come home to attend conference, and may decide to go by way of London, Liverpool, and New York. Bro. Kaler has done a good work at Brisbane; has, in fact, captured nearly the whole settlement of Brighamites. I shall visit the branches in Australia before I leave for home. We are both well and in good spirits."

Under date of February 27, Bro. Muceus wrote to R. S. Salyards from Porsgrund, Norway: "The work here is moving onward slowly, but some are becoming interested in the work and begin to investigate earnestly. Two weeks ago six were baptized, and others are near the kingdom. There are now enough members to organize a branch, and I hope next summer the organization may be perfected. Prejudice against "Mormonism" is very strong here, and people at large know nothing about the Reorganization, and as a consequence are afraid to come out and hear what we teach. It will take some time to remove this prejudice, but I hope by persistent and faithful efforts to remove this to a certain degree, so the honest in heart may be gathered in. The Lord has blessed me very much in my labor. I have just returned from a visit to the field of Bro. Enge and found quite an interest there. Sr. Muceus is well and we both strive to do all we can for the upbuilding of God's truth."

In a letter to R. S. Salyards dated at Grimstad, Norway, February 26, Bro. Enge wrote: "We as a family are in a fair condition. We are holding meetings in our rented rooms Tuesday and Sunday evenings. Bro. Muceus has been with us lately, and many came to hear him. He left for Porsgrund yes-

terday to baptize some. I speak at Homborgsand Thursday and at Christiansand Friday every week. I am hopeful of an ingathering soon, as many are interested."

Under date of March 4 Bro. C. L. Snow writes from Kirksey, Kentucky, telling somewhat of the conduct of Reverend Hicks after the Snow-Hicks debate at Lexington. It seems from Bro. Snow's letter that Hicks succeeded in making himself unpopular by boasting and similar conduct. Hicks got the courthouse and was going to lecture against "Mormonism;" but he was so abusive it was closed against him. He then went onto the streets and continued his abuse, and a man stopped him at one time, and at others they would not stay to listen to him. He announced a lecture at the Baptist church, but only about fifteen went to hear him, though he went out on the streets and invited people to come. He circulated a paper for signers to the effect that he had done a great work for the Baptists of that place by his lectures against "Mormonism" but got only one signer. Bro. Snow thinks Hicks has done us good rather than harm, as the debate and Hicks' conduct have aroused interest so that people are asking for Bro. Snow to return and preach. Lexington is Bro. Snow's birth place and where he lived until twenty years old.

---

#### EDITORIAL ITEMS.

By a clipping from the *Hustler*, of Ravenden, Arkansas, we note that D. R. Baldwin has been telling the people of that place the difference between us and the Utah Mormons. We also note by a clipping from the *Spring River News*, of Imboden, Arkansas, that Bro. Baldwin has issued challenge to Reverend Cloyce.

The second number of the *Gospel Standard* has reached us. It is an earnest and interesting little paper.

A number of the Lamoni general missionaries are home from their fields, visiting home folks and getting things ready for conference and summer.

With about half the members of the Quorum of Twelve in Lamoni ready for quorum work, we are strongly reminded that another General Conference is very near.

"The Big Horn Basin, Wyoming," is the title of an interesting folder being sent out by the Burlington Railway. We have received one from P. S. Eustis, G. P. A., of Chicago. It describes some fine new country opened up by a portion of the "Burlington" recently built.

Bro. J. P. Anderson, in charge of Graceland College Herbarium, informs us he has received valuable aid from Bro. M. E. Moore, of Springview, Nebraska, who has recently sent a fine collection of plants, and

is expecting to render some more aid to Graceland in this manner. There are undoubtedly others who can aid Graceland in the same manner if they make the effort. We are glad Bro. Moore is at work in the collecting line.

In the *American Baptist Flag* for March 13, R. B. Neal makes an appeal for financial help to publish a tract against "Mormonism," which he calls No. 6, and which, he says, will be a revelation to all Mormon elders. Mr. Neal poses as a veritable Mormon annihilator, and this new tract is one of a series which he has been writing against "Mormonism." His appeal is made under the headline, "The Mormon Christian War," a significant heading, indeed.

Because of the tabulated reports of the missionaries published this week, the size of the HERALD was increased four pages. The demands made for space in the HERALD increase steadily, and hence we are obliged to cull more closely, so as to present our readers with the best we have on hand. Saints who write us must not feel hurt if sometimes their letters and productions do not appear.

Monday's papers contained accounts of a blizzard which raged in North Dakota and the Canadian Northwest. It is said to be the worst snow-storm in years, and practically paralyzed railroad traffic. Lamoni got the benefit of some of the cold weather Sunday and Monday, but no snow.

Bro. C. L. Snow held a debate at Lexington, Kentucky, with W. M. Hicks, a Missionary Baptist, beginning February 24.

To-morrow, says the *Chicago American*, is one of the curses of the world. How many people, is asked, can honestly say it has not interfered with their lives. And then the writer points out how procrastination and "to-morrow" are really synonymous. Though to-morrow is the day which never comes, yet many wait for it to begin their reforms and good works. "To-morrow is the soft lounge on which the weak human will lie down to rest. It takes an effort of the brain to say of a disagreeable thing, 'I will do it to-day.' The will, the expression of the soul's intellectual purpose, is the most recently developed feature of the human being, and it is often the weakest. It is hard to reform, so we say, 'I shall reform to-morrow.' A million men say every day, 'I mean to save money and live more sensibly. I will begin to-morrow.'" The *American* proposes this motto: "I shall not think of to-morrow, for to-morrow can never come. My only possession is to-day, and I will do all that I can in it. I will not lull myself to sleep promising myself about a time that will never come. I shall be a man of to-day." Holy Writ quotes the Master as saying, "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."









Names	Whole No. of services attended	Times preached	Times assisted	Other services held	Number baptized	Number confirmed	Assisted to confirm	Ordinations				Organizations				Field of Labor					
								High Priests	Seventy	Elders	Priests	Teachers	Deacons	Districts	Branches		Sunday-schools	Zion's Religio-Literary Societies	Marrriages	Children blessed	Administered to sick
Jos. C. Vaughn	257	108	101	24	8	13	6				3								Northwestern Kansas District.		
J. H. Wells	25	15		10														3	Clinton District.		
T. R. White	349	103	65	106	2	6	4										1	7	Texas.		
L. L. Wight	115	84	15	16	1	1	1											4	Colorado Mission.		
J. B. Wildermuth	392	129	42	121	1	1												3	Northeastern Illinois District.		
J. E. Wildermuth	150	90	75		5														18	Oklahoma.	
J. M. Baggerly	95	75	20	7																Northeastern Kansas District.	
Geo. W. Beebe, Jr.	174	70	34	70													1			Southern Indiana.	
J. J. Boswell	100	6	28	66																Northeastern Missouri.	
Earle Corthell		54	56	8	1												1			Southern Missouri District.	
James T. Davis	269	111	54	48	5															Eastern Michigan District.	
J. W. Davis	55	7	38	10																Northwestern Kansas.	
L. G. Gurwell	84	150	86	19	6															Little Sioux District.	
Paul M. Hanson	142	158	45	5	6												2			Central and Northern California.	
C. C. Joehnk	196	21	75	21																Ohio.	
E. E. Long	191	71	62	18	3															Minnesota.	
J. C. Nunn	261	25	46	6	6															Southern Nebraska.	
R. O. Self	279	29	33								1									Clinton District.	
A. C. Silvers	334	102	69	16	2												1			Oklahoma.	
S. S. Smith	210	98	47	4													1			Clinton District.	
J. N. Stephenson	214	139	47	27	1															Southeastern Missouri and St. Louis.	
Harry Thomas	111	87	94	20	3															Western Oregon.	
Alma Upton	100	20	43		1															Northern Michigan.	
Geo. D. Washburn	218	117	78	6	5												2			Clinton District.	
David D. Williams	79	50	1	28																European Mission.	
G. T. Griffiths	344	177	70	4	3			3	1	1	2						4	104		Eastern Mission.	
W. H. Kelley	150	85									2									Massachusetts District.	
Richard Bullard	248	122	5	121	8	3					1	1					2	3		Des Moines District.	
J. C. Crabb	292	150	56		5	3												1	5	Independence Stake.	
John D. White	315	103	34		13	5	6						1	1						Decatur District.	
J. C. Clapp		54				3														Eastern Mission.	
E. A. Davis	150	80	20																	New York District.	
U. W. Greene	271	128	74	69	22	12	14				1	1		1			4	7		Eastern Mission.	
Geo. W. Robley	235	142		4	4						1	1					1			Canada.	
Frederick Gregory	156	102		11	9	9							1	1					9	Central Illinois District.	
R. T. Walters	231	122	48	53	3	4													1	19	Southern Ohio.
James Craig	206	180	15	26		1	2												9	2	Far West District.
B. J. Dice	191	60	78		3	2	3												1	3	Eastern Mission.
James E. Kelley	199	68	49	1	1		3								1					18	Ohio and New York.
D. L. Allen	216	56	96	12															2		Southeastern Mission.
W. J. Booker		79			27	14													1	4	

Original Articles.

LECTURES ON CHURCH HISTORY.—NO. 16.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, January 19, 1902.

Reported for the HERALD by Sr Annie Allen.

When the Saints arrived in Illinois after having been expelled from Missouri, as I have described heretofore, they were hospitably received. The people of Illinois seemed to heartily sympathize with them in their sufferings. The historian Bancroft speaks of it as follows:

“Finally they reach Quincy, and are kindly received. Not only the Saints but others are there who have human hearts and human sympathies. Indeed, upon the expulsion of the Mormons from Missouri the people of Illinois took a stand in their favor. The citizens of Quincy, in particular, offered their warmest sympathy and aid, on the ground of humanity. A select committee appointed to ascertain the facts in the case, reported, on the 27th of February, 1839, ‘that the strangers recently arrived here from the State of Missouri, known by the name

of Latter Day Saints, are entitled to our sympathy and kindest regard.’ The workingmen of the town should be informed ‘that these people have no design to lower the wages of the laboring class, but to procure something to save them from starving.’ Finally it was resolved: ‘That we recommend to all the citizens of Quincy, in all their intercourse with the strangers, that they use and observe a becoming decorum and delicacy, and be particularly careful not to indulge in any conversation or expressions calculated to wound their feelings, or in any way to reflect upon those who, by every law of humanity, are entitled to our sympathy and commiseration.’”

It is pleasant to speak of such things as these after what we have been obliged to chronicle; but the question what they were to do in regard to location, yet remained for them to decide. It was one of the doctrines of the Saints, and has been all along, that they expected to gather, and that thought governed them largely in their consideration of the locality in which to settle. It is true that some of them thought best to abandon that idea for the time and to scatter

in different parts of the country and make locations severally. Soon after they arrived in Illinois an offer was made of twenty thousand acres of land in Iowa Territory, lying between the Des Moines and Mississippi Rivers at two dollars per acre to be paid in twenty annual installments without interest; a very favorable offer, to be sure. This was opposed by some of the leading men of the church. As we said before, some of them thought it best not to settle together in localities, but to scatter through the country, and each choose a location for himself. William Marks, Bishop Partridge, and Judge Elias Higbee were the leading ones who opposed this gathering at this time, and because of their opposition, and that of others with them, this tract of land was not purchased at that time; whether it was purchased afterwards or not I do not know, though there was a purchase made afterwards in Iowa. I do not know where this twenty thousand-acre tract was, but at that time, at least, it was passed by because of opposition.

About fifty miles, I think, above Quincy, at a little town called Commerce, one Isaac Galland resided, who took quite a lively interest in the Latter Day Saints, and in their behalf corresponded with Governor Lucas, of Iowa, and asked him in regard to the propriety of the Saints settling in Iowa, in a body, and what his attitude towards them would be. In reply the Governor told him that as citizens of the Republic they had the same right as any other people to settle in the Territory, if they wished, and at the conclusion of his epistle he says this (and perhaps some of you know that this Governor Lucas, of Iowa, was at the time the Saints were at Kirtland, or a part of the time, Governor of Ohio):

"With regard to the peculiar people mentioned in your letter, I know but little. They had a community in the northern part of Ohio for several years; and I have no recollection of ever having heard in that State of any complaints against them from violating the laws of the country. Their religious opinions I consider has nothing to do with our political transactions. They are citizens of the United States, and are entitled to the same political rights and legal protection that other citizens are entitled to."

I quote this particular part of his letter to remind you of the attitude of Governor Lucas, and also to invite your attention to his statement, that these people were not accused of wrong doing where they were in Northern Ohio.

March 9, 1839, another committee was appointed consisting of Sidney Rigdon, J. P. Green, Elias Higbee, E. T. Benson, and Israel Barlow, to visit Iowa Territory again and examine lands, with a view to purchasing. Whether it was the same twenty thousand acres before offered that they were sent to examine the record does not disclose. Shortly after the appointing of this committee, at a conference held

at Quincy, Illinois, some of the dissenters, some of whom had proven false to their trust in Missouri, were expelled from the church. Among these, and I believe the leading ones, were George M. Hinkle, whom you remember was the one that made the treaty with the mob, Sampson Averd, the organizer of the Danite band, condemned by Joseph Smith and others, John Corrill, Reed Peck, William W. Phelps, Frederick G. Williams, Thomas B. Marsh, and Burr Riggs. These, all prominent men in the church, were expelled with others for the part they took while in Missouri. Some of them were afterwards reinstated by confession, some never were.

On April 22, 1839, Joseph Smith and his fellow prisoners, who had left the state of Missouri under the circumstances before described, arrived at Quincy. They were not idle long, it seems, notwithstanding their long confinement in jail. Arriving on the 22d, there was a council held on the 24th, when Joseph Smith, Bishop Knight, and Alanson Ripley were sent into Iowa Territory to purchase land. What became of the former committee I do not know. Instead of purchasing in Iowa Territory, as per the resolution, they purchased land in Illinois. By what authority, does not appear on record, but no doubt it was acknowledged by the church as subsequent events seem to show. Joseph Smith says, under date of May 1, 1839:

"I this day purchased, in connection with others of the committee, a farm of Hugh White, consisting of one hundred and thirty-five acres, for the sum of five thousand dollars; also a farm of Dr. Isaac Galland, lying west of the White purchase, for the sum of nine thousand dollars; both of which were to be deeded to Alanson Ripley, according to the counsel of the committee; but Sidney Rigdon declared that 'no committee should control any property which he had anything to do with;' consequently the Galland purchase was deeded to George W. Robinson, Rigdon's son-in-law, with the express understanding that he should deed it to the church when the church had paid for it according to their obligation in the contract."

This land was at Commerce, and this was the beginning of the place afterwards known as Nauvoo.

The question arose among the Saints at that time in regard to whether their troubles in Missouri had any political significance or not, and whether or not any political party was responsible as such for the persecution of the Saints. Lyman Wight wrote a series of articles to the Quincy *Whig* in which it was said (we have not seen these articles) that he held the Democratic Party responsible for the Missouri troubles, and R. B. Thompson complained of this reflection on the Democratic Party, and wrote to the First Presidency regarding it, and the Presidency answered in the following language:

"In answer to yours of the 13th instant, to us, concerning the writings of Colonel Lyman Wight, on the subject of our late sufferings in the state of Missouri; we wish to say, that as to a statement of our persecutions being brought before the world as a political question, we entirely disapprove of it. Having, however, great confidence in Colonel Wight's good intentions, and considering it to be the indefeasible right of every free man to hold his own opinion in politics as well as religion, we will only say that we consider it to be unwise, as it is unfair, to charge any one party in politics, or any one sect of religionists, with having been our oppressors, since we so well know that our persecutors in the state of Missouri were of every sect, and of all parties, both religious and political; and as Brother Wight disclaims having spoken evil of any administration, save that of Missouri, we presume that it need not be feared that men of sense will now suppose him wishful to implicate any other."

It will be seen by this that the leaders of the church at that time did not consider that any political party was responsible for those troubles. Governor Boggs, who gave the order to exterminate or drive them from the State, and General Doniphan, who refused to execute them, under orders from his superiors, and thus saved their lives, belonged to the same political party.

June 24, the church, through their committees, I suppose, though it does not say, bought the town of Nashville, in Iowa, together with twenty thousand acres of land adjoining it. It is possible, that this twenty thousand acres of land joining the town of Nashville was the first tract offered. It was the same amount of acres, at least, and between the Mississippi and Des Moines Rivers, as the other was described to be. At the General Conference held in October, 1839, a stake was organized in Commerce. I will read a brief account of it:

"It was then unanimously agreed upon that it should be appointed a stake and a place of gathering for the Saints. The following officers were then appointed, viz.:

"William Marks to be president. Bishop Whitney to be bishop of Middle Ward. Bishop Partridge to be bishop of Upper Ward. Bishop Knight to be bishop of Lower Ward. George W. Harris, Thomas Grover, Samuel Bent, Newel Knight, Henry G. Sherwood, Charles C. Rich, David Fulmer, David Dort, Alpheus Cutler, Seymour Brunson, William Huntington, Lewis D. Wilson, to be high council; who being respectfully called upon, accepted of their appointment."

About this time, or possibly a little before this, the question was agitated as to making an appeal to Congress for redress of wrongs suffered in Missouri. It will be remembered that an appeal was made to the Legislature in Missouri and to the Supreme

Court of Missouri, which received no consideration, or at least the Saints did not receive any restitution for the property that had been destroyed or for any damages they had suffered, but were driven out, notwithstanding their appeal for protection. Now the question arose whether it would be right to petition further and carry their case to the United States Legislature, and Joseph Smith, Sidney Rigdon, and Elias Higbee were appointed to present the case before Congress. I do not know that I can give you the exact date of their appointment. Shortly after they arrived in the state of Illinois, I believe November, 1839, the first number of the *Times and Seasons* was published at Commerce, by Don C. Smith, a brother of Joseph Smith, and Ebenezer Robinson. Some of the copies of this paper have been preserved, and the publications regarding the events at that time are part of our church history, and valuable for that reason.

The committee appointed to go to Washington started, I believe, sometime in November. They took with them another man, O. P. Rockwell, and Doctor R. D. Foster was taken along because Sidney Rigdon, before they had gone very far from Commerce, was taken sick, and Doctor Foster went along with him as his physician. But Rigdon's sickness continued, and he took little or no part in the proceedings at Washington. What was done there was done principally by Joseph Smith and Elias Higbee. They presented a petition to Congress, in which was a presentation of the case in Missouri from the time the Saints began to settle in Jackson County in 1833, their persecution there, their suffering in Clay County, their removal from there by mutual agreement to settlements in Caldwell County, and the events that transpired there. These were all set forth as briefly and plainly as possible. It is a document well worth reading. You will find it in the Church History, volume 2, page 378. This petition was referred to a committee of the United States Senate, who had it under consideration for quite a time. Joseph Smith and Elias Higbee appeared before that committee and were permitted to address it. Missouri had representatives there, and Doctor Linn and Mr. Jamieson were the principal ones who represented Missouri. The Congressional Delegation from Illinois upheld the cause of the Saints, did all they could to bring the matter before Congress, and to see that the Saints had their rights and were properly represented. The committee also visited President Van Buren, who treated them in a way that was not entirely satisfactory to them. I will read you a brief account of it. Joseph says:

On Friday morning, 29th, we proceeded to the house of the President. We found a very large and splendid palace, surrounded with a splendid inclosure, decorated with all the fineries and elegancies of this world. We went to the door and requested

to see the President, when we were immediately introduced into an upper apartment, where we met the President, and were introduced into his parlor, where we presented him with our letters of introduction. As soon as he had read one of them he looked upon us with a kind of half frown, and said, "What can I do? I can do nothing for you! If I do anything I shall come in contact with the whole State of Missouri."

But we were not to be intimidated; and demanded a hearing, and constitutional rights. Before we left him he promised to reconsider what he had said, and observed that he felt to sympathize with us on account of our sufferings.

Now we shall endeavor to express our feelings and views concerning the President, as we have been eyewitnesses of his majesty. He is a small man, sandy complexion, and ordinary features; with frowning brow, and considerable body, but not well proportioned as to his arms and legs; and to use his own words, is "quite fat." On the whole we think he is without body or parts, as no one part seems to be proportioned to another; therefore instead of saying body and parts, we say body and part, or partyism if you please to call it. And in fine, to come directly to the point, he is so much a fop or a fool (for he judged our cause before he knew it) we could find no place to put the truth into him.

The disposition shown by Martin Van Buren at that time is to be condemned wherever found, whatever political party a man may belong to. A man who is afraid to do his duty towards citizens of the country because he would come in contact with some State, or a majority of States, for that matter, is not fit to be supported. Any man that will neglect his duty or fails to perform it, for fear he might possibly lose an election, is not worthy to succeed and ought not to be supported by anyone. If he had been moved by a sense of justice instead of policy, it would have been far better for the church, no doubt, and he would have found something he could do. But as it was he could do nothing.

They had a second interview with the President, as indicated here. He said he would reconsider, but the reconsideration was of no benefit to the cause of the ones who visited him. Of the second interview we have this account:

"During my stay I had an interview with Martin Van Buren, the President, who treated me very insolently, and it was with great reluctance he listened to our message, which when he had heard, he said, '*Gentlemen, YOUR CAUSE IS JUST, BUT I CAN DO NOTHING FOR YOU;*' and '*If I take up for you, I shall lose the vote of Missouri.*' His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our noble republic. I also had an interview with Mr. John C. Calhoun, whose conduct towards me very ill became his station. I became satisfied there was little use for me to tarry to press the just claims of the Saints on the protection of the President or Congress, and staid but a few days, taking passage in company with Rockwell and Foster on the railroad and stages back to Dayton, Ohio."

Thus Elias Higbee was left alone in Washington

to attend to this matter, as Joseph had said he thought it would be of little avail for him to remain. Elias Higbee saw the matter through; probably by arrangement with the others. He stayed until the committee to whom this petition was referred, the committee on judiciary, had reported. After they had reported and Congress had adopted its report, he then left, having accomplished little, so far as direct results were concerned. How much they may have accomplished by having the privilege of talking to men of influence upon the matter, we do not know. It may be that there was much good done by telling the sufferings of these people to these representative men, who would go elsewhere and report in favor of the Saints, and thus make it more tolerable for them. Somehow, I seem to feel that the mission of those men to Washington brought them more fruit than they realized at the time; the effect had on men at that time has had its effect throughout the country, and we may to-day be reaping the fruits of their mission. It will be perhaps best for us in this connection, as it is the important document in the case, to read to you the report of the committee on judiciary to the United States Senate:

The committee on the judiciary to whom was referred the memorial of a delegation of the Latter Day Saints, report:

The petition of the memorialists set forth in substance that a portion of their sect commenced a settlement in the county of Jackson, in the state of Missouri, in the summer of 1831; that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life; that they were expelled from that county in 1833 by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offense committed on their part, and to the destruction of property to the amount of \$120,000; that the society thus expelled amounted to about 12,000 souls; that no compensation was ever made for the destruction of their property in Jackson; that after their expulsion from Jackson County they settled in Clay County, on the opposite side of the Missouri River, where they purchased lands, and entered others at the land office; where they resided peaceably for three years, engaged in cultivation and other useful and active employments, when the mob again threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay County, that they should purchase their lands, and the Saints should remove; which was complied with on their part, and the Saints removed to the county of Caldwell, where they took up their abode and reestablished their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay County never paid them for their lands, except for a small part; they remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the government, the settlers, and pre-emptioners almost all the lands in the county of Caldwell and a portion of the lands in Daviess and Carroll Counties—the former county being almost entirely settled by the Saints, and they were rapidly filling up the two latter counties.

Those counties, when the Saints first commenced their settlement, were for the most part wild and uncultivated, and they had converted them into large and well-improved farms, well stocked. Land had risen in value to ten or even twenty-five dollars per acre, and these counties were rapidly advancing in cultivation and wealth.

That in August, 1838, a riot commenced, growing out of an attempt of a Saint to vote, which resulted in creating great excitement and the perpetration of many scenes of lawless outrage, which are set forth in the petition. That they were finally compelled to fly from those counties, and on the 11th October, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vain. They allege that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and finally a force was organized under the authority of the Governor of the state of Missouri, with orders to drive the Saints from the State, or exterminate them. The Saints thereupon determined to make no further resistance, but to submit themselves to the authorities of the State.

Several of the Saints were arrested and imprisoned on a charge of treason against the State, and the rest, amounting to about 15,000 souls, fled into other States, principally in Illinois, where they now reside.

The petition is drawn up at great length, and sets forth with feeling and eloquence the wrongs of which they complain; justifies their own conduct, and aggravates that of those whom they call their persecutors, and concludes by saying they see no redress, unless it be obtained of the Congress of the United States, to whom they make their solemn, last appeal, as American citizens, as Christians, and as men; to which decision they say they will submit.

The committee have examined the case presented by the petition, and heard the views urged by their agent, with care and attention; and after full examination and consideration, unanimously concur in the opinion—

That the case presented for their investigation is not such a one as will justify or authorize any interposition by this government.

The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its government in any manner whatever. The allegations in the petition relate to the acts of its citizens, and inhabitants and authorities of the state of Missouri, of which State the petitioners were at the time citizens or inhabitants.

The grievances complained of in the petition are alleged to have been done within the territory of the state of Missouri. The committee under these circumstances have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the petition. If they are true, the petitioners must seek relief in the courts of judicature of the state of Missouri, or of the United States, which has the appropriate jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or the petitioners may, if they see proper, apply to the justice and magnanimity of the state of Missouri—an appeal which the committee feel justified in believing will never be made in vain by the injured or oppressed.

It can never be presumed that a State either wants the power or lacks the disposition to redress the wrongs of its own citizens, committed within her own territory, whether they proceed from the lawless acts of her officers or any other persons. The committee therefore report that they recommend the passage of the following resolution:

“Resolved, That the committee on the judiciary be discharged from the further consideration of the memorial in this case; and that the memorialists have leave to withdraw the papers which accompany their memorial.”

That report was adopted. Thus redress was put beyond the possibility of attainment from the Congress, and it was unnecessary for Judge Higbee to remain, as he could do no more than he had done. That old doctrine of “State’s rights” had

something to do with this decision, and that question had much to do with a subsequent period, and the deluging of our fair country in blood. Had it been settled properly at that time, we do not know how many consequences that afterwards attached to this country, might have been averted, but we place this report of the committee before you without further comment, and in connection with it we present before you the action of the church at the General Conference in April, 1840, upon this report. Their action was the adoption of the report of a committee, who reported the following:

Whereas, we learn with deep sorrow, regret, and disappointment that the committee on judiciary, to whom was referred the memorial of the members of the Church of Jesus Christ of Latter Day Saints (commonly called Mormons) complaining of the grievances suffered by them in the State of Missouri, have reported unfavorably to our cause, to justice and humanity.

Therefore,

Resolved, 1st. That we consider the report of the committee on judiciary unconstitutional and subversive of the rights of a free people; and justly calls for the disapprobation of all the supporters and lovers of good government and republican principles.

Resolved, 2d. That the committee state in their report that our memorial *aggravated* the case of our oppressors, and at the same time say that they have not examined into the truth or falsehoods of the facts mentioned in said memorial.

Resolved, 3d. That the memorial does not aggravate the conduct of our oppressors, as every statement set forth in said memorial was substantiated by indubitable testimony, therefore, we consider the statement of the committee in regard to that part as false and ungenerous.

Resolved, 4th. That that part of the report referring us to the justice and magnanimity of the State of Missouri for redress, we deem it a great insult to our good sense, better judgment, and intelligence, when from numerous affidavits which were laid before the committee proved that we could only go into the State of Missouri contrary to the exterminating order of the Governor, and consequently at the risk of our lives.

Resolved, 5th. That after repeated appeals to the constituted authorities of the State of Missouri for redress, which were in vain, we fondly hoped that in the Congress of the United States ample justice would have been rendered us; and upon that consideration alone, we pledged ourselves to abide their decision.

Resolved, 6th. That the exterminating order of Governor Boggs is a direct infraction of the Constitution of the United States, and of the State of Missouri; and the committee in refusing to investigate the proceedings of [the] Executive and others of the State of Missouri, and turning a deaf ear to the cries of widows, orphans, and innocent blood, we deem no less than seconding the proceedings of that murderous mob, whose deeds are recorded in heaven, and justly calls down upon their heads the righteous judgments of an offended God.

Resolved, 7th. That the thanks of this meeting be tendered to the citizens of the State of Illinois for their kind, liberal, and generous conduct towards us; and that we call upon them, as well as every patriot in this vast republic, to aid us in all lawful endeavors to obtain redress for the injuries we have sustained.

Resolved, 8th. That the thanks of this meeting be tendered to the delegation of Illinois, for their bold, manly, noble, and independent course they have taken in presenting our case before the authorities of the nation, amid misrepresentation, contumely, and abuse which characterized us in our suffering condition.

Resolved, 9th. That the thanks of this meeting be tendered to Governor Carlin, of Illinois, Governor Lucas, of Iowa, for their sympathy, aid, and protection; and to all other honorable



gentlemen who have assisted us in our endeavors to obtain redress.

Resolved, 10th. That Joseph Smith, Jr., Sidney Rigdon, and Elias Higbee, the delegates appointed by this church to visit the city of Washington to present our sufferings before the authorities of the nation, accept of the thanks of this meeting for the prompt and efficient manner in which they have discharged their duty; and that they be requested in the behalf of the Church of Jesus Christ of Latter Day Saints throughout the world to continue to use their endeavors to obtain redress for a suffering people; and if all hopes of obtaining satisfaction (for the injuries done us) be entirely blasted, that they then appeal our case to the court of heaven, believing that the great Jehovah, who rules over the destiny of nations and who notices the falling sparrow, will undoubtedly redress our wrongs and ere long avenge us of our adversaries.

It was then resolved that the report of the committee on judiciary, as well as the foregoing preamble and resolutions, be published in the Quincy papers.

The committee drafting these resolutions were Robert D. Foster, Orson Hyde, John E. Page, Joseph Wood, and Robert B. Thompson. You will observe that they resolved if they failed in getting redress anywhere on earth to appeal their case to the court of heaven. It is presumable the committee did its duty and the case is left there. It is not our business to enter into this case here, and will let it rest in the hands of Him to whom it is appealed. Whatever is right will finally be done. This world can not pass exact judgement upon those acts, in fact they have no jurisdiction now in the case; it has been appealed to a higher court, unto the great Jehovah. There we are satisfied to let it rest, only mentioning it as a historical fact.

The points of political doctrine that are involved in this question we do not feel free to discuss. The committee in Congress thought that redress, if any, should come from the state of Missouri. The United States had no power to enter in and investigate such matters. That was the question upon which this report was based. That question can be solved in the upper court as well as all others, so far as it applies to this case. So far as the doctrine involved is concerned, it has been largely conceded that under certain circumstances the United States' authorities may interfere when the state authorities are unable or unwilling to command the peace; but, so far as that particular case is concerned, it has gone up to a higher court and we are not disposed to argue it here. I have simply presented these matters to you to give you an understanding as to the position the church occupied when they entered the state of Illinois and settled there, when they founded what was afterwards known as Nauvoo. When they began their cases they began with the sympathy of the people of Illinois, who defended their rights through their representatives in Congress. But on the other hand there was no earthly tribunal to whom they could appeal; they had tried every way they knew; they had gone to the Legislature of Missouri, they had appealed to the courts of Missouri, to the United States' authori-

ties and to the President, and to Congress and found no redress. Under these conditions, with the good feeling and good will of their neighbors around them, they began a new settlement in the state of Illinois. Their rapid rise and the founding and prosperity of the city of Nauvoo we may possibly discuss in the future.



#### POLITICAL LIBERTY IN AMERICA BEFORE COLUMBUS.

We find it stated in the Book of Mormon that America was to be a land of liberty, and later we find Moroni holding aloft that which he called the standard of liberty and calling upon the people to fight for freedom.

This with other items of like import have been made the occasion by some of criticism, on the grounds that it is unreasonable to suppose that so many centuries ago such advanced ideas of political liberty should have been entertained in America, while the Old World was yet under the heel of despotism.

Such individuals should read the writing of Charles F. Lummis concerning the Pueblo Indians of New Mexico. The following extracts are from his book entitled, "The Land of Poco Tiempo:"

"New Mexico is the anomaly of the Republic. It is a century older in European civilization than the rest, and several centuries older still in a happy semi-civilization of its own. It had its little walled cities of stone before Columbus had grandparents-to-be: and it has them yet."—Page 3.

"There are Indians who are neither poor nor naked, Indians who feed themselves and ask no favors of Washington. Indians who have been at peace for two centuries and fixed residents for perhaps a millennium; Indians who were farmers and irrigators and six-story-house builders before a New World had been beaten through the thick skull of the old; . . . they had nearly a hundred republics in America centuries before the American Republic was conceived; and they have maintained their ancient democracy through the ages unshamed by the corruption of a voter."—Page 7.

"Popular institutions were before us, even in our own land. Before history was this peculiar people had solved the problem in their own peculiar way, and there were hundreds of American "republics" ahead of Columbus. Every Pueblo town was an autonomic commonwealth and is so still. . . . The Pueblo social organization is essentially democratic. . . . All dignitaries are reached by election, or in their inner cult by selection. There is constant watchfulness against any dynastic tendency. More than anywhere in civilization, the official is server of the people, and he is never recreant to his trust."—Pages 40, 41.

These were evidently true principles learned from

the Nephites. There are evidences of things not so admirable learned from recreant Nephites. The following from the same book strikingly reminds one of the days and ways of the secret societies of Gadianton in their mountain fastnesses:

There is one Acoma. [A Pueblo town in Western New Mexico.—E. A. S.] It is a class by itself. The peer of it is not in the world. I might call it the Quéres Gibraltar; but Gibraltar is a pregnable place beside it. It is the Quebec of the Southwest; but Quebec could be stormed in the time an army *climbed* Acoma *unopposed*. . . .

Upon the bare table-top of this strange stone island of the desert, seven thousand feet above the level of the sea, stands a town of matchless interest—the home of a half a thousand quaint lives, and of a half a thousand years romance. How old is that skie city no man may know. . . .

Such to the casual eye are the folk of Acoma, and such their surroundings; but as one looks, there grows consciousness of the mystery within. Here and there are windowless rooms, reached only by a trap door in the roof and by a tall rude ladder topped by mystic symbols. No stranger may enter there; but white headed *principales* climb in and out, and strange muffled songs float off over the housetops far into the night, with now and then the dull beat of the tombé; and now and then is the watcher aware of an invisible spiral of smoke curling above the dark hatchway—from the sacred fire that never died nor never shall. . . . In the houses are mysterious symbols which the stranger dare not touch. . . . Everywhere are these hints of solemn mysteries, into which the visitor shall do well not to pry. In a dizzy eyrie of the southern mesa, safe enough from the inquisitive, is perched a perfect cliff house—startling link back to antiquity. Few strangers have ever seen it; few ever will, for the climb is a neck's worth; but there it is, gray impassive relic of the forgotten. . . . When old men meet and part you may see that each takes the other's hand to his mouth and breathes from it, and that when they smoke they blow the first six puffs to different directions. Every man wears a pouch which money will not unlock. Each knows words which he may not utter aloud in finite presence. Each has goings out and comings in which none must spy upon. And so at every turn are hints and flashes of the unknown and the unknowable, the pettiest of which you shall try in vain to fathom.—Page 57, 74, 75, 76.

One is reminded also of another people of later date who have taken to the mountains and have their secret chambers into which none may enter, their secret signs and grips, and words that may not be uttered to any human being this side of the resurrection.

Mr. Lummis has spent many years in the region of which he writes. He is a careful observer, and another unwitting witness to the truth of the Book of Mormon.

Liberty was not born with the Declaration of Independence, it is the child of America, given of God and coeval with the ages.

It has been the spirit and genius of the choice land ever since the brother of Jared in the misty dawn of time stepped from his barges and preempted the virgin soil in the name of God.

ELBERT A. SMITH.

SAN BERNARDINO, California.

#### TRACTS.

We are told the prospect is good in Missouri for plenty of water and we are having a foretaste now, for there has been during several hours quite a steady sprinkling of welcome rain. The farmers in some sections are buying seed and already arranging to plant a large acreage.

Bro. J. W. Layton who has recently returned home from Colorado has brought with him over a hundred pounds of seed of the luscious and far-famed Rock-ford melon.

While mentioning this we can not but think of the sporadic seed of truth that will soon be distributed far and wide through the Kansas Cities and this the center place. The brethren and sisters most interested in this kind of work will be energetically employed for a few weeks at least: for we should not only take thought of what is going on in the world around us but also of the spiritual welfare of our neighbors, and be willing to lend a helping hand in all good work. Why, people sometimes think a tract is of no more work than a match or taper, or any old thing to light the lamp or fire with. They do not know what is in a tract any more than some others do in a Stake Sunday-school association. There will be or ought to be two hundred delegates the more at our next convention Religio and Sunday-school to be held in Kansas City in a few days.

Both the tract and conventions aim high and are factors of Expansive Education. They both are at work in the rich harvest-field of human development, and ought, in their several functions, to move out into the cities and extend abroad in the open country.

Stacks of tracts are lying upon the church publishing house shelves; and what a power for good they might be and are out in the world among the honest investigators of the truth. Many would soon become more interested in them than in King Edward's coronation, or the admirals' or emperors' yachts though they be "all ship-shape and Bristol fashion."

"Were it not wisdom then to close our eyes  
On duties crowding only to appall?  
No! Duty is our ladder to the skies,  
And, climbing not, we fall."

"Duty is infinite  
Receding as the skies."

Can we find a higher sentiment than this which we quote from one of the little Gospel Banners: "It is he that endures evils, that meets foes and opposition, who shines in the splendor of integrity and true principles, that stands in the defense of truth, who is loyal in the midst of enemies, that is true to God under trial and temptation: it is the man that can endure these things—endure to the end—that shall be saved." Dear reader, this is from "The Law of Life."

Then from "The Modern Knowledge of the Antiquities of America" we notice this: "Inspiration

may tell mankind as to the truth or falsity of theories or speculations held by *men*, and also give information and understanding as to how certain events were brought to pass."

"The Restoration of Israel" is a most interesting tract to the Saints who are watching for the fulfillment of prophecy and the movements of the Zionist Congress, and of the National Colonization.

We look at another of the satin-covered little booklets, three inches by five, and we read, "Why I left the Baptist Church:" and another weighty with potencies like the rest answers, "Is water baptism essential to salvation?" And a calm, earnest face looks at us from the fly leaf, a face, which, like all the rest in the pygmean array, speaks of trials overcome, through travails of weary yet hopeful years.

Another pilgrim of the cross tells with pathos the story of "the Reorganization," of the long fastings and prayers and watchings for the fulfillment of the word of prophecy to him and his fellow laborers, ever exhorting them to be patient and hopeful in the Lord.

How the heart throbs and the spirit yearns for help and comfort and blessing to reward the loving labors of his faithful ministry as we read of the oft-repeated admonition to the brethren struggling with doubt, "Let patience have its perfect work!"

Encouraged by the Spirit, receiving revelation from time to time concerning the coming forth of the true successor, he wrought diligently for the looked-for promise made to him and his brethren.

"The Marriage Relation," "The Two Ways" have no doubt opened many eyes to the sacred truths of the latter-day work: and to those who never read the Book of Mormon but simply glanced it over let the humble writer prescribe: Take this little roseate-colored banner of Bro. R. C. Evans, whose portrait greets you as you open it: as you look at it remember his youth: think of his strugglings from the entanglements of the world: note the fastings, the prayers for help, for strength and light that he might be worthy to receive and impart saving truths to the benighted minds of his fellow men. As the dim light glimmers and the weary head would feign rest upon the pillow, think of the answered petition and the glorious truths revealed to him concerning this latter-day work and America's most early history, and the sure, true, and only solution to the archæological problem of to-day. Examine this little gem earnestly, prayerfully, and you can realize how grand, how infinitely more brilliant with the Spirit must be the book itself of which he treats.

All these and scores of tracts and little leaflets like "Questions and Answers," "Do You Want More Light," and No. 7, "Who Can Be Saved," written, some of them, in the early days of the Reorganization, are full of living truths, and represent the glorious revelations of God's will to his Saints and

the world. In them are thoughts for a sermon, spiritual suggestions that may well take the place of the philosophies and theories of men. No. 7 is an old-fashioned tract, and the name under the title of it is of all names in the English language the commonest and the owner of it most beloved by about fifty thousand of the best types of humanity. Innumerable questions are answered, questions that gather spontaneously as thick and fast as those of a Wu-ting-fang.

Passages we have read over and over again without thought take on a clearer aspect. In this two-leaved tract is food for thought, and with a sweet pleading spirit it commends itself to the brethren, asking that it be handed to your neighbor and ascertain whether the Scriptures testify of these things. Indited by the Spirit it incites to thought and meditation.

So then let us gather in; and then whether in springtime or harvest our reward shall appear for the faithful scattering of the precious seeds of truth.

ABBIE A. HORTON.

INDEPENDENCE, Feb. 27.

## Selected Articles.

### DOES IT MATTER WHAT A MAN BELIEVES?

There is in the general unsettlement and laxity of thought to-day a widespread feeling that creed does not matter and life is everything. It is of no importance whether you hold the ordinary religious opinion or not, whether you are Catholic, Protestant, Mohammedan, or Buddhist. This feeling has enough foundation in truth to make it plausible and it carries with it enough error to make it dangerous.

Used as a reason for depreciating slight and insignificant differences of opinion it is wholly good. Used as a reason for turning attention from abstract religious speculations to the practice, the conduct, in which religion finds its expression, it is wholesome. Used as a criterion for testing dogmas and ideas which are antiquated, unreal, out of touch with life as we have to live it, the popular formula, "not creed, but life," may liberate the mind from many shackles and burdens.

But the peril arises when we push to an extreme the notion which has a limited value; when, because certain beliefs are false or indifferent, and it does not matter whether we believe them or not, we conclude that it does not matter what we believe at all; when, because these beliefs have influenced conduct prejudicially or failed to influence it altogether, we maintain that conduct is, or can be, entirely separated from belief.

Now if we come to grapple with the question we shall find that so far from its not mattering what we believe, what we believe makes us what we are, good,

bad, or indifferent. What we believe we are or become. Thought is the sail that carries the ship. Your mind—that is, you—is made up of the images, the beliefs, the convictions which gradually accumulate in the course of experience. What you believe determines your general course and determines particular details. But more, it determines you. You are really the sum of your beliefs, as a tree is the sum of the earth juices and the atmospheric influences which gave it form and life. "Not creed, but life," is your formula. But its universal application melts away as you come to recognize that your creed makes your life. Thought is determinative. Truth, as it shapes itself to you, as it is assimilated by you, becomes you. Religious, irreligious, Christian or unchristian, good or evil, you are in the last resort the product of your creed. To change your ultimate creed is to change yourself. The creed is life.

Every human mind must have some belief. It must be atheist, pantheist, deist, or Christian. To be atheist means that the mind believes there is no power intrinsically greater or nobler than itself; man becomes his own God; his worship is offered to himself. But pantheism, whether in the great religious systems of India or in the noble philosophical conception of Spinoza, produces an effect not different from atheism. God is conceived as the sum of all things, the one substance in which mind and matter alike are accidents. In this conception the distinction between man and God and even that between right and wrong disappears.

Taking a broad view of religious truth as a gradual growth we may say that the atheist or pantheism of Buddhism is at a lower stage than the deism of Mohammedanism, and that the Christian belief of God as the Father and Christ as the Son and the Holy Spirit as the eminence of God represents a truer because a fuller revelation of God. Now, according to our contention, to this difference in belief will correspond a difference of character and conduct. He would be a bold man, who with China, Turkey, and England before him as the products of three different religions, should venture to assert that it does not matter what men believe.

China, gross, stolid, cruel, intellectual but not progressive, civilized and yet decaying, is the result of believing in no God. Turkey, brave, simple, sober, but hard, fanatical, corrupt in administration and unspiritual in religion, is the result of the deism of Mohammed. England is free, just, progressive, merciful, and contains a core of spiritual and Christ-like people.

Belief makes nations as it makes men; it makes nations because it makes men. In view of a broad fact like this, who shall say that it does not matter what we believe? It were truer to say what we

believe is the only thing that does matter. Let us take the deist view in contrast with the Christian view of God. There are no people more insistent on the view that conduct, not creed, is the important element in religion than those who take the deistic view. God is conceived of as a transcendent, holy, powerful being, who, having produced this universe, rules it, as it were from a distance. Man and God are essentially apart. The idea of God becoming man is scouted as irreverent. Man may become in a sense the child of God, but must remain for ever apart from the being who made him. This belief powerfully influences the character of those who hold it. They have a sense of duty, endeavor to live good lives; they are not without a reverent love to that unknown and inscrutable being whom they worship. On the other hand, the effort to be good produces a certain conscientiousness of merit and subtle feeling of superiority to less thoughtful and less strenuous people. At the same time the isolation from God implies an isolation from men. And people with this form of belief become hard and cold. But now in contrast with this take the Christian belief. You believe that God is so related to men that his only begotten Son could become man. You believe that in the human person you see the light of the glory of the knowledge of God. God is not vague and inscrutable; he is not far in his heaven; God has come nigh to us, bone of our bone and flesh of our flesh. Above all things, God in Jesus Christ is the most powerful appeal that can be directed to the heart of man, the most effectual method of softening its hardness and bringing out of the rock the waters of love. For here is God not only condescending to human life but stooping to human death, and that the death of the cross, not only bearing in sympathy the sickness and weakness of men, but enduring in his death the brunt of their sins. Here is God seeking sinful men as a shepherd searches for his lost sheep. It can not be disputed that such a belief influences character and conduct. Such a belief alone can produce that type of life, that quality and tone of spirit, which is recognized as specifically Christian.—*Reverend Robert F. Horton, in Chicago Sunday Tribune, February 9, 1902.*

A very curious bi-literal cipher which has been discovered by Mrs. Gallup running through the first editions of Bacon's works, has excited wide interest in the literary world. This cipher consists of the use of two wrong-font letters at intervals, combinations of these two letters in groups of five constituting an alphabet. These repetitions of a wrong-font letter can not have been matters of chance. Whether placed there by Lord Bacon or by the printer, remains in doubt. If by the printer, they relate a wonderful romance—the story of Queen Elizabeth's marriage to the Earl of Leicester when both were confined in the Tower prior to the Queen's accession; the birth of two sons, of whom Lord Bacon was the elder, the Earl of Essex the other. Lord Bacon considered himself the heir to the throne of England. The bi-literal cipher further tells that Queen Elizabeth condemned her own son, the Earl of Essex, to death. The *Cosmopolitan* for March contains an article by Professor Garrett P. Serviss fully reviewing this remarkable romance—if it is concluded to have been inserted by the printer—or tragedy if inserted by Lord Bacon.

## Letter Department.

GUTHRIE, Oklahoma, March 5.

*Editors Herald:* By the above date I am reminded that just nine years ago I was ordained an elder in the Church of Jesus Christ. At that time I had my mind firmly fixed to spend my life in the service of God by living and preaching the restored gospel. The experiences of that nine years have been to strengthen my resolve and have made me firmer in the faith. They have been the happiest years of my life. And while I have made mistakes, by ignorance or otherwise, I am thankful that the loving Father has been kind to me, for I have shared his tender mercies. I count it a glorious privilege to be engaged in this latter-day work, a work that is divine and can be advanced and maintained by true and honorable methods. The work of those who oppose us is to me additional evidence that our cause is true. Men who labor in the interest of God's work need not use ridicule, slander, and abuse to defeat opponents.

But the eyes of some are blinded, both without and within the church, and they permit themselves to be servants in a bad cause. The pride of this world and the praise of men is an influence that some can not resist, and they have therefore drifted out from the path of right. The natural disposition of men to love high places, high rank, "upper seats in the synagogue," etc., is an influence hard for some to resist. I had known some to fail in faith and leave the church for no other reason than that the church would not grant them the position which they craved. They saw others of the church walking on high stilts, as it were, and they cried for a pair; and because they were not provided they became peevish and fretful and said, "If I can not have my way I'll sit down in the mud." And down they sat. But as the Spirit has told us, "This is the sifting time;" and as the Scripture says of some, "They went out from us, but they were not of us:" so in this day of battle we can not expect to win in the conflict without some lose, without some falling by the way. But those cheering words in song should revive us: "Sure I must fight if I would reign, increase my courage, Lord."

Our district conference at Oak Grove Branch, near Sumner, was fairly good. The stormy weather prevented some from attending. The preaching by Brn. James M. Baggerly and H. O. Smith was good. The former gave us a rare treat in a lecture on archæology, "The Ancient races of America." The latter gave two excellent sermons on Christian life, life as Saints. Our work is advancing in Oklahoma. In fact, it will advance wherever and whenever the proper labor is performed both by Saints and ministers. This mission has been better supplied the last three or four years than it was before, and the result is very apparent. I hope the force will not be diminished, but increased. There are hundreds of places in Oklahoma where "our gospel" has not yet been heard.

I am now at a new place, eight miles south of Guthrie, at the home of Bro. Thomas Kent. Bro. Kent has lived here four years, and this is the first visit by any of our elders. Commenced meeting last night at Charter Oak Schoolhouse, with good audience. Will continue this week and next unless prevented. From here I expect to go to Servado, visit Bro. Ralston's family whom I visited nearly two years ago; but since then they have had none of our brethren to visit them. Will then work west via Dewey County and thence to Redmoon, where I have been requested to come and hold meetings.

I am informed we are going to lose our apostate brother, Frank F. Vrooman, from Dewey County, as I learn he is going to Nebraska. He has received baptism at the hands of the Baptists, and will no doubt be their "big" preacher.

As I understand, the success of this latter-day work does not depend on getting many into the church, but rather the spiritual complexion of those who are in. Charity is one of the beautiful attributes of God's nature, one of the leading characteristics of Christ as exemplified in his life; and yet he said: "Cast not

your pearls before swine." So I hope to have wisdom sufficient to guide me at such times when I should bestow charity and when to withhold.

I regret not being able to attend the coming General Conference, as they have been a great help to me. How distinctly do I remember the priesthood-meeting at last General Conference when the prophet of God stood and gave those words by the Spirit. That supreme peace and quietness, that stillness, that power which caused our hearts to rejoice and our minds to know that God's influence was near us. That was a glorious experience for me. All my nature was fully awakened to the fact that God's power was there and his Spirit prompted the words spoken.

It was in December, 1899, when I wrote my last letter to your columns: but I have not been silent because of lack of interest in the HERALD or the restored gospel. The HERALD can live on and prosper without my aid, the church would also advance and Zion would flourish and grow if I, like others, would step out or "fall asleep." But I need the aid of the HERALD and the church of God and his people. So I shall in turn do what I can for Zion and her children. For among all the religions in the world, Christian and others, there is to me but one system that can attract my admiration or enlist my support, and that is found in the Reorganized Church of Jesus Christ of Latter Day Saints.

The Lord has blessed me in my labors; both in preaching, and defending his work when attacked by the enemy.

I have hope and confidence in the triumph of Israel.

R. M. MALONEY.

Home address, Seiling, Oklahoma.

WOODBINE, Iowa, March 12.

*Dear Herald Readers:* From January 12 to 26 I held services in the Christian church at Thurman, Iowa, and when weather was pleasant had a large attendance of apparently attentive listeners; but when weather was cold and stormy not so many in attendance, yet had attentive audiences throughout, leaving the people much better acquainted with why we believe in a restoration, and what we believe is restored.

From January 28 to February 2 held seven services at McPaul, with increasing interest, although the weather was quite cold part of the time. Here, as at Thurman, I was kindly cared for, and material wants looked after quite liberally at the latter place.

February 3 I began meetings at Hamburg, which from the first showed there was much interest among the people, which interest continued to manifest itself till the close which occurred on the 6th inst. The interest was such that the little church, though seated to its utmost capacity, could not accommodate the people who wished to hear, so through the kindness of the city council we were offered the use of the city hall, which though it would seat over three hundred was a few times well occupied, and most of the time about two hundred or over came as interested listeners, several expressing regret that we should close so soon although we had continued over four weeks continuously. Four entered into covenant with God through the waters of regeneration, all adults, and many renewed their covenants, and entered anew into the service of God, among whom was Father Beckstead, who had become discouraged and yielded to temptation, and although he has a great battle to fight, and needs the prayers of all of God's people, yet he is determined by the help of God to overcome. His confession was made just as public as were his transgressions, a fitting example for many another. A few bore the financial burden, with a willingness, for whom there is a reward, a fitting example for all.

Bro. Charles Fry aided me very much after the district conference on February 22 and 23, preceded by the convention on the evening of February 20. At the convention a district organization of Zion's Religio-Literary Society was effected consisting of four locals, Henderson, Tabor, Bartlett, and Shenandoah, with a request for an organization at Hamburg, which will b-

organized, nothing preventing, before General Conference. District Religio officers are J. F. Mintun, president; Emily Fry, assistant president; Ora Beckstead, secretary; and Agnes Dunsdon, treasurer. The conventions and conference transacted business speedily and peacefully. A. Badham was elected district president and Charles Fry district secretary, the latter being reelected district superintendent of Sunday-school association.

I returned home the 7th inst. to take a much needed rest, and see loved ones again, and look after some business that had matured during my absence from home. Expect after a short rest to return to the mission to remain till conference time.

On the evening of the 6th inst., just previous to the services, I was called upon to perform the ceremony that made Sr. Jessie J. Lambert, and Mr. Oneous Cupp "one flesh," just a few of the friends being present. Mr. Cupp appears to be one who will make Sr. Jessie a companionable husband, and we trust ere long will be one with her in the gospel covenant.

My joy in gospel services continues to increase, and the future for the ultimate triumph of the work of God grows brighter. Some say in their heart, "My Lord delayeth his coming," and are spending precious time seeking after the vain and transitory things of the world, and are losing spiritually; yet many are drawing nearer to God, especially the young of the church.

J. F. MINTUN.

VICTOR, Idaho, March 5.

*Editors Herald:* I left Malad City, February 23 to go to the aid of Bro. John Condit at Driggs, Idaho, where the authorities of the Teton Stake had accepted a challenge to debate the issues with him. They had arranged for four sessions of two and one half hours each, Elder Samuel Dalley to represent the Utah faction and to affirm two nights that their church was in legal succession. The first two sessions were devoted to our affirming a like proposition for the Reorganized Church.

Before leaving Malad we baptized a Sr. Lynch, of Snowville, and canceled an appointment for Sunday night. Mr. Noel Waylet kindly brought me to the railroad at Downey, a distance of twenty-two miles, over very bad roads most of the way. We trust he may be brought to rejoice in the light of the gospel soon as partial reward for his kindness and interest in the missionary work. We were not so fortunate in reaching Driggs from St. Anthony, the terminus of that branch of the Oregon Short Line railroad. The distance to Driggs was about fifty miles and the mail wagon being loaded another unfortunate and myself engaged a team to take us to Haden for \$3.75 each, reaching there in time to get part of a night's rest and go on with the mail next morning.

An incident that detracted nothing from the sensational feature of the ride was being capsized in the sleigh, the cover of which was nailed down all around, and four passengers and driver snugly packed in with mail sacks, baggage, etc., and a hot stove in front barring our egress and threatening a conflagration. Ye editor could have made an amusing write-up if he could have witnessed the spectacle; but self-preservation was the one idea just then, and the writer especially felt a relief when he got untangled and from underneath a heavier man and emerged from the smoke and ashes into a clearer atmosphere. Luckily we escaped a fire and the only loss so far as we were concerned was a little blood from an abused nose. But we completed our journey in good time, too late however to assist in the first session of debate.

We were told that about one hundred teams were present the first night, and during the remaining sessions the attendance was no less, as the house was packed each night. The second and third nights the seats were moved out and they made merry in the dance, of course opening them with prayer, however. But the members and friends of our side of the controversy did not participate, preferring to sleep a

part of the appointed time for slumber and be mentally prepared to weigh the arguments presented.

The people conceded the Josephites had the best speaker, but of course the Mormons boast of a victory. However, our members feel well, and Bro. John led two into baptism last Sunday, and others are nearer the door than before they heard the debate.

Roberts' revised edition of "Succession" was used throughout by Elder Dalley, the "Sufficient answer to the Josephites" being the strongest argument used. Bro. Joseph's Chicago speech, his interview with Spencer, and William Smith's testimony in Temple Lot Suit as reported by Roberts were introduced, and all denied, the corrected reports presented instead, and William Smith's testimony in the Abstract of Evidence shown to be directly in conflict with Roberts' purported extract. Polygamy, "blood atonement," "Adam-god," "living oracles," "secret endowments," "Utah Zion," "Christ not begotten of the Holy Ghost," etc., were hurled at them as evidences of a departure from the faith, and an attempt was made by Elder Dalley to defend the doctrines, except the last one, but he did not deny Brigham having taught that.

The seven women argument was used in support of polygamy; but when the third chapter of Isaiah was turned on he accused Bro. John of slurring the fair daughters of Utah, forgetting that he and not our man had made the application. In support of "blood atonement" he went to the law of Moses, also quoted 1 Corinthians 5: 5.

Doctrine and Covenants 26: 3; 77: 3; Daniel 7: 9-22, and Exodus 4: 16 were used in defense of "Adam-God." These were brought in in his closing speech and no chance for reply. In defense of secret endowments he quoted Matthew 17: 9.

The decision of the courts in the Kirtland Temple and Temple Lot suits and prosecutions for unlawful cohabitations were brought to bear, but Elder Dalley declared he cared nothing for the laws of the land or the decisions of these courts, but depended upon God.

Bro. Richard Drake, Sr., acted as moderator for Bro. John, the presiding moderator being a man of their faith.

Intense interest was manifest throughout, covered sleighs coming in through the storm from miles out, and ourselves with most of our members driving nine miles and back each night.

The interest here remains excellent, the Lord confirming the word with signs following. Several important blessings occurring through administrations, for which we praise the Lord.

S. D. CONDIT.

McNIEL, Mississippi, March 9.

*Dear Herald:* I have thought for a long time I would write to you. My home is at McNiel, and is just in front of the State farm.

I am just a boy of thirteen years, and my father is a carpenter, and we run a farm also. My father takes the SAINTS' HERALD, and I would like to write to it often. My grandma belongs to the Latter Day Saints. She was baptized by Heman C. Smith. She is a better old lady than I ever saw. We have prayer every night she is with us. Grandma prays to hear Heman C. Smith again.

ARTHUR L. LIVINGS.

ARLINGTON HEIGHTS, Massachusetts, March 11.

*Editors Herald:* In my last letter to HERALD I mentioned my loss of satchel, books, clothing, etc. Bro. T. G. Whipple traced same and forwarded to me. I received it last night, for which I feel thankful. Will you please note this in your next issue, as many of the Saints will be glad to hear it has been recovered. Some prospects now of my attending conference, as I have some help proffered. R. BULLARD.

MAY, Oklahoma, March 7.

*Editors Herald:* I have long put off writing to the HERALD; but I know some one else can not do my duty, so will do the best I can, with God's help; and if it should help even one, I will feel repaid.

Since we left Iowa, November 26, we have not heard a gospel sermon. It seems longer than it really has been, but it has been the longest time we ever went without hearing a sermon since we came in the church. There are no Saints in here yet to our knowledge; but Brn. S. J. Richardson and Willie Barrett have claims close to us. There are no meetings close; but the Baptists have meetings at May, our post-office, about eight miles northeast of here.

There are no schoolhouses yet, but our house is always open, and if any of the elders should chance to pass this way we will make them as comfortable as possible. Although poor in this world's goods yet we want to do something to help the great work along.

We would like to have Sunday-school in our house this summer. We miss the Sunday-school so much. Sister Bessie and I have not been out even one evening since we came here. We spend a portion of each evening reading a chapter of the Book of Mormon aloud. We have had two invitations to box suppers, but we thought it would be best not to begin that kind of work.

If there should be any Saints around here who read this, please address us at May so we can find you.

Our nearest railroad station is Gage, and the hack comes out from there every other day to May. We live about fourteen miles straight west of Camp Supply, and about ten miles from the Texas line. I tell this so if any one can make us a visit he will have no trouble in finding us.

Pray for us, dear Saints, that we may do our duty and set an example before all that is worthy to imitate.

We take the HERALD, *Autumn Leaves*, and *Hope*, and would hardly know how to get along without them.

I would like to be with the Saints at General Conference this year but can not on account of making the big move we did last year.

I often think of the dear Saints and wish I could gather with them; then again I think of the elders who have to go so far from home and among strangers, and think that possibly God has a hand in our locating here, that we may be the means of the gospel reaching some here: so I try to be contented, for I know God does all things for our good, and we should try to please him.

I ever pray for the advancement of truth. Your sister,  
JOSIE M. BLAKESLEY.

COOK'S POINT, Texas, March 6.

*Saints' Herald:*—I am still in the conflict. We have great opposition to contend against in Texas. Possibly more than in any other part of the United States, for we have people here from every State in the Union, and from most all nations, too, and the most hardened sinners you ever saw; yet they have souls to save or to be lost. It is hard to get them to hear the gospel anywhere, yet we hope, work, and pray, and expect to until the end of the conflict.

On February 21 started to district conference in Falls County about fifty miles from home, but oh, what a snow-storm I encountered! But I arrived in due time, and we had a splendid conference from beginning to end. We appointed a committee to arrange to hold a reunion somewhere in the district next summer. I think it will be held in July. We expect to have a good time then, and desire all interested to make the best efforts they can to make the meeting a success. Commence now and continue until the meeting, and God will bless us.

We hope the General Conference will do the best it can for us in the way of missionaries. We want missionaries who will push out and open up new places. We think the local ministry

can take care of the local organization in Texas. We look forward to the next year and hope for an ingathering of good material in Texas. So may it be. I never felt better spiritually in my life. God has blessed me wonderfully of late, for which I am very thankful. I pray that we may come up higher this incoming year. We need more individual righteousness: let everybody be what they ought to be and then Zion will be indeed Zion. God help us.  
E. W. NUNLEY.

LOUISVILLE, Kentucky, March 11.

*Editors Herald:* Bro. I. N. Roberts left Louisville this morning after holding nine very interesting meetings. The interest increased till the last. Last Sunday night our large hall had the largest crowd in it that has ever been there to hear a Latter Day Saint preacher. Bro. Hilliard and Bro. I. N. have done much good by their visits among us. I hope Bro. I. N. will be sent back to this field next year and give us a call here. I tell you when he gets a grip on his opposers and sits down on them they will submit every time or soon run out of breath.

Quite a few are investigating the work. We look for a good gathering here during the next year.

J. W. METCALF.

FULTON, Kentucky, February 28.

*Editors Herald:* There are but few of us here, but we are trying to do all we can to build up the work. Bro. I. N. Roberts has been with us several days, but is going away to-morrow. We are so glad to have him visit us. He has no doubt been a benefit to us. Bro. W. R. Smith has also been with us and preached several times since Christmas, and did a great deal of good. We have prayer-meeting every Wednesday night. Bro. I. N. Roberts conducted our last meeting; we had quite a spiritual meeting, all enjoyed the Spirit. Two outsiders asked the prayers of the Saints that they might be in the light some day soon. I am thankful to know that the Lord has recognized our efforts we have put forth at this place, and trust that we may be able to do more. Bro. Roberts preached for us Saturday night, Sunday, and Sunday night, but only a very few came as the weather was very bad. I think there are some here who are seeking the truth. Bro. Roberts and my husband attended conference at Foundry Hill the 15th. They report a very good meeting, considering the weather.

I have near relatives living at Call, Newton County, Texas, and would be glad if some of the elders would visit them, as none have had a chance to hear the gospel, except my father, T. C. Scurlock, who visited us two years ago and accepted the gospel and was baptized by Bro. T. C. Kelley, he being the only Saint at that place. The only consolation he has is reading the church papers. We think that is a great consolation. We could hardly do without the HERALD. I have learned so much by reading the Home Column. Have gained a great many ideas on training children. The Lord has blessed us with three little ones, but he seeing best has taken one of them from us. She died January 17, aged one year and twenty days. Oh it was a sad parting, but we know she is now an angel. We should be willing to say, God's will be done, not ours. I trust that we may live worthy of meeting her on the other shore.

Another little lamb has gone  
To dwell with him who gave;  
Another little darling babe  
Is sheltered in the grave.  
God needed one more angel child  
Around his shining throne,  
And so he bent with loving smile,  
And took our darling home.

Your sister,  
MRS. J. R. McCLAIN.

**"Mormon Church Not a Denomination."**

*Editors Herald:* I inclose a clipping from the *Hinton Leader*, of Hinton, West Virginia, issue of March 7.

The article does not say which church, Utah or Reorganized, the "Mormons" referred to represent. In either case, there are only a few in this part of the State who know the difference. In fact they believe there is only one "Mormon" church, namely, the "Utah Mormons."

But the main point the writer of the article wished to impress upon the minds of the people is that the "so-called Mormon Church is not a religious denomination." A misunderstanding is what is in the way with the masses of the people, *i. e.*, classing them all with the Utah church; but time is the lever which will fling the avenues of understanding wide open and grind to powder all the hills of obstruction. Below is the clipping. O. E. SURBAUGH.

GLEN JEAN, West Virginia, March 8.

**"THE MORMON CHURCH.**

"Down in Lincoln and other adjoining counties, the Mormons have been holding protracted services during the past fall and winter, and they have created considerable trouble in that section. In some places they have been using the public schoolhouses, while in others they have been locked out. Some of the citizens of that section have recently written to State Superintendent of Schools, T. C. Miller, asking advice on the subject. Here is the reply:

"After a conference with the Attorney General, I am of the opinion that the so-called Mormon church is not a religious denomination in the sense in which the School Law contemplates; I think, therefore, that Trustees and Boards of Education are justified in refusing them the use of schoolhouses, and that you may use your official influence to the same end.

Very respectfully yours,

"THOS. C. MILLER,

"State Superintendent of Schools."

ANAHEIM, California, March 4.

*Dear Saints:* Like many others, to me the HERALD is a very welcome visitor. I have been one of its readers for fifteen years, and it would be next to impossible for me to get along without it. It does my soul good to read of the progress the servants of God are making all over this land of ours, and in foreign countries, too. Surely this is the work of our heavenly Father!

Some seem to think the price of the HERALD too much. I think I get three, yes six times, the worth of my money out of it. I could not afford to do without it if it was \$3 instead of \$1.50. When I first began to read it it was \$2.50, if I am not mistaken, and I then did not think it too high. I think the Saints are behind time if they do not take the church papers. I read them and do not see how I could get along without them. This is a day of sacrificing and we must be up and doing. I can say from the depths of my heart that this is the work of the Lord. I am trusting in the dear Lord for his healing power and for faith in him to be healed of an affliction that I have. I have been administered for, which blessing I as yet have not received. I am still living in hopes. Dear Saints, remember me in your prayers that if it be God's will I may be healed.

Bro. Burton, do not say that you are the forgotten missionaries; for surely there are very many Saints who remember you in their prayers to God every day. It would be a source of great joy to me to send you and Sr. Burton something nice very often, if it were not so far away. But there is one thing that we can be thankful for, Bro. Burton, and that is if you are deprived of the good things of this world, yet you are blessed with the presence of God's Holy Spirit, and that is far ahead of anything else on earth. May the good Lord continue to bless and guide his people until time will be no more. My prayer is for all of the faithful of Israel,

Your sister,

M. C. HANNAH.

LAMONI, Iowa, March 10.

*Editors Herald:* Bro. J. Kemp and I labored near Fruita, Colorado, during the latter half of December when he returned to Delta, as per previous arrangements. I labored near Fruita as best I could through January, assisted by Bro. D. B. Tomlinson, whom, by the direction of the Spirit and action of the Fairview Branch, Bro. Kemp and I ordained a priest. He is an earnest worker who preaches more by example than precept, and I trust he will be able to keep the work alive in that vicinity.

We met with considerable interest at some points, and had we not been hindered by smallpox I think we might have seen more immediate results. Just about the time an interest was manifest, smallpox scare would stop people coming, or the house would be closed by quarantine. The season we expected to do the most work, we were so hindered we did little. However, several families began investigation, and a few, I think, are not very far from the kingdom. I baptized one very promising young man who will be a great support to the work there. He was born and raised in Utah, but could see no real good in that faith. A man and wife who had become dissatisfied with Adventism, we left earnestly investigating our faith; but from their previous training in the soul-sleeping doctrine, found it hard to believe in the angelic mission of Moroni. We furnished them what reading matter we had at hand, and as they were preparing to move to Denver we recommended that they make themselves acquainted with the Saints there, who would help them as they needed. This they promised to do.

At Grand Junction and some other points where the quarantine did not rest, revivals claimed the attention of the people to such an extent that we thought it useless to hire halls with prospects of poor attendance. I was completely "frozen out" in three different towns, when nothing apparently stood in the way, so I was not very sanguine over town work, anyway.

After doing what I could near Fruita and in Grand Valley I returned to Delta and found no chance to do anything, so after the monthly meeting there February 1 and 2 I went to Denver, and from there with Bro. Kemp to his home at Conifer, and held four meetings. The attendance was good for so sparsely a settled place, and the attention about all that could be asked. There was a general expression of satisfaction with the way our faith was presented.

We returned to Denver, February 12, to attend district conference, which passed off pleasantly. The Spirit was manifest, and cheering words given to the Saints and ministry.

After conference I started homeward, stopping a few days at Shelton, Nebraska, where a number of years ago I preached the first Latter Day Saint sermon in Buffalo County. A flourishing branch has since sprung up; and had it not been for discord it might now be a beacon light; but as it is the work there is nearly dead, the meetings are few and but poorly attended. I preached there four times, and blessed the infant son of Bro. Frank Lacy and visited some of the disaffected ones who have backslid, and I believe did them good. Some expressed themselves as ready to retract but did not like to humble themselves to rebaptism.

I next visited the Saints in Columbus and found them barely able to "keep the camp-fire blazing." Most of them are getting old and feeble, yet I had a pleasant visit with them.

I stopped at North Bend to visit relatives, and then on to Lamoni, and found my family well and rejoicing in God's watchful care over them. They have enjoyed better health than for years past. I, too, have enjoyed much of God's favors. I have been greatly strengthened in my labors, and blessed in administering to the sick, several receiving instant relief; and, besides, the Lord has testified that he is well pleased with my efforts, though they appear meager. The need of putting things in shape for conference explains my hurry home.

Yours in the faith,

J. M. STUBBART.



COLUMBUS, Nebraska, March 1.

*Editors Herald:* In the *Cosmopolitan* for September, 1895, John A. Cockrell writes an article on "Brigham Young and Modern Utah." Mr. Cockrell has an unimpeachable reputation for being fair-minded, in the many productions from his pen, in which he has recorded his observations during many years of extensive travel. The entire article is full of interest and fascination in following the devious, and at times the autocratic character of Brigham Young. Justice may be tardy in vindication of truth, but it will prevail, as the following extract bearing upon Brigham Young will plainly reveal:

"He practiced and advocated plural marriages, because he wanted his colony to increase. His native wisdom must have told him that the institution could not survive, because, in addition to the outside hostility it invoked, the children of polygamous marriages did not take kindly to the system. It could not be made self-sustaining.

"It was not until *after* the Mormons had turned their backs upon Nauvoo, then the second city in Illinois, and their temple which stood second only to the National Capitol, as a structure, that polygamy was openly proclaimed.

"It was not, indeed, until 1852 that it was *avowed as a doctrine of the church*. To Brigham Young, who so ably defended it upon Biblical and patriarchal grounds, it meant fructification, and rapid colonization. With this foresight and clear mind, it must have been apparent that eventually polygamy would have to be abandoned. And that condition exists in the year of our Lord 1895."

H. J. HUDSON.

BOSTON, Massachusetts, March 10.

*Editors Herald:* On February 22 I left Philadelphia to attend the New York District Conference, which met at Brooklyn on above date. Met Brn. Bond and Greene of the general missionaries, and a number of other brethren whose work is of a local character. I enjoyed the conference and my first visit to New York, and also the hospitality of kind-hearted Saints and friends there. In company with Sr. M. H. Bond we went by boat to Providence, Rhode Island. Arrived safely though delayed by reason of a fog. The constant blowing of the fog horn was quite suggestive to me; the first time I ever heard it. May we as servants of God ever keep the gospel fog horn blowing, and thus save the good old ship of Zion from being stranded and wrecked on the shore of indifference, wickedness, and unbelief.

We spent a very pleasant time with Saints of Providence, being more than kindly cared for at the home of Sr. Bond. We spoke for benefit of those who came to hear at morning and evening services on Sunday. Attended a nicely conducted Religio meeting on Tuesday evening, and departed amidst a snow-storm to Fall River, Massachusetts, where I spent a few pleasant days at the home of Dr. Gilbert. Arrived at Boston on Friday. Sunday met with the Saints and friends at regular place of worship, and preached morning and evening. Though it rained hard all day, yet we had good-sized audiences at both services. The Saints in Massachusetts district do not allow rainy weather to keep them from church services. The zeal, earnestness, and devotion manifest among the Saints in this district is indeed commendable. Bro. R. Bullard, the bishop here and also the pastor, endeavored to make my visit pleasant and profitable. It did me good to see the orderly way in which church affairs are conducted in these parts. One special thing I noticed is that Bro. Bullard seems to have the utmost confidence of his brethren and sisters and collaborators here, and that is no little matter contributing to the progress of God's work. A well-conducted Religio Society is also one of the leading factors here, supported by a host of young people who will not be satisfied with anything less than unconditional success. And may the good Father above bless and prosper all who so earnestly engage in his good service. I earnestly desire to see the time speedily come when our work will be better established in the large cities here in the East, and

we feel some progress has been made along that line during the last year. And we still have the banner unfurled and are

"Marching along, we are marching along,  
Rising as a people we are marching along.  
The conflict is raging 'twixt the right and the wrong;  
We'll trust in the Lord while we are marching along."

WILL E. LARUE.

GLADSTONE, Illinois, February 23.

*Editors Herald:* I feel greatly humiliated to think I have not done more for the cause in a financial way. I am a pensioner, and not very able to work at my trade; but if the good Lord favors me with good health I will see to it that there is nothing lacking on my part to help sustain the truth in a financial way according to my ability, let it be for the support of Graceland College or the ministry, it is all the same to me.

I am isolated somewhat from the Saints, and do not have many church privileges.

It seems to me if I was blessed with plenty of this world's goods I could no more withhold my substance from the support of the everlasting gospel than I could withhold lumber from drowning friends when I knew a single board to each one would save them. What would the world think of me owning an extensive lumberyard and would not be willing to contribute in proportion to my ability; or what would they think of my faith in the gospel? And if we will hear God's voice, and harden not our hearts or withhold our substance, he will gather Israel in this the dispensation of the fullness of times, and Juda shall be established, and his prophets shall come in remembrance before the Lord in the north country, and the ten tribes shall be revealed. What a glorious assembly! What will the little laughing rivers of each country think when they empty themselves out into the great flood or ocean of spirit, light, or knowledge?

J. L. RUST.

RAYMOND, Idaho, March 6.

*Editors Herald:* Since I last wrote I have visited and preached in the following places: Ovid, Liberty, and Saint Charles, in Idaho; and Garden City, Utah. Ovid is a small Danish town or village which Bro. Peter Anderson visited many years ago. I was treated very kindly at this place, and was asked to return and was told I could use their meeting-house when they were not using it. Preached twice and then went to Liberty, and preached twice to fair-sized congregations; interest good. From there I went to Bloomington, intending to preach there, but the diphtheria having broken out afresh I was shut out until the disease could be controlled. From there I went to Saint Charles, where I was kindly cared for by a Mr. Er Knapp, an old soldier in the War of the Rebellion. I preached eight times and created quite an interest. The last two nights the house was crowded, quite a number having to stand.

At the close of the last meeting Elder Edgar M. Allred announced that on the following night he would review what I had said in their meeting-house (I had been using the Methodist chapel for seven nights), and invited me and all who were interested in what I had preached to be present at his meeting. I accepted the invitation and was present and took notes, and being given a few minutes to talk I told the audience that I would like to reply the next evening to what Bro. Allred had said. And through Elder Allred I was given permission to talk part of the time the next night. So after Elder Allred had spoken I was given forty minutes in which to reply, after which he proposed that I should speak first the next night. But I told him I thought his proposition was hardly fair, inasmuch as he was reviewing me and that I ought to have the closing speech. We finally compromised the matter, he agreeing to let me use half the time and each to speak one hour, so long as he continued to review the efforts I had

made the previous week. And I agreed to let him have the closing speech every other night. But when he had consulted with the bishop who was present with his counselors, the bishop announced that I could have thirty minutes the next night at the opening of the meeting, and after that they would carry on their own meetings with no more discussion.

The next day I visited Fish Haven, but could not get a house to preach in that week, so the next day I went to Garden City, Utah, and got the Mormon meeting-house to preach in for three nights. Had good audiences and good order, and the last night the house was full. The last night the first counselor to the bishop announced that they would reply to me on the following evening. I then asked him if they would give me a chance to talk a little at their meeting. His reply was no; and he further stated that I had had plenty of time to say all that was necessary, or something to that effect. While there I met with kind treatment by all, and was entertained at the home of the bishop's second counselor. Others also offered to care for me if I would call at their homes.

I should like to have heard their review, but having a borrowed horse and saddle I had to return, so I went back to St. Charles; and learning that some of the people were anxious that I should do some more preaching at that place I, through the influence of Mr. Knapp, succeeded in getting the Methodist chapel to preach in. But on account of the roads becoming so muddy I thought it best to discontinue my meetings after preaching two sermons.

From there I came to Bloomington, but, on account of bad roads, did no preaching, but moved on to Bro. and Sr. Baldwin's home, near Paris, where I was detained for about three days on account of a blizzard and bad roads. I finally secured a ride with the mail-carrier and came to Montpelier; and being so near home I concluded to visit home and loved ones for a few days.

The work is onward in this mission, and I feel hopeful of good results.

A. J. LAYLAND.

SOMERVILLE, Massachusetts, March 12.

*Editors Herald:* As the readers of the HERALD seldom see much from this part of the field, and knowing that there are some few who will be glad to know what we are doing here in Boston, I venture to write a few lines for the first time to your columns.

The past few days of sunshine and balmy air make us feel sure that spring is coming, and the waking to renewed life of all things reminds us that we, too, should be exerting greater energies along lines of spiritual life.

We have just enjoyed a very pleasant and profitable visit from Bro. Will E. LaRue, of Philadelphia, who came both to see the sights of interest long since famous, and to help in the great gospel work by preaching four of the best sermons we have had delivered among us for some time, few if indeed any that have been more forceful and stimulating to individual duty on the part of those who call themselves Saints. Certainly if we are able to live as he recommended, the work will be on the improvement. He departed to-day for Fall River, and from there to Providence.

Next Sunday, March 16, we expect to have with us I. M. Smith, who is always welcomed and appreciated by those who regard the truth. He has been laboring for the past week in Haverhill, Massachusetts, where a good interest has been awakened by Brn. Bond, Bullard, Anderson, Greene, and others.

We have also another treat in store in the promise of a sermon and short stay from Bro. Will Blanchard, the Sunday following. So, although we can not attend the General Conference, we derive the pleasure of the traveling ministry, who call both coming and going.

The work is not suffering in Boston; for although Bro. Bullard is called from our midst the greater part of the time in his duties as bishop, he still has the oversight; and, stimulated by his encouragement and efforts, our younger men who have lately

been ordained are coming forward in the ranks and are not inefficient, by any means.

The Religio and Sunday-school are on the increase both in numbers and interest and the outlook is encouraging for ripened and perfect fruit.

Bro. Kelley made us a flying visit in the early part of last month on his way to attend the district conference. Sorry, indeed, will be the Saints of Massachusetts District when his visits and labor of love cease among us.

We will now await with interest the appointments of General Conference to see who shall be assigned to labor among us; and though we might be interested in new faces and persons, still we would be slow to part with any of the old workers who have nobly done their duty in our midst.

But this much we wish to do; no matter who is sent to us, we desire as Saints, by our interest and support in financial, physical, and spiritual labors to work together for good for the upbuilding of individual character and for the great gospel work of God intrusted to men.

Your sister in the work,

A. B. SEE?

WOODBINE, Iowa, March 13.

*Dear Herald:* Each number of the HERALD seems to increase the good things that are spread on its bounteous board for the feeding of the flock of God with imperishable and ever-nourishing food. It does me good to read of the success attending the ministry in their defense of the truth when attacked by the hireling clergy, who feel that their "Craft is in danger." It does me good to see so many brave young warriors wielding, in meekness and love, the sword of truth. I recognize the fact that God is with them. I am equally pleased to see the old veterans still standing at their posts and doing valiantly for the same good cause, and I am safe in saying that no warrior for the truth, whether old or young, has ever had cause to blush in their defense, when they have relied implicitly upon the strong arm of our great Captain, Christ. We may blush for our own weakness and unworthiness, but never for the cause we have espoused, which is none other than the cause of God. I speak from a life's experience and close observation, and know whereof I affirm.

We have all felt our weakness when we have been confronted with men of giant minds and of vast learning, backed by the popular sentiment of the world, which is invariably opposed to the truth; but realizing that our gospel is from above, and that we have not run without being sent, and that God is true to his promise, we have realized that our sense of weakness has given to our Father the opportunity of manifesting his mighty power in making us strong for the defense of his cause and in confounding the enemies of truth, at the same time it has shown the necessity of cultivating a humble spirit, with a desire to bless even them that raise their puny hands to tear down the standard of righteousness. How true is the promise to his church, "No weapon that is formed against thee shall prosper!" We see it fulfilled every day, wherever and whenever the cause of truth has been assailed.

Had the thought ever obtained in the mind of this writer that this church and its principles and ordinances were founded or now stand in the wisdom and power of humanity, he would have abandoned it long ago as a forlorn hope; but having tested it and seeing it tested by the mightiest talent the world can boast, I am content, yea, more, I am desirous and determined by the help of the Divine Master to stand in its defense, and use all my feeble efforts to promulgate it while life and strength with me endure.

To the young let me say, Go on! Be strong in the Lord! Be humble and meek. Trust not in your own strength nor wisdom, but trust in the Lord and his arm will not fail you, remembering, "The race is not to the swift nor the battle to the strong," but to him that trusteth in the Lord,

C. DERRY.

## Mothers' Home Column.

EDITED BY FRANCES.

"Still our onward course pursuing,  
 God speed the right!  
 Ev'ry foe at length subduing,  
 God speed the right!  
 Truth our cause, whate'er delay it  
 There's no power on earth can stay it,  
 God speed the right!"

## Baby's Feet and Hands.

## I.

A baby's feet, like sea-shells pink,  
 Might tempt, should heaven see meet,  
 An angel's lips to kiss, we think,  
 A baby's feet.

Like rose-hued sea-flowers toward the heat  
 They stretch and spread and wink  
 Their ten soft buds that part and meet.

No flower bells that expand and shrink  
 Gleam half so heavenly sweet  
 As shine on life's untrodden brink,  
 A baby's feet.

## II.

A baby's hands, like rosebuds furled,  
 Whence yet no leaf expands,  
 Ope if you touch, though close up curled,  
 A baby's hands.

Then, even as warriors grip their brands  
 When battle's bolt is hurled,  
 They close, clenched hard like tightening bands.

No rosebuds yet by dawn imperaled  
 Match, even in loveliest lands.  
 The sweetest flowers in all the world—  
 A baby's hands.—*Swinburne.*

## Christmas in Tahiti.—No. 2.

The week before Christmas had been rainy more or less each day, but on Sunday it set in in earnest. Not so bad, though, in the fore part of the day but what we could dodge between the showers and get to church for all the services. But in the afternoon there was a downpour accompanied with vivid lightning and heavy thunder with a peculiar, explosive sound which caused the house to tremble with the reverberation, and yet the noise was partially drowned by the roaring of the rain on the iron roof. I never saw so much rain fall in the same length of time. Suddenly our yards were turned into lakes of water. In less than an hour, down came the rushing torrents from the mountains, overflowing the little river banks, spreading the red, turbid waters all over the flat, and bearing with it canoes, banana trees, dried cocoanuts, and all sorts of rubbish. The canoes and trees kept in the stream and passing under the bridge went outside. With the exception of the bridge, all was soon one sheet of turbid waters with a swift stream in the midst. There was at the same time a fearful wind-storm doing its work of devastation on the south side of the island. Coming, as it did, from that direction, we felt very little of it, but saw its effects on the waves. The breakers had been unusually heavy on the reef all the week, but now, driven as they were by the fury of the wind and the incoming tide, they rolled in great billows on and in over the coral reef such as was never seen here before. The crashing and breaking on the reef was terrible, yet sublime, and fascinating to gaze upon; nor was there ever so much water known to be in the town of Papeete before. Mer-

chants' cellars were partly filled and goods damaged proportionately. For the waves did not stay out on the reef but came rolling and breaking clear into the front yards of those who lived on the water-front, and into the houses of some. The firm new picket fence around this place broke the force of those coming towards us, still they rolled through the yard—in a much less degree—and washed up on the third step at the front porch. Where the fences were not new and firm the force of the waves broke them and carried some gates away. The rush of the fresh water going outward, and the tide and sea coming in, formed no small tide rip right here in the little creek.

We have since learned of some of the havoc made by the wind on the south side of the island. It is reported that seventeen houses and the Protestant chapel were blown down.

When the water disappeared we had real California Christmas mud. The sediment of red soil that washed down from the mountain refused to mix with this hard coral stuff, but clung desperately to the shoes and feet of all, and came willingly into the houses. Nor was that all we had. Our yards did not look bad like a dumping-ground of old tin cans, cocoa nut shells, bones, and rags that washed from other yards and from under the houses. I had gotten our missionary yard nicely arranged, with lily bushes set in the ground and flowers in boxes. The water covered the boxes, washed some out of place, killed most of the flowers, and dissolved more than half of the precious soil. The white lattice work is all begrimed, and fences muddy and stained, and quite a number of little trees killed.

A letter came to us yesterday from Lewis Bellais with accounts of a similar storm in November, at the Paumotus, the heft of which was felt at the island of Apataki. There, too, he reported seventeen houses blown down, and a boat that was at anchor driven out and all broken up.

While hearing of those things I wondered if it were possible that cyclone seeds lurked in the garments of our Iowa brethren and got scattered to the winds as they traveled from place to place, and had germinated into young hurricanes. The Indians of America say the white man brought the snow, so perhaps the white men brought the hurricanes.

## A SEQUEL.

On Christmas Day a friend related to Mr. Burton a conversation he heard in Papeete between two native Catholics.

First speaker: "It is *Christmas!* do you know it?"

Second speaker: "How do you know it is Christmas? What sign have you?"

First: "I know it is Christmas, and you would have known, too, if you had been down to Tarona where I was last night. They would have given you a sign, for they knew it was Christmas Eve. O but it was fine down there! I never saw anything like it! They had a great big tree stood up in their feast-house, with all kinds of pretty presents on it and little wax candles burning all about it. Then on the table near by was a picture of the Holy Child Jesus, lying in a manger, and the Virgin Mary with Joseph near by, and there were the wise men offering their gifts to Jesus.

"Some of the men spoke telling all about it, and how they were doing all that in honor of the birth of the Messiah. And as the wise men brought their gifts, so they should make an offering, too, and the money should go towards spreading the glad tidings that the angel brought of 'peace on earth, good will to men.' There was a picture of that, too. The angel was coming down to the shepherds and there was the bright star.

"And after those men were done talking they all came up to a big table and laid their offerings down; every one, old and young. Then the presents were taken off the tree and given to each other. Parents gave to children and children to parents, husbands to wives and wives to husbands.

"O I tell you, that is the true church. They know all about these things, and if I was so I could join them I would."

SISTER EMMA BURTON.

## Prayer Union.

Sr. Nellie Dibble writes: "I have heart trouble very badly. I would ask your prayers that if it is God's will I may be healed or be better. I have six small children, one a dear little babe not three months old. I ask your most earnest prayers in my behalf."

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Sunday-School Home Class Work.

In our endeavor to work up the home class work of the Religio, in person and by correspondence, we find many of the isolated Saints who are anxious to take up the Sunday-school home class work also. Several say they are studying the lessons now and have been for some time. Owing to the fact that some have already taken up the work and others are inquiring about it, we believe the time is ripe that the General Association should amend the constitution and provide for a home class department.

We considered the demand for this work in the Des Moines district sufficient for some action upon our part, and at our last district convention, held at Grinnell, Iowa, December 27, 1901, the subject was discussed and resulted in a home class superintendent being appointed, Sister Anna Amos, Newton, Iowa, and we are pleased to state that we already have about twenty members actively engaged in the home class work. If the General Association approve such a move, we believe that at the next General Convention, provision should be made for this work and a General Home Class Superintendent appointed. Then as soon as possible each district should appoint a home class superintendent, they to appoint such local superintendents as they may need to successfully carry on the work. All that would be necessary for each member to have would be a Bible and a *Quarterly*. Of course the Doctrine and Covenants and the Book of Mormon are very helpful in the study of the Sunday-school lessons and should be found in the library of every Latter Day Saint, whether a home class member or not.

It may be said by some, that any one who desires can take up the study of the lessons and carry it on just as well without instituting a home class department. It is true those who desire can take up this work and carry it on with profit to themselves, and many are doing so, but we do not believe with nearly so much profit as they could under the supervision of a home class department. We do not believe it would be as beneficial to those who would take up the work, and we know it would not be of as much benefit to others, and all will certainly agree that if left to themselves not nearly so many would take up the work as would if it were systematically taken up and forwarded by good superintendents. No work will prove a success unless carried on in a systematic way. Without such a department the officers have no way of knowing who are doing home class work and who are not, therefore can be of no assistance to them. If we had a record of all such workers we could give them some extra study and work to perform and give them a place in our district convention programs where we could perhaps help them to find out how best to conduct their work to make it a success, and also receive much help and encouragement from them. We then have at least four strong points in favor of providing for a Sunday-school home class department and systematic work. 1. A greater number could be induced to take up the work. 2. The work could be made more interesting and profitable to those taking it up. 3. Their work could be made of greater value to others in our district conventions. 4. The gospel would be brought into more homes and a good injunction obeyed, that of "Search the Scriptures daily." What could be nicer, more pleasing in the sight of God, than to see a home in which father and mother gather the little ones around them and in a system-

atic way teach them the divine truths contained in the sacred word? What could be more in harmony with God's will than a systematic study of his law upon the part of a young man or woman in their home, or in their room should they be away from home and in a place where they had no church privileges? Shall we not as delegates and coworkers for the advance of truth and the spread of the gospel stand together in an appeal to the General Convention in behalf of such a grand work as this? All you who expect to attend the General Convention in April make this a subject of study and prayer and go prepared to act upon it as you may then deem best and as led by the Spirit of the Father, which, if you allow it, will "guide you into all truth."

Elder A. B. Purfurst, of San Diego, California, in speaking of himself and others there joining the Religio home class says, "We shall feel honored by being enrolled also as members of the Sunday-school home class." Sister Mattie Hughes, superintendent of the Religio home class work in the Des Moines District, says she thinks the demand should be supplied and the isolated parents encouraged and helped in their efforts to improve the fast-fleeing opportunities of presenting the gospel to their little ones and bringing them up in the way they should go. Many others from different parts of the country write they are heartily in favor of taking up this work. We would like to give other extracts from letters, but space will not permit.

In answer to a letter written to our General Superintendent, Bro. T. A. Hougas, in regard to the matter, we received the following encouraging reply:

"The Home Class work is being slowly developed. We have purposely delayed making any definite arrangement about it till it began to show in what shape we had better have it, and till there began to be a demand for it. Nothing will succeed till there is at least a fair demand for it, but the time is about ripe now, as I believe. I agree that much more will be done when it is worked systematically. That is true of any kind of work. I think we shall try to get an amendment to the constitution the next convention to provide for it."

We believe this to be a movement for good to many and one worthy of our careful consideration.

Yours for the advancement of God's work,  
J. R. EPPERSON,  
Superintendent of Des Moines District.

### Reduced Prices on Quarterlies.

We are pleased to announce that, beginning with the second quarter, April-June, 1902, the prices on *Gospel Quarterlies* will be reduced about 20 per cent, as follows: Senior grade, 6 cents per quarter or 20 cents per year; Intermediate grade, 4 cents per quarter, 12 cents per year; Primary grade, 4 cents per quarter, 12 cents per year. Please remember that to get the benefit of the yearly rate, a full year's subscription must be paid for in advance. All others will be charged for at the single quarter rate. These provisions will be carefully adhered to. We regret that some have failed to see the necessity for such provisions and have taken occasion to criticise rather harshly those having the matter in charge. We thought it very necessary to make the above provisions, and that we were correct in our conclusions has since been plainly demonstrated. Thus placing business on correct business principles has enabled us to make the cut in prices referred to above. The *Study Hour* will remain as first announced, 10 cents per quarter. To those who have paid for *Quarterlies* in advance, and whose subscription has not yet expired, we will send due bills for the difference between the old and the new rate. These due bills will be received in payment on *Quarterlies* only, and must be in before March 31, 1903. No due bill will be issued for any amount less than ten cents. We have said several times to the Sunday-school workers that as soon as it seemed advisable to do so, we would reduce the price of the *Gospel Quarterlies*. The time seems now to have come and we make the reduction. This places our *Quarterlies* as low in price as any denominational quarterly that I know of, and lower than many of them. This will enable schools to secure a better supply of helps at no increase of costs. The best season of the year for Sunday-school work is now very near and we trust that all will feel it their privilege as well as duty to do a great deal of good earnest work in this line. Ever hopeful for the success of the work, we are, your colaborer, T. A. Hougas, general superintendent.

## Miscellaneous Department.

## Conference Minutes.

**Central California.**—Convened at 162 South First Street, San Jose, California, February 28 to March 2; President R. Etzenhouser in chair, Mary E. Lawn secretary. Following of the priesthood reported: Elders R. Etzenhouser baptized 2, J. B. Carmichael baptized 9, C. W. Hawkins, J. E. Holt baptized 1, J. H. Lawn, E. Keeler, J. C. Holmes, J. M. Range, J. Flory, and B. Robinson; Priests F. H. Lawn, C. W. Deuel, and J. Swensen baptized 2. Branch reports: San Jose 91, San Benito 37, Jefferson 20, Santa Cruz 70, Lone no report. District officers elected for the ensuing year: President, R. Etzenhouser; vice-president, J. B. Carmichael; secretary, M. E. Lawn. The following motions prevailed: Whereas, The Lone Branch generously consented to the withdrawal of present session of conference from Fresno, be it resolved in reciprocation, That when this conference adjourns, it does so to meet at Fresno at such time during the fall as the missionary in charge and district president shall deem best. That this conference request the Twelve and General Conference to return Brn. Joseph Luff, as missionary in charge and R. Etzenhouser, E. Keeler, and J. B. Carmichael to this district. That Brn. Joseph Luff, R. Etzenhouser, and J. W. Steele represent this district at General Conference. Resolved, That the only qualifications to eligibility to the office of delegate from branch to district conference shall be membership and good standing in the church; in harmony with page 159, paragraph 2, Book of Rules, and section 125, paragraph 9, Doctrine and Covenants. Resolved, That this conference sustain the spiritual authorities of the church by our faith and prayers. Preaching was by Elders R. Etzenhouser and E. Keeler. Sacrament service on Sunday at 2:30 p. m. Adjourned to meet at Fresno, as per resolution.

**Northeastern Illinois.**—Convened at Plano, February 8, at ten a. m. Heman C. Smith, missionary in charge, was elected president of conference, assisted by J. T. Hackett; Clare Sherman secretary. Short speeches were made by Brn. F. M. Sheehy, D. M. Rudd, W. A. McDowell, E. M. Wildermuth, and C. H. Burr. Resignation of district president, P. Pement, was read and accepted. Report of Bishop's agent was read and placed in the hands of an auditing committee. Elders reporting: J. Wildermuth, J. T. Hackett, A. J. Keck, J. Midgorden, G. H. Graves, E. M. Wildermuth, C. H. Burr, F. J. D. Earl, H. Southwick, and E. J. Lang. Branches reporting: DeKalb, Wilmington, Sandwich, First Chicago, Central Chicago, Ladd, Plano, West Pullman, and Mission. Recommendations from the district president and DeKalb Branch asking for the ordination of John L. Cooper to the office of elder, James Page to the office of priest, Lyman Ewing, of DeKalb, and Philip Turner, of Ladd, to the office of teacher, were placed in the hands of a committee, who reported favorably, and the district president was authorized to provide for said ordinations. D. M. Rudd was elected to fill the unexpired term of district president. A motion prevailed requesting the Quorum of Twelve and First Presidency to appoint a high priest to this district the coming year, with the especial aim in view that he preside. Delegates to General Conference: C. H. Burr, F. M. Sheehy, Henry Southwick, F. M. Pitt, J. T. Hackett, J. E. Wildermuth, Sadie Serle, Lorenzo Hayer and wife, Bro. and Sr. James Keir, Sr. Elias Hayer, D. M. Rudd, Heman C. Smith, A. H. Anderson, D. R. Wilcox, Sr. Southwick, Sr. Beardsley, Sr. Minnie Hayer. Delegates present authorized to fill vacancy if any occur and to cast full vote of the district. The First Presidency were requested to return Bro. Heman C. Smith to his present field. A committee of five was appointed to arrange for a reunion to be held in this district this year. The committee are, F. M. Pitt, missionary in charge, district president, Sr. Emma Vickery, and Nevada Gorton. Preaching by W. A. McDowell, F. M. Sheehy, D. M. Rudd, and Heman C. Smith. A vote of thanks was extended to the Plano Saints for providing for the conference. Adjourned to meet at Mission, June 14, at ten a. m.

**Texas Central.**—Convened with Philadelphia Branch, near Marlin, Texas, February 22, at ten a. m. E. W. Nunley president, Johnnie Hay acting secretary. Branches reporting: Philadelphia, no change; Elkhart, no change; Texas Central, gain 1; Cook's Point, no change; Angelina referred back for correction. Ministry reporting: Elders E. W. Nunley, J. W. Bryan, S. R. Hay, B. F. Spicer, Jr., W. R. Standefer; Priests J. M. Nunley, J. Hay, B. F. Spicer, Sen., D. A. McAlaster. Bishop's agent reported: On hand last report, \$57.15; received, \$155.80; paid out, \$110.58; in treasury, \$102.37. The report was received as

correct. On account of Priest J. M. Nunley losing his license he was granted a duplicate license. A. J. Moore was authorized to represent this district at General Conference and cast entire vote. By vote of the conference the chair was authorized to appoint a committee of arrangement to appoint time and place for holding a reunion next summer. S. R. Hay, W. R. Standefer, T. L. Veal, J. W. Bryan, B. F. Spicer, Jr., C. A. Schuster, J. W. Sherrill, and E. W. Nunley were appointed. Report of the Sunday-school association read, which showed the district was disorganized. A short time was spent in five-minute speeches by several in regard to holding a reunion, the manner of conducting it, etc. There were two prayer, one sacramental, and three preaching services all of which were well attended and enjoyed. The conference was indeed a spiritual feast. Adjourned to meet at the call of the president.

## Convention Minutes.

**Eastern Iowa.**—Convened at Arlington, Iowa, February 14, at 10:30 a. m.; district superintendent, Lizzie Haller, in chair, Cora E. Weir secretary pro tem. The superintendent, secretary, and treasurer reported. The treasurer's book showed a balance of \$3.11 in treasury. Reports of the following schools were read: Zion's Hope, of Fulton; Zion's Hope, of Clinton; Muscatine, Oran Center, and Green Valley. The officers elected for ensuing year are: Superintendent, Lizzie Haller; assistant superintendent, August Monson; secretary, Florence Green; treasurer, Pauline Schrunck. The following named persons are delegates to General Convention: L. E. Hills, J. S. Roth, M. P. Drake, Mary Drake, Mary Eckhart, J. R. Sutton, and Florence Green. The evening was devoted to a literary program. Adjourned to meet at Osterdock, at time of district conference, which will be in August.

**Eastern Colorado.**—Convened at Denver, February 14, at 10:15 a. m. The following schools reported: Denver, Rocky Mountain, Highland, Fairview, North Willow, Wray. Officers sustained: Superintendent, Mrs. L. A. Schmutz; assistant, A. B. Hanson; secretary, Mrs. L. Fishburn; treasurer, A. E. Tabor. The following delegates chosen to General Convention: J. B. Wildermuth, James Kemp, Frank Curtis, J. B. Roush. The convention was pleasant throughout. Adjourned to meet the day previous to district conference at Wray, Colorado.

**Pittsburg.**—Convened at Pittsburg, Pennsylvania, March 1, at 9:35; Superintendent F. G. Pitt in charge, L. A. Serig secretary. Reports were received from Pittsburg, Fayette City, and Wheeling schools. Total present membership of district, 233; gain, 20. Delegates elected to General Convention: L. D. Ullom, A. Logsdon, E. H. Thomas, Bro. and Sr. F. G. Pitt, and all others who are going. Election of officers: Superintendent, O. L. Martin; assistant, Robert Perrie; secretary, L. A. Serig; treasurer, C. A. Martin; librarian, E. H. Thomas. A vote of thanks was extended to the superintendent and officers for past services. Program committee for entertainment at next convention: Joseph Ebeling, William Shooten, and E. H. Thomas. An entertainment was given Saturday evening. Adjourned to meet at Wheeling, West Virginia, first Saturday in September.

**Little Sioux.**—Convened at Little Sioux, February 28, at 2:30 p. m., with G. H. Shearer in charge, assisted by J. W. Wight; Annie Stuart secretary. Reports received from the 16 schools of the district show an enrollment of 696. On account of bad weather the attendance was not very good, but the three sessions held proved profitable ones. All enjoyed the "Round-table" of Saturday morning. Fred A. Fry was chosen as superintendent for coming year.

**Independence Stake.**—Convened with First Kansas City Sunday-school at 9:30 a. m. in prayer-meeting and at ten a. m. in business capacity, Superintendents Eva M. Bailey and E. Etzenhouser presiding, Abbie A. Horton secretary, assisted by Estella Wight. Sixty delegates were present. The following reports were read and adopted; namely, superintendent, associate, secretary, treasurer, and librarian. Then followed school superintendents' reports: Mt. Zion, Armstrong, First and Second Kansas City, Holden, Lee's Summit, Knobnoster, Northeastern Missouri, Chelsea Park, Argentine, Armstrong Colored, and Post Oak. Number of schools reporting 12, a gain of four in last year; number represented 10; total membership of Stake 1,015, a gain of 142; average attendance 671; number classes 108; Hopes taken 369; Quarterlies 743; books in libraries 851. At the mission union Sunday-school of the Stake held March

9, at the Academy of Music, Kansas City, the sum of \$11.20 was by the finance committee, donated to the circulating library, the same to be the nucleus for a library fund of the Stake Association. The literary exchange committee reported having mailed and distributed by its secretary 892 pieces of literature. On hand September 20, 1901, \$0.26; received from association, \$3; disbursed for mailing Banners, tracts, etc., \$2.75; on hand, \$0.51. On motion five dollars were appropriated for future work of the committee, the following being elected as such for the ensuing year: Srs. A. A. Horton, C. Gerber, C. Haines, and F. Davis. Bills for report blanks, \$1, also for programs, \$1, were allowed and ordered paid out of the treasury. Financial report of Eva M. Bailey, superintendent: On hand, \$0.90; drawn on treasury, \$5. Expenses: Postage, \$0.64; paper and cards, \$0.30; to Holden and return, \$2.30; total, \$3.24. Financial report of secretary: Six copies *Study Hour*, constitution and by-laws, stationery and postage, \$1.71. The matter of appointment of Sunday-school historian having been presented, Abbie A. Horton was unanimously sustained. The subject of proposed amendments was taken up and a new article, to be article No. 10 in the constitution (as per *HERALD* January 8) was adopted. Election of officers was next in order, and the following-named persons were made the unanimous choice of the convention: Mrs. David H. Blair superintendent, E. Etzenhouser assistant, Mrs. Abbie A. Horton secretary, Fred Koehler treasurer, Mrs. Lucina Etzenhouser librarian. Eighty-seven were elected as delegates to the General Convention, those present to constitute the delegation; also, the delegation was empowered to select other members of the Stake present to fill up the delegation if necessary; no rule to be passed by the delegation whereby the minority shall be prevented from casting their vote. Moved and sustained that the entire delegate vote be cast by those nominated and that the secretary cast the yea and nay vote. The following was adopted: Resolved, That the Independence Stake Sunday-school Association, at the advice of its primary teachers, who have investigated this publication, indorse the *Study Hour* and recommend its continuance. Furthermore, That a copy of this resolution be forwarded to the editors. Signed, Eunice Winn Smith, Mrs. A. L. Newton. The report of the committee on circulating library was presented and following resolution was sustained: 1. That a circulating Stake library be established. 2. That each school in the Stake set aside the collection of the fourth Sunday in each month for the creating of a Stake library fund. 3. That two be appointed to assist the Stake librarian in purchasing books for the Stake library, this committee to be known as the Stake purchasing committee. 4. That it shall be the duty of the Stake librarian to have a list of the titles of all the books and their authors belonging to the Stake. They shall become acquainted with the needs of the schools and send such books as are needed. 5. That the librarian of each school furnish the Stake librarian with a list of the books and their authors showing which books are being read and which are not being read. 6. The money for the establishment of the Stake library should be placed in the hands of the Stake Sunday-school treasurer, the purchasing committee to draw on him, when necessary, such books as shall be added being deposited with the librarian. Srs. Marie Clark and Viola Blair were chosen as purchasing committee. The auditing committee chosen to examine treasurer's book reported accounts correct, as follows: On hand last report, \$9.19; received since, \$12.44; expended, \$8.74; on hand, \$12.89. At the Academy of Music, Kansas City, on Sunday, March 9, at 9:30 a. m., the schools of the Stake assembled as the Union Sunday-school. Total attendance, 660; number classes, 66; Collection \$11.20, which was donated as a nucleus for a Stake library fund. Thanks were tendered to all for assistance in making "Rally Day" a success. Convention adjourned to meet on Friday at ten a. m., all day and evening previous to convening of Stake conference, and at the same place,—which will be September 12, at Independence. Excellent interest in all the proceedings was manifest and the work of the association is progressing.

#### Correction.

Notice of appointment of Bishop's agent in *HERALD* for March 12 should read *Western* District, Maine, not *Eastern*. Bro. U. M. Kelley, Indian River, Maine, is agent of the *Eastern* District.

#### Fifth Quorum of Elders.

Those of the Fifth who have not yet sent me their annual reports are requested to do so immediately. We are hoping to have reports from every member this year. Send your reports to the secretary, D. A. Anderson, Lamoni, Iowa.

#### Fourth Quorum of Teachers.

All members are requested to send reports to secretary, Bro. A. E. Madison, 1616 South Ninth Street, Council Bluffs. All teachers who sent in their names two years ago when quorum was organized have been filed on enrollment by secretary and are waiting for approval of quorum when it meets. Would like them to report to secretary. A. E. Madison.

#### Church Secretary's Notices.

##### NEW ENGLAND PASSENGER ASSOCIATION.

After repeated requests notice has been received that the New England and Southwestern Passenger Associations have granted reduced rates, on certificate plan, to the General Conference and Auxiliary Conventions to be held at Lamoni, Iowa, April, 1902. Delay in notice occasioned by failure of Western Association (to which the New England and Southwestern reported instead of to us as heretofore) to report. Take special notice that, while the official notices of the associations read, "April 5-20," their rules provide that "going tickets" may be purchased three days before the date first named, and two and sometimes three days thereafter; while "return tickets" may be bought as late as three days after the closing date. In plain terms, going tickets may be purchased from April 2 to 7, from roads in all associations granting rates; while from Western and Southwestern Association lines going tickets may be purchased from April 2 to 8. Return tickets may be obtained up to and including April 23—after one hundred certificates have been certified to at Lamoni. Passengers pay full fare on going trip, and must obtain a separate certificate corresponding to each ticket purchased. Such certificates properly filled out at Lamoni, and showing payment of full fare to that point, will entitle holders thereof to return ticket, unlimited, over same route to starting point, at one third regular fare. List of New England lines; Bangor & Aroostock; Boston & Albany; Boston & Bangor S. S. Co.; Boston & Maine; Canadian Pacific; Central Vermont; Grand Trunk; International S. S. Co.; Maine Central; New York, New Haven & Hartford; Portland S. S. Co.; Quebec Central; Rutland R. R.; Washington County R. R.

##### SOUTHWESTERN ASSOCIATION.

Territory: Southern Missouri, Oklahoma, Indian Territory, and Texas. Rates on the certificate plan have been granted over the following lines: A. T. & S. F.; C. R. I. & P.; Missouri Pacific; Kansas City Southern; St. L. I. M. & S.; St. L. & S. F. Going tickets may be purchased April 2-8. Obtain a certificate with every ticket purchased, showing payment of full fare to Lamoni, Iowa. Certificates properly filled out at Lamoni will entitle purchasers to return tickets at one third fare, over same routes as going trips, continuous passage, up to and including April 23. R. S. Salyards, Church Secretary. Lamoni, Iowa, March 12, 1902.

#### District Records Burned.

This is to notify the Saints of the Southern Missouri District that on February 7, 1902, Bro. A. W. Duemler, of Springfield, was burned out. He being our district secretary, all of the district records and record grip were lost by fire, and as new records will have to be bought and recopied at a considerable expense, we call upon all the Saints in and out of branches to contribute with a liberal hand. The outlay must be made and the work done, and each branch should take up a collection as soon as possible and forward same to my address, or to Bro. A. W. Duemler, 308 W. Com. Street, Springfield, Missouri. Aid will be thankfully received from any one. J. C. Christensen, president. A. W. Duemler, clerk.

#### Club-Foot Wanted.

This is to notify the Saints, and all whom this may concern, that Bro. W. T. Roach, of Mansfield, Missouri (box 57), has procured a State warrant (and now in the hands of Robert Rippy, constable of said town) for the man answering the following description: Medium height, dark complexion, weight about 150 or 160 pounds, black hair, mustache, and eyes. His right foot is a clubfoot, turning in towards the left foot. When last seen he wore a light slouch hat, an old light overcoat, passed as a farmer, a preacher, etc., under a number of assumed names. Bro. Roach and others offer a reward of \$20 for his arrest and conviction, for obtaining money under false pretense. Look out for him.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Married.

JOHNSON—JOHNSON.—At the residence of the groom's brother-in-law, A. M. Dyer, six miles north of Stewartville, Missouri, Wednesday, February 26, 1902, at seven p. m., Bro. Benjamin Johnson to Miss Bertha Johnson, Elder T. T. Hinderks officiating, in the presence of a large number of relatives and friends. After the ceremony they were invited to a fine supper prepared for the occasion. Bro. Johnson is a member of the German Branch, a prosperous young man, and Mrs. Johnson is the only daughter of T. Johnson, St. Joseph, Missouri. Many valuable presents were left as a token of high esteem, all wishing them a successful voyage through life. May God add his blessing.

## Died.

PEAK.—At her home in St. Joseph, Missouri, Mrs. Emily Peak, aged 48 years, leaving three sons and two daughters. Funeral at the residence. Prayer by Bro. I. N. White, sermon by J. M. Terry. The story of the atonement was well received and gave comfort.

COBURN.—At his home in Blenheim, Ontario, March 7, 1902, Eliphalet Coburn. He was born October 25, 1817, in New York. Removed to Canada when nine years of age. Moved to Blenheim in 1873. Baptized June 4, 1870, at Buckhorn, by George Cleveland. He was ordained a teacher and was faithful. He endured suffering patiently for the past six years. Funeral services conducted by Elder Samuel Brown to a large concourse of citizens and friends in the Saints' church at Blenheim. Interment in Evergreen Cemetery. Wife, three sons, and two daughters mourn.

CARMICHAEL.—Elizabeth, widow of Elder John Carmichael, was born at Little Bolton, England, June 30, 1822. Joined the Latter Day Saints Church in early womanhood, emigrating with her husband to Utah. Came to California in 1859, settling in San Benito County, May 28, 1870, where they joined the Reorganized Church. Was the mother of four children, three of whom survive her, Jane A. Holt, John B., and Nathaniel. Died February 14, 1902. Funeral services held at Hollister, California, by Elder E. Keeler.

PEIRCE.—I. J. Peirce was born in Chester County, Pennsylvania, May 1, 1821, and died at his daughter's in Decatur, Illinois, January 28, 1902, in his eighty-first year, with a complication of diseases and old age. For three years he was a great sufferer, which he endured without complaint. Mr. Peirce lived in Pennsylvania till he was about thirty years of age, when he moved with his wife (formerly Miss Sarah Dowdall) to Adams County, Illinois, and after a residence there of a year they located in Hancock County, and stayed there until 1892, when he went to Decatur to live. He united with the Latter Day Saints Church March 1, 1863. His wife and three children are dead, his only remaining child being Mrs. Lessie Cloud. Funeral held in Presbyterian church, Elvaston, Illinois, January 28, sermon by W. T. Lambert. Interment in McGee Cemetery, near Elvaston.

GALLAND.—Master Lawrence Galland was born at Deloit, Iowa, April 19, 1890; died February 20, 1902, at 8:30 a. m., at his parents' home, after an illness of fourteen weeks of severe suffering from inflammatory rheumatism followed by dropsy. During all his intense suffering he showed a marked degree of patience. Lawrence was a bright, intelligent boy, and leaves father, mother, brother, sister, and other relatives, with many schoolmates and friends, to mourn. Funeral preached by J. M. Baker at the Saints' church, Deloit, Iowa, February 21.

PREMO.—Minerva Premo, born April 24, 1825, at Massena, St. Lawrence County, New York. Was married to Mr. Charles Premo, July 4, 1842. This union was blessed with twelve children, of which six are left to mourn. She was baptized July 10, 1877, at Grand Prairie, Noble County, Minnesota, by Elder Charles Derry. Died March 2, 1902, at Magnolia, Minnesota. Funeral services in M. E. church by Elder F. D. Omans.

ALEXANDER.—Levi Woodbury Alexander, born in Petersboro, New Hampshire, June 4, 1833; died March 4, 1902, at his home near Magnolia, Iowa. Funeral preached by Elder J. C. Crabb, attendance being large on account of his being an old and respected citizen and brother in the Latter Day Saints Church. Wife and five children mourn.

THOMAS.—Sr. Elizabeth, wife of Bro. Thomas Thomas, born at Llanelly, Wales, August 2, 1828; died at Independence, Missouri, March 4, 1902. To her were born five sons and one daughter, all living. Funeral in charge of D. R. Chambers, sermon March 9 by Joshua Carlile. Interment in Boomer Cemetery, Pottawattamie County, Iowa.

MCCORD.—Floy Audentia McCord, infant of Bro. Arch E. and Sr. Hattie McCord, was born November 3, 1901; departed this life March 5, 1902. Funeral preached by J. M. Baker in Saints' chapel, Galland's Grove, March 7.

JONES.—Sr. Lucy, wife of Bro. Thomas Jones, of Nantyglo, died February 11, 1902, aged 26 years, 5 months, 23 days. Baptized October 30, 1895, at Lydney, England, by Thomas Griffiths. Husband, father, four brothers, three sisters, and a host of friends mourn. She leaves two children, girl two years old and boy six months old, who have a good home with the mother and sister of Bro. Jones. The church and neighborhood have lost a worthy member. Not less than five hundred people walked from the house to the grave. Wm. Lewis in charge.

PEAT.—At St. Louis, Missouri, March 5, 1902, Charles J., infant son of Charles J. and Rosa E. Peat, aged 2 years 5 months. Funeral service in charge of Elder Noah N. Cooke. "Safe in the arms of Jesus."

KINDER.—Orville Hibbert, son of Bro. and Sr. Hibbert Kinder, passed peacefully away after a baptism of suffering from blood poison, superinduced by hip disease, at his home in Saint Joseph, Missouri, on March 13, 1902, at the age of 4 years and 15 days. He leaves the parents, one brother, and four sisters to mourn the loss of the household pet. Services at the house on the 14th; sermon by Elder J. M. Terry. What a glorious hope have those who are Christ's!

## Addresses.

J. D. Erwin, 1103 Belvue Street, Galena, Kansas.  
James Craig, Glen Easton, West Virginia. Permanent address.  
Wm. C. Marshall, Madison, Indiana, R. F. D. No. 5. Former address, Wirt, Indiana, Box 14.  
F. M. Slover, Holden, Missouri, instead of Orchardville, Illinois.

The *Los Angeles Times* is becoming noted for the excellent Sunday editions which it puts out. Its "art supplements" deal with the beautiful California scenes, and are indeed works of art.

Opposing views on the question of Chinese exclusion are presented side by side in the *March Forum*. Hon. Truxtun Beale maintains that the admission of the Chinese would be disastrous to the welfare of the American laborer and would cause a setback to our political and national development in general. On the other hand, Hon. Robert Hutcheson pronounces the Yellow Peril to be a spectre of the imagination, and contends that the arguments used in support of the exclusion of the Chinese would apply to the case of other foreign immigrants also.

## The Wheels of a Railroad.

On the Burlington Railroad system of 8,000 miles, over 385,000 are in service under the various passenger, freight and way cars, locomotives and other rolling stock. An average of 40,000 wheels are purchased each year and they are very carefully inspected, as they are bought with a guarantee. According to the stipulation, each is warranted to last six years or cover seventy-five thousand miles. All the wheels are numbered and a careful record kept. When they fail to do the work they are returned to the manufacturer, who is compelled to make the loss good.

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 228 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : : Iowa.

**The Wall Street Journal**

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults *The Wall Street Journal* is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**

44 Broad St., N. Y. 7-10t  
\$8 a year, \$1 a month.

**FOR SALE.**

Good residence and two-acre lot six blocks from brick church, in Lamoni. Six-room house, with pantry, bath-room, three closets, plant-room, wood and coal house, well, large cistern, hen-house, barn, cow-shed, good bearing orchard and lots of small fruit. Call on or address, J. W. BARR, 11-5t Lamoni, Iowa.

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** **HELP** for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

**HERALD PUBLISHING HOUSE,**  
Lock Box E, Lamoni, Iowa.

**BRO. H. E. MERRYMAN,**  
**Mining Engineer and Metallurgist.**

Examinations and reports on mining property, especially in the Cripple Creek district. \* \* \* Address  
400 Florissant Street, Cripple Creek, Colorado. 8 6t

**Nine-Room House For Sale.**

Two stories, summer kitchen, cellar, barn room for four horses. Two blocks from church, one block from school.

**JOHN STOLBERG,**  
12-3t Lamoni, Iowa.

**NOT IN THE CATALOGUE.**

**JOSEPH SMITH: HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?**

222. Per dozen 10c, 100 ..... 60

**THE APOCRYPHAL NEW TESTAMENT.**

229. Cloth ..... 1 27

**THE WORKS OF JOSEPHUS.**

227. Each ..... 1 50

**DO YOU WANT MORE LIGHT?**

202. Per dozen 5 cents; per 100 . 3:

**POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**

203. Per dozen 5 cents; per 100 . 35

**CRUDEN'S COMPLETE CONCORDANCE.** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.

206. Cloth ..... 1 50

**RUINS REVISITED.** By S. F. Walker. An able work on archaeology.

205. Cloth ..... 75

**ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**

207. Per dozen 10 cents; per 100. 60

**MINISTRY BLANK REPORTS.**

209. Per dozen ..... 10

**PRIESTS' ANNUAL REPORT.**

224. Per dozen, 10 cents: 100.... 75

**KING JAMES' BIBLE.** Large type edition, with references.

208. Each ..... 1 25

**LECTURES ON FAITH.**

220. Limp cloth ..... 20

221. Paper 10c each, 12 for ..... 1 00

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**

WM. ANDERSON. MRS DAVID DANCER.  
ALICE P DANCER A K. ANDERSON  
G W. BLAIR. OSCAR ANDERSON  
W. A. HOPKINS.

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

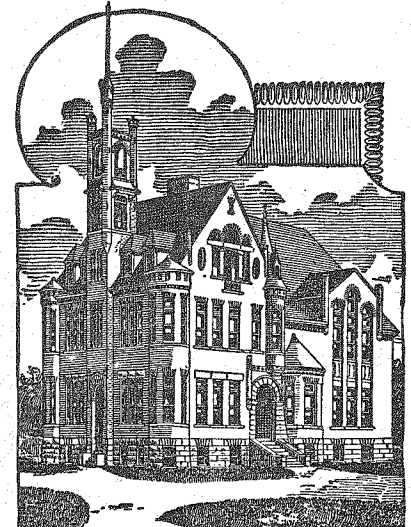
Three blocks from business center and six from the church, in Lamoni, house with four rooms and cellar and other buildings. Good well of water. Three lots well set to fruit. Price \$500. Call on or address

**GEORGE T. WILLIS,**

LAMONI - - - IOWA.  
6-8t

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**

LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, March 26, 1902

Number 13

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Dedication at Richhill, Missouri	- - - - -	273
Correction and Explanation	- - - - -	274

### Original Articles:

Autobiographic Sketch and Incidents in the Early History of the Reorganization.—No. 20	- - - - -	276
Points on the Way of Travel	- - - - -	279

### Selected Articles:

In Ancient Peru	- - - - -	283
-----------------	-----------	-----

### Letter Department:

From Over the Border	- - - - -	284
----------------------	-----------	-----

### Mothers' Home Column:

Select Reading for April Meetings of Daughters of Zion	- - - - -	292
--	-----------	-----

### Sunday-School Department:

"The Sunday-School from a Scholar's Standpoint"	- - - - -	293
---	-----------	-----

### Miscellaneous Department:

Conference Minutes	- - - - -	294
Convention Minutes	- - - - -	294
An Appeal for the Drouth-Stricken Saints of South- ern Missouri	- - - - -	295
A Word from Wales	- - - - -	295

TOLSTOI is one of a small company of men who perceive the necessity of a new order of art. The spirit of the new day is universality. A culture that does not carry with it the whole people is doomed to failure. And this universality is to be gained, not through the extension of aristocratic culture among the people, not through the education of the masses in the philosophy of the classes, but through a new philosophy and a new criticism that shall meet the demands of a democratic society and result in an art that shall be in its own nature universal in character. —*The Open Court, for February.*

A MEETING of the descendants of Sr. Gould N. Davison was held at the home of her granddaughter, Mrs. Hibbert D. Simpson, 22 Waverly Street, Malden, Massachusetts, March 15, where five generations of her family were represented. Herself, 84 years old; her daughter, Mrs. Robert Newcomb, 64; her granddaughter, Mrs. Hibbert D. Simpson, 43; and great-granddaughter, Mrs. William Atkinson, 25; and great-great-granddaughter, Gertrude Ellen Atkinson, 2 years; the first two named only not being present.

## Editorial.

### DEDICATION AT RICHHILL, MISSOURI.

Another testimonial to the policy of the Reorganization in settling in the "regions round about" is set up at Richhill, Bates County, Missouri, in the purchase, dedication, and occupancy of a, to the Saints, new church at a new point in the city.

A few years ago the branch at Richhill, under the guidance of Bro. J. C. Chrestensen, secured a plat of ground, built a meeting-house, and planted a grove. In doing it the branch became somewhat involved. Time passed; the conditions became changed, and an opportunity to better their situation was presented; the local brethren, by the aid and encouragement of the missionary, succeeded in raising the necessary amount to pay off their incumbrance, and take advantage of the opportunity afforded them by the disbanding of a Presbyterian congregation and the offer of their building to sale. Brn. Frank Sharrock, president of branch, bought out the old meeting-house for residence purposes, and Brn. Wm. Chapman, T. C. Welch, treasurer, and T. O'Neal, deacon of the branch, negotiated for the new church and succeeded in securing it for the sum of \$250, making an excellent change both for building and eligibility of site.

The building is thirty by fifty feet, frame, belfry, spire, nicely finished inside, seats, stand, pulpit chairs, organ, gas light fixtures; and is located some two squares east and one north of the city center; one square north of the main street running through the city east and west, on the southeast corner of the intersecting streets. On the opposite corner, the southwest, is located the Catholic church; opposite this, north, on the northwest corner, is the Christian (or Campbellite) church; so that there is the old Papal Roman, the latest of the Protestant churches, and the church of the restored gospel all in juxtaposition in this mining town in the western center of Missouri; a rather peculiar manifestation of the irony of fate, or the wiser fortune of the directing power of the latter day dispensation.

On Sunday, March 16, 1902, there were present at Richhill, by arrangement and invitation, the President of the church, Joseph Smith, the missionary in charge, I. N. White; the president of the district, James Moler; a laboring elder, F. C. Warnky, who had done good service in the branch; together with

the local authorities of the branch, Frank Sharrard, August Dellar, William Chapman, T. O'Neal, T. C. Welch, and R. E. Hubricht, and a large congregation of the Saints from near by points, and a goodly number of the outside neighbors, citizens, and friends, when at eleven o'clock in the forenoon the services of dedication were conducted, Pres. I. N. White in charge.

The song service was good, Sr. Dempsey, of Nevada, at the organ. The opening prayer was by Pres. James Moler; the Scripture reading, Hebrews 8th chapter; the sermon by Pres. Joseph Smith; the prayer of dedication by Pres. I. N. White.

Taken as a whole it was a very enjoyable occasion, and very suggestive. The almost veritable presence of the Roman Catholic and one of the latest Protestants against her universal rule in church dominance, and the testing forces of the restoration by divine direction in revelation presented threefold points of interest not often found so near each other in the field of occupation.

On Thursday evening, March 13, Elder F. C. Warnky, who has done a good deal of preaching in that region of country, occupied the stand under the direction of the branch officers. On Friday evening President Joseph Smith spoke, and on Saturday evening, President I. N. White. On Sunday evening, President Smith again occupied.

The audiences were good, quite large for Sunday afternoon and evening; and an excellent Spirit prevailed, the preachers being permitted a "good degree of liberty" of speech.

How well or how ill the time and the occasion were improved remains for those other than the chief actors to note and report.

The Saints of Rich Hill are hospitable, and open doors and cordial welcomes met the visiting Saints from all places. Among the visitors we noted Bro. Calvin A. Beebe and wife, of Council Bluffs, Iowa, Brn. C. W. Keck and wife, and Albert Dempsey and wife, of Nevada, Missouri. There were others whose names we failed to get, but who will please consider themselves as reported.

The committee to secure transfer of properties were William Chapman, T. O'Neal, and T. C. Welch. Long may the Rich Hill Branch remain and thrive!

---

#### CORRECTION AND EXPLANATION.

Bro. J. D. Erwin writes us relative to his report as given in tabulated ministerial reports:

WEBB CITY, Missouri, March 22.

*Editor Herald:* This leaves me well and busy in the work. I have put in a busy year of hard work in this field. A mistake occurred about my annual report published in the HERALD some how. It reads, "Whole number of services attended 50;" it should read 250; "sermons preached 96;" should read 196. I have not been around home doing nothing.

J. D. ERWIN, Galena, Kansas.

In publishing the tabulated reports of the ministry it is necessary to clip and paste in columns, in order to avoid setting a lengthy heading in each report. The figures 2 and 1 in Bro. Erwin's report were evidently written over the space line, hence were unintentionally clipped off in pasting the statistics of his report. Several assisted in the work and there was no intention of changing his or any other report.

---

#### EXTRACTS FROM LETTERS.

In card to E. L. Kelley dated at Morley, York, England, March 14, Bro. T. J. Sheldon wrote: "We landed yesterday, from S. S. Rhyndland. We have had a good voyage. No storms, good fare, good officers. We are rather tired, but all well. Received letter from Bro. Griffiths containing instructions. Smallpox in London, so will labor in Manchester District awhile. Send to No. 6 Bright Street, New Brighton, Morley, England."

On March 12 S. D. Condit wrote from Victor, Idaho: "We baptized four last Sunday, and organized a branch of nineteen members, ordaining A. L. Rice a priest to preside; Fred Drake teacher, and R. A. Drake deacon. So the debate did not kill us off."

Bro. Elias E. Richards wrote from Elkhorn, Idaho, March 16: "The work here is not in a flourishing condition, still there is some interest manifest. We have Sunday-school each week at Malad, about twelve miles from our home. We attend as often as possible, but in winter months are hindered much. Bro. S. D. Condit has spent about two weeks with us this winter, and expected to stay longer, but was called away to attend a discussion held by his brother John with a Brighamite elder."

The following words of commendation are very much appreciated by the "boys" of the HERALD office as well as the management. They are written by Bro. Alfred N. Evans, who is secretary of the Columbia Typographical Union, of Columbia, Missouri. He wrote under date of March 17, as follows: "As a printer I have wanted to express my admiration of the HERALD'S new dress and make-up; but since the *Inland Printer*, that greatest of authorities on typographic art, has said that it is above criticism, I feel that I could say no word of worth in commendation of *our* church paper. There is one thing, however, the *Inland Printer* evidently failed to note, and that is the quality of the matter contained in the HERALD. The HERALD is the neatest in typographical appearance of any church paper I have ever seen, and yet it appeals more to the heart and mind than to the eye. May its mission broaden and extend until it shall help to carry the angel's message to all nations!"

T. C. Kelley under date of March 21 wrote from Frazee, Minnesota: "Am feeling well in body and

spirit. May God bless his people in the coming conference."

Bro. S. D. Condit, resident at Logan, Utah, in the field, wrote from Victor, Idaho, March 14: "My brother John and I organized a branch here last Sunday after baptizing four more. Sixteen charter members, and three of Bro. John Allen's sons absent, who will unite by vote of branch. We ordained Bro. Adelbert Rice a priest, and he was chosen to preside. Fred Drake, teacher; and Asa Drake, deacon. Bro. John Allen is a member of the branch and was ordained an elder in the Wind River Branch, Wyoming, but never received a license. This branch is called Cedrine Heights and is a light to this part of the world at present; about all grown people and all alive in the work; fourteen of them baptized since in November last."

William A. Guthrie wrote from Nebo, Illinois, March 22: "To-day Bro. Arthur Allen baptized five: one man and his wife, a result of years of investigation; two daughters of Bro. T. P. Johnson; and a daughter of Bro. Marion Johnson. This is where Bro. Allen assisted in building a new church last summer, also where protracted disturbances necessitated the arresting and fining of ten in all. The writer has continued to hold forth every Sunday night, through storm and opposition. Bro. Allen and Harry Thomas came in Monday last from St. Louis conference. and will remain over next week."

Bro. T. W. Williams writes from San Bernardino, California, March 20, to President Joseph Smith: "I am in the midst of a discussion with Reverend P. H. Hickman, rector of St. John's Episcopal Church, of this city. This is the sequel to my letter of invitation extended to the various ministers of San Bernardino when I held my series of meetings here a few weeks ago. Reverend Hickman is a scholar and a gentleman. He is the best informed of any disputant I have met in ten or eleven discussions; likewise the most polished and refined. The only reason for his being in California was a predisposition to consumption in the East. He was Rector at Waukeegan, Illinois, and later professor of Greek, Latin, and Hebrew and instructor in history in one of their institutions of learning. He is a master in history. We begin the third night's canvass to-night. There is no time limit placed on the investigation; will continue until one or the other says enough. We are having crowded houses. He told one of our members that he never was more courteously treated in his life. It is pleasant to meet a man whose whole stock in trade is argument and who appeals to reason. I have never heard of any of the elders of the Reorganization meeting representatives of this faith in discussion. If they are all like this man has been thus far we should court their attention. Some of our brethren would be surprised at the many points of agreement in our faiths. I

was to have started for General Conference to-day, stopping en route at Bisbee, Arizona, to do some work, and, if favorable, perfect a branch organization. Shall be compelled to defer this matter now and may not get to conference at all. Trust that the loving Father may abundantly bless you in your arduous duties during the conference and that peace and harmony may prevail. I rejoice in the evident intention of the church to move out and occupy in foreign lands. It augurs well for the hastening time. May the gospel soon be wafted to the breeze and carried to earth's remotest bound. Bro. Griffiths' late article was an inspiration. Your call for a general fast has been favorably received in Southern California. May it accomplish the object intended. Bro. Elbert, his mother, and wife start home next Tuesday."

---

#### EDITORIAL ITEMS.

Sunday last, at the afternoon prayer-meeting, Fred B. Blair was ordained counselor to President John Smith, of the Lamoni Stake, under the hands of R. C. Evans and Gomer T. Griffiths.

F. A. Smith reports a good conference in St. Louis March 16 and 17. Bro. A. H. Parsons, M. H. Bond, and T. J. Bell, of the Eastern Mission, were there, being on their way to General Conference.

James H. Fairchild, of Oberlin College, Ohio, died March 18. He was connected with Oberlin College for sixty-eight years, and president for thirty-six years.

The following appeared in the *Chicago Israelite* for March 22: "In laying the water pipes to supply Jerusalem from Solomon's pool the old aqueduct passes through a tunnel under a mountain, and in this tunnel was discovered a perfectly constructed arch built before the time of the Romans."

All the members of the Twelve were in Lamoni in time for their first meeting on the 20th instant. The quorum is hard at work on routine business, meeting from nine a. m. to twelve m. and from two to five p. m. each day except Sunday.

Bro. Griffiths informs us he has received word from Bro. Muceus that he has baptized two more since the six noted lately. Bro. Joseph Arber reports that they have organized a Sunday-school in Hamilton, Scotland, and that prospects are good for an ingathering soon, four being ready now for baptism.

Heman C. Smith occupied the Lamoni pulpit Sunday evening last, preaching on the "Sufficiency of the gospel." He took the ground that Latter Day Saints had no need to join secret societies and lodges.

The officers of the Lamoni Branch have pressed a number of our visiting brethren into service. Peter Anderson preached Sunday morning at the church, and James Caffall Sunday evening at the Saints' Home. We expect to hear from some more of the Twelve next Sunday.

## Report of Missionaries to the Conference or Church.

Names	Whole No. of services attended	Times preached	Times assisted	Other services held	Number baptized	Number confirmed	Assisted to confirm	Ordinations					Organizations					Field of Labor		
								High Priests	Seventy	Elders	Priests	Teachers	Deacons	Districts	Branches	Sunday-schools	Zion's Religio-literary Societies		Marriages	Children blessed
Myron H. Bond	346	96	40	151	2	6	6			2	2								Massachusetts District.	
A. J. Moore	138	61	50		1	1													Northwestern Texas.	
Frank M. Sheehy	429	103			1														Chicago, Illinois.	
Frederick A. Smith	292	91	57		5	8				1	1	2	1				10	104	St. Louis, Missouri.	
J. J. Cornish	280	183	13	84	5	11	14			1	2	1	1		2		127	86	Michigan.	
F. C. Keeck	380	240	40		5	5				1							18	241	Spring River District.	
Peter Muceus	175	105	3	3	6	7											3	21	Wisconsin, U. S. A.; Norway, Europe.	
Mads Andersen	70		7				2												Aalborg, Denmark.	
Joseph Arber	42	13	12	6								1						2	Scotland.	
Chas. E. Crumley	273	120	35	15	9	5	3										1	2	5	15
H. J. Davison	258	148	66	44	5	4	1							1				1		8
N. C. Enge		63	12	2	2	2														3
R. W. Hugill	125	50	20	55	9	19	4											3	15	65
Wm. H. Fuller	103	99	5	10																

Foregoing reports received too late for earlier insertion and regular classification.

## Original Articles.

### AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 20.

BY EDMUND C. BRIGGS, OF THE QUORUM OF TWELVE.

Tuesday, October 4. I held meeting at Mr. Newton Richard's, most of the Saints being in attendance. Much interest is manifest in our hope. I dwelt on the latter-day work as understood by us, in contrast to the views of any of the factions which have broken off from the church and constituted unauthorized and presumptuous leaders. The main body of the Saints remained scattered over all the world wherever they happened to be and are hoping to once more see the church rally in one united effort as it was in the days of Joseph. While it may be true many have been growing cold, yet their faith is in the gospel, if it is not entirely crushed out through the false leaders who have disgraced the name of Saint by their wild schemes to aggrandize themselves in human ambition or Satanic cunning. And the Reorganization pretends to no especial leadership, but we are so directed that we look for one of the legal heirs of Joseph to fill his father's place when the Lord sees fit in his own time to call one forth.

Thursday evening, October 6. Attended prayer and social meeting at Bro. Frank Richards'; all of the Saints took part and many were blessed with the Holy Spirit, which gave peace and comfort to their souls, while they exclaimed in very deed, as Sr. Lucy says, "This seems like old times in the days of Joseph when we first heard this restored gospel!"

Friday, October 7. We held services at Bro. R. Y. Kelley's. Subject, First Principles of the Gospel. House crowded with interested listeners.

I will mention a little incident that occurred on my

way there. I met several little boys on the side of the road and asked one of them whose boy he was. In a very genteel manner he replied, "Mr. Kelley's." Will you tell me your name? He answered, "Edmund Kelley." Do you know the definition of the word *Edmund*? "No, sir." It is an olive branch or leaf. Little did I know then, that in that little boy was the future Bishop, and member of the Presidency of the Church of Jesus Christ of Latter Day Saints. I had seen the definition in some book when I was a little lad, and that it had its origin in the French language. Bro. Kelley and wife have never affiliated with any of the factions which have broken off from the church.

Saturday evening. Preaching again at Mr. Ottoe's. He is friendly to the church; but his mother is an excellent, faithful member.

Wheeler's Grove, Sunday, October 9. Preaching at eleven o'clock at Bro. Graybill's, and in the evening at Bro. Beebe's on Farm Creek. Read the Scriptures and visited with a number of the neighbors, expounding the law governing our church from the three books.

Wednesday, October 12. Preaching services at Bro. Beebe's.

Thursday, October 13. Prayer-meeting at Bro. Frank Richards'. Bro. James Badham spoke in the gift of tongues, and interpreted to the encouragement of the Saints, impressing upon our mind that the Lord was willing to give his children a knowledge of his gospel for themselves, if they were faithful.

Sunday, October 16. At eleven o'clock a. m., meeting at Bro. Beebe's. Spoke on the reorganization of the kingdom of God. Text: Ephesians 4: 11. Also of the introduction of priestcraft. The first was the establishing of a government with all of

its officers appointed by the command of God, and their interest was the well-being of the membership of the church with an eye single to the glory of God in the spirit of meekness, love, and long-suffering; patient in all things, while in contrast, priestcraft is where men set themselves up as ministers and deny present-day revelation, or recognize no standard given of God. So you can detect their schemes of self-laudation, and among apostates from the church they generally depend upon secret conniving to office and place in the church. Bro. Beebe made some remarks, encouraging to the Saints to faithfulness in serving the Lord. At two p. m., meeting assembled again according to previous appointment. After singing and prayer I read revelation of January, 1844, section 107, from paragraphs 10 to 14. I spoke of the rejection of the church, and in the spirit of prophecy declared, "That the endowment received in the non-completed temple at Nauvoo was not of God; and that the blessings promised in those paragraphs were not received by the church. And the fullness of the priesthood contemplated therein was not given to man on the earth, as was promised, because the conditions were not lived up to by the people as specified in the revelation." I then dwelt upon the law the Saints should be governed by as found in the Scriptures of divine truth, and fully explained branch government as best I could. Then I inquired how many wished to unite in a branch of the Reorganized Church of Jesus Christ of Latter Day Saints. Seventeen arose to their feet and expressed their desire to have their names enrolled as members of a branch. I then spoke of the duties of the officers a few moments, and of what would be expected of the members of the branch. When I closed my remarks Bro. Richard Y. Kelley and John Smith moved and seconded that Elder Calvin Beebe be elected president of the branch. Carried by a unanimous vote. Moved by Bro. Kelley, seconded by Calvin Beebe, Sr., that John Smith act as priest. Carried unanimously. Moved by Bro. Beebe, seconded by J. Smith, that John Richards be the teacher. Carried unanimously. Moved by ——— and seconded by Levi Graybill that Bro. R. Y. Kelley be deacon. Carried unanimously. Moved by Bro. R. Y. Kelley, and seconded by Levi Graybill, that Bro. Beebe be clerk. Carried unanimously. The following are the names of all the charter members of the branch: Calvin Beebe, president and clerk; John Smith, priest; John Richards, teacher; Richard Y. Kelley, deacon; Submit Beebe, Sarah Smith, Harriet Richards, Levi Graybill, Patience Graybill, Alexander Liles, Frances M. Liles, Calvin A. Beebe, Angeline Beebe, Joseph Smith, Rachael Smith, Stephen Smith, William H. Kelley, Alice O. ——— (I do not know the last name), Henry Winegar, Frances L. Richards, Elizabeth Winegar, Ann Strong, and Sarah A. Fletcher. Twenty-three names in all.

Moved and seconded that this branch be known as the Farm Creek Branch. Carried unanimously. The Saints are all in good spirits and rejoice in the gospel of the Son of God.

One incident worthy of note during the meeting to-day was the remarks of Bro. William H. Kelley. He said: "When I embraced the gospel I had no thought of embracing the brethren at Manti; and when I saw at the late special conference the dodging, squirming, twisting, and going clear around 'Robin Hood's barn' and coming in at the back door by those brethren, I want them to understand I do not want anything more to do with them, and I withdraw my name from among them, and I wish to be identified with the Reorganization of the true church." He was but a young man of about eighteen summers, but expressed thoughts of a mature age, worthy of the son of a father who had kept the faith from the first, and was the first to move a branch organization at this place, under what he believed and knew to be the renewal of that which he first embraced in the days of Joseph.

There was some talk about rebaptism also to-day; but I presented the view taken by the church from the first conference of the Reorganization, of June 12 and 13, 1852, which is this: "All members who have not lost their standing in the church by apostasy, or have not been legally cut off, or expelled, are eligible to membership in good standing with us in the Reorganization." For this is not a new church, but a reorganization of the old members, once more to continue the work as at first. Or in other words, it is the kingdom foreseen by the Prophet Daniel under the figure of the little stone ultimately to fill the whole earth, when Jesus comes to take full charge of his government on the earth. And while some of the old members prefer to renew their covenant by rebaptism when they unite with us, yet it is not required of them; but it is left to their own discretion; but there is no law requiring it.

Farm Creek, Mills County, Iowa, Sunday, October 23. I attended the prayer-meeting at Bro. Beebe's at 10:30 a. m. And at seven p. m., preaching service. Subject, "Restoration of all things." Text, Romans 14:9: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." I took the ground that the only ones that are finally lost, who are called the sons of perdition, must have been baptized into Christ before it were possible for them to become the sons of perdition. Or, in other words, such as have sinned willfully after they have received a knowledge of the truth, "there remaineth no more sacrifice for sins." "But a certain fearful looking for of the judgment and fiery indignation, which shall devour the adversaries." Hebrews 10:27. And at that time when Satan is destroyed, all other adversaries, which mean opposers to the truth, will suffer the same

doom. And whatever is the destruction of the Devil will be the same fate of the sons of perdition. And if at that time there is to be no Devil left, for through death Christ is to destroy him that had the power of death, that is, the Devil; it is evident that Christ saves all the workmanship of his hands, except those who have been partakers of the Holy Ghost, which gave them a knowledge of Christ, and then willfully turned away. In that view I also presented the thought that the sons of perdition are the only ones who could be subjects upon whom such an extreme judgment could be passed. They must have been saved in Christ by baptism of water and the Holy Ghost; and then, indeed, as Paul says, truly can it be said, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." That is, whatever man secures by well-doing or evil in this life, just as he merits or demerits, he is rewarded. And whatever may be said in relation to the punishment of the wicked, it is certain all of the human family will be saved in glory or redeemed in the due time of the Lord, after the suffering of his wrath for their wickedness, except they who are sons of perdition, as recorded in the language of the revelation which says, "For all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb." —D. C. 76: 4. Therefore we can afford to be patient and long-suffering towards all men who may differ from us in the sectarian world; for, like little children, they do not know enough to commit the unpardonable sin, and for the very best of reasons they have not had the Holy Ghost, by which they know that Jesus is the Christ, and are not or can not be witnesses of Christ. But to us who know that Jesus is the Christ by the gifts of the Holy Ghost, it will be an infinite and eternal loss if we fail to receive the celestial glory. And we will realize, indeed, the full force of the language of the Master when he said, he that knoweth his Master's will, and doeth it not, will be beaten with many stripes; while they who know it not, will be beaten with few stripes. And in order that the children of Adam may all hear the gospel, our text says, "Christ died;" and the Apostle Peter says he was "quickened by the Spirit by which also he went and preached unto the spirits in prison," or "to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Therefore we see clearly how in the mercy of God, who loved his children so he sent his own Son into the world, that the world through him might be saved. And the world here certainly means the whole human family, and agreeing with this thought evidently the Prophet Zechariah in his ninth chapter and eleventh verse, referring to the mission of Christ, says, "As for thee also, by the blood of thy covenant, I have sent forth the prisoners out of the pit wherein is no water.

\*

Turn you to the strong-hold, ye prisoners of hope; even to-day do I declare that I will render double unto you." Evidently another chance to hear the gospel after they were dead, and in the prison, or where Jesus said he would go when he told the sign-seekers, "So shall the Son of Man be three days and three nights in the heart of the earth," where the rich man in hell lifted up his eyes, being in torment, and cried for mercy, and to have Lazarus dip the tip of his finger in water, and cool his tongue. (See Luke 16: 24.)

But when I presented the fact that the Lord chastized for "our profit, that we might be partakers of his holiness," (Heb. 12: 10,) it inspired us to love God with our whole hearts, and we can say with John the Divine, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4: 11. Agreeing with the ancient prophet, Isaiah 59: 1, "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear," for truly the gospel is good news to all people; for even death and hell is conquered, for Jesus has the keys of both death and hell, and it may truly be said with many more words the Saints were made happy in the love of God this day in their renewed relationship in the work as an organization, and as they first commenced in it when they embraced the gospel in the days of Joseph.

During the week I have visited from house to house, expounding the Scriptures and telling of our hope in Christ, and Wednesday evening held our first prayer-meeting in the branch.

Keg Creek, Pottawattamie County, Iowa, Monday, October 24. This day I came to Bro. Campbell's, twenty-one miles from Bro. Beebe's. I am very tired, as I walked all the way. Bro. Campbell and wife are old Saints and much interested in our hope.

Tuesday, October 25. I returned to my Brother Edwin's; it is indeed a real pleasure to meet with him and feel that I am at home with one of my own kindred. No one can know the feeling that sometimes presses itself upon a messenger for Christ, who is sent away from home and all kindred, with a message that is unpopular, to a wicked world, and among those who profess a belief in Christ, and yet more bitter towards you than infidels. Yes, in the midst of what is called (self-called) orthodox Christians, known as Protestants. And just think, in the year of our Lord 1515 there was not one of the Protestant churches which are now on the earth, in all this world! I say no one can know the sadness that sometimes is experienced by such a messenger, without he has had a trial of it himself. The expression of Jesus may give the nearest idea it is possible to have, when he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." With but few local elders

in the church doing the best they can, I sometimes feel I am alone doing mission work in all this wide world. Truly like John the Baptist, all alone, crying to scattered latter-day Israel, Repent and believe the gospel! And did I not know by the gifts of the Holy Ghost to me, (and surely I have demonstrated beyond a doubt by comparison with the facts of the Bible, that in very deed I am being taught by the Holy Ghost, the same power described in the word of God, as was enjoyed by the Saints in days of old, and the heavenly angels who did indeed visit and minister to me, and the pure teaching of the gospel of Jesus Christ,) I would to-day throw down the banner of the Christian religion and engage in other work and calling in this world, rather than continue in the ministry of the gospel of Christ. But there is no other way marked out for me, and live a conscientious life, and hope to receive the plaudit, "well done," from my heavenly Father.

Wednesday, October 26. I wrote letters to Brn. Blair, Samuel Gurley, W. H. Pomeroy, my cousin, Albert White, and Curtis F. Stiles, my brother-in-law.

Friday, October 28. Was in Council Bluffs to-day and purchased a cap and cloth for a pair of pants. My mother and sister-in-law will make the cloth up for me. Cutting and cloth cost me six dollars and twenty-five cents.



#### POINTS ON THE WAY OF TRAVEL.—NO. 6.

BY E. L. KELLEY.

ROME.

In Central Italy, on the River Tiber, twelve miles from the Mediterranean Sea, spread over seven hills and shielded upon the west by the eighth, Monte Gianicolo, the highest of all, a city of monuments and ruins, posing as an ancient queen, is Rome.

The hills are a distinguishing feature of the renowned city. They range from one hundred fifty to two hundred fifty feet in height above the level of the sea, and are readily pointed out from the top of Monte Gianicolo, which is two hundred ninety-seven feet above sea level; or they may be seen from the top of any of the important towers of the city. Instead of hill the word *Monte* is used by the Italians, and the seven are known and pointed out to the traveler as follows:

1. *Monte Aventino*, the Aventine Hill. Upon this once stood the temples of Diana, Juno, and Minerva, the palace of Trajan, and the baths of Decius. Now, it bears a coronet of convents; also the church of S. Sabina built about A. D. 425, and restored at different times since. The church of S. Prisca, claimed to have been consecrated by St. Euthycus, A. D. 280, and restored later. It was upon this hill

that Remus watched for the flight of birds while Romulus watched from the Palatine, and it is likely the dispute over the significance of the omen caused trouble between the brothers, for both saw a flock of birds and each interpreted to his own success. The tomb of Remus afterwards was erected upon this hill.

2. *Monte Capitolina*, the Capitoline Hill. Here are the AraCoeli (church of the Roman Senate in the Middle Ages), the museums, municipal and other buildings, the church of S. Maria, the colossal statues of Castor and Pollux standing by their horses, and the statue of Rienzi the last of the Tribunes, whose name and oratory are familiar to the school-boys of the United States of America. There is also ever to be seen here the sacred symbol of *Roma Eterna*, a living wolf, which is kept chained in the little garden. Upon this hill once stood the Arx, the temples of Juno, Moneta, and Jupiter Capitolinus, all of which have disappeared, some traces alone of the Arx being found.

3. *Monte Esquilino*, the Esquiline Hill. Prominent here is the Piazza di S. Maria Maggiore, in which is a Corinthian column with a statue in bronze of the Virgin. Also the Basilica di S. Maria Maggiore, one hundred seventy-seven feet high above sea level, founded in the year 352 A. D. and enlarged in 432 and restored at later periods. In more ancient times Cicero resided here, and later, Virgil. There were temples dedicated to the gods Juno, Mephitis, Venus Libitina, Mala Fortuna, and others, some of which stood near the place where are now found the costly church edifices and monasteries.

4. *Monte Palatino*, the Palatine Hill. Upon this Romulus and Remus constructed the first wall of the city B. C. 753. The temple of Pales, the goddess of pastures, stood upon this in ancient times and the hill is supposed to take its name from that goddess. Here were built the palaces of the Cæsars, the ruins of which are prominent everywhere. Also the altar of the Acies Locutius, so called from the mysterious voice which tradition says proceeded from it warning the Romans of the coming of the Gauls, 390 B. C. It is called "the altar to the unknown God," from the fact that the Romans forbade the mention of the name of the deity to whom it was dedicated, and who, it is said, gave the mysterious warning that saved Rome, lest it should be made known to their enemies. Evidently a god that could speak was a new thing among the nations at that time and especially prized, but they did not wish him to tell anybody else anything. It is inscribed: *Sei, Deo, Sei, Deivae Sacrum*: Sacred to a god or goddess. A temple to Jupiter was also erected here and traces of the sacred fire of Vesta, found at a late date. Also the Temple of Cybele built 192 B. C. and the golden house of Nero. Later was erected the building used as a guard-house by the Palatine Guards in

the time of the popes; and we noticed a nunnery still existing amidst the great ruins. At the foot of the hill is a church erected to the honor and glory of Romulus and Remus, on the very spot, so claimed, where the she-wolf found and nursed the babes.

5. *Monte Quirinale*, the Quirinal. So called from the Temple Quirinus, which in the early history of Rome formed its principal ornament. The chief edifice at present is the Palazzo del Quirinale, built by Gregory XIII and others. The church of St. Andrews of the Quirinale is also near by. The site of the pagan temple of Quirinus is said to have been nearly the same as is now occupied by the church of *St. Andrea a Monte Cavallo*; while a convent occupies the site of the pagan temple of Semo Sancus.

6. *Monte Coelio*, the Coelian. Anciently the temple of the Nymphs and other pagan temples stood upon this hill, but it is almost uninhabited now except by the monks of the Camaldolese, Passimist, and Redemptorist orders, and the Augustinian Nuns. The residence of the King, Tullus Hostilius, was on the Coelian Hill.

7. *Monte Viminale*, the Viminal Hill. Upon this formerly stood the temple of Giove Viminale, the Baths of Olympia, etc. Now the hill is crowned by the church and convent of *S. Lorenzo Pane e. perna*. In this is claimed the gridiron of St. Lawrence who was martyred for his faith A. D. 284. Near also is the Irish college and the church of *S. Lorenzo in Fonte*.

Thus from hill to hill and across the dales, with the sluggish Tiber winding through its western border and encircled by the great wall upon the east which touches the River Tiber at the northern and southern points of the city, great in history and rich in ruins and legends, we view Rome.

The streets of the city extend in all directions, forming all kinds of angles, except possibly a right angle, and are very narrow with very narrow sidewalks save in that part of the city built within the last thirty years where the streets and walks fairly average with those of other cities of Europe.

The buildings are of brick and stone, solidly built, with tile or slate roofs; and those in the older portions of the city present the appearance of having endured the wash and wear of centuries. The new part of the city built up since the year 1870 after the overthrow of the temporal power of the pope, is a happy improvement over the older portion, and the water and sewerage systems are said to be far in advance of anything in the city since the time of the Cæsars.

Rome to-day contains a population of one half million people. This is less than one third what the population was when Paul preached the gospel in the city in his own hired house to such of the people as were willing to come and hear him. At the time of Paul's ministry there were many public places of

worship, magnificent temples; but to-day all of these together, with the exception of the Pantheon, furnish no more conveniences for presenting the gospel than did Paul's hired house in the time of their magnificence. This should be lesson enough to the world not to place too much faith and trust in grand, towering, and costly edifices. Few if any to-day believe that the millions who rejected Paul's message and attended upon and worshiped in these vanished temples, either advocated or received a system of saving faith. And having refused to hear and weigh properly the gospel message when brought to them then, and now with their worldly temples overthrown, their only remaining hope must be in waiting for the voice of promise under the mercies of a risen Redeemer, whom they had spurned, and of another call and voice, which is not unlike that of the apostle who once preached to them in chains.

Rome is rich in ruins; in overturned palaces and temples; in broken down walls and shattered arches; in legends and myths to deceive the unwary and frighten the foolish; and in cunningly devised traditions that are more condemnable than that of which Jesus spoke when he said, "Why do ye also transgress the law of God by your tradition?"

On our first visit to the city we stopped at the Hotel Marini, Via del Tritone, and for the first four days our chaperone was Massimiliano Ciccioli, English, French, German, and Italian guide. Address, Via Commacelli 144 p. 4, Rome.

The first special visit is made to the Pantheon, a wonderful building in proportions, design, and architectural splendor. It is claimed to be the finest monument of antiquity in Rome. It was erected by Marcus Agrippa, twenty-seven years before the beginning of the Christian era, as a temple in which to worship the gods of the nations, and dedicated to Mars and Venus. The Emperor of Constantinople, Honorius, presented it to Boniface IV, A. D. 608, and this pope consecrated it to the Virgin and martyrs, and it took the name of *S. Maria ad Martyres*. The fine portico is supported by sixteen columns, thirty-six feet high, of oriental granite of a single block, with beautiful capitals. The building is circular in form and is one hundred thirty-two feet in diameter and the same in height. It is lighted only from the aperture, in the middle of the cupola. The cornice is of white marble, the frieze of porphyry, and extends around the whole temple. Approaching the entrance we note the following inscription which records its construction: *M-Agrippa-L-F-Cos-Tertium Fecit*. Over the entrance door is inscribed: *Indulgentia, Plenaria, Quotidiana, Perpetua, Pro. vivis, et Defunctis*. Translated into English: "Full, Perpetual, Indulgencies, Daily, for the living and the dead." On each side of the door and below the inscription is the following indorsement: *Urbanus VIII Pont. Max. 1632 A. D.*



*Pio 14 Pont. Max. 1853, A. D.* In English:

The great Pope Urbanus VIII A. D. 1632.

The great Pope Pius 14 A. D. 1853.

Formerly the bronze statue of Augustus stood in the niche on the right of the peristyle and that of Agrippa on the left; but the building was plundered of its rich and costly statues and gilt bronze ceilings by the various Popes who have been in charge, and the material used to embellish other churches. History records that Bernini plundered the gilt bronze ceiling of the portico, 450,250 pounds in weight, to make eighty cannon for the castle of S. Angelo. Among the many things of note within the building is the tomb of King Victor Emmanuel, inscribed as follows: "*Vittorio - Emmanuel*" "*Padre - Della - Patria.*" In English, Victor Immanuel, Father of the Country. The tombs of King Humbert 1, and of Raffaele, are here also.

Proceeding from the Pantheon we drive across the Tiber, making the second stop at the new Palace of Justice, which is nearing completion. It is quite large and palatial in appearance, three stories in height, built of beautiful travertine marble, and would be an honor to any city.

From the Palace of Justice we drive to the tomb of Hadrian, builded 125 A. D. It has the appearance of a great fortress and is often called the Castle of S. Angelo, which proved a refuge for so long to many evil and tyrannical rulers of Rome. It consists of a massive circular tower built upon a square base of great strength. There is arranged a passage way from this to the Vatican, the distance from appearance being a little more than one fourth of a mile. In the year 1527, when Rome was sacked, Pope Clement VII took refuge in this castle; and it is claimed that the Emperor Honorius made use of it for the defense of the city in the fifth century of the Christian era. It took the name of Castle S. Angelo, from the bronze statue of St. Michael the Archangel on the summit.

It is but a short drive from the Castle of S. Angelo to St. Peter's, and we enter the large elliptical space in front called the Piazza. As you approach there is a gradual rise of the ground; and if seated, in connection with the steps leading up to St. Peter's the appearance would be that of a grand amphitheater. It is claimed that four hundred thousand people can stand in the Piazza at a time; but we were doubtful of this: it seemed that half the number would fill the space. Two splendid fountains stand in the Piazza, and on the right as we approach, are the buildings of the Vatican; and to the left, attendant structures to the Basilica of St. Peter's. In the center of the Piazza stands an Egyptian obelisk after the style of the one in Central Park, New York, but not nearly so large and without hieroglyphics. It is claimed that this was transported to Rome by Caligula, and placed in the circus of Nero which originally occupied this area. On the two sides are two hundred eighty-four

columns in four rows; and above these in proper spaces on the entablature are ninety-six colossal statues of different canonized saints. There are also forty-four other statues over the entablature of the Atrium, making a total of one hundred forty statues in full view from the walk and driveway to the great building. The church of St. Peter's, it is claimed, stands within the ground of the circus of Nero. The building was planned in the year A. D. 1450; but it was one hundred seventy-six years before it was completed, at a cost, so stated, of ten million pounds. The building covers an area of two hundred and forty thousand square feet, and it is said requires thirty thousand dollars annually to keep it in repairs. Any reader who may have thought it would be a fine thing to own St. Peter's should look carefully to this last item.

The facade of St. Peter's is three hundred fifty-seven feet long and one hundred forty-four feet high. The height from the pavement to the extremity of the cross on the cupola is four hundred twenty-six feet, and something of the dimensions of the building may be imagined when it is known that there is sufficient room in the small ball above the dome to furnish standing-room for sixteen persons at one time. As we approach we notice over the central entrance the huge inscription: "*In Honorem Principis Apost. Paulus V. Burghesius Romanus Pont. Max. A. MDCXII Pont. VII.*" Translated: "In honor of the principal Apostles, Pope Paul the 5th, of the family of Burghesi, the great Pope of Rome, A. D. 1612, 7th Pontificate."

Inside the vestibule over each of the fine doors, one of which is opened but once in twenty-five years, is inscribed: "*Paulus V. Pont. Max.*" "Paul 5th, the great Pope."

Upon entering the building we notice the statues of Pope Pius VII and St. Peter, the latter with the great iron toe worn and polished by being kissed by visitors, a number of whom we saw going through the performance.

The statues of St. Paul and Urbanus VII stood to the left, also four other statues representing doctors of the church. In the center of the great dome in circular form is the inscription: "*S. Petri Glorie Sixtus, PP. V. A. MDXCX, Pontif VII.*" After carefully scanning this we had no further doubt that the building was erected to the glory of St. Peter and the great Pope Paul V. Lower down and in the circle of the dome in gold and blue letters is the inscription: "*Tu es Petrus, et super hanc petram edificabo ecclesiam meam, et tibi dabo claves regni coelorum.*" In English: "Thou art Peter and upon this rock will I build my church, and I give unto you the keys of the kingdom of heaven."

The building was erected and adorned not from new material but from material obtained almost wholly by tearing down and stripping of their orna-

ments the earlier temples and shrines of Rome. One quotation from history will be sufficient to verify this: "The rebuilding of St. Peter's alone, from the pontificate of Martin V to that of Pius VII, caused more destruction, did more injury to ancient classic remains, than ten centuries of so-called barbarism. Of the huge and almost incredible mass of marbles, of every nature, color, value, and description, used in building St. Peter's until the beginning of the nineteenth century, not an inch, not an atom (except in the case of a few columns of cottanello) comes from modern quarries; they were all removed from classic buildings, many of which were leveled to the ground for the sake of one or two pieces only."—*Lanciani, Ancient Rome.*

In St. Peter's are exhibited a number of relics, which so far as any evidences of identity is possible that we were able to gather, or learn of any one who ever did know, are purely fictitious and assumptious. Doubtless this legendary claim business surrounding St. Peter's, and every other institution under control of the Catholic Church in Rome, grew up through the contentions between the Latin and Greek Churches over the questions of succession and authority in the church.

1. The superstitions instilled into the minds of the people through erroneous views of the teaching and authority of the apostles, made it an easy matter to satisfy them of the claims through tradition and story.

2. The erroneous position assumed by the church and claimed to be the words of S. Ambrose, that "where Peter is, there is the church; and where the church is, there is no death, but life eternal," made the church itself a ready participator and leader in the work of gathering relics to fortify its claims with the people.

Under these conditions it is easy to understand why St. Peter's chair is exhibited, which no one is hardy enough to say is known to be a correct claim, but they say, "which is believed to have been the episcopal throne of St. Peter and his immediate successors."

If a person takes time to think and review the situation and work of St. Peter in his time, however, he will soon realize that the great apostle had no episcopal throne, nor never claimed one. Late Roman Catholic authorities (Mgr. Gerbet, etc.) hold that it may perhaps have been originally the chair of the Senator Pudens, with whom the Apostle lodged.

If this claim could be proven true, it would furnish no ground for calling it "the episcopal chair," or "throne of St. Peter," but simply a chair in which the Apostle may have sat to rest himself, or to eat his dinner at sometime when he traveled and preached. If the authority of the church is so doubtful that such legendary tales which can not accurately be traced to within several hundred years of the lifetime of the

apostles are valuable in identifying it, the case is a hopeless one indeed.

The claim made for parts of the bones of Peter and of Paul in the church, and the handkerchief with which Jesus wiped his face of sweat as he journeyed to the cross, and which it is claimed has a charm that the person who is fortunate enough to get a sight of the image left on the cloth, has indulgence from penance for seven thousand years, the story of the daughter of St. Peter and the emperor, and hundreds of others, all seem to be of one piece, and little or no foundation of fact traceable for any of them.

We enter the Vatican at the north side of the Grand Piazza, and after passing the inspection of the Swiss guards, who have the honor of being selected for the duty by the Pope himself, and ascending the long broad stairway, we are directed to the ticket stand for permit to continue, which always reads "*gratis*," but costs the visitor a lira, and received the following: "*S S. P P. A A.*"

"*Permesso personale per visitare le Camere, Logge di Raffaello e la Pinacoteca nel Palazzo Apostolico Vaticano. GRATIS.*"

"SACRI PALAZZI APOSTOLICI." We paid a couple of lira to the uniformed collector dealing out these wholly free permits and proceeded to the rich, palatial halls of the Vatican. Passing through the corridor from which there is a good view of the door leading to the private residence of the Pope, we expressed a wish to meet the distinguished personage. But the guide said it was impossible short of a three weeks' residence in Rome. Then turning to us he said, "Maybe you could not at all; are you Catholic or Protestant?"

We answered, Protestant.

"Then you could not see him at all."

"Why?" we inquired.

"He does not see any but those of his own faith."

We replied that we "thought he claimed to be the successor of St. Peter."

"Yes, he does," was the response.

"But," we continued, "St. Peter's work in great part was to those who did not believe as he did. He met with and converted those who did not before believe as he did. A successor must succeed. How can the pope be a successor, if his work and calling are not the same as Peter's?"

The guide looked puzzled for a reply, and finally said: "It would only be a formal meeting. It is only an empty honor, so one can say he met the Pope. The Pope is an old man in his dotage and you would hardly hear him speak."

At this time a carriage drove before the entrance to the Pope's residence and a lady dressed in black got out and entered.

"There," said the guide, "that lady has come to have an interview with the pope. Now likely all she will get from the interview is just one word, then she

must withdraw." The explanation had a tendency to leave a ray of hope for those who did not get an interview with his Holiness, and we continued the inspection of the Vatican.

It is claimed this is the largest palace in the world. The total length is eleven hundred fifty-seven feet, and breadth seven hundred sixty-seven feet, and it has eight grand staircases, twenty courts, and over one thousand rooms of various sizes.

The hall called the "Sixtine Chapel," which we enter at the left, after ascending the Royal Stairway, is said to contain the finest fresco paintings in existence. It is rectangular, one hundred fifty feet long and fifty feet wide and many of the paintings are by Michael Angelo. It was a comforting thought indeed to be privileged to enter and examine the work which has been pronounced by the world the highest and best in the line, and we viewed as closely as possible the celebrated pictures known as the Creation, the Fall, the Deluge, the Brazen Serpent, Punishment of Haman, David and Goliath, and Judith and Holofernes. Also Old Testament prophets, incidents in the life of Moses and scenes in the life of Christ by other great artists. On the wall behind the altar was Michael Angelo's "Last Judgment." All are certainly fine in conception and execution and the study of the room alone worth the traveler's extra expense in visiting Rome.

This is only one of many of the halls of art in the Vatican. It would be quite too tedious to undertake to mention the names or contents of all in a short sketch, so the reader must be content with a sample illustration. We noticed particularly the "Hall of the Immaculate Conception," containing "the vision of the Virgin to Pius IX," "The proclamation of the Dogma," and "The Discussion of the Dogma." Passing on we notice "the Hall of the Signature," so called because in it were signed the Papal bulls. It contains a picture by Raffaelle showing the "dispute upon the holy sacrament." "Hall of Heliodoros" where it is also claimed are the finest frescoes in the world, contains a painting by Raffaelle representing "Heliodoros driven from the Temple." "The Hall of the Greek cross" contains the two red porphyry sarcophagi of Constantia, daughter of Constantine the Great, and St. Helen his mother. The two colossal Egyptian statues in this hall were brought from Hadrian's Villa near Rome. In the "Gallery of Statues," the statue of the "Amazon" is pointed out as the finest in the Vatican. We noticed also that of Penelope (500 B. C.) to be a very fine and beautiful work of art, as also many others. In the "Borgian Apartment" attention was called to Room 1, which was the private audience hall of the pontiffs. In this, it was whispered, that Julius II entertained the six English envoys at dinner, sent him by Henry VII of England. Thus far we are but through one part of the Vatican, but it is the closing hour, late in the

afternoon, and we wend our way to what is termed the "Scala Regia," and depart by the same great bronze doors at which we entered, at the corner of the hemicycle next to St. Peter's.

(Continued.)

## Selected Articles.

### IN ANCIENT PERU.

According to late scientific researches in Peru, by Dr. Max Uhle, under the auspices of the University of California, a new theory regarding the ancient inhabitants and civilization of this country must be formulated. According to this theory, the Incas, whom the Spaniards found there, are regarded as a comparatively modern race. Peru was the battleground of divers nations and tribes, and the Incas had conquered before the advent of the Spaniards. But before the Incas and the nations subdued by them, there had been another nation, from which the later stages of civilization had been to some extent inherited. Their name is lost, says Dr. Uhle; their language is a mystery; but they have left traces of their civilization, and from these the conclusion is drawn that "at a time not later than two thousand years ago and in all probability much earlier, they controlled all the region which is now Peru, and that they had their main fortresses and citadels among the upper valleys of the Peruvian Andes."

The Doctor, as quoted in the *San Francisco Chronicle* of February 16, has learned many interesting things about this race of people, although he has found no evidence that they ever had a written language, or recorded their history. He has found that they built pyramids, made implements of highly finished workmanship, erected strong fortresses and their cities were so planned as to form one great house, one room adjoining another. Their religious ritual was an elaborate one. They were farmers and stock-raisers. They were skilled potters and masters of the decorative art. They understood irrigation, and they were warriors. Dr. Uhle says they brought water down through regular channels from terrace to terrace of their habitations. Some of their ceremonies seem to have been connected with the opening of water channels; certain highly decorated wooden implements carrying heraldic and conventional ornaments are believed to have been used in this rite—a sort of prehistoric "last spike" ceremonial, as it were.

As an illustration of the workmanship, we are told that one of the treasures from the explorer's expeditions which he has kept for himself, is a small pot with an elaborate red and black design of conventional ornamentation, interspersed with crude animal forms. It is as bright and clear as though it had come from the potter's last year. An ornamented

clock of the 1860 period which stood beside it on Dr. Uhle's mantelpiece in his furnished room looked twice as old and battered. Yet this pot, according to Dr. Uhle's best knowledge on the subject, is at least two thousand years old, and has probably been buried in a tomb several centuries before the Christian era opened.

Another curious fact told by Dr. Uhle is, that this ancient people were skilled surgeons. They understood how to trepan the skull. Among his collections are a number of skulls, and among those known to belong to this period are some bored in places, and still others have triangular pieces taken out of the bone. Examination shows that these incisions were made during life, and the only possible conclusion is, we are told, that it was a surgical operation. If they understood this, it is only reasonable to infer that their medicine men had more than a little knowledge of surgery. As Dr. Uhle remarked, in showing these skulls, "The ancient races were not quite such fools as we moderns are accustomed to suppose."

Concerning the scientific work of the explorer, the following interesting data are given:

"Dr. Uhle first conceived his theory of the earlier race in Peru and the adjacent republics, while making excavations in an old cemetery twenty miles from Lima, the present metropolis of the republic. Here the natives of the country have laid their dead away for countless centuries. It was already ancient to the time when the Incas came. As he dug down further and further he noticed changes in the manner of burial, the character of the implements left with the dead and even in the conformation of bones and skulls. At the very bottom and among the oldest remains that had escaped the disintegration of time he found thousands of graves showing implements, modes of burial and types of skull unfamiliar and differing from those of any known tribal division. This discovery became the keynote of his later explorations. For over two years he traveled through the country from the seacoast to the highest habitable portion of the mountains, wherever there were known to be ruins. He explored graveyards; he dug below the foundations of old, crumbling towns. And the result is his announcement that in the dim ages before the commencement of our era, perhaps before the opening of our most ancient history, Peru was inhabited by a semi-civilized race that held it for many centuries and then vanished entirely, and that between the downfall of this race and the rise of the Incas at least four other nations conquered and held sway."

To the students of the Book of Mormon, researches of this kind have a special interest. According to this record the Western Hemisphere was settled shortly after the flood by a race that lived and flourished for a long time and finally disappeared, whereupon other settlements were made, and other civilizations sprung up, which in turn flourished and then went to decay. Science, as it progresses, appears to confirm this, and thus becomes a witness to the truth of a testimony that has been everywhere opposed.—*Deseret Evening News, February 21, 1902.*

## Letter Department.

From Over the Border.

Welcome spring has come at last. Chimes of sweet melody are heard from the tree-tops once more, notifying us of the return of the timid warbler. Most affectedly he announces to us his program for the season, and how happily he intends to spend the time. He comes a dependent creature. He has brought nothing to wear, nothing to eat, and to all appearances he has prepared nothing for his journey which must indeed be long and tiresome. He expects his board for his music. He expects to be fed and clothed and to help himself to what he finds. But he promises to only take what he wants for himself and family and when dreary cold and autumn chills shall discomfort him again, he will bid good-bye and take no more than what he brought.

How thankful he is for what he has. Day after day he peals forth his notes of solemn praises, like some minstrel's melting tone, to that serene One who has said, "Foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." To his voice we are welcome for his feeding until the very hour when he shall recede like the tide of the mighty deep to his more congenial dwelling of flowers and sunshine.

He was made the way he is. He is an orator by birth; his eloquence is unrivaled; instinctively he speaks and thinks and acts. A little parcel of innocence he is who knows only to do good.

Yes, he has come once more. Like shipwrecked Paul who wished for morning, he now wishes for the beautiful foliage to extend its sheltering hand under which he may place his curious nest and recline now and then in peaceful meditation.

But the trees so long unclothed are stricken to the very heart with winter's revengeful and penetrating blasts. Repeatedly do they sigh to be free from the enemy's awful siege that has been laid so long against them. They are anxious to put on their regular apparel. The presence of so many genteel visitors does truly excite their shame, making them cry to mother earth beneath to bring their garments; for, say they, the time has come.

March is too changing, too irregular to be pleasant as a month, but it has its flowers as well as its thorns. This morning is one of the former. The sun shines virtuously and soothingly upon creation as if trying to encourage to come up higher and nearer to him, all animation, all growth. And as he flirts through the window-pane I cherish sweet reveries of the present and revert to reminiscences of the past. I feel like responding in grateful remembrance to the Sun of Righteousness for having brought me up thus far on my rugged way, and for having illumined my pathway when the adversary had placed obstacles which seemed impassable to unaided observation. With the light thus afforded I pass them. But there are others still to pass. I am taught this, though their size, their dimensions is kept from me for a wise purpose I suppose. In vain do we search the future to see what time will bring to pass, what awaits us.

Will I always continue faithful? I say yes, of course; but I do not know. Will I not sometime in the extreme of adversity allow the baneful influence of the enemy to enter in and turn my heart from God? Of course I say no; but yet for all that it might be. Many other devoted creatures would have most readily answered these questions in the same way; and yet in an hour of weakness, in the night of temptation, gave way and were gradually wafted into the cold shades of forgetfulness. Though once saved and firm and expectant, they fell to rise no more in this age, and possibly not in the first resurrection. One consolation is that it is possible for us all to remain faithful. We can not be tempted above that which we are able to bear.

For each there is something on the way, something coming, something to be passed. He who stands still is not subject to

the same liabilities as he who is constantly in motion. Satan knows such a one will not accomplish much, hence he does not put much in the way. He who stands at one place in the ever-flowing stream of life will not encounter many boulders; he may go to them, but few of them will come to him.

We would look down the stream of unborn ages; we would soar from sea to sky, from planet to planet; but we must take things as they come. So the good Master said, "Watch and pray;" and Paul, "Pray without ceasing."

Satan is a very industrious fellow. He works seven days in the week and twenty-fours in the day. Of all the charges that have been made against him, I am not aware that he has ever been accused of idleness. He is always on the alert, watching for opportunities, and knows how to plant a heavy blow in a weak place, for he knows where the weak places are. A big mistake is made in underestimating his power. Let the strength of an enemy be underestimated by the other side and what is the result? All can answer.

I have thought that revelations are sometimes withheld from us in order to prevent Satan from more effectually standing in the way of their accomplishment. It has occurred to me that they may in some cases be withheld for the same reason, to some extent, that a military general withholds his plans and schemes from the enemy. It is plausible. I merely propose it, however. I am not sure that such is the case.

Satan can counterfeit many things that God can do, but he can not determine the mind of God till after it is revealed.

There are many things concerning him and his hosts that are unknown to most of us, if not to all. We wonder just how and what means he has of coming in contact with us, and if he has some agency abstract from his emissaries or satellites which might bear to him a corresponding relation to what the Holy Spirit does to God? The Holy Spirit is capable of acting upon some one in Australia and upon another here in Canada at the same time. The same particle does not act upon each, however, for that would suggest the absurdity of their being in two places at once. There is only one Holy Spirit; and since it is without limitation it may act in various places simultaneously.

The Holy Spirit is not limited; spirits are. Spirits have a definite form, although they may be able to alter it somewhat occasionally for deceptive purposes. Whether the Holy Spirit has or has not a definite form, it is capable of assuming one because it is illimitable. In order, then, for two persons to be acted upon by spirits is it not necessary that there be two spirits, especially where the persons are of the distance apart referred to. Or, if close together, is there a subtle entity extending at a certain radius beyond each spirit form that is capable of enveloping others within its circumference. The latter must either be true or else Satan has another agency which serves his purposes to a marked extent as the Holy Spirit does God's. Why? Because the presence of spirits in a congregation as they have been seen by some, have exerted a depressive sensation over others into whose close proximity they were stationed when they were really not in bodily contact with them.

I was conducting a prayer-meeting one time when I felt very depressed and bound. I called the attention of the Saints to it. The meeting was not a very enjoyable one. After it was over a sister called me to one side and informed me that she saw a spirit standing at my side looking at me with glaring eyes and an awful countenance of rage. This explained the whole affair. At least it gave me to understand the general cause of the indisposition of which we all partook more or less. Yet the party who saw the spirit did not see that it was in visible contact with me. It was a certain distance from me, but effected me nevertheless.

Was it because it displaced the Holy Spirit that this unwelcome sensation came over us, because the Holy Spirit was absent? Or was it rather due to the presence of some more refined matter either acting in unison with or flowing from the

mystic personage itself? There must evidently have been something intervening us and it.

Making use of both revelation and experience, I believe I could make clear some of these apparent difficulties if I were to expatiate at length, but perhaps enough space has been occupied for once.

ALVIN KNISLEY.

FOREST, Ontario, March 14.

OAKHARBOR, Ohio, March 11.

*Editors Herald:* It has been quite awhile since I wrote you, and time flies while incidents and experiences come thick and fast. The Massachusetts District conference, held on February 8, at Fall River, was well attended, and an excellent spirit prevailed. On Sunday we had an intellectual, spiritual feast. There seems to be a spirit of inquiry among the people of other churches and the world in Fall River, that we trust will result in many additions to the church.

We had a pleasant ride from Fall River to Providence on the "Snake Line," Brn. W. H. Kelley and M. H. Bond, with a number of sisters and two other brethren in the party. Bro. Kelley will not forget his ride for some time, as the cunning of the "Snake" made him "seasick."

I left Providence for Philadelphia on the next Friday night, and arrived in the beautiful "marble city" in time to attend the conference. All is well that ends well, so the conference was all right. The work in Philadelphia should be carefully guarded.

After the conference I spent a few days visiting friends in Bridgeton, New Jersey; then, having received word from Bro. W. H. Kelley to report at Pittsburg, Pennsylvania, in time for the district conference, to be held there on March 1, I left Philadelphia for Pittsburg, via Washington, on Friday, intending to be in Pittsburg on Saturday morning. But alas! It was many a weary hour before I reached my destination. The high water blocked all traffic on the road between Washington and Pittsburg, so ye missionary did not get to conference. On Saturday morning I met Bro. U. W. Greene at the station,—one ray of sunshine to lighten the clouds. We were both surprised and glad to meet each other. "It is an ill wind or storm that blows nobody good." So we tried to make the best of our situation and see and learn all we could. We visited both the House and Senate, and heard speeches by the law-makers of our nation. One of the finest buildings in Washington of its kind, in fact it is said by many to be the finest in the world, is the Congressional Library building. It is a dream, a poem, artistic from every standpoint. The coloring of the beautifully arranged paintings is soft and restful. The wonderful arrangement of colored mosaics defies description. The marble arches and broad stairways make one think of ancient Rome in her splendor. The reading room is lofty, stately, grand. It is a place for great thoughts and noble aspirations. We saw the President and his wife.

We visited other points of interest which we will not take time to describe. On Sunday noon we left Washington on the first train out, bound for Pittsburg. Monday morning found us looking for Bro. Pitt; but could not find him. However, after looking around Pittsburg for some time and meeting with a number of intelligent (?) car conductors we found Bro. J. Reese, and through him got in communication with Bro. W. H. Kelley. We met at the Union Station later in the day, and the writer was glad to meet and shake hands with Brn. F. G. Pitt, W. H. Kelley, M. H. Bond, and R. Baldwin. I just missed seeing Bro. J. F. McDowell. In company with Brn. Kelley and Greene the writer boarded the train for Cleveland, where we were kindly cared for by Sr. Warnock and family. Next day went to Kirtland, where we remained over Sunday, the writer preaching in the morning and Bro. Greene in the evening.

Monday, March 10, Bro. Greene and the writer went to Cleveland, and were made welcome at the home of Bro. William George. Tuesday, we left for Oakharbor, where Bro. S. W. L.

Scott had opened the work and preached a number of sermons to interested audiences. We expected to find Bro. Scott when we arrived, but I presume Leonard was afraid that the good people of this town would think we had come to capture the whole community, so had a call some miles north of us. The weather has been against us here, but there are a number that are apparently interested in the message we bear, and we are hopeful. To-morrow we go some few miles in the country, where Bro. Scott held meetings a week or two ago. We expect to remain over Sunday, and then return to this place for a short time.

GEO. W. ROBLEY.

RIDGETOWN, Ontario, March 17.

*Dear Herald:* Baptized four the 13th and will baptize another to-day. This will make eleven at this place since January 1. A number of others are near. Elder T. A. Phillips has been my associate for two months. We can easily discern the hand of God in our work. I shall start toward Lamoni the 20th inst.

ALMA C. BARMORE.

GUY, Oklahoma, March 10.

*Editors Saints' Herald:* When I last wrote you in October, I was just entering a debate at Deighton, twenty miles northwest of here, with a Millennial Dawn preacher on church propositions. At the close of eight sessions he challenged me to discuss the nature of man, thinking, perhaps, he might regain what he had lost in first discussion. I affirmed man immortal, and will give outline of proof, which I have found very successful, as Bro. W. S. Taylor, of Sherwin, Kansas, will remember, as moderator in debate with J. W. Ward in Kansas, brought from another State to prove the soul-sleeping theory, that after six days he said, "I'm beat. This hell-redemption doctrine beats me. It's either Joe Smith or Ingersoll with me now." Also Bro. Alex. Cato, who at the close of our debate assisted me by baptizing seven of their best members. Bro. M. T. Short will also remember visiting Bro. Ward with me after the debate; but could not persuade him to accept of the truth.

Man was created "male and female" on the sixth day (Gen. 1: 27), "all the hosts of heaven and earth finished" (Gen. 2: 1), God rested the seventh day (Gen. 2: 2), yet "there was not a man to till the ground" (Gen. 2: 5); then the Lord formed the first man or body of flesh (see Gen. 2: 7), yet before this on the sixth day man was created; "male and female created he them." Afterwards "formed" the physical man, having before this formed "the spirit of man within him." (Zech. 12: 1.) This could not refer to the "breath of life" (Gen. 2: 7) common to man and beast, but something more. "The spirit of man" implies belonging to man and not to the beasts. In Job 34: 14, 15 we read, "If he [God] set his heart upon man, if he gather unto himself his [man's] spirit, and his [man's] breath," "man [the body] shall turn again unto dust." O why will not men understand and believe this? Elihu, the man of God, in Job 32: 8 says, "But there is a spirit in man: and the inspiration of the Almighty giveth them [body and spirit] understanding." Who had denied there being a breath in man that Elihu should thus rebuke them? No one. But they had, no doubt, as some in this day, claimed the spirit and breath to be the same thing. Here the wise man defines the spirit, "The spirit of man is the candle of the Lord, searching all the inward parts" (Proverbs 20: 27) by the spirit acting upon, or through the brain. Or as David says, "For thou wilt light my candle [inspire my spirit], enlighten my darkness" (Psalms 18: 28) by acting by the spirit or inner man upon the body or outer man through the brain. Paul speaks of "a man, in or out of the body." (2 Cor. 12: 2.) Four men were seen in the furnace, "and the form of the fourth is [was] like unto the Son of God." (Daniel 3: 25.)

Christ's spirit had form, then, near five hundred years before taking a body of flesh. He said of this, "A body hast thou prepared me." (Hebrews 10: 5.) And "when the fullness of the

time was come, God sent forth his Son [from heaven], made of a woman, made under the law" (Gal. 4: 4), subject to the law. Jesus came from heaven to take a body; so with all others, as at death, "then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it;" or, "as it was;" or, "where it came from." (Ecc. 12: 6.) Could we return to a place from whence we never came? No, indeed. All God's creation, including spirits, was finished as pertains to this earth in six days. (See Gen. 1: 1.) God's question to Job proves this. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who laid the cornerstone thereof, when the morning stars sang together, and all the sons of God shouted for joy? The very question implies Job's existence at that time, or he could have answered, "Lord, I did not exist when those events transpired." But he had lost the remembrance of them. Job had been boasting somewhat, and God thus questioned him to show how little he knew or remembered. Jesus calls himself "the bright and morning star" (Rev. 22: 16); "The beginning of the creation of God" (Rev. 3: 14). Paul says that Jesus is "the firstborn of every creature." (Col. 1: 15.) Jesus is therefore the "firstborn among many brethren." (Rom. 8: 29.) "Both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2: 11.) All of one Father, for, "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" Jesus "the bright and morning star," because born in the morning of creation; his younger brethren, morning stars, born also in the morning of creation.

All the sons of God by creation. Only think of who we are, brethren of the Lord Jesus Christ, by creation. What manner of persons ought we to be? O the grandeur of that assemblage of morning stars, and all the sons of God; when we were all together there our bosoms were so filled with joy that we burst forth in rapturous strains of music, until all the heavens were filled with the praises of God. Not only with heavenly songs did we praise him, but when by the spirit of prophecy we beheld this beautiful earth, whose cornerstone was then being laid, emerging in all its glorious beauty of heavenly workmanship, as first prepared by the hand of our loving Father, for our eternal home, where "bodies would be prepared for us" to inhabit; when we saw the fall of man, redemption, and eternal glory to be obtained through him who was as a "Lamb slain from the foundation of the world" (Rev. 13: 8), then songs became inadequate to express our joy and love for our Father; but one loud, long-continued shout of joy burst forth simultaneously from that vast assemblage of "all the sons of God." We spirits of men, brethren of our blessed Savior. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him who had the power of death, that is, the devil." (Heb. 2: 14.)

But what about this devil? Who made him? God made him an angel of light, next in creation, I believe, to the Christ. He made himself a devil by disobedience, as we all may do, because of our agency. That agency existed in heaven and will eternally in all God's creations. Hence Satan rebelled against God. (See Rev. 12.) One third of the stars of heaven, spirits on probation, followed Satan. A doctrine well understood by ancient saints, hence Jude 6 simply mentions it without explanation. And the angels that kept not their first estate (or law of probation), but left their own habitation (in heaven), he hath reserved in everlasting chains under darkness unto the judgment of the great day (see 2 Peter 2: 4), is the same as, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." When Adam was created, placed on the earth, here was Satan and all his angels, ready to continue the war begun in

heaven. They have not yet been judged, but are reserved to "the judgment of the great day," when all the morning stars and sons of God will be judged; not only the one third that followed Satan, but also the two thirds that "kept their first estate," fought under Michael, and were and will be sent from heaven to take bodies of flesh, as did Michael, who took the body of Adam, and finished the great warfare begun in heaven. Satan and his angels are not permitted to take bodies of flesh and pass through a second estate, or probation, and this is their torment. They are ever striving to get possession of our bodies, and control them. Seven devils were cast out of Mary Magdalene, and one man had a legion of devils in him. We are all of the two thirds of angels, stars of heaven, or spirits, and shall earnestly contend for the faith once delivered to the saints (see Jude 1: 3), for by so doing we will be enabled to overcome, and Satan and his hosts will be expelled from the earth as they were from heaven.

We have the Inspired Translation of the Holy Scriptures by Joseph Smith, the great Seer of the nineteenth century, that makes all these matters plain. "O," says one, "I will not read that, for it has much more than King James' Translation, and that is adding to the word of God, forbidden in Revelation 22: 19." But does it not say, also, "If any man shall take away from the words of the book," etc.? Yes! And who can not see that much is left out of or taken away from King James' Version? Where is the prophecy of Enoch which Jude quotes from? (Jude 14.) Where are the scriptures Christ quoted from about himself in Luke 24: 46? That mentioned by Paul that he taught from Moses and the prophets about the sufferings of Christ; his being the first to rise from the dead, etc., in Acts 26: 22, 23? "That Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the Scriptures (see 1 Cor. 15: 3, 4), and many other scriptures referred to not in King James', but found in the Inspired Translation? Many bad errors of King James are corrected, as in 1 Kings 14: 8 of David, "who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes." Who but polygamists can believe that a correct translation? All his wives and concubines "only right" in the eyes of God, with hundreds of other errors corrected.

I then proved the universal atonement of Christ; that although "the wicked shall be turned into hell with the nations that forget God" (David), yet "the strong among the mighty [Christ] shall speak to him [them, Pharaoh and his army], out of the midst of hell." (Ezekiel 32: 21.) Hell, "the nether [lower] parts of the earth" (v. 18); their "graves in the sides of the pit" (v. 23); the earth's surface, "the sides of the pit." Hell, prison, and pit are used interchangeably. After the "earth is burned and few men left" (see Isaiah 24: 6), "it shall come to pass in that day, that the Lord shall punish the host of the high ones, . . . and the kings of the earth." (Isaiah 24: 21.) After they are burned their bodies "shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isaiah 24: 22.) Who was to visit them. Christ's mission was not only to the living, but as the angel said in Luke 2:10, "shall be to all people." Isaiah 42: 7 says, "to bring out the prisoners from the prison, and them that sit in darkness out of the prison house," "to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61: 1.) In fulfillment of all these, Peter says Christ was "quickened by the Spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient" in the days of Noah. (1 Peter 3: 18-20.) 1 Peter 4: 6 says the "gospel was preached also to them that are dead, that they might be judged according to men in the flesh [not dead], but live according to God in the spirit." This was said in connection with Christ preaching to the spirits in prison. In Ephesians 4: 9 Paul

says that before he ascended on high, he "descended first into the lower parts of the earth." Compare this with Ezekiel 32: 18, "into the nether [lower] parts of the earth," and "the strong among the mighty shall speak to them [the heathen nations] out of the midst of hell." (Verse 21.) "Preach to the spirits in prison." (Peter.) Christ was to be "three days and three nights in the heart of the earth," "nether parts," center. His body was in the tomb on the earth's surface, from Friday to Sunday. The rich man was in hell. No water there. An impassable gulf prevented his escape. (See Luke 16.) This was before Christ's death, but God had said of him, "As for thee also by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." (Zech. 9: 11.) This is where the rich man was. And in Revelation 20, John, in showing things to come, says, that in the second resurrection, "death and hell delivered up the dead which were in them" and all were judged according to their works. All were redeemed from the prison, had a place on the redeemed earth; although a very poor place for some (see Rev. 22: 15), but it utterly destroys the soul-sleeping theory.

He read from Millennial Dawn his last half hour against Mr. Darwin's theory on evolution, still clinging to his error.

Bro. J. M. Baggerly has preached some since in that place with good interest. I have been southeast ninety miles since that in Elreno and other towns. Good interest, especially at Nicely, fourteen miles west of Elreno, where many were talking of baptism, but only one was baptized. Think a branch can be raised there with proper labor. Expect to return there in May.

D. S. CRAWLEY.

DELTA, Colorado, March 14.

*Dear Herald:* The Saints of this place are struggling on and coming up through much tribulation; or so it seems as in our weakness we meet the trials. But as a smooth sea ne'er trained the skillful sailor, we press on so cheerfully as we have learned the lesson of life. In numbers we have grown from twenty-eight to sixty in the past year, with prospects for a steady, healthful growth. As a branch we have secured the material for a house of worship, and God willing we will soon have a home of our own, instead of renting.

There are many noble Saints here who, despite their isolation and serious drawbacks, are building wisely and well. But few of the general ministry ever find us, and the last ones, Brn. Stubbart and Kemp, were hindered greatly by small-pox quarantine, "sublime distances," and scattered settlements.

Our membership is scattered greatly, yet we have a good Sunday-school, and keep up our regular appointments of worship and priesthood meetings, and in other ways are trying to "come up higher."

We are beginning to get used to the new dress you are wearing this year, but fear we shall never be able to approve of the style in which our dear little *Hope* is dressed.

R. H. WIGHT.

FARNAM, Nebraska, March 15.

*Editor Herald:* We here have been blessed with the privilege of hearing the elders speak; and we take comfort in the thought that wherever the elders are we have nothing of which to be ashamed. Bro. Caffall has just been here telling us in very strong terms of the duties of Latter Day Saints. We were glad to have him here again and will always look for his coming with pleasure. We need at times to be aroused. I for one welcome criticism when it comes from those who have been so tried and true. We are all liable to err, and some of us have but lately begun the work and need the patience and faith and prayers of those stronger than we, and to exercise as much as possible for ourselves.

I feel that the Lord has granted me a great blessing in healing

me when every remedy that human wisdom could conceive had failed and hope had been given up by all. The blessing came through the prayers of the faithful; and I ask of those who know the value of prayer to pray that I may exercise more patience and faith in the Giver of every good and perfect gift. I also ask that the Saints here be remembered, as I feel they are worthy, that they may always be found contending for the faith delivered to the Saints.

MINERVA JOHNSON.

SAN ANTONIO, Texas, March 11.

*Dear Herald:* While reading of the work of Bro. and Sr. Burton in those far away islands of the sea, it reminded me of our work here among the Mexicans.

My husband has labored considerably about twelve miles from here, on the Medina, in company with my brother-in-law, H. P. Curtis, in his life time, and Bro. W. H. Davenport.

Some months ago an old Mexican tripped on a stone which had been carelessly left on the sidewalk by some men who were repairing the streets, and broke his hip. After the wound had been dressed he seemed to be in great pain and they sent for me, as they lived just a few steps opposite to us. After seeing for a few minutes what agony he was in, I thought that if those poor, benighted people could only understand the gospel, and the great power of God to heal, perhaps he might get relief. And I felt impressed to tell them what we do when we have sick among our people. I tried to explain to the best of my ability how they practiced the laying on of hands in the days of the apostles. The old man said to me, "Is not your husband a minister in your church?" I answered yes, and he said, "Go and bring him; I want him to lay his hands on me, and anoint me with oil, as I have known him since childhood, and I have faith in his religion." So he was administered to and was relieved immediately. Three times he was administered to, each time claiming relief. He said: "I have been raised a Catholic; but your faith is my faith, your church is God's church."

After a few days he suddenly grew worse, and wanted to be administered to again. But his people sent for a Catholic to come with his prayer book and pray over him, and they placed a large crucifix on his breast. He seemed to take no interest in what they did; but as long as he was conscious would raise his hands and say, "If Mr. Jett will only come and lay his hands on my head: I feel better every time."

So he died; and some time afterward we procured their house to preach in, and my husband in company with Bro. W. H. Davenport has been preaching to them; sometimes having a full house, other times not so many, but always good attention and splendid liberty in presenting the gospel. Bro. Gifford and Sr. Ruth, and a few others have rendered valuable assistance by their presence and in singing. We need a few more brave Latter Day Saints who are not afraid to assist though it be to a nation dark in color and religion.

We have been doing most of the singing from our own hymnal, as we have none of our songs in their language. I wish we did. Lately we obtained a Spanish Methodist hymn book, which contains a good many songs similar to ours. We are trying to learn some of them, so we can sing in their language. I think ere long Sr. Ruth will master the singing part if she keeps on. She is very busy now arranging an entertainment to be given for the benefit of our church building at San Antonio, which we need much, having no place to worship except at private houses. We hope ere long to be able to see God's hand working among those dark-skinned people, as we believe they are descendants of the Lamanites.

An old lady came up to my husband after preaching last night and said, "I know you have the true church, and we are only waiting for my husband to come home for our daughter to be baptized. And I think the rest of us will soon follow." So may the good work go on until this gospel has been preached to

every nation, kindred, tongue, and people, for a witness before the end.

I see by the *HERALD* the *Gospel Standard*, Australia's long-looked-for paper, has made its appearance at last, and I wish it great success. Long may it live to bring many souls from darkness into light!

I ask the prayers of all the Saints in behalf of our labor here among this people.

SR. T. J. JETT.

McFALL, Missouri, March 17.

*Editors Herald:* J. D. Stead and I closed a series of meetings last night at the Mosquito Bend Schoolhouse. We preached seventeen sermons. House full most every night. Baptized one woman, who has the respect and love of her neighbors. We were kindly cared for by the friends, also Bro. and Sr. Doty. We left a number almost ready for the gospel. The Lord truly blesses us in presenting the word. We often feel the inspiration of his Holy Spirit.

D. C. WHITE.

[In the last *HERALD*, on page 264, Bro. O. E. Surbaugh called attention to a document from the pen of the West Virginia State Superintendent of Schools, in which the Latter Day Saints were branded as not being a "denomination." Concerning this matter Bro. O. J. Tary wrote Superintendent T. C. Miller as follows.]

WHEELING, West Virginia, March 15.

HONORABLE THOS. C. MILLER, State Superintendent of Schools, Charleston, West Virginia.

*Dear Sir:*—The inclosed clipping from the *Wheeling News* of March 7 is the only apology I offer for addressing this letter to you. I do not claim any right to dictate, neither have I any official position or influence to use in support of my position. But as an American citizen, fondly cherishing a love for our country, and the legacy of liberty and religious toleration bequeathed us by our ancestors; as a native of West Virginia, an ex-teacher in the public schools of the State, and one who looks with pride upon the advanced grounds being occupied by our educators, the guardians of our future honor and prosperity, I can not refrain from lifting my voice in protest against that which strikes a vital blow at that liberty which our forefathers obtained for us only with the price of precious blood. Religious intolerance drove the Puritan Fathers from their native land to seek a home in the wilds of New England. Even there, before it was subdued it banished Roger Williams, and put to death many innocent people because of their supposed witchcraft.

The framers of the Constitution of our nation demonstrated their wisdom and nobility, by guaranteeing freedom to all religious denominations, and a right to every citizen of the country to worship with any or refrain from worshiping if he choose. If there is one thing above another that can be classed as American and characteristic of the American people it is their love of liberty and equal rights.

Touching the peculiar doctrines of Mormonism (or rather that which is commonly, though erroneously considered synonymous with Mormonism), polygamy, Adam-god worship, blood atonement, etc., I am as much opposed to as any one can be. I have always been, and expect to remain an uncompromising enemy of these. But that does not justify me, neither any one holding office by vote of the people, in curtailing the rights and prerogatives which the Constitution and the law guarantees to all. The moment religious proscription is legalized and the official position of officers sworn to uphold the Constitution used to further such intolerance, that moment the foundation of our national greatness is put in jeopardy. All persons irrespective of faith or creed, when using our public schoolhouses should be held amenable to law for a proper care and use of them. Then if they teach that which the people of their locality do not like



or believe, let it be met with reason and intelligence and refuted, if it can be done, with facts. If it can not be done in this way, there is not much hope that it can be done in any other method, especially by denying them the rights of free speech. I have more confidence in the intelligence of our people than to think that legal measures must be taken to keep them from hearing that which may be deemed heresy, lest they be ensnared with it.

However objectionable some of the doctrines may be, it is decidedly un-American to say that the so-called Mormon church is not a religious denomination. That was the same position that the dominant church took against dissenters in the days of the inquisition. Why may not Catholicism say to-day that Protestantism is not composed of religious denominations? Or, if more powerful, why not Protestantism say that the Catholic Church is not a religious denomination?

Such methods are relics of the dark ages, and should not be fostered in a land that boasts of being "the home of the free and the land of the brave."

If it is now necessary to take such steps as this to "Down with the Mormons," we can no longer boast of living in an age of advancement and enlightenment beyond any previous period of the world's history. What are our public schools doing, if the citizens turned out from them are not able to take care of themselves when met by that which may be termed heresy? Have they not reasoning powers and intellectual faculties sufficiently developed that they can be trusted alone to choose for themselves? There is no law compelling any to accept as true any form of doctrine if they do not choose to do so. What danger, then, can come from allowing all to present their claims to those who care to hear? If wrong, they do not need to accept.

A very common error in the world is that which supposes that polygamy is the foundation of original Mormonism. Nothing can be farther from the truth. The polygamy of the dominant church of Utah is a child of Brigham Young's begetting, and not of the church organized by Joseph Smith in 1830. Lately succeeding Lorenzo Snow, Joseph F. Smith was made president of the Mormon church whose headquarters is at Salt Lake City. But Joseph Smith, son of Joseph who was killed by a mob at Carthage, Illinois, is now and has been for more than forty years president of the "Reorganized Church of Jesus Christ of Latter Day Saints." The headquarters of this church is at Lamoni, Iowa. This church has been declared by different courts, to be the legal successors of the church organized in 1830, from which Brigham Young with a large following apostatized, went to Utah, and there introduced many doctrines foreign to the original church. This church has representatives in many parts of the State. They bitterly fight the doctrine of polygamy and challenge the emissaries of Young from Utah to meet them in public debate on the question. This they will not do. These people, though often called Mormons, are classed with the Utah church by many who do or ought to know better. But they have no connection with them whatever.

Whether your ruling includes this church also, I do not know. But if it included only the church that was most bitterly arrayed against me and my belief, I would still oppose it because of the principle involved, which takes away the rights lawfully belonging to all. Error will not assume a dangerous position if truth is free to combat it with reason and intelligence. Far more dangerous to our country's welfare is that spirit of intolerance which feeds on ignorance and misrepresentation, and caters to a low degree of intelligence that often finds expressions in outbreaks of mobocracy in opposition to law and order.

Having voted for you when you were elected, I still maintain a friendly feeling for you personally, and a very high regard for the important position you occupy. But everything that threatens our country's welfare, and the liberty of any law-abiding citizen, I will use my utmost lawful efforts to oppose.

Very respectfully,

O. J. TARY.

CHAUNCEY, Ohio, March 13.

*Dear Herald:* Elder J. F. McDowell labored through some parts of this country. At this place and at Millfield he had quite an interest, and some are very near the kingdom. They still ask for him when I meet them, and ask if he will come back in the spring. Bro. L. R. Devore held a few meetings, but they would not turn out, so he went elsewhere. I just closed a ten-night meeting at New Floodwood four miles from here, with good interest. A Baptist lady whom they send as their delegate, said to her husband, who never belonged to any church, "You go in that church and I will go with you; they have the truth." He took me by the hand and said, You surely have the right thing. I believe it, but I want to read some of your works. I gave him a Voice of Warning and both volumes 1 and 2 Church History, which he is now reading. We have a cordial invitation to return there, and a place to stop at his home; but I have a missionary horse which I bought for that purpose and can drive all over this country within ten miles of home any evening. I promised to take some of our more able missionaries back when school is out. I have two openings up on Brush Fork, ten miles from here, and they are after me every week. I am glad to see the interest taken in our work. I also expect to go to Nelsonville, where I have been before and rented a hall for three months, and could not get any out to hear what we had to say. Brn. J. Moler, James Beatty, and F. C. Smith all preached there with no effect. I went down on the square and got on a box and had a good crowd. I gave out four hundred fifty "Epitomes of Faith," and some tracts. I think a week of meeting on the street would bring about a debate there, which would put our work properly before the people. Many of my friends wish me to come. It is a town of eight thousand people and not one Saint in it, but a good pike road from my place to it, and we can drive it every night when it gets warm. As an elder I work locally, but will try to open up the work for those who are able.

GEORGE W. HULL.

P. S.—I was in a conversation with a Jew yesterday. He said that the Jews were thoroughly organized now, and they paid one dollar a year into the treasury for the purpose of buying Palestine.

OAKHARBOR, Ohio, March 16.

*Editors Herald:* On January 5 I wrote you that we were expecting Bro. S. W. L. Scott, in the near future to open up the gospel work for the first time in Oakharbor. On February 21 he arrived, just too late to have notice put in the weekly papers. Having learned not long since that there are a few Saints northeast of here about six or eight miles, Bro. Scott went there Saturday evening, and over Sunday preached four sermons to attentive audiences in Perry Williams' hall. Monday he returned here, and in the evening, February 24, the work was first begun in Oakharbor. For three or four meetings the hall was pretty well filled. The weather growing worse and the other churches having socials and parties reduced the audience to those who were very interested. Meetings continued all week and closed Sunday evening, Bro. Scott being called to Temple, Ohio, on church business. The following Saturday he returned and was to have preached again in the country Saturday evening and over Sunday; but, missing the morning train in Cleveland and the roads being so muddy, he could not get out there at all. No meetings arranged for here. Sunday he telephoned Bro. W. H. Kelley, of Temple, and arrangements were made for Brn. U. W. Greene and Geo. W. Robley, to come and hold meetings till time to go to General Conference. They commenced the evening of March 11. Bro. Robley was the first of the two to speak in the town hall again. The weather and the roads were very bad, consequently very small congregations to begin with; but the weather getting better the interest increased, many saying they never heard such preaching in their lives before Bro. Scott came here, also, Brn. Greene and Robley. The minds of the

people are being awakened to the fact that there is something new for them to think about. Brn. Greene and Robley went out in the country to hold meetings in Perry Williams' hall, Saturday evening, over Sunday and Monday evening. Are expected back here to continue the work beginning again Tuesday evening and the rest of the week. The weather is much cooler and we hope for a good interest this week. May the Lord bless the efforts being put forth here.

JOHN W. MOXON.

SPY HILL, Assa., N. W. T., Canada.

*Editors Herald:* The bright sun rays coming through the window cause me to long for the spirit's rich graces to lighten my mind. But I have no room to complain, as the Father has been very kind and good to me. He has blessed me with excellent health physically and as a rule, spiritually.

The peaks of the hills wearing their way through their mantles of snow remind me that Jack Frost will soon take his flight until another winter. We shall welcome summer, and ask God that while the pleasant days are passing we may be able to plant some seeds of kindness that will bear flowers of rare beauty and purity that will cheer some weary pilgrim on to greater efforts, as well as to remain steadfast ourselves.

I arrived in the Northwest the last of October, and was joined by Elder Alex. McMullen about the middle of November. Since that time we have labored together in what is known as the Dauphin district until about three weeks ago, the "more part" of the particulars of which you will probably have seen from the pen of Bro. Mac. About the time we were leaving there, however, a Reverend Taylor thought it would be a source of great satisfaction to annihilate "Mormonism," or at least to give it a shock that would impede its growth and progress for a time. He made his assault on January 19, which consisted of the usual unsavory medley of "Joe Smith" stories. As Mr. Taylor is a Presbyterian he seemed to want to honor one of his own clergy, Mr. S. Spalding, with writing the Book of Mormon. However, he seemed to forget that Spalding was a Presbyterian for he gave the "author of the Book of Mormon" some very hard names before he finished. But about all that we "cowboys" have to do, is to give them lots of "slack" and they will soon tighten the "noose" themselves. As an instance: In speaking of some of our doctrines he said: "The laying on of hands for the gift of the Holy Ghost! What blasphemy!" with considerable emphasis on the last two words. But he takes up some more slack: "I deny the right of any church or person to have authority in religion." Of course that shuts him out of the field of ministerial usefulness. But then, the "Mormons" were up for trial, and of course Mr. Taylor's statements were supposed to be applied only to them.

He would first say that "If Smith lived now he would be a most accomplished swindler:" then "he was a natural born fool." Can you conceive of a "natural born fool" being an "accomplished swindler"?

We tried to get a reply in his church, but were refused; so we secured the village schoolhouse and announced a reply on February 9, and had a fairly good turnout. Elder McMullen took the stand and examined Mr. Taylor first from a biblical standpoint, showing that he contradicted himself as well as the Bible. He then showed that the encyclopedia which Mr. Taylor had used (Schaff-Herzog) contradicted itself, and as a consequence should not be trusted in such a case, as it in many ways condemned itself.

After examining Mr. Taylor's lecture Elder McMullen began to bring proofs in support of the Book of Mormon, and talked in all two hours and forty minutes.

Mr. Taylor was present to get the benefit of Bro. McMullen's defense, expecting to get a reply to us; but that privilege was not given him, as this was *our* reply. But he could not contain himself in peace, and would break forth with an ejaculation of

contempt every few minutes. He did not like to take his "own medicine" out of "our bottle," or at least administered by "ye physicians." Although we had taken *his* soothing syrup, when it came to giving it to him, it seemed like aloes, and I took down, verbatim, thirty-five interruptions which he made in an hour and a half, and not being a stenographer I missed some of the best. Things got so warm for him that he got up and left us, saying he would reply the next Sunday in the church.

In opening our meeting we read rules and propositions for a debate; and notwithstanding the fact that Mr. Taylor "sort o' enjied" it, he wanted a week to make up his mind. The week came and we were present again to take notes and hear his decision with regard to taking up the debate. He talked about five minutes, in which he made a hasty retreat and had concluded that "the job was too dirty and mean to have anything more to do with it," and he "honestly thought" he "would be soiling his hands to take a public platform with" us.

So of course the debate did not materialize. Mr. Taylor had told us to "take our gloves off" and "go at it in earnest," but I think he finally came to the conclusion that that advice was uncalled for.

One has promised to be baptized when the river thaws out, if we go back; and as his wife is only waiting for him, we are almost sure of two, with others very near the kingdom in that part.

We came to these parts three weeks ago, which occasioned a drive of some sixty miles, part of which was over the mountains, Bro. George Burton acting the part of the "good Samaritan" in bringing us over.

We found the Saints in good spirits and feeling the good of their religion generally. Have been holding forth here and a few times at Qu Appelle Valley, with fairly good interest. Some more will come into the light here in the near future, we think. We go from here to make an opening near Whitewood, Assiniboia, on the 19th inst., where Bro. Selby Carter (the branch president here) has been letting his light shine, an invitation to send an elder there being the result of his efforts.

I ever pray for Zion's redemption and glory.

WALTER L. BENNETT.

CHARITON, Iowa, March 18.

*Editors Herald:* I closed one of the most successful meetings on February 2, five miles north of Algona, so far as making friends for the church is concerned, it has ever been my lot to hold. I was very erroneously advertised in the Algona papers as a Utah Mormon; but in all honor to the editor, when I went to him, showed him my papers, and gave him some knowledge of our church, he made all proper corrections.

I was royally entertained twenty-nine days by Adam Palmer and wife, who were both my schoolmates in early life. After being shut out of the M. E. church by but a few of its members I secured the use of the schoolhouse less than one mile from the church, where I got a splendid hearing and I am under special obligations to the young people who not only gave good attention, but built fires and went to another school and borrowed an organ and conducted the singing in a manner that is a credit to any community.

Owing to the articles published in the papers I was virtually closed out of the Schank Schoolhouse, a place of much promise, three miles north of Algona.

I went from there to Dolliver, a new town in the northern part of Emmet County, where I found an M. E. meeting in progress in charge of an evangelist by the name of Benedict, from Sioux City. My presence seemed to arouse his ire. He had met Brn. I. N. White and W. C. Nirk at Rhodes, Iowa, which of itself is an explanation. I attended his meetings two evenings, waiting for his meetings to close. The second evening, while he had all who would go up around the altar, he came to me and told me he did not want any "seat warmers" in his congregation, and unless

I and others would do as the M. E.'s did he did not want them to come to his meetings. I then went to the pastor and asked him if it was not all right for the members of other churches to take a seat and sit quietly and reverently during services. He said no: no such rights were permissible in a Methodist church, and related an instance where twenty-five Presbyterians had attended his services and that he roasted them all out. So the city physician and members of other churches all withdrew from the church, although they had been active supporters of the church. I think there will be good accomplished in Dolliver, as there are many good people there. It is almost impossible to hold meetings in that part of the State now, on account of small-pox.

W. H. KEPHART.

KINGFISHER, Oklahoma, March 18.

*Editors Herald:* My meeting at Charter Oak Schoolhouse, eight miles south of Guthrie, closed Sunday night with house crowded, and the interest was equal to the attendance. One was baptized, the wife of Bro. Thomas Kent.

The Methodist folks tried to oppose our effort, but they were largely in the minority, so it was like their preacher remarked in his sermon regarding Paul's language, "Fighting the air."

The prospect for the work there is indeed encouraging. I believe that with proper labor a branch could be organized there next year. It is a new place, but the people are friendly and interested in our preaching, or in what we preach.

My prayer is that God will abundantly bless his people, and especially in the coming General Conference, that much good may be accomplished and his children more firmly united and strengthened in the faith. I feel encouraged in the work, and with the Lord's help shall ever labor for Zion's cause.

R. M. MALONEY.

FRAZEE, Minnesota, March 21.

*Editors Herald:* As the conference year draws to its close we naturally look back over the past and ask, What of the passing year? Its record is made; the labors thereof are recorded in the "book of remembrance." Will "the day that cometh" burn up the works of the passing year, or will they abide? Have we builded of "wood, hay, or stubble," or of gold, silver, or precious stones? What, as regards the year now ebbing to its close, will be the disclosures when the "books are opened" and awards are meted out according to merit?

The writer enjoys a degree of comfort in the thought that since May 21, 1901, he has been constantly at the post of duty, or at least what seemed to him to be such, having remained in his appointed field continuously since that time. He does not for a moment presume that his work has been perfect, for he is conscious of the fact that defects may have characterized it both as to matter and method. He has sought to labor for the good of God's work in the earth, and feels content to leave the matter all in his hands, realizing that he will do perfectly right by all.

The work in Minnesota is gaining slowly in places; in other places it seems to be about all it can do to hold its own; in still other places it is probably not doing that. The most hopeful sign is the increase of spirituality, as manifested in some of the Saints, and the increased interest in Sunday-school work, rather than in numerous baptisms. There is abundance of room for more improvement along both these lines.

Sunday, March 16, I assisted in the dedicatory services of the Union church at Clitherall. Members of other churches did not come in to assist as we hoped they would. However, Mrs. Lewis Harriman and her daughter Mabel aided in the song service, the latter playing the organ. They are efficient helpers in the Saints' Sunday-school. Mrs. Harriman, in a very able and satisfactory manner, teaches the advanced intermediate class, and though a member of another church she is free from the unreasonable prejudice that some people seem to think they must have in order to be a good member of the church of their choice. She

even brings out the points in the *Quarterlies* from the Book of Mormon and Doctrine and Covenants, amplifying the Bible proofs or references. The school is quite fortunate in having the help of such broad-minded people, especially so when they have ability to teach, which Mrs. Harriman possesses in a marked degree. Miss Mabel renders much-needed help in the way of furnishing music; and now since they have a new, or almost new, and sweet-toned organ, we may reasonably expect an improvement in the music both for the Sunday-school and church.

On Friday night, March 14, the sisters served a "New England" supper at the hotel kept by Mr. and Sr. "Ans" Sherman. Mr. Sherman, though not a member of the church, is quite liberal in supporting the work in a financial way. The elders are made welcome at the hotel, besides Mr. Sherman helps out in other ways so that he is entitled to credit. Twice that I know of he has opened his house free of charge for suppers for the benefit of the church. If, as the Savior teaches, one is to lose not his reward for giving only a cup of cold water, will not his reward be increased if he gives abundantly of other things besides cold water, to help the Lord's work?

There are many of the dear brethren and sisters throughout the State whose works of sacrifice and devotion I would like to mention if space would permit. If I shall be fortunate enough to get into the New Jerusalem, and if disappointment can come to an inhabitant of such a happy place, then I shall be disappointed if I do not meet with Saints from Bemidji, Osage, Audubon, Cormorant, Detroit, Frazee, Fergus Falls, Amore, Clitherall, Maine, Frieberg, Minneapolis, and Burnesville, in all of which places there live those whose kindness is as balm to a wounded soul, and will not soon be forgotten by,

Yours in bonds,

T. C. KELLEY.

CONNELLYVILLE, Pennsylvania, March 18.

*Editors Herald:* As another conference year draws to a close it's but natural to take a retrospect.

In nearly every respect the past year has been the most successful and satisfactory since the beginning of my active ministry. Have traveled most of the time in company with Bro. Baldwin. We have baptized twenty-three, and others are waiting our return who will obey.

However, the roses we have plucked in the year have not been free from thorns.

Our conference at Sharon, Pennsylvania, was all that could be anticipated. While at times some waxed bold in debate, we separated as brethren in Christ, still maintaining that confidence in each other which makes one feel he is not alone in this world of conflict. Our young Brn. James Kelley and D. L. Allen preached Saturday evening and Sunday morning respectively, both acquitting themselves splendidly, to the edification of all. Our Parsons (A. H.) outdid himself on Sunday evening, to a well-filled house of attentive listeners.

A gentleman from West Virginia in writing for one of my books asks that one of our elders come his way and preach for them. He writes as follows: "If you have any traveling ministers, please tell them to call and see me and I will use them the best I can, and will be glad to hear them talk scripture. I am anxious to know the difference between the two churches. I ask the prayers of the church that I might get light and God will quicken my understanding."

He has been investigating the Utah doctrine, but could not indorse polygamy. He became acquainted with our doctrine through the efforts of Mr. Riggle's people to convert him to their side, but now he is asking for an elder. Will our brethren there look him up. Address, J. P. Mason, Anthem, Wetzel County, West Virginia.

Will leave to-morrow for Toledo, then on to General Conference.

F. J. EBELING.

DOW CITY, March 21.

*Editors Herald:* How I enjoy reading the letters in the HERALD, and in fact all the items therein! How I rejoice to see the great latter-day work move on!

This year is my first conference appointment. It seems to me I have not done very much; but I have done what I could.

I was called home to preach the funeral sermon of Bro. Albert Crandall. The respect shown to him by the people of Dow City is worthy of note. He united with the church in 1863, and was a faithful member of the church. About five weeks previous to this I preached the funeral sermon of his son, Harvey Crandall. May the blessings of God ever be with the lonely wife and relatives.

The work in my field of labor is rather dull on the account of so much sickness; smallpox, measles, and la grippe. So it is not a very good time to hold meetings. However, I have been doing what I could. I visited the Cherokee Branch, and spoke once on Sunday, the 9th, in the Swedish church, which our people have rented for a year. There was a good audience out, and I felt well in my effort to present the truth. I am well acquainted at Cherokee as I lived within six miles of there for about twenty-five years. But last spring I moved my family to Dow City, and went into the missionary field. As long as it is God's will that I should go I will do as best I can. I love to see the good work go on, and we should take hold of it firmly, and continue on and on.

N. V. SHELDON.

## Mothers' Home Column.

EDITED BY FRANCES.

"It isn't the thing you do, dear,  
But the things you leave undone,  
That gives you a bit of heartache  
At the setting of the sun.  
The word you might have spoken,  
The help you might have given,  
Will rise like a ghost in the twilight  
And shut out your thought of heaven."  
—Margaret E. Sangster.

### Select Reading for April Meetings of Daughters of Zion.

THE PROFESSION OF MOTHERHOOD.

An article in a late number of a magazine for mothers reads: "The majority of mothers need no training. They know by instinct and are sufficiently versed in the curriculum of child-life and need few lessons." Is this true? Do mothers know by instinct how to feed, clothe, and govern their children? Is there a royal road to the acquirement of necessary maternal knowledge, vouchsafed to no other occupation? I find a partial answer to this question in an item taken from this same magazine. "A mother was observed feeding red herring to her infant and when remonstrated with, exclaimed indignantly, 'Don't you suppose I know how to bring up children? I have buried ten!'"

This is a very pertinent commentary on the instinct of mothers, a little overdrawn, perhaps, and yet I have seen intelligent mothers giving babies, coffee, tea, hot biscuit, pork and pickles, and claiming that, because the infants took these articles without rebellion, therefore they were proper food for babies. I shall never forget seeing a German woman give a six-months-old infant beer; and because the child smacked his lips, she exclaimed, exultantly, "You see that beer is the natural drink for babies!"

I remember once hearing a young mother say that she would never give her baby poisonous drugs, but that if it were ailing she would give it whisky, because then she would know what she was giving.

These may be extreme cases, but look about you and determine

for yourselves how many mothers know by instinct what is best for their children. Look back upon your own life and read over again the mistakes you made in bringing up your little ones and confess that you could have done better had you had some training for the profession of motherhood. Ask any audience of mothers how many have buried their first-born and note the hands that will be raised. Then ask them how many think these precious lives might have been saved had the mothers known how to care for them. It may seem complimentary to say that we women know all things by instinct, but after all it is not true. Maternal love may give us a certain deftness in the personal care of the child, a peculiar insight into the needs of the child and an intense longing to meet those needs; but love untaught and undirected does not preclude our making serious blunders which are detrimental to the welfare of our children and bring us many a heartache.

True, some women make good mothers without much training, but every one of them will declare that she could have done much better with training.

Some women are good cooks who have learned by experience, but they could tell you of much good food spoiled in the process of learning. Many women who have never learned the millinery trade can trim hats and bonnets beautifully, but they work at a disadvantage, and know it although they will not blazon the fact abroad. There are women who are natural nurses and who can take better care of the sick than some doctors, but a medical education would have given the doctor's authority as well as the nurse's skill.

Motherhood is a profession, and although women can worry along in it and meet with tolerable success they can do better work if trained for it. The material they are working on is too costly to be spoiled while they are learning. We shudder as we read the remark of the oculist who was complimented on his surgical skill. "Yes," he said, "but I spoiled a peck of eyes learning to operate."

Yet eyes are not as valuable as whole children. How many have been spoiled body and soul while the mothers were experimenting on them, trying to gain the skill that would enable them to bring their children up properly?

Motherhood is a profession demanding a wider range of knowledge than any other. It is a well-known fact that in no other period of human life are there so many fatal diseases as in childhood, and this is due in part to the natural susceptibility of children, and largely to the ignorance of mothers. If a woman were to be a doctor of other people's children she would study at least four years; but she will enter upon the physical care of her own without one particle of knowledge of symptoms or treatment of diseases, even without a knowledge of the ordinary laws of hygiene.

If she were fitting herself as a lawyer to help settle the disputes of men and women she would spend years in preparation; yet one renowned diplomat says that to arbitrate between nations does not require the diplomacy, the knowledge, the patience, the profound insight into human nature that is required in the settlement of conflicting claims of the children of a household. . . .

While we recognize woman's especial fitness for the office of mother in its widest, deepest sense it in no way belittles her to magnify the office and admit that the more thoroughly she is prepared for it by wise training the more satisfactorily will she fill it.

What profession has a wider scope than that of motherhood?

Acting is defined as a profession, demanding special training; yet acting is but depicting life as it is, its faults, its follies, or its sins, painting them in vivid colors, true to nature. Motherhood deals with life in its potentialities, aiming to correct its faults, to overcome its follies, to prevent its sins and to choose the colors which shall glow upon life's canvas. Acting imitates. Motherhood creates. Which needs more special preparation?

Which wider knowledge? Which deeper insight into the possibilities of the human heart? . . .

Motherhood begins with influencing the child, at life's outset, directing the first movements of its intellect, marking out to some extent the line of its habits, indicating the direction in which its intellectual tendencies shall be turned. The mother has had her moulding touch upon both head and heart long before the author can begin to put in his work. . . .

But, you say, is it not a waste of time for a girl to prepare for a profession she may never follow? Why not wait until she is sure of maternity? She will then have time to study its needs, instead of wasting years in preparation for that which may never happen.

It is a mistake to suppose that such years of preparation are wasted, even if the actual demands of motherhood are never met. The woman will be better fitted for any life calling, be it teaching, preaching, doctoring, or writing. She will be a better friend, neighbor, citizen, philanthropist, because she will better understand humanity, will have a clearer comprehension of the human heart.

But, again, the time in which she may practice the profession of motherhood is limited. In a very few years, at the utmost, the children will have grown up and have gone out into life and her occupation will be gone. Not so; she will merely have exchanged the narrower for the larger sphere. Instead of a limited motherhood, she will have entered the broader field of universal motherhood. All the wisdom, foresight, tact, judgment and ruling ability that has been developed in the home life with her children, can now be used in care for the community or the nation. The State needs mothering, and the woman who, in her quiet maternal life, has developed the love of all humanity, is now fitted to step out into the great domain of all human needs. As Ruskin says:

"Generally we are under an impression that a man's duties are public, and a woman's private. But this is not altogether so. A man has a personal work or duty, relating to his own home, and a public work or duty, relating to the state. So a woman has a personal work and duty, relating to her own home, and a public work and duty, which is also the expansion of that.

"Now the man's work for his own home is, as has been said, to secure its maintenance, progress, and defense; the woman to secure its order, comfort, and loveliness.

"Expand both these functions. The man's duty, as a member of a commonwealth, is to assist in the maintenance, in the advance, in the defense of the State. The woman's duty, as a member of the commonwealth, is to assist in the ordering, in the comforting, and in the beautiful adornment of the State.

"What the man is at his own gate, defending it, if need be, against insult and spoil, that also, not in a less, but in a more devoted measure, he is to be at the gate of his country, leaving his home, if need be, even to the spoiler, to do his more incumbent work there.

"And, in like manner, what the woman is to be within her gates, as the center of order, the balm of distress, and the mirror of beauty; that she is also to be without her gates, where order is more difficult, distress more imminent, loveliness more rare."  
—*Mary Wood-Allen, M. D., in American Mother.*

#### Program for April Meetings of Daughters of Zion.

Opening hymn, Saints' Harp 473. Prayer. Scripture reading, Isaiah 55th chapter. Discussion of select reading in Home Column. As supplementary to discussion of prepared reading, the Advisory Board asks that presidents of locals will request members of the same to bring in tried receipts and discuss best methods of preparing wholesome food. Roll call. Business. Closing hymn, Saints' Harp 1078. Dismissal prayer.

#### Prayer Union.

Sr. Serelda Rudd, of Dow City, Iowa, requests prayers in her behalf that she may be healed of milk-leg. It is very bad.

Sr. Angeline Eaton, of Stonington, Maine, has received a shock, and desires prayers. Her son, Bro. J. P. Eaton, is afflicted with cancer of the bowels, and asks to be remembered.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### "The Sunday-School from a Scholar's Standpoint."

Throughout the whole history of man and his achievements, from the creation down through the successive stages of development, no act, no *great* movement has ever been aimlessly performed; no advancement made without some object in view; some end to be attained.

Thus the question naturally arises,

WHAT IS THE AIM OF THE SUNDAY-SCHOOL?

What is its mission?

Pages could be confined to this question alone, but in a few words, its ultimate aim is spiritual and intellectual development. Spiritual, because it teaches the child to do good rather than evil; because it awakens within it high and noble motives; spiritual and moral thoughts: which are the necessary conditions for the formation of a positive moral character.

Intellectual development (which is probably more a natural result than a definite aim of the school), because "Religion is the vital force of all civilization and culture;" because the study of the "Bible" does not dwarf the mental faculties, but rather develops brain power and encourages reasoning. The educational value of the Sunday-school is shown particularly when it was first established in England. It was one of the prime factors in the advancement of learning. What it has accomplished in the present day, needs no mention; it speaks for itself; but what more it will accomplish in the future, as yet, lies veiled before us.

#### IT IS AN IMPORTANT WORK

and its responsibilities are immense as the worth of the soul and lasting as the soul's immortality. Important, indeed, for as Froebel, one of the world's greatest educators has said, "In the children is the seed-time of the future." Whatever is implanted in the child's mind will usually take root sometime in the future; and it is the office of the Sunday-school to plant such seed as will reap the fruits of eternal life.

Children soon grow to be men and women, and if Christianity is to progress, the duty of carrying on the work will soon be theirs. And it is not those who come from the college or university that will keep the wheel moving, but those who have been regular attendants of the Sabbath-school.

Next to the parent

#### THE GREAT RESPONSIBILITY OF MOLDING A CHILD'S CHARACTER

rests with the Sunday-school teacher. Men glory in raising grand and magnificent structures and find pleasure in work of their own planting, but the Sunday-school has a grander work; that of building a man; of seeing a youth of its own planting, grow up and take root in the world and in its turn scatter seeds of kindness.

The mind of the young is plastic and easily molded by impressions received from without; therefore if right forces are brought to bear upon the child's mind, right results will likely be produced. Thus it is of vital importance that none but they who are qualified for the position should ever fill places of importance in the Sunday-school. There are certain pre-requisite qualifications for a teacher in our public school of to-day; and it should be just so in the Sunday-school; one *must* be a diligent scholar before he can become a competent teacher; and then love for the pupils and love for the principles taught must be inherent in the teacher, if he would be successful in implant-

ing them in the minds of others. The smallest child can penetrate your thoughts and decide whether or not you love your work. If we desire to accomplish anything in this work, we must be progressive; ascending step by step, to our ideal school. To be *progressive*, interest must be kept alive, and we all know from experience that a child soon grows weary of the same thing over and over again. It must have variety in its work, in its play even, if interest is preserved. Thus variety is an essential element in the Sunday-school, not only with the teachers, but with the officers, as well. A superintendent, active and energetic, can easily vary the general exercises enough each Sunday to hold the attention of the school, while for the teachers there are

#### NUMEROUS WAYS OF MAKING THE LESSON INTERESTING,

and of leading the child to express his thoughts and to converse freely with them. This is the difficulty that so many teachers of advanced pupils meet with: timidity in expression of thought, and this necessarily hinders the lesson from reaching the highest degree of interest; for what can be more interesting and edifying than free individual discussion upon the part of both teacher and pupil. It is thus important that expression of thought should begin in the primary classes, and no trouble will be found as they advance.

(Continued next week.)

## Miscellaneous Department.

### Conference Minutes.

**Massachusetts.**—Met at Fall River, Massachusetts, February 8, W. H. Kelley and F. O. Coombs presiding, M. C. Fisher, clerk. All branches reported except New Bedford. Report from Massachusetts District Sunday-school read and accepted with request that hereafter we have a statistical report and summary of the work done in district. M. C. Fisher, district treasurer, reported: Balance, \$34.40; collections, \$13.44; total, \$47.84; expenses, \$22.32; balance on hand, \$25.52. R. Bullard, bishop, reported: October 5, 1901, balance, \$168.69; received, \$679.94; total, \$848.63; expended, \$674.84; December 31, 1901, balance on hand, \$173.79. Above reports signed by auditing committee as O. K. George W. York, of Boston Branch, was ordained a teacher and Fred W. Roberts, of Providence, a priest, by regular procedure. Objection to statistical report of Fall River Branch was made by S. W. Ashton. The matter was finally laid on the table. Notice of appeal was filed by S. W. Ashton. Election of officers resulted thus: District president, Richard Bullard; vice-president, George H. Gates; clerks, M. C. Fisher and W. A. Sinclair; historian, M. C. Fisher; district treasurer, M. C. Fisher; auditing committee, E. H. Fisher, F. P. Busiel, and L. H. Lewis. District treasurer ordered to cancel indebtedness of last reunion. Next conference to meet at call of presidency, but not at reunion. Priesthood reports from W. H. Kelley, R. Bullard, G. W. Robley, N. C. Eldredge, F. O. Coombs, J. E. Rogerson, N. R. Nickerson, G. H. Gates, J. Woodward, A. N. Hoxie, F. P. Busiel, T. Whiting, C. A. Coombs, M. C. Fisher, W. Bradbury, R. Farnsworth (by J. Gilbert), J. Pearce, G. S. Yerrington, J. Gilbert, J. Chester, I. B. Ames, G. Burnham. Preaching by W. H. Kelley, M. H. Bond, and George W. Robley. A good spirit prevailed throughout and much good was done in strengthening and encouraging the Saints.

**New York.**—Held in Saints' hall, 199 Saratoga Avenue, Brooklyn, February 22 and 23, in charge of district president, Joseph Squire, and missionaries U. W. Greene and M. H. Bond; Samuel Guilfof, secretary. Statistical reports: Brooklyn 134, gain 1; Broad River 46, no change. Elders reporting: J. Squire, A. E. Stone, U. W. Greene, W. T. Rushton, J. H. Newstead, G. Potts; Priests J. Cocks, J. W. Burgett, W. Hobson, and S. Guilfof. Bishop's agent's report for 1901: Received, \$421.03; paid out \$401. Tent committee reported: Receipts, \$29.50; paid out, \$28.14; bills unpaid, \$17.34. District fund: On hand last conference, \$10.63; expenses, \$10.09. All financial reports were referred to auditing committee and found correct. Delegates chosen to General Conference: W. H. Kelley, U. W. Greene, M. H. Bond, G. H. Gates, D. A. Anderson, and W. E. La Rue, who were authorized to choose a full quota. General church authorities,

Bishop's agent, and district historian were sustained by vote of conference. Officers elected for ensuing six months: District president, Joseph Squire; associate, A. E. Stone; secretary, Samuel Guilfof. Preaching by A. E. Stone, M. H. Bond, and W. E. La Rue. On recommendation of conference Frank Lester was ordained a deacon. Conference collections, \$9.47. Adjourned to meet six months hence, time and place left to district presidents.

**Victoria.**—Held at Hastings, December 28, 1901; President, Bro. McIntosh; secretary, Bro. J. H. Jones. Statistical reports: Hastings, no change; Queensferry, no change. Bishop's agent's report: Balance due church last report, £7 8s.; receipts since, £12 13s.; expenditures, £12; balance due church December 31, 1901, £8 1s. Priesthood reports from Brn. Butterworth, McIntosh, E. Jones, and Kippe. A letter was received from Bro. Haworth, of New South Wales, re establishment of mission paper, and Bro. Kippe was appointed a collector for same. Bro. Wells' appointment as local church historian was approved and Bro. McIntosh was appointed assistant to him. Moved, That Bro. Kippe be ordained an elder at sacrament meeting on Sunday. Officers for ensuing term: Bro. McIntosh president, Bro. Read secretary. Time and place of next conference, Queensferry, on or near April 6, 1902, or at call of district president. Speakers during conference, Brn. Butterworth, Kippe, and McIntosh. A priesthood meeting was held after morning service.

**Kewanee.**—Convened at Kewanee, Illinois, February 1, at 10: 30 a. m.; Heman C. Smith chosen to preside, C. J. Clark, district president, assistant, Clara M. Johnson, secretary. Statistical reports of Peoria, Canton, Rock Island, Buffalo Prairie, Millersburg, and Kewanee Branches were read and approved, and Heman C. Smith's appointment of Sr. Harriet Grim to the office of district historian was ratified. Priesthood reporting: J. Chisnall, C. J. Clark, J. S. Patterson, F. A. Russell, O. H. Bailey, J. Arthur Davis, R. M. Elvin, D. S. Holmes, I. B. La Rue, Dale S. Holmes, and J. W. Terry. The resolution presented by the Kewanee delegates to the conference held at Rock Island in September, 1901, suggesting that the Kewanee district hold two conferences a year instead of three, was brought up, and, after a lengthy discussion, lost. Election of officers: President, J. S. Patterson; vice-president, John Chisnall; secretary, J. L. Terry; treasurer, James Norris. Delegates to General Conference: F. A. Russell, O. H. Bailey, C. J. Clark and wife, John Chisnall and wife, J. S. Patterson, J. A. Davis, Harriet Grim, Clara Johnson, Louise Suman, Alice James, M. E. Hegwood, Anna Epperson, D. C. Smith, Rachel La Rue, Flora Epperson, Nettie Heavener, J. L. Terry, D. S. Holmes, Benjamin Sumption and wife. Preaching by J. Arthur Davis and Heman C. Smith. A vote of thanks was tendered the Kewanee Saints for their kind hospitality; also to the retiring president and secretary. Adjourned to meet at Millersburg the second Saturday and Sunday in June, 1902.

### Convention Minutes.

**Kirtland.**—Convened at Sharon, Pennsylvania, February 24; Superintendent Richard Baldwin in chair, Eben Miller assistant pro tem., Minnie Ebeling secretary pro tem., Emma Baldwin assistant. Officers reporting: Superintendent, Richard Baldwin; assistant, Hattie R. Griffiths, and secretary, Dora E. McFarland. Schools reporting: Cleveland, Kirtland, Akron, Sharon, Conneautville. The following superintendents reported condition and progress of their schools: Charles Dalberg, Akron; Y. L. Garwood, Conneautville; Thomas Thomas, Sharon. Visiting members of schools were granted privilege of the floor. A motion that all schools report the number of *Hopes* taken per week carried. The Byesville, Ohio, School requested admission into the district, and it was accepted. The following officers were elected: David Allen superintendent, Hattie R. Griffiths assistant, Beed Allen secretary, Annie Baldwin treasurer, Emma Baldwin librarian. Program committee: D. L. Allen, R. Baldwin, J. A. Becker, Emma Warnock, Amy Atwood. D. L. Allen conducted a senior class drill. A review was given by A. H. Parsons. Report of Byesville School read. A motion for special collection to be taken for tent carried. A vote of thanks was given to Sharon Saints for hospitality. The following were elected to represent district at General Convention: A. H. Parsons, Richard Baldwin, F. J. Ebeling, James Kelley, D. L. Allen, Hattie R. Griffiths, G. T. Griffiths, W. H. Kelley. A literary program was rendered in the evening, consisting of essays, duets, recitations, songs, etc. Adjourned to meet the Monday following district conference at Conneautville, Pennsylvania.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Northeastern Kansas.—Convened at Blue Rapids, March 15, at 2:30 p. m. Schools reporting: Rural Dale, Zion's Hope, Union, and Blue Rapids. Officers elected: Theodosia Cook superintendent, John Teeter assistant, Mary Sears secretary, Anna Lund treasurer, Lida Teeter librarian. Delegates elected to General Convention: John Teeter and J. C. Vaughn. Adjourned to meet at call of district superintendent.

## Church Secretary's Notices.

## RAILWAY RATES TO GENERAL CONFERENCE, ETC.

In response to inquiries the following is published in addition to previous notices: Take special notice that, while the official notices of the associations read, "April 5-20," their rules provide that "going tickets" may be purchased three days before the date first named, and two and sometimes three days thereafter; while "return tickets" may be bought as late as three days after the closing date. In plainer terms, going tickets may be purchased from April 2 to 7, from roads in all associations granting rates; while from Western Association lines going tickets may be purchased from April 2 to 8. Return tickets may be obtained up to and including April 23, after one hundred certificates have been certified to at Lamoni.

Correction: Southwestern Association. Parties in this territory may purchase going tickets from April 2 to 7. They should purchase tickets not later than the 7th, otherwise they may fail to reach Western territory in time to obtain the reduced rate. R. S. Salyards, Church Secretary, Lamoni, Iowa, March 20, 1902.

## An Appeal for the Drouth-Stricken Saints of Southern Missouri.

With the consent of Bishop Kelley I wish to speak a word in behalf of the drouth-stricken Saints of this part. Many of the Saints who have in time past helped the church treasury are now in want of seed and feed in order to raise another crop. It is impossible to describe the condition of some of the poor people in these southern counties. Many are in a destitute condition. I don't think the Saints have suffered as badly as many others, yet they must have aid. Please consider that this country had a total failure last year, except those more fortunate who had fruit to fall back upon. There was no corn, potatoes, nor anything in the eating line raised, and even the fodder was poor, and little of it. Very little hay was cut, hence the price of feed and eatables is very high. Straw is selling twenty-five to thirty cents for fifty-pound bales; hay, fifty-five to sixty cents per fifty-pound bale; corn, ninety cents per bushel; potatoes, \$1.35 per bushel. And if prices were only one fifth, how could people who have no money buy? Money or cast-off clothing sent to the address below will be thankfully received and distributed where needed. Henry Sparling, Bishop's agent. R. F. D. No. 2, Springfield, Missouri.

## A Word from Wales.

Penygraig is an old landmark in the history of the church in South Wales, and there is a small branch that still keeps the camp-fire burning. But for the want of a suitable room to hold service in progress of the work is hindered. Within a radius of five miles there are twelve lively towns with a population of about one hundred fifty thousand supported by the coal industry. This is one of the best missionary fields in South Wales. The branch here has concluded to try and build a house of worship, but can not do so unless they can get help. Could we rent a hall

that would be suitable we would do so. We kindly ask all to help us. Please do not pass this by with the thought that you can not, but call the attention of others to the matter and add your generous gift to theirs and send it by draft on Bank of London, or better still, post-office order with names. Proper credit will be published of all. We hope to have in attendance at the coming General Conference some one to take donations for this worthy enterprise. Please come prepared. By order of the committee, L. Bishop, chairman; D. Edwards, treasurer; W. Little, secretary. William Lewis, sub-missionary of Wales. Address all communications to William Lewis, 137 Severn Road, Canton, Cardiff, South Wales.

## Important.

To Saints coming to conference via Council Bluffs: If you wish to come via Chariton, Iowa, leave Council Bluffs Transfer 8:05 p. m., reach Chariton 12:30 a. m.; leave Chariton 4:35 a. m., reach Lamoni 6:25 a. m. This means a night ride both going and returning, but saves about twenty-five cents fare each way. Those leaving Soldier, Moorhead, Pisgah, can reach Lamoni next morning after leaving home and get home next day after leaving Lamoni. You can purchase ticket to Lamoni via Chariton from Council Bluffs, but not via St. Joe to Lamoni. Via St. Joe gives you daylight ride, however, both ways. J. W. Wight.

## Fourth Quorum of Priests.

Brethren, this is the time itemized reports should be made of work done during the year. Please send at once, also dues. Remember, members not reporting for two consecutive years are dropped from quorum. April 1 will end the conference year. Let us be diligent. Frank Parker, recording secretary, Argentine, Kansas.

## Card of Thanks.

We thank the brothers and sisters of Lamoni for kindly aid during the sickness and death of our daughter, Nellie. Charles and Amelia Mosher, Shieldsville, Minnesota.

## Died.

BRADY.—At Millersburg, Illinois, Sr. Ester E. Brady, nee Terry. Deceased was born April 6, 1842, in Chester County, Pennsylvania. With the family came to Illinois, in 1856, and was baptized in 1865, remaining steadfast until the last. Was married to James H. Brady, August 28, 1888. Died March 18, 1902. Funeral from the Saints' chapel, March 20, sermon by Elder Robt. M. Elvin, to a full house of relatives and friends. Husband, an aged mother, two brothers, and two sisters are the immediate mourners. Interment in the Millersburg cemetery.

PERRY.—At Danforth, Missouri, March 2, Edith, daughter of Bro. Thomas and Sr. Mary Ann Perry, aged 3 years, 2 months, 29 days. The remains were taken to Bevier, Missouri, where the funeral was conducted from the Saints' church the 4th inst., in charge of J. A. Tanner, assisted by D. E. Tucker.

WRIGHT.—Bro. John C. Wright died at his father's home in Plano, Illinois, of typhoid fever, March 10, 1902, aged 17 years, 3 months, 4 days. He was born at Plano, Illinois; baptized by Wentworth Vickery, May 7, 1893. Funeral services from the Stone Church; sermon by Elder E. M. Wildermuth, assisted by his son Jerome E.

DOBBS.—At Glen Easton, West Virginia, March 12, 1902, the two-year-old son of Bro. Charles and Sr. Emma Dobbs. A bright little lamb laid to rest in the cemetery at the Latter Day Saints' church, Fairview, West Virginia. Funeral sermon by Elder James Craig.

MOTT.—At his home in Logan, Iowa, February 11, 1902, Mr. Platt Mott, aged 96. He was the husband of Sr. Rebecca Mott, of Logan, Iowa, and father of Sr. William C. Cadwell, of LeRoy, Kansas, both of whom survive him. Being a carpenter by trade, it was his fortune at one time to work at Nauvoo, where he became acquainted with the Martyr, and he always bore a testimony to the good character of the Saints there and to the high moral worth of Joseph in particular. He retained his mental and physical faculties to a remarkable degree.

CHRISTENSON.—Infant daughter of Mr. and Sr. Christenson, born July 10, 1901, died March 12, 1902. Interment at St. John Cemetery, funeral conducted by Teacher Elias Richards.

## Addresses.

J. Arthur Davis, R. F. D. No. 4, Pittsburg, Kansas.

**IT CURED HIM. NO DESIRE FOR TOBACCO.**

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-tobac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It can not be recommended high enough.—THOMAS J. SHELLY, Box 92.  
Three boxes sent postpaid for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 238 Hancock St., Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**

Lamoni, : : : : Iowa.

**The Wall Street Journal**

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults *The Wall Street Journal* is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**

44 Broad St., N. Y.

\$8 a year, \$1 a month. 7-10t

**FOR SALE.**

Good residence and two-acre lot six blocks from brick church, in Lamoni. Six-room house, with pantry, bath-room, three closets, plant-room, wood and coal house, well, large cistern, hen-house, barn, cow-shed, good bearing orchard and lots of small fruit. Call on or address, J. W. BARR, 11-5t Lamoni, Iowa.

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** **HELP** for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

**HERALD PUBLISHING HOUSE,**  
Lock Box E, Lamoni, Iowa.

**BRO. H. E. MERRYMAN,**  
**Mining Engineer and Metallurgist.**

Examinations and reports on mining property, especially in the Cripple Creek district. \* \* \* Address  
400 Florissant Street, Cripple Creek, Colorado. 8 6t

**Nine-Room House For Sale.**

Two stories, summer kitchen, cellar, barn room for four horses. Two blocks from church, one block from school.

**JOHN STOLBERG,**

12-3t Lamoni, Iowa.

**FOR SALE.**

A desirable suburban residence consisting of a house of seven rooms, good barn, and out-buildings. With four acres of land, conveniently fenced. Inquire at this office or of **SAMUEL SPURRIER**, on Tenth Street, Lamoni, Iowa. 13-3t

**NOT IN THE CATALOGUE.**

- JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?**  
222. Per dozen 10c, 100..... 60
- THE APOCRYPHAL NEW TESTAMENT.**  
229. Cloth.....1 25
- THE WORKS OF JOSEPHUS.**  
227. Each.....1 50
- DO YOU WANT MORE LIGHT?**  
202. Per dozen 5 cents; per 100 . 3:
- POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**  
203. Per dozen 5 cents; per 100 . 35
- CRUDEN'S COMPLETE CONCORDANCE** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.  
206. Cloth.....1 50
- RUINS REVISITED.** By S. F. Walker. An able work on archæology.  
205. Cloth..... 75
- ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**  
207. Per dozen 10 cents; per 100. 60
- MINISTRY BLANK REPORTS.**  
209. Per dozen..... 10
- PRIEST'S ANNUAL REPORT.**  
224. Per dozen, 10 cents; 100.... 75

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK**  
**OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**

**WM. ANDERSON. MRS DAVID DANCER.**  
**ALICE P DANCER A K. ANDERSON**  
**G W. BLAIR. OSCAR ANDERSON**  
**W A. HOPKINS.**

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**FOR SALE.**

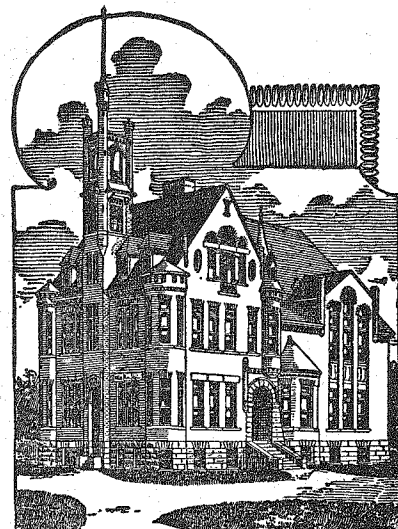
Three blocks from business center and six from the church, in Lamoni, house with four rooms and cellar and other buildings. Good well of water. Three lots well set to fruit. Price \$500. Call on or address

**GEORGE T. WILLIS,**

LAMONI - - - IOWA.  
6-8t

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**

LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

Eliza L. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, April 2, 1902

Number 14

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## Editorial.

### THE WORD OF WISDOM, SECRET SOCIETIES, AND PERSONAL CONDUCT.

The Word of Wisdom, according to the purported object of its giving, can not be justly made a test of fellowship. It has been tried at various times and has resulted in unnecessary disturbance and failure.

It is stated that it was once decided by Joseph Smith, as president of the High Council, that an official of the church who did not keep the Word of Wisdom, after being informed of its requirements, was not worthy to hold an office. It may be asked, Is this decision binding as law on the church to-day? To this we should reply that the Reorganized Church is based upon the standard books of the church, one of which is the Doctrine and Covenants. The 86th section of this book contains the Word of Wisdom. The heading to the section is, singularly enough, made a part of the section.

This specifically declares that the word is "to be sent greeting, not by commandment or restraint, but by revelation and the word of wisdom."

The decision referred to is an opinion rendered as the judgment of the president and the council; which if it be enforced as a penalty makes the observance of the Word of Wisdom a matter of "commandment and constraint," which defeats the provision prefacing the section. Hence this decision can not be construed as being in force now; nor can it be until such time as the matter involved is passed upon by the competent authorities of the church.

The Twelve have adopted a rule that they will not appoint as a missionary any person known to them to be addicted to the use of tobacco, or to drinking liquors. This they had the right to do; as they have to pass on the qualifications of men whose fitness for labor is to be determined by them before appointments occur. This rule the church indorsed. This is as far as we think the church can go under the circumstances.

We think it unwise for ministers in the field to indulge in sweeping denunciations of those among whom they labor who may not have yet come up to the standard of abstinence which these elders seem to demand of them. It results in harsh and spirited contention, and elders are put to it to define what some of the terms require; especially in regard to hot drinks, malt and mild drinks, etc. Better to

## CONTENTS.

### Editorial:

The Word of Wisdom, Secret Societies, and Personal Conduct	- - - - -	297
Preparation for Conference	- - - - -	299
Propheying	- - - - -	300
Who is a Slanderer?	- - - - -	300
Report of the Missionaries to the Conference or Church	- - - - -	302

### Original Articles:

Lectures on Church History.—No. 17	- - - - -	302
Die and Leave All	- - - - -	308
Oahspe, or a New Bible	- - - - -	308

### Selected Articles:

Temptation—A Study	- - - - -	311
--------------------	-----------	-----

### Original Poetry:

Evening in the Mountains	- - - - -	312
--------------------------	-----------	-----

### Mothers' Home Column

- - - - -	- - - - -	312
-----------	-----------	-----

### Sunday-School Department:

"The Sunday-School from a Scholar's Standpoint"	- - - - -	313
---	-----------	-----

### Letter Department:

- - - - -	- - - - -	313
-----------	-----------	-----

### Miscellaneous Department:

Conference Minutes:		
Northern California	- - - - -	317
St. Louis	- - - - -	317
Northwestern Texas	- - - - -	317
Northwestern Kansas	- - - - -	317
Church Secretary's Notices	- - - - -	317
Reunion Notices	- - - - -	317
Book of Mormon Geography and Archæology	- - - - -	318
Received	- - - - -	318
Literature for Distribution	- - - - -	318

It is a weak defense against accusation to decry the honesty, virtue, or good intention of the accuser. It never makes a man's own cause just to retort, You are yourself guilty, why do you accuse me? Men of good intentions may see the opposite sides of the shield, and contend as to its appearance, whether dark or bright, and each be correct and both be wrong. Let them change, each to the other's point of observation and they will reach a harmony of conclusion.

teach the gospel, a holiness of life, and let the Spirit do its office work of suggestion and reproof, without so much compulsion.

Every command, "Thou shalt," or "Thou shalt not," implies a penalty, and while it adds to the responsibility of the subject, it at the same time leaves the subject without liberty for the exercise of discretion and agency; and in our judgment detracts from the efficacy of the influence and teaching of the Spirit which is to "guide into all truth." Of what value or force is the Spirit if every act of human conduct is to be directed, pointed out, by command, "Thou shalt," or "Thou shalt not"?

Man's conduct toward his fellow man is provided for under the general rule, "Whatsoever ye would that men should do unto you, do ye also unto them." "And if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself."

Our conduct as citizens of municipality, state, and nation is regulated by laws providing punishment for neglect to perform acts required of us, or for doing those which injure others, or break enactments adopted for public welfare and safety.

Why seek to burden the record by church enactments prescribing rules of conduct with penalties to be enforced by church courts where the "law of the Lord" prescribes none?

This is written with regard to the Word of Wisdom; but it must needs be of general application, because of the principle involved.

As to the propriety of this or that course of conduct from the Word of Wisdom viewpoint, the right or the wrong in doing this or that, there may be innumerable and constantly recurring questions. Should an elder sell wine, beer, gin, brandy, snuff, tobacco for chewing or smoking; corn for the chicken, horse, or hog; oats for the ox, the cow; rye for the horse; coffee, tea, postum cereal, rye, wheat, barley for the use of man as table drinks, etc., etc. All these and many more are thought of and asked, or may be, with the view to making a man an offender who may possibly do these things.

We know of at least one elder who in conducting the grocery and provision business does not think it consistent for him to sell tobacco in any form. He evidently does not refuse to sell because of any church rule forbidding it, but as a matter of propriety and consistency. The church has made no rule on the subject that we are aware of; and it is not likely that it will. It is a matter left to the discretion of the individual, the same as many other acts of human conduct.

Of a similar character to the above considered things are the actions of members in regard to their uniting with the various beneficiary orders and secret societies of the day, such as Freemasons, Odd-fellows, Knights of Pythias, Elks, Buffaloes, Foresters,

Maccabees, Woodmen, and a number of others. The church has not made any rule defining which of these members may unite with, or which are forbidden. Nor has the church attempted to determine which of these orders, if any, are the secret societies mentioned in the Book of Mormon, Helaman 2:29, 30. Nor is any elder or minister authorized by act, resolution, or instruction to classify these orders, or specify which are the secret orders "to get power and gain," or fill the type of the "Gadianton robbers" of the hills and plains of the early times on this land. It is altogether a gratuitous work on the part of any minister who essays to do it; and in doing it he is not doing what the church has chosen him and sent him to do, which is "to preach the gospel." He who preaches the gospel assiduously will find open doors and warm welcome among the Saints; while he who essays to identify this or that order as being of this or that origin, and indulges in denunciations more or less critical of this or that course of conduct, will find it hard work to magnify his calling. The church has not assumed to pass on this or that church as *the church of the devil*, or these or those as the churches of men; or this or that as "*the church of the Lamb*;" it has and does claim and strives to maintain that there is a "Church of Christ" upon the earth, known and acknowledged of God and the Holy Ghost, the ministry of which is authorized to preach the gospel of the kingdom and induct men into its fold of spiritual safety. Nor does the church assume to dictate the personal and private opinions of its members, or to coerce their actions, except in dealing with them in cases of offenses against the principles of right-doing, the law of God, and the dictates of good morals.

The Editor of the HERALD may have an opinion upon a few or the many questions of right and of wrong-doing which are propounded to him from time to time; but he is not authorized to set his opinions as the standard to which members must subscribe, or be classed as wrong-doers. This is not our province. Every act done must be judged of from the act itself and the conditions which obtain and the circumstances under which the act is done. The church can not properly make enactments covering the wide range of human conduct and the attendant conditions without endless contention and strife, and a sad restricting of the office work of the Holy Spirit.

The church has said that the habits of using tobacco and strong drink are hurtful and should be discouraged. This is as far as it has gone. But drunkenness—the habit of becoming drunken—is condemned in the Scriptures. As a consequence, he who maketh drunkards is not walking worthily as a member of the body of Christ.

The uses of tobacco and strong drink are becoming a menace to nations. It is beyond question that our young men, hundreds of them, are paying a bitter

penalty for an indulgence in the use of tobacco and the kindred elements of adulteration made use of to make a profit out of the traffic in it.

It is not within the province of the HERALD to pass judgment upon the acts of members and elders personally or as to whether such and such a statement or course of procedure mentioned in a question is right and proper, or wrong and improper; or whether the Spirit inspired and directed such and such a statement or course of conduct, for the reason that the Editor is not present at the time to know the attendant circumstances and hear the statement. We know that the Spirit may and does inspire the elders and the missionaries to preach the gospel. But if the Spirit has inspired or led an elder or missionary to identify secret societies by name and denounce them as of the devil, we have not been present or known of it in person; and it may be a matter of serious question when any such claim is made to being especially led in that direction. It is of the same class of speculative theories as those which undertake to identify "the man of sin," the "Apollyon," the "666" of prophecy, and other questions of like kind. An elder may have a theory of his own in regard to them, but the church has not authorized him to teach it, or to speculate of it in the name of the church, or as representing the church in doing it. It sometimes seems to us like those prophecies that an elder sometimes makes regarding the healing of those sick to whom he is called to administer and feels to predict that they will be healed. Some of these prophecies fail; and it is a hard thing for Saints where they are uttered to retain confidence in the spirit of the elder who has made them. It is better not to make claim to the direction of the Spirit in such cases, and leave time to determine the efficacy of the administration. No harm would come to the sick because of a failure to prophecy a recovery, and great danger and reproach to the church would be avoided where prophecy is made and death ensues.

Personally, the Editor does not belong to any beneficiary or secret order; and does not expect to, for the following reasons: 1. He has not time to spend in attending them. 2. He has no money to sustain even the small demands attendant upon a successful membership in the majority of them. 3. He can not conscientiously go where his wife may not go on equal terms. 4. There is no good act enjoined by the oath of membership that a man may do for his fellow man by virtue of such oath that he is not under obligation to do by virtue of his baptismal vow and adherence to the word of God.

At the same time the Editor does not feel at liberty to make an onslaught on secret societies of which he knows nothing as to their constitutions, by-laws, and inward workings. Nor does he as a representative of

the church feel that he is called upon to denounce beneficiary societies simply because of their being nominally secret as to the methods of their social work. He has not received admonition of the Spirit, or revelation to enter the lists against them, nor for them. The majority of them are the works of men, the children of this world, in the same way that many of the churches of the day (if not all) are the results of human origin, human association, and supposed human needs. It will be time enough to engage in a crusade against secret societies when the Lord directs, if that time should ever come. In the meantime the church and its ministry should follow the lead of its spiritual leaders and preach the gospel and build up the kingdom of God, and not waste their energies in running a tilt against things in which they have no concern.

---

#### PREPARATION FOR CONFERENCE.

A sister writing us suggests that a suitable preparation for conference does not consist in worrying and fretting about the appearance of the home, and unnecessary toil and expenditure to have things as fine as others may who are better off than are those making this effort. The sister thinks such care, anxiety, and toil could be avoided to the advantage in spirituality of the Saint.

Besides this sort of embellishing adornment, this sister suggests that there is a great deal too much preparation for conference and mentions a long list of good things to eat that the average attendant at conference would be better off without. It may be true that there is too much of an effort on the part of Saints resident where conferences are to be held to make preparation to entertain the visitors attendant upon the sessions with the good things of earth in the region where they are held. Plain, good, and health-giving foods are undoubtedly all sufficient and would be received with satisfaction. But who can determine so well what the region affords, and what so available to them as the Saints who receive the conference people. Again this sister thinks that the general idea of going to conference is to receive spiritual instruction and strength; and ought not to be "just to have a good time." If those who go would go in the proper spirit of prayerful and spiritual devotion and not to visit and eat, better results would obtain.

It is likely the sister is correct. But the preparation of a meek and quiet spirit is attainable through right desire without a special reference in thought as to what is to be had to eat. And we are persuaded that the average minister in the field, and elder and delegate attending conference, takes but little thought about what he is going to get to eat while there. He will eat a crust at the table of the poor man with just as thankful a heart as he will sit at the table of him

that has a competency and has more thought of the business of conference and his ministry than he has of the good things of the table at which he may sit.

The elders as a class are not to be blamed for partaking of the good things set before them. If any one is in fault, it is those who think, "O, there is nothing too good for the preacher," and do their best to have their homes tidy and clean and food that is attractive to both the eye and the palate. However, no elder, preacher, or layman, or delegate, is justified in eating of food to repletion and dullness, no matter whether at home or abroad; at the table of the poor, or the well-to-do. It is one of the follies of the age and becomes a sin in those who should and do know better.

This same sister expresses the thought that the day of fasting and prayer is well enough, but fears that the effect of the fast itself may be marred by a failure to observe the fast in a spirit of true humility, and the subsequent indulgence in heavy and rich food at the close of the fasting. There is of course danger of these things. But we believe that the spirit in which the Saints came together last spring in the fast then observed was a most excellent one. And we have reason to believe that such will be the case April 6. As to the after effects from over-indulgence, let us be warned in time and be not guilty of such folly.

---

#### PROPHECYING.

It would seem that after the admonition the eldership received in revelation last spring in regard to the misuse of prophecy in attending upon the ordinance of anointing with oil and laying on of hands for the healing of the sick, there would have been no further need for reproof or correction. But we hear that of late elders have been again remiss in this regard. It is rumored that in the case of a brother dangerously sick, elders were called to administer, one of whom predicted, prophesied, or promised a recovery; which prediction, prophecy, or promise failed—for the brother died.

This circumstance can not fail to put an additional burden upon the Saints where it is said to have occurred. Already bearing the reproach of many for holding to the faith as they are, and have been for years, there has now been offered to those who upbraided them the failure of the ordinance to heal and the failure of a promise of recovery made by a minister ostensibly through the influence of the Spirit.

How much better it would have been had the elders contented themselves with performing their duty as the law provides, anointing with oil, laying on of the hands, offering the humble, faithful prayer in trustfulness of spirit and hopefulness of heart, and leaving the result with God to do as it seemed to be good in his sight.

Whatever may be said of this or other incidents of the kind, one thing is certain, that the impulse or spirit by which the elder spoke when making the promise of recovery was not the spirit of true prophecy. If it had been "our brother had not died."

We are not authorized to say that it was of an evil and wicked spirit, for it is to be presumed that the elder was as honest and upright a man of good intention, sympathetic, and wholly desirous of good, as any other elder was or could have been. But "the thing spoken came not to pass."

There is a possible solution, and it is this: an undue, or over-anxious desire for the recovery of the brother may have had its influence in suggesting the thought of a promise for recovery; this suggestion took the form of a promise in the mind of the elder while struggling in prayer and was mistaken as the voice of the Spirit; whereas, it was personal enthusiasm born of the desire for recovery.

It does not necessarily follow that predictions of this sort are from either the Spirit of God or the spirit of the Devil; it is quite possible that they are neither, but are of the spirit of man.

It is well that we learn that the "spirit of the prophets is subject to the prophets," and govern ourselves accordingly.

---

#### WHO IS A SLANDERER?

It is sometimes hard to determine just who the slanderer is, the man who at the outset tells a deliberate lie to the injury of his neighbor, or the man who tells the injurious half of a hurtful tale leaving out the mitigating circumstances, or the conditions by which the hurtful occurrence would be understood.

Again, it is sometimes hard to locate just where the slanderer is to be found, when a story at first partly true partly false is retold with a coloring which makes the false appear to be true also.

Again, the story of an occurrence is told by one who hears it with no knowledge of its truth, and without knowing who may be the person responsible for it. And this, too, without any effort upon the part of the one who hears and retells it to ascertain from the one hurt by it, or any other, whether it is true or false.

Is it shamefully true in the church that men "love a lie" and prefer to believe evil of each other rather than good? We hope not.

The man who retails an evil story of another without knowledge of its truth is a scandalmonger. Such a man comes under the category of those who take up a reproach against his neighbor. He circulates an evil or idle tale to the injury of another, instead of doing what duty to the better nature of man would dictate, that is, to give the accused an opportunity

to explain or clear himself of the charge of evil before repeating the story of wrong-doing.

The man who is constantly hearing and retelling stories to the discredit of his brethren must have a mind that revels in contemplating the unfortunate side of human life, and will in time come to see little or no good in his fellow man. His mind filled with idle, vicious, and mischievous tales of other men until the thought that there are not only "none good" but none trying to be good becomes crystallized, and faith in man is lost, after which it is easy to lose faith in God.

Men can only avoid such a condition of mind by refusing to hear the unauthenticated tales concerning their fellows, no matter by whom told. If the story be of wrong-doing sufficiently evil to make an offense for which the wrong-doer should be apprehended and punished, either in the church courts or the civil courts of the land, the one telling the story should be reminded to place a complaint in the hands of the proper officers, with specifications, offense, time, place, the evidence, and witnesses by whom it may be established. If the would-be informant is unwilling to do this there is no merit in the story, and the one telling it is not entitled to the credit of being listened to. It is safer and better not to hear it, lest one becomes a scandal-monger, or a busybody in other men's affairs.

---

#### EXTRACTS FROM LETTERS.

W. S. Pender wrote from Richfield, Utah, March 22: "I have spoken three nights in the ward house here, and last night Bishop Archibald G. Young notified me that I could have the house only one more night, as he did not consider that I had proven any positions taken, and he had heard our president and our apostles, and he had never heard them prove a point in favor of the Reorganization. I assured him, publicly, I could do no more and likely not so much as the brethren he had mentioned. So I advised him to suspend all his meetings next week, let us use the house every night, get every member of the ward out, and by the close of the week they would all be as wise as he. They would all know that we could not establish a point and would care no more for the 'Josephite' contention. Discovering we were unwelcome occupants longer, we thanked the Bishop for courtesies shown. In the meantime we have not decided to leave Richfield yet."

J. F. Mintun writes from Woodbine, Iowa, March 21: "I start on missionary work in the morning, to stop first at Bartlett, and from thence to Hamburg and Shenandoah, to be busy till General Conventions."

On March 26 J. B. Roush wrote from Denver, Colorado: "I think my health is better than usual of late. Weather is fine here; just like spring. The grass and many vegetables are starting. I am sorry that I shall not be able to attend conference this year."

#### EDITORIAL ITEMS.

In the *Harrison County Herald*, published at Clarksburg, West Virginia, in issue for March 21, Bro. D. L. Shinn appears in an article on the matter of the State Superintendent of schools pronouncing the "Mormon Church" undenominational. He makes a plea for just treatment at the hands of State officers, and cites the action of the Canada courts when one of our ministers was charged with unlawfully solemnizing a marriage.

Bert L. White writes from St. Joseph, Missouri, that he has been instrumental in getting the Church History placed in the library of that city. He says he desires to do all he can for this work, though he is able to do but little. He again asks the prayers of the Saints that he may be relieved from his afflictions. He hopes for a successful conference.

By clippings from recent issues of the *Evening Gazette*, of Burlington, Iowa, we note that Bro. Elvin has been at work in West Burlington.

Everybody is anxious for the welfare of the children of the covenant, the upbuilding of Zion, and a peaceable, pleasant, but effective session of conference. If everybody will go to conference with the love for peace and intention to "insure" it, there will be no trouble.

On last Friday, the 28th ult., Bro. James Caffall at Lamoni received a telegram from his daughter, Sr. Thomas Daley, that her husband died en route to conference. The body was expected to arrive at Omaha on Sunday, the 30th, and Bro. Caffall left Lamoni in time to be there.

Bro. and Sr. J. W. Peterson arrived in Lamoni on the 28th ult., having just returned from a three-year mission to the South Sea Islands. They reached Lamoni twenty-two days after leaving their far-away starting point, and spent four days in San Francisco. Sr. Peterson appears to be in fairly good health, while Bro. Peterson shows the effects of the wear and tear of that difficult mission.

Under the leadership of Mrs. Davies, instructor in music in Graceland College, the Lamoni choir is doing some really fine work, and Lamoni now has one of the best as well as the largest choirs it has ever had. The work of the choir on Easter Sunday was excellent. We are glad to see this, and trust that the young people as well as those not so young will continue to take hold of this important part of branch work, and make the choir larger and better even than it is now. Good chorus work can not but improve our services.

The Lamoni pulpit was occupied Sunday morning last by Reverend John Allender, brother of our citizen, I. W. Allender. Reverend Allender is pastor of a Congregational flock at Middlefield, Connecticut, and was in Lamoni making a visit at the home of his brother. His sermon was well enjoyed by the Lamoni Saints.

## Report of Missionaries to the Conference or Church.

Names	Whole No. of services attended	Times preached	Times assisted	Other services held	Number baptized	Number confirmed	Assisted to confirm	Ordinations					Organizations					Field of Labor		
								High Priests	Seventy	Elders	Priests	Teachers	Deacons	Districts	Branches	Sunday-schools	Zion's Religio-Literary Societies		Marriages	Children blessed
Mark H. Forscutt	352	123				1	1													Southern Nebraska.
William Lewis	81	60	10																	South Wales.
*J. D. Erwin	250	196	25	27	11	6	6													Spring River District.
J. F. Burton		53		212	2	6		1												Society Islands Mission.
Metuaore		26																		Society Islands Mission.
J. W. Gilbert		25			2															Society Islands Mission.
Louis Bellais		22																		Society Islands Mission.
John Hawkins		42		260																Society Islands Mission.
Kehauri		25				1			1	1										Society Islands Mission.
Mahuru		42																		Society Islands Mission.
Mavaetua		14							2											Society Islands Mission.
Pou Haroatea		25				4				1	1									Society Islands Mission.
Taneterau		24			2	1				4										Society Islands Mission.
Tapuni		26					3													Society Islands Mission.
Tuteirihia A. Tehopea		21				2														Society Islands Mission.
Varoa A. Moo		34				1														Society Islands Mission.
R. R. Dana	130	4	20																	Southern California.
C. J. Spurlock	160	115	42	3	1	4	1													S. E. Mo., St. Louis, and S. Mo. Districts.

\*Corrected report.

Foregoing reports received too late for earlier insertion and regular classification.

## Original Articles.

### LECTURES ON CHURCH HISTORY.—NO. 17.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, January 26, 1902.

Reported for the HERALD by Sr Annie Allen

There is always something encouraging about addressing an audience on a cold, stormy, or disagreeable night, because it is always certain that those who are there, though they may be very few, want to hear.

On a former occasion, or occasions, we had traced the church in America from its organization, through all its changes, until the people arrived at Commerce, subsequently called Nauvoo. But in doing so we passed an important thing, and that is that the work is not confined to America alone, that though this church had its origin in America, and so far as human instrumentality is concerned it is of American origin, yet it is a broader organization than could be confined to one nation. It is cosmopolitan, and especially calculated for all people wherever the bounds of their habitation may be.

To-night we invite your attention to the first foreign mission that was taken, the success that attended it, and trace it briefly from the time it was appointed in 1837 until the time the church arrived at Nauvoo. We have before said there was a time at Kirtland, Ohio, when there was a spirit of speculation in real estate among the people, because of the gathering there and the demand for homes. At this time Joseph says:

"In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum

(some of them having been absent for some time), God revealed to me that something new must be done for the salvation of his church. And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and the laying on of hands of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days. While we were about ordaining him, Orson Hyde, another of the Twelve, came in, and upon listening to what was passing his heart melted within him (for he had begun to drink of the cup filled with the overflowings of speculation). He acknowledged all his faults, asked forgiveness, and offered to accompany President Kimball on his mission to England. His offer was accepted, and he was set apart for that purpose."

Thus were arrangements made for the first foreign mission.

On June 12, Joseph says: "I was taken sick, and kept my room, unable to attend to business.

"Elder W. Richards, having reported his mission, requested the privilege of fulfilling a covenant which he made with President Kimball in January, which was that he should, agreeable to his desire, accompany the Twelve on their first foreign mission. President Hyrum Smith and Sidney Rigdon granted his petition, laid their hands upon his head, and set him apart for the English mission."

Here were three men set apart for that mission. Joseph says it was revealed to him that this had to be done to save the church. The church needed something to revive it, nor had the church been fulfilling its mission fully, for the mission of the church was

not to the American continent alone, but to all the world, and the time had come in which it was to occupy in a grander, broader sense than it had occupied before. These men, as we will show you further on, very soon took their departure, and amidst privations and sufferings made their way to England, and the first sermon preached upon foreign soil was on Sunday, July 23, 1837, at Preston, England, by Orson Hyde. It is a significant fact that on that date a revelation to the Twelve was received. Whether there was any connection between the two or not you may judge; but without the participants knowing anything about it, (certainly could have known nothing about it,) these events were simultaneous. I will read some extracts from the revelation to-night.

“Verily, thus saith the Lord unto you my servant, Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me, in behalf of those thy brethren who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues, and people; and ordained through the instrumentality of my servants.”

Though this language had an application in a general sense to the Quorum of Twelve as a whole, when we consider the peculiar circumstances and the time, we think it had an especial application to those who had gone to England. For them Elder Marsh had been praying and this was the answer. In the sixth paragraph of that revelation we find this record: “Now, I say unto you,—and what I say unto you I say unto all the twelve,—Arise and gird up your loins, take up your cross, follow me, and feed my sheep.”

The first lesson impressed upon the Twelve according to this revelation was that their mission was to the church. “Feed my sheep” is the first duty spoken of in this revelation of God unto Thomas B. Marsh and the quorum over which he presided. “Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you, I am with him, and my hand shall be over him, and the keys which I have given unto him, and also to youward, shall not be taken from him till I come. Verily I say unto you, my servant Thomas, Thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, can not come; for on them have I laid the burden of all the churches for a little season; wherefore, whithersoever they shall send you, go ye, and I will be with you.”

Now here a broader mission is given to them. The first thought impressed upon them was, “Feed my sheep.” Then they were told that they also held the keys to unlock the doors of the kingdom unto all

nations, wheresoever Joseph, Hyrum, and Sidney Rigdon could not go; and it is said of them: “And again I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit.” So that those sent, whether of the Twelve or not, would have the power to open the doors of the kingdom and carry the message unto all nations and people. Thus was the work of the church made broad; not only practically in sending these men to England, but in the revelation given upon the same date that they began their work in England, giving directions as to how it should be conducted in the future. But there is a difficulty there. I do not know that I can explain it, but I will present it for your consideration. It is said the Twelve should go where Joseph, and Sidney, and Hyrum could not come, and “whithersoever they shall send you, go ye.” Now it may have occurred to you that the reason of this was because these three men constituted the First Presidency, under which the Twelve were to labor, but Hyrum Smith was not one of the Presidency. Why his name was used in that connection is the peculiar thought. The Presidency at that time, on July 23, 1837, were Joseph Smith, Sidney Rigdon, and Frederick G. Williams. On the third day of September following the church at Kirtland refused to sustain Frederick G. Williams, and possibly at the time this revelation was given he was not acceptable to the church though it had not officially rejected him. Again on the seventh day of November following, the church in Missouri refused to sustain Elder Williams, and at that time, November, 1837, Hyrum Smith was chosen to succeed him, so that a few months after this revelation was given, the Presidency was composed of the three men spoken of in the revelation. To my mind, it is peculiar that Hyrum Smith should be mentioned in this connection before he occupied that position. Whether the Lord had rejected Frederick G. Williams, and Hyrum Smith was chosen to fill his place in the mind of the Lord, and it was only waiting the confirmation of the church, you can judge. It is a peculiar incident. Allow me to read briefly, and I trust it will not be tedious to you to follow these missionaries as they departed from Kirtland on their mission to England. I will read a few extracts from the journal of Heber C. Kimball, the one in charge of that mission. He says:

“After spending a few days in arranging my affairs and settling my business, on the thirteenth day of June, A. D. 1837, I bade adieu to my family and friends, and the town of Kirtland, where the house of the Lord stood, in which I had received my anoint-

ing, and had seen such wonderful displays of the power and glory of God. In company with Elder Hyde and the other brethren I arrived at Fairport, on Lake Erie, that afternoon, a distance of twelve miles, and about an hour after our arrival, took passage in a steamboat for Buffalo, New York."

Thus a very short time after he was set apart for that mission he started. Scarcely two weeks of preparation and he was on his way.

After a pleasant voyage, we reached Buffalo the next day, at which place we expected to get some funds which were promised us, to assist us on our journey; but we were unfortunately disappointed.

At that time we had but very little means, but still we determined to prosecute our journey, believing that the Lord would open our way.

We accordingly continued our journey, and took our passage in a line boat on the Erie Canal to Utica, a distance of two hundred and fifty miles, and thence to Albany on the railroad.

From this latter place I went with Brother Richards into the country about thirty miles, where we were successful in obtaining some means to enable us to prosecute our journey. We then returned and took passage on a steamboat for New York, at which place we arrived on the 22d day of June.

On our arrival we met with Brothers Goodson and Snider, according to appointment (they having gone round by the way of Canada), all in good health.

When we arrived at New York we found a vessel ready to sail; but not having sufficient means, we were obliged to wait until such time as we could obtain funds to pay our passage and buy provisions for the voyage. We rented a small room in a storehouse, hoping that some way would be provided for us to go forward and fulfill the mission whereunto we were sent.

We spent considerable time while we were there in praying to our heavenly Father for his guidance and protection, that he would make our way plain before us, bless us with a prosperous voyage across the billows of the mighty ocean, and make us a blessing to each other and to the captain and crew with whom we should sail.

During our stay in that city, we were subject to many inconveniences. We had to lay upon the floor, and had to buy and cook our own victuals; yet none of these things moved us, neither did we feel discouraged, believing that the Lord would open our way and guide us to our destination.

We conversed with many persons on the subject of the gospel, and distributed a large number of copies of the "Prophetic Warning" among all classes of the community, not forgetting the ministers of religion who abound in that city. We sent a copy to every one whose name we could ascertain through the medium of the post office.

They remained there for some length of time. There was but one person living in New York who belonged to the church at that time, a Mr. Elijah Fordham. He did all he could to assist and encourage these men, but was not able to pay their way across the ocean. Assistance came and the money was sent to them from different sources until they were ready to start, and Elder Kimball says: "Having obtained as much money as would pay our passage across the Atlantic, we laid in a stock of provisions, and on the first day of July went on board the ship Garrick, bound for Liverpool, and weighed anchor about ten o'clock a. m., and about four o'clock p. m. of the same day

lost sight of my native land. I had feelings which I can not describe when I could no longer behold its shores, and when I bade adieu to the land of my birth, which was fast receding."

Nobody can describe those feelings only those who have been in like circumstances and have watched from the vessel the receding land of their birth. None but these can realize fully what he says he was unable to describe. They had a prosperous voyage. He says: "The last Sunday we were on the water I went to the captain and asked the privilege for one of us to preach on board. He very obligingly agreed, and appointed the time when it would be most suitable for himself and the crew to attend, which was at one o'clock p. m. We then appointed Bro. Hyde to speak, and notified the crew and passengers of the circumstance.

"At the time appointed there was a congregation of from two to three hundred persons assembled on the deck, who listened with great attention and deep interest to the discourse, which was delivered with great power. I think I never heard Bro. Hyde speak with such power and eloquence as that time; he spoke on the subject of the resurrection."

Elder Kimball goes on to describe how it affected the congregation and how they were treated the rest of the way across the water. He says: "On the 15th of July we came in sight of land, which caused joy and gratitude to my heavenly Father to arise in my bosom for the favorable passage we had had so far and the prospect of soon reaching our destination. We then sailed up the Irish Channel, having Ireland on our left and Wales on our right. The scenery was very beautiful and imposing.

"Three days after first seeing land, being the 18th of July, we arrived in Liverpool, one of the largest ports in Great Britain, being just seventeen days and two hours from our departure from New York."

Of their condition when they landed, Elder Kimball relates:

Having no means, poor and penniless we wandered in the streets of that great city, where wealth and luxury, penury and want abound. I there met the rich attired in the most costly dresses, and the next moment was saluted with the cries of the poor, who were without covering sufficient to screen them from the weather. Such a distinction I never saw before. We then looked out for a place to lodge in, and found a room belonging to a widow, which we engaged for a few days.

The time we were in Liverpool was spent in council and in calling on the Lord for direction, so that we might be led to places where we should be most useful in proclaiming the gospel and in establishing and spreading his kingdom. While thus engaged the Spirit of the Lord, the mighty power of God, was with us, and we felt greatly strengthened; and a determination to go forward, come life or death, honor or reproach, was manifested by us all. Our trust was in God, who we believed could make us as useful in bringing down the kingdom of Satan as he did the rams' horns in bringing down the walls of Jericho, and in gathering out a number of precious souls who were buried amidst the rubbish of tradition and who had none to show them the way of truth.



He relates how, after having been in Liverpool a few days, they were directed by the Spirit to go to Preston, a place some distance from Liverpool, to reach which they had to pass through several other places of distinction, or of good size. But they were directed for some reason to go to Preston, and by coach they went directly there. It is related by Willard Richards that when they alighted from the coach at Preston, there was some kind of temperance movement agitating the public. A banner was unfurled immediately over the elders' heads as they alighted from the coach upon which was inscribed the words, "Truth will prevail." They took courage from that and said, "Yes, thank God, truth will prevail." Joseph Fielding, one of the missionaries, had a brother, James Fielding, who was a minister in Preston, and he immediately sought his brother, who received him at first and allowed him to preach a few times in his church, and then rejected him.

Their success in and about Preston was wonderful; they baptized many, some of whom were of Mr. James Fielding's congregation. Mr. Fielding, when he saw his congregation being converted to the doctrine of baptism, many of them being desirous of being baptized, volunteered to baptize them himself, but his services were rejected. He then called in another man, a Baptist, and proposed that this Baptist should baptize them, but they refused that. He then appeared before the elders and forbade them doing it; but the people told him they were of age and had the right to do as they pleased in regard to that, and they were baptized. The work began to spread over that part of the country very rapidly, and in Bedford, in Eccleston, Wrightington, Askin, Exton, Daubers Lane, Chorly, Whittle, and Laland Moss. Branches were organized in a very short period of time. They still continued to expand, and in Ribchester, Thomly, Soney Gate Lane, Clitheroe, and Chatburn there were other organizations effected, and on Christmas Day, 1837, the first conference was held in England in what is known as the Cockpit. Having failed of getting any other place to preach, a place where sportsmen had assembled from time to time for the purpose of witnessing cock-fights was obtained. These elders had the privilege of preaching in that, and being a large place they were enabled to gather a large audience. At the first conference there were about three hundred members of the church present, all having been baptized after the elders arrived in July. The work from that time took still a new impetus and went forward with greater rapidity. All the surrounding country was interested in the message. But, like it was in America, the opposition began to grow as well, and Elder Kimball in relating this says:

"During this state of things, our enemies were not idle, but heaped abuse upon us with an unsparing hand, and issued torrents of lies after us, which, how-

ever, I am thankful to say, did not sweep us away. Among those most active in publishing falsehoods against us and the truth were many of the reverend clergy, who were afraid to meet us face to face in honorable debate, although particularly requested so to do, but sought every opportunity to destroy our characters and propagate their lies concerning us, thus giving testimony that 'they loved darkness rather than light.'"

They pursued there, as you will see, the same course pursued in this country. Those who were opposed were afraid to come out publicly and examine it before the people, but in few instances, so it was there, those who were the most opposed preferred to oppose secretly and not openly. The work grew and the missionaries remained there almost a year, when early in the spring time, some of them resolved, or at least the time had come when they intended, to return to America, and of this Elder Kimball says:

"The time when we expected to return to our native land having now nearly arrived, it was thought necessary to spend the short time we had to remain in the country in visiting and organizing the churches; placing such officers over them, and giving such instructions as would be beneficial to them during our absence. Accordingly Brothers Hyde, Fielding, and I entered upon this duty, and we visited a church nearly every day, and imparted such instructions as the Spirit directed."

Thus they traveled from church to church and from branch to branch and perfected the organizations and put them in a condition where they could govern themselves largely.

On the 8th day of April, 1838, another conference was held and he says the Saints began to assemble at an early hour in the morning, and by nine o'clock there were from six to seven hundred of the Saints assembled. From this you can see how rapidly the church increased there. How many more there were we do not know exactly, all except the elders having been baptized within the nine months preceding. Some were ordained at that time and the work soon extended still further, reaching as far as Manchester and other places where the work was opened up and finally became important points. Elder Kimball described their departure as follows:

"At the time appointed we repaired to the meeting, which was crowded to excess. Bro. Hyde and myself then spoke to them respecting our labors in that land, the success of our ministry, and the kindness we had experienced at their hands; told them that we hoped before long to see them again, after we had visited the church and our families in America; but when we spoke of our departure their hearts were broken within them. They gave vent to their feelings and wept like children, and broke out in cries like the following: 'How can we part with

our beloved brethren!' 'We may never see them again!' 'O, why can you leave us!' etc. I could not refrain; my feelings only found vent in a flood of tears.'

These men arrived at Kirtland on May 22, 1838, after an absence of nearly one year. This was one of the most successful missions ever undertaken by the church, so far as increase of membership was concerned. Willard Richards who was left there, while the others went back to America, also gives an extended history of the work as it prospered after the departure of Elders Kimball and Hyde. We will briefly mention some things which he says in regard to it, though we have not time to follow it as perhaps you would be interested in doing. Willard Richards remained at his post faithfully. Whatever he may have been afterwards, we do not know. Whatever fault may have been found with him in the years that followed, he stood to his post in England, while the dark days of American persecution were passing, and until the church could send him some help. He performed his work faithfully, though he was opposed by persons within as well as without the church. Joseph Smith says: "From such little things arose a spirit of jealousy, tattling, evil speaking, surmising, covetousness, and rebellion, until the church but too generally harbored more or less of those unpleasant feelings; and this evening Elder Halsal came out openly in council against Elder Richards and preferred some heavy charges, none of which he was able to substantiate. Most of the elders in Preston were against Elder Richards for a season, except James Whitehead, who proved himself true in the hour of trial."

You knew Elder Whitehead, knew him in his old age, for he resided here among you, and passed from this life here. He it was who stood by Willard Richards in the time of trial at Preston, England, when it seemed like all others were against him. We might give you, if we had time, the cause of all this trial, but it is not necessary to do so. He tells us about the success of the work, how it spread and grew in the surrounding country. Before the time help began to come from America, these dissensions had passed away and they were extending the work, so far as it was possible for them to do.

After the persecution in Missouri, it was resolved that the Twelve should be sent to England again. Elder Richards kept the work in progress through all this time of trial, and they were directed to go back to his help again. It was resolved that the whole quorum of the Twelve should go—but they did not all go there as you will see. Some of the Twelve (that I have called your attention to before) left the church in Missouri. Among them was Orson Hyde, but he was reinstated, and on this second mission went back with the Twelve. John Taylor, John E. Page, and George A. Smith were ordained to the Quorum of

Twelve, and Willard Richards, who was called at the same time, was ordained when the Twelve went back. At the time they were commanded to go they were told to start from the Temple Lot in Far West, and the time was stated when they were to start. The time came and the church had been driven away, but they went back to Far West, though the enemy was around them on every side, and on April 26, 1839, they laid the corner stone of the temple at Far West and did the work they were to do. Coming back again to Nauvoo, they prepared for their journey.

There were eleven in the quorum at that time including Willard Richards, not yet ordained, David Patten had been killed, as we have shown you, and his place had not yet been filled. The rest of the Twelve, with the exception of William Smith and John E. Page, started for England. It was intended that they should go, but for some reason they did not, and the place of David Patten was not filled until 1841. When they arrived again in England they set to work to more fully organize the church, and to place their quorum also in an organized condition.

"On December 8, 1839, Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America, and on the 25th Elders Wright and Mulliner started for Scotland and soon began preaching in Paisley and vicinity."

"January 13, 1840, Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th Brn. Woodruff and Turley started for the Potteries in Staffordshire, passing through Manchester; and on the 22d, Elder Taylor left for Liverpool. April 6, 1840, just ten years from the organization of the church, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, landed in Liverpool from New York; and on the 9th Elder Kimball arrived in Preston, just two years from the day he left for America."

We have to pass over these events very hurriedly. But the Quorum of Twelve, nine of them at least, were present, and on April 14, 1840, there was a council of the Twelve held at Preston, England, when Brigham Young was unanimously chosen as president of the quorum. Thomas B. Marsh had previously been expelled on account of his apostasy in Missouri. A general conference convened on the 15th of the same month, when quite a number of the branches that had been organized within the last two years reported. The work prospered greatly, so far as converts were concerned. Two of the Twelve had been set apart to go farther than England, thus extending the work into the Orient. Orson Hyde and John E. Page were selected to go to Palestine, there to open up the way for the preaching of the word, and were charged with the duty of dedicating by prayer the land of Palestine for the return of the Jews. John E. Page failed to go. Orson Hyde did

go; at least, we so believe. He claimed to go. There has been some doubt in regard to it, and because of his unfaithfulness in Missouri, everybody did not have confidence in this mission as he was alone and could possibly report some things he did not do. So far as your speaker is concerned, he is not in sympathy with this thought. He believes Orson Hyde did go. He wrote from Germany, Alexandria, Egypt, and Jaffa, Palestine. When so near as that, he evidently did go to the city of Jerusalem. While in Jerusalem he went out upon the Mount of Olives early in the morning and offered up a prayer. I wish I had time to-night to read you that prayer, for it seems to me that it is something that is grand to contemplate. I will, however, read you an extract from it, for I believe there is a point connected with it that will be necessary to state as a connecting link in the work in which we are engaged.

"On Sunday morning, October 24, a good while before day, I arose from sleep and went out of the city as soon as the gates were opened, crossed the Brook Cedron, and went upon the Mount of Olives, and there in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives for ever and ever:

"O Thou, who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt thou not condescend through thine infinite goodness and royal favor to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land where the Sun of Righteousness sat in blood, and thine Anointed One expired!"

Further on is the point I wish to call your attention to especially:

O thou who didst covenant with Abraham thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever! Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

Grant therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distill virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and

subdue the unbelief of the people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles: and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

We invite your attention to this portion of the prayer for the reason that he prayed that the sterility of the soil might pass away, and springs of water break forth to water the soil. You who are acquainted with the history of the country, remember that a few years after, the land became more fruitful than it had been, and the former and latter rains began to return about 1852. The Jews have had their faces turned toward that land more since that prayer was offered upon the Mount of Olives than they had been for years before; this movement, taking on such great dimensions, has been growing from that time until now. Whatever may have been the record of Orson Hyde before or since, I believe that man performed his mission faithfully, and his prayer to the Lord for that country was heard, and the events that have happened go to show that the Lord heard and considered that prayer of his servant as alone he prayed in that far off land, for the restoration of the land and the continuation of God's blessing upon it. Afterwards John E. Page made his report which was an excuse for not going with Orson Hyde. We have not time to read it to-night, but he was reinstated to fellowship and censure for having failed to go was removed from him.

This mission to England was something that was undertaken to save the church. Thousands and thousands of people have come from that far off land to replenish the church in America, some strong men, some men that have stood for the work through all the privations and suffering the church has passed through, and retained their integrity and faith. Like Americans they have not all been true, but there has been much come from there to build up the church in America. There were no converts made by the mission of Orson Hyde to the Holy land; there was no attempt, that I know of, to make them. He returned to England and thence to America, his mission having been performed. I have invited your attention to this mission simply that we might not lose that link in the history, for the church was not intended as a national church, the gospel was not intended to be given to this country alone, but it was broad, and its mission was to the world, for the conversion of the world, and wherever the people may dwell, in every land and clime, that work so begun, it has enlarged, going to other lands and will continue to go until the work is completed and every honest soul that desires to embrace the gospel shall have had an opportunity to hear it and obey its precepts. I thank you for

your attention to-night and trust we shall have the privilege of presenting to you the history of the church from the time they went to Nauvoo, and at least until the Reorganization was established, and the ground upon which the Reorganization stands is stated.

\* \*

#### DIE AND LEAVE ALL!

The Son of Man taught so plainly and spoke as none before, even with power and authority. The lessons or instruction then given are now equally applicable, and will be as fruitful of results to humanity. Blessed be those who govern their lives and conduct by the Christ rule.

Selfish man, though he gain much of this world's wealth, will not be permitted to take any of it with him.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you? And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits, and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! This night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So shall it be with him who layeth up treasure for himself, and is not rich toward God.—Luke 12: 15-23, I. T.

All mankind should read with admonition the above, and catch the inspiration thereof, then would our pleading for Graceland be more fruitful.

One thing I am fearful of; those whom we are desirous to greet, never read our humble appeals. For, Saints, we are not blind that we can not see that many of our people are engaged heart and soul in the struggle to gain worldly wealth, and some even to the neglecting of law-imposed church duties, and of those who comply with the request to aid, nine times out of ten they are the poor and struggling ones of God's people. I certainly believe that all those who cheerfully contribute of their scanty possessions shall in nowise lose a worthy reward, while those who could, but fail, to contribute will be held responsible for what they might have done.

On the question of equality and education the Honorable Murat Halstead cites a part of a speech delivered by the late President McKinley, October 10, 1899, in an address to the brick-layers and stone-masons, of Chicago, Illinois:

I have no sympathy with that sentiment which would divide my countrymen into classes. I have no sympathy with that sentiment which would put the rich man on the one side and the poor man on the other,—labor on the one side and capital on the other,—because all of them are equal before the law, all of them

have equal power in the conduct of the government. Every man's vote in the United States is the equal of every other's on that supreme day when we choose rulers and Congress, and governors, and legislatures.

Our citizens may accumulate great wealth, and many of them do; but they can not take it with them, nor can they entail it from generation to generation. He who inherits must keep it by his own prudence or sagacity. If he does not, it is divided up among his fellows.

Every boy and girl can have a good education—one that will equal them for every duty and occupation of life. Not only are they thus educated by the State and the nation, but when once educated they have open to them, and to every one of them, the highest opportunities for advancement. They are not prevented from aspiring to the highest places in the gift of the government because they are poor. We have no classes. No matter what their creed, their party, no matter what may be their condition, no matter about their race or their nationality, they all have an equal opportunity to secure private and public positions of honor and profit.

The government of the United States rests in the hearts and consciences of the people. It is defended, whenever it is assailed, by its citizen soldiery; and it furnishes education free to all the young, that they may take upon themselves the great trust of carrying forward, without abatement of vigor, this fabric of government.

Side by side with education must be character. Do not forget that. There is nothing in this world that lasts so long or wears so well as good character; and it is something everybody can have. It is just as easy to get into the habit of doing good as it is to get into the habit of doing evil. With education and integrity every avenue of honor, every door of usefulness, every pathway of fame and favor are open to all of you.—Life of McKinley, pages 188, 189.

No people or church should be more zealously engaged in education and seeking to establish an unimpeachable character than this church of Christ.

We miss much help because there is a hesitancy to give because the parties dislike to do so little. Please do not do this, but send what you can, even if it be but a dime. Saints, help us with Graceland.

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa.

\* \*

#### OAH SPE, OR A NEW BIBLE.

Having my attention recently called to the above entitled book, I at once made an effort to obtain a copy for examination and to find some one who could give a history of the origin of the book, from the standpoint of those who were friendly to it. Calling upon Mr. L. W. Van Dyke of this city I found what I was seeking for, as he is one of the leading Faithists, who base their religion on the teachings of Oahspe. I obtained a copy of the book from the city library, and after examining the work candidly I have the following to present upon it.

The copy I have before me was copyrighted in 1882, and is the second edition published. According to the history given of its origin, a New York dentist, who was given to the study of occult phenomena, was directed by an angelic messenger to procure a typewriter, which he did, and two years later while sitting at his machine, his hands were

moved by an unseen power, and he began to write, not knowing what was being written till the page was completed, when he found it to be a message from the spirit world informing him they wished to use him as the instrument to write a book, and he must not read the writing till the work was completed. Oahspe was the result.

In the preface to the second edition I find the following statement: "It is not the work of inspiration or of intellectual culture or research, but it may be said to be the mechanical production of a man's hands—a man who wrote it without thinking about it at all, and who can think about something else all the time the writing is going on. The same hands can work independently of his volition to paint pictures. It was in this manner that the pictures in Oahspe were made."

The title is said to mean "earth, sky, and spirit." It is a book of about nine hundred pages, divided into sixty-two books, and has over one hundred portraits, and contains about as much reading matter as the Old and New Testaments. According to the title-page it claims to be a revelation of the higher and lower heavens of our earth for the past seventy-eight thousand years, and particularly a history of man for the past twenty-four thousand years, "being from the submersion of the Continent of Pan in the Pacific Ocean, commonly called the flood or deluge, to the Kosmon era." It also contains the cosmogony of the universe; the creation of man, and a complete revelation of the order and systems that prevail in the unseen worlds. It represents the earth as moving in a large circuit, which is divided into one thousand six hundred arcs, the distance of which is about three thousand years for each, or one cycle. During a cycle the earth falls in the region of hundreds of ethereal worlds, "where dwell Jehovih's high-raised angels, who have to do with the management of worlds." During the time of a cycle the earth is therefore under the control and management of one of the chiefs of the ethereal world in the region of which the earth has come. The earth seems to have been used by these ethereal worlds as a sort of incubator to furnish Jehovih with a harvest of angels. One book containing a synopsis of sixteen cycles before the flood gives the names of the different eras, the ruling chiefs and the harvest of angels furnished for Jehovih. During the time of the creation of man the earth was traveling in the arc of Wan and the first ruling chief of the earth was Sethantes, who was raised to the rank of God and was, according to Oahspe, the first God of the earth. At the present we are in the region of Kosmon, and the ruling chief is Tae, who has started out to found the Father's kingdom on earth. The Kosmon Era began in 1848, and is spoken of as one of great light. At the dawn of Kosmon, Oahspe represents the gates of heaven as being opened, that angels might speak with mortals

and says, "And the spirits of the dead shall commune with mortals, good and evil, wise and foolish." See pages 749 and 753. Slate-writing and communications in the dark are also spoken of, and a child is said to be only half taught who is not early taught to understand and receive spirit communion.

The entire book is based on spirit communion, and the Faithists say in the pamphlet, "Brotherhood of Light:" "If one does not believe in angel communion it would avail them little to try to understand our philosophy or systems."

If I am not mistaken modern spiritualism dates back to about 1848, the time of the beginning of the Kosmon era in Oahspe.

The proper names found in the book are about the most difficult mixture I ever came in contact with. One encounters biblical and ancient mythological names in profusion, but frequently so mixed and changed and contracted by an apostrophe that even familiar names are sometimes hard to recognize. Some of the proper names are no doubt original and sufficiently abstruse to entitle them to claim with propriety an unearthly origin.

The portraits of Moses, Abraham, and some other Bible characters are given, each one being surrounded by an escort of shades or spirits. All of the pictures in the book are of this character, reminding one of modern spirit pictures. The Bible account of these men is frequently disputed, and the whole Bible story is greatly discounted, as will be seen as we proceed.

The first page of the book begins the disposition of a Christ or Savior, in these words: "Neither shalt thou have any God, nor Lord, nor Savior, but only thy Creator, Jehovih." Again, on page 370, in speaking of the Faithists, it says: "Who can shake their faith or feed them with thy story of a Savior born of a woman?" On page 789 the Sacrifice by Christ and the partaking of the bread and wine in remembrance thereof is spoken against, and "judgment is rendered against it with abhorrence." Christ (which in Oahspe is spelled Kriste) is all the way through spoken of as the false god Looeamong, and whosoever shall call upon Christ, evil spirits shall answer him and deceive him.

The Beast is declared to be self. It has divided itself into four great heads, viz.: Brahmin, Buddhist, Christian, and Mohomedan, "whose trade was the killing of man."

Mormonism receives a little attention on page 748. "A drujan God, Piad, established a sect and named it Mormon, and he located his kingdom on earth with his mortal followers. . . . Piad taught that all good Mormons would ultimately attain to rule over some planet and her heavens. He also taught mortals that the more numerous progeny a man begat, the greater would be his heavenly kingdom in time to come."

A drujan, or vampire, is a bad spirit. Whether

the above statement received its inspiration from a drujan, or vampire, or what not, it evidently was not very well posted on Mormonism, for those principles were no part of Mormonism at the time of its origin or several years later.

Infant baptism is put aside as a law; but children fourteen years old may receive baptism by sprinkling, providing it is done in the name of Jehovih only.

Man may do as he chooses about keeping any day sacred. Circumcision is permitted for adults. The eating of any kind of flesh is positively forbidden. War is strongly spoken against: "Man must not kill anything that breathes the breath of life."

The Jehovih of Oahspe is rather an indefinite quantity according to pages 634, 635, and 719. His form is incomprehensible and his location everywhere, and "One not in shape of man." The Jehovih of Oahspe is not the Jehovah of the Bible, as any one will be convinced by a comparison of the two.

The ten commandments with several variations are given. For instance, "Thou shalt not kill any living thing." In another place the same command reads, "Thou shalt not kill man, nor beast, nor bird, nor creeping thing, for they are the Lord's."

Satan is represented as man's evil disposition.

That heat and light come from the sun to the earth is declared to be but a superstition of the ancients.

The flood is located twenty-four thousand years ago, and the creation of man on the earth is located about seventy-eight thousand years ago, while the first creation of man in fact antedates this by years almost incomprehensible.

Some prophecies are found in the book which the preface says will be shortly fulfilled. First. The continent of Pan, which was sunk in the Pacific Ocean, its submersion being the flood spoken of in the Bible, is to be discovered and prove Oahspe true in regard to its account of the flood. Second. The present powerful religious sects, viz.: Brahmanism, Buddhism, Christianity, and Mohammedanism, shall go out of existence at a very early date. With the going out of existence of the said old systems a new one shall come in, which in fact is already founded and calling themselves Faithists. Basing their religion upon Oahspe they are to be anti-warriors, non-flesh-eaters, and shall practice religion instead of preaching it. Through them is to be founded a new government. The present competitive system is to be superseded by better social conditions, eliminating the private ownership of property entirely. There are to be no poor, as all will be provided for. Armies and soldiers are to be dispensed with. Tariffs and national legislation shall be abolished, and people be privileged to go and come as they please.

The society is now organized in what is called a "Communal Brotherhood," consisting of an Outer

and Inner Council. There are three degrees in the order, each degree being conferred with certain rites and ceremonies. "The third degree, which is the All Light degree, calls for the elimination of self for selfsake and the consecration of one's life and talents to the establishing of Jehovih's kingdom among mortals." The president of the Inner Council is their prophet, seer, and revelator. He is called by the title of C' Chief. Mr. L. W. Van Dyke of Denver modestly bears that title at the present. Individuals may receive more or less of spiritual direction for their own benefit, but everything for the whole body must come through the C' Chief. They make no public propaganda of their religion, believing as Oahspe states that the time of preaching is at an end; but they labor in secret, receiving and instructing those who are drawn to them by the spirit influences.

They do not profess to heal the sick, tell fortunes, or divine for any earthly consideration, as do clairvoyant mediums.

They are turning their attention here at present to the establishment of a home for orphans and outcast children. They have a large house rented in Denver where they are taking care of the few children they have collected. They have an eighty-acre farm a little way out, which they expect to use as a place to rear these children and where some of the adults may also labor on the coöperative plan. These children are all being fed on vegetable or herbivorous diet, eliminating from their food the flesh of all animals or anything that breathes the breath of life. They seem to be thriving very nicely on it. They are being raised and educated according to the teachings of Oahspe. They are only few in number as a society, but seem to be very zealous and earnest in their work, and only ask to be let alone till they can demonstrate that their religion is all they claim for it. Then, they say, thousands who are dissatisfied with the present conditions will flock to them.

The moral tone of the book, so far as I have been able to discern, can not reasonably be objected to, and the duty of men toward his fellows is certainly emphasized. To a careless reader the book might not appear very dangerous religiously; but to a critical observer it really disposes of nearly everything the Christian holds sacred, Christ, Holy Ghost, and even God himself. The book is interesting in showing the cunning tactics employed to turn mankind away from the belief and worship of God and Christ. If the good in connection with any system of religion is of that nature that it decoys the unwary to an acceptance of principles which in the end must despoil the soul of salvation which can only come through Christ, shall we say that that which seems good *now* is *really* good?

J. B. ROUSH.

4539 West 33d Avenue, DENVER, Colorado, March 22.

## Selected Articles.

### TEMPTATION—A STUDY.

I have been asked what to say to a man to help him to overcome besetting sin, and whether nature has any principle by which a man can feel that he is working upon a satisfactory basis in such a struggle. I think there is such a principle in nature. There are different kinds of sin—sins of the body and sins of the disposition. The Prodigal Son was guilty of sins of the body; the elder brother was guilty of sins of the disposition.

How are these sins to be overcome in each case? You can not tell the Prodigal to say good-bye to the whole thing, because the man's body is full of appetites and passions, and you can not crush these by any merely negative effort. That method of dealing with sin—the method of crushing it, of holding it back—is futile. You may crush a sin by effort for about a week, but on the eighth day it will break out with more force than ever. It will accumulate strength during that period of enforced rest, and the last state will be worse than the first.

What, then, can you do? You can only give the man a stronger appetite and a stronger passion; give him a more abundant life rather than a dwarfed and truncated and crushed life. And that is what religion offers a man. It does not say, I am come to crush your life and dam down your energies and all your desires and passions; but rather, I am come to give you a larger and richer life, I am not come to destroy any thing, but to fulfill.

How is that principle illustrated in nature? A man comes to a hotel. He has been traveling, say, for days, and in such circumstances that it has been impossible for him to get any food. He comes up to the hotel starving, the passion of hunger gnawing at his system, and his first command is for food. While that passion is seething his mind I bring him a telegram which has been lying for him in the office. He opens it and learns of the sudden death of his wife! The hunger is gone, entirely gone; he starts for home immediately. The hunger is gone; he may go on for days and not feel it; another passion, another sensation has filled his mind, and it has put out the lower appetite. That is a natural principle. You can crush any appetite, however strong, and there is nothing stronger than the hunger of a hungry man or the thirst of a thirsty man, by putting in another emotion, and he will live in that new emotion and forget the old one.

When you are telling a man simply to put off the old man, you are telling him to do a thing which is impossible. Tell him to put on the new man, and he can not help putting off the old man.

That is founded upon a very important scientific law. As the old physicists said, nature abhors a vacuum. You can not create a vacuum. When

you attempt to drag sin out of a man, you are attempting to create a vacuum. You must put something in its place. That is what Paul meant when he said, "Be not drunk with wine, but be filled with the Spirit." A man is a drunkard—what is the appetite for drink at bottom?

It is the demand for a larger life. It is often the best men, the most capable men who are drunkards. In any workshop you will find it is the most skillful workman. The reason is that he has a larger vacuum to fill; his nature is large, its cravings demand satisfying. What are you to say to that man? "Be not drunk with wine, but be filled with the Spirit."

There is a remarkable resemblance between the effects of being filled with the Spirit and the effects of being filled with wine. No one would have dared to bring that out except Paul. He contrasts deliberately the inspiration of wine and the inspiration of God's Spirit: "Be not drunk with wine, but be filled with the Spirit"—wine versus the Spirit.

And Paul even goes on to describe the symptoms: "Singing to yourself," just what an intoxicated person does, "and making melody"—not in wild debauchery, "making melody in your heart to the Lord." He gives the appetite a new object. That is the only way to do with these desires, to enlarge them by giving them a new object.

I do not think that Christ ever said simply, "Let a man deny himself." He said, "Let a man deny himself and follow me," and in following him, self-denial becomes inevitable and easy. Christ never meant a man to crush his nature. God meant us to keep a part of everything that he put into us when he made us, not to crush it and dwarf it, but to elevate it all and to us our energies with higher purposes and higher motives.

These desires are energies in human nature, and you can not annihilate them. Here is a great reservoir, and there are two sluices; and if you lift the one, the water goes away down into nothing, trickles down into the sea and is lost; if you lift the other, the water goes out and passes over a mill-wheel and does useful work.

Now, the energies of a man's nature can be guided in either of these directions—in that of usefulness or of uselessness, but they can not be crushed. There are a great many passages in the Scriptures which bear out this view: "Put off the old man . . . and put on the new man, which after God is created in righteousness and true holiness." "Cease to do evil, learn to do well."

The positive always accompanies the negative, and it is futile to attempt to deal with sin in any other way. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh"—you can not do it, you have passed into another atmosphere.

And that same principle may be applied to sins of

the disposition. You can not eradicate a bad disposition, a bad temper, by negative repressive treatment, but you can overcome it by positive treatment, you can sweeten it by putting sweetness into it. The way to make a sour beverage sweet is not to take out the sourness, but to put in some sugar.

And that is the way to sweeten human nature—to put in the love of God, the gentleness of Jesus Christ, and that will operate when everything else is of no use.

In the direction on practical life and in the direction of thought religion comes not to destroy, but to fulfill. That is the clew to the much vexed question of amusements. There is no use going up to a young fellow and telling him to give up this and that. He sees you are a narrow man.

His conception of Christianity becomes this—that it is a series of negations. What you are to offer him is something that will expand his nature. If you can not spoil his taste for these lower things by elevating him, you can never convince him that these lower things are wrong. And a great many of them are not wrong, but many of them are unworthy of a man of serious purposes.

What you have to do is to elevate his mind to higher ideals, and then, by fulfilling all the thoughts in it, these things will pass away of themselves and be forgotten.—*The late Henry Drummond, in Chicago American, January 12, 1902.*

## Original Poetry.

### Evening in the Mountains.

BY ELBERT A. SMITH.

The thunder clouds lie massed in splendid grace  
And whiteness on the mountain tops.  
The evening drops  
Its purple veil about the base

Of many ranges, numberless and vast,  
Whose cañons, granite walled, break way  
To deserts grey  
Where burning death has dwelt for ages past.

The sun has set in blaze of wondrous light  
O'er Cucamonga's distant peak.  
The pine trees speak  
In solemn voices of the coming night.

Their language is the language of the seas,  
Soft, deep, melodious, and grave;  
The far-off wave  
Has taught it them upon the evening breeze.

The Cajon Pass with mighty shadows fills,  
O'erhead the countless stars are seen,  
Joyful, serene,  
While far below across the lesser hills

The darkness blooms with lights of many towns,  
The reflex of the stars it seems.  
The valley dreams

To imitate the jewels in God's crown.

SAN BERNARDINO, California, June, 1901.

## Mothers' Home Column.

EDITED BY FRANCES.

"O silent land to which we move,  
Enough if there alone be love,  
And mortal need can ne'er outgrow,  
What it is waiting to bestow!"

DEAR SISTERS: With a feeling of gratitude to our Father for the many good thoughts contained in this department I take up my pen. It is beyond my ability to tell you one half the good I have received in reading your letters. To me the work of the Daughters of Zion is just what is needed by every thoughtful mother in the church. So many times the ideas and suggestions given have helped me to be more thoughtful, considerate, and patient; to stop and think what would be wisest and best for the little ones intrusted to my care.

Every parent, especially the mother, should understand her children, and this can be done only by close, very close association with them. She must be companion, friend, counselor, and guide, and without divine assistance it is impossible to accomplish this end.

Can we not remember when we were children, how we saw things, and the many heartaches we had, perhaps because we did not feel free to tell mother, and she would laugh at those little troubles? Or on the other hand, can we remember how our troubles have been removed and an explanation given of troublesome problems and we went away light-hearted and free because of a friend and helper and mother in whom we could confide? We should be the companions of our children; and the more we feel this responsibility the more thoughtful, humble, and prayerful it will make us; that is, if we are trying to discharge every known duty with an eye single to God's approval.

It is sad indeed to see how few feel any responsibility whatever in this regard. They seem to think that when they are clothed and fed, that is sufficient. They haven't time to sit down and talk with their children, or inquire how they got along at school; or, "Were you a good boy (or girl) to-day? Tell us about it." Or make them feel that their confidence is always welcome; or take time to teach them a few gospel truths. They say, "Why, my example ought to be sufficient. We have family worship, and they ought to learn from the influence of home. How can they learn every gospel principle when they are never mentioned unless an elder should visit them, and then they are only talked between the grown people. Perhaps the children are sent out to play so they will not annoy. Poor little lambs! They are made to feel that they are always in the way rather than a part of the home. If there are any "good times" to be had, father and mother have them; the children are left at home, or left to run the streets until dark, then go home and spend the evening alone.

The parents will say, "Oh, when they are grown up they can have good times if they wish, but I am going to have a good time now. They are old enough to stay at home. I could not be bothered to take them along." Who is responsible for their being here to bother. Are they? Oh, consistency, where art thou? Parents, do you know where your children are while you are having a "good time," and what kind of associates they have and what evil they are learning? Think of these things, you who are so interested in the souls of your fellow men. You have time to sit down and tell your neighbor the gospel story; yes, even spend hours talking to him trying to get him to see the gospel light, but your children, where are they?

"Oh, they are around somewhere. They are all right."

How do you know they are?

"Why, they can not be learning any evil anyway, because they never tell me anything, so I don't see any cause for alarm."

No, they never repeat the evil they hear and see simply



because you haven't their confidence. You have no time for them and their troubles, hence they find other ears that are willing to listen, and they will learn more evil in a few weeks than you will be able to remove in years. Oh, the sadness of it all! I would that I could impress upon the mind of every parent the duty they owe to their children. What will be our answer in the day of judgment when we are asked, "Where are the lambs I intrusted to your care, to bring up in the fear and admonition of God, that they might be fitted to enter my kingdom?"

May we all learn that our first obligations begin at home.

In bonds of truth,

MRS. ADDIE GRANT.

GLOVER, Michigan.

SAN ANTONIO, Texas.

Dear Sisters: Again I come to join your band, trusting I may say something of encouragement.

The blessed Master is still leading me, and my daily prayers are that he may lead me higher and nearer to God. How those outside of the kingdom can live through these pressing times is more than I can comprehend, while it seems to me the only refuge is in living in touch with God. My greatest desire is, when the cry goes forth, "Come out from among them, O ye my people, that ye be not partakers of her evil deeds," to be numbered with the few worthy ones; also that I may be able to help others to be saved by my daily walk and conversation.

I am made sad when I look around me and see the eager rush for money, fame, and popularity, and see some who should know better wasting time and money with these secret societies under the guise of charitable institutions, just as though God had not provided in his church a law governing every good and needful thing for his children both spiritual and temporal.

In the church restored we find all the gifts and blessings; a perfect law, a perfect system, just the same as Christ and his apostles left. And now it only remains for us as the church to keep this perfect law to receive the blessings.

I believe in the helps and governments in the church and have been a member of the Prayer Union since the first, and know that it has accomplished much good. My family and I have received many blessings through prayer. Oh, how thankful we Latter Day Saints should be, and how we should prove it by our lives and examples!

We are sadly in need here of a church in which to worship. We have secured a lot and have a small amount in the bank, but it seems that Satan is determined that we shall not have it. None know better how a building is needed for the advancement of the work, than Brn. H. O. Smith, John Harp, and other missionaries who have been here. Prayers are ascending that the good Lord will open the way and soften the hearts of those who have and to spare, to come to our aid. We believe there are some at least who might be saved by it. In fact, we have heard them say they would attend our meetings had we a church.

May God help us to be patient and never grow weary in his service, is the prayer of,

Your hopeful sister,

JULIA V. NEAL.

Prayer Union.

Bro. J. E. Bozarth, Akin, Illinois, writes: "Please request through your columns special prayer for Sr. Missouri Miller the first Sunday in April, as she is quite low. She has been administered to several times and was relieved, but not restored to health."

S. A. Rogers and family, Guiderock, Nebraska, ask remembrance in your prayers, on fast-day in particular, that they may receive a blessing and the evil power be removed.

Sr. Martha Thorp, Alpena, Michigan, has been in poor health all her life. She requests an interest in the prayers of the

brothers and sisters that she may be healed if it is the Lord's will.

Sister Rebecca Jamison, of Ford, Iowa, requests the prayers of the Saints in her behalf on fast day during conference, that she may be strengthened and regain health. Also remember Sr. Paulina Park, of Runnells, Iowa, who is also seriously afflicted.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

"The Sunday-School from a Scholar's Standpoint."

(Continued from last week.)

In the higher classes it is not a difficult matter to make the lesson interesting as all, of course, prepare their lessons during the week and can talk intelligently upon the subjects. There is more depending upon the primary teacher than upon any of the others; for there is a saying (and it is true in most every case), "That which follows is always conditioned upon that which goes before." If the child is taught right in the primary grades, if he has been thoroughly grounded in the principles of the gospel in their simplest form; we need have no alarm for that which follows, for "men are only children grown up."

Gather in the young, and then by satisfying their natural eagerness for information, by keeping them interested, lead them on until they are prepared for a greater work.

The lesson story, instead of always being read from the *Quarterly*, should be so well prepared that the *Quarterly* can be laid aside, and

THE STORY TOLD

in a clear, mild tone of voice, and in such a manner as to present a vivid picture in the child's mind. More will be taken into the mind and retained there from hearing the story told than were it read and reread. Then have the children tell the story, and if no questions at all are asked and *this* is accomplished, the time will have been well spent. However, it is a good plan to induce them to ask questions. Children are often called "Question Marks" and "Interrogation Points." Ah! if it were only always so. But it is too often the case that conditions are reversed when in the Sunday-school class; the teacher may then be called the "Question Box" and the children the "Answers."

THIS SHOULD NOT BE

the case. The teacher should not only ask, but answer questions; the pupil not only answer, but ask them. To the wide-awake teacher it is an easy matter to find ways of making the lesson interesting. And to me, it isn't the teacher that *pays* the pupil to learn his lesson, to be prompt in attendance and to do right, by promising him rewards at Christmas-time, New Year's, etc., that is the best teacher or that does the most good; but it is the teacher who so instructs the child that he learns his lesson because he loves the teachings of the gospel; is prompt in attendance because he loves the Sunday-school and the friends who gather there; and does right because it *is* right, not because there is a pocket-knife, a doll, picture-book, or some candy awaiting him.

Teachers do not realize the confidence that pupils have in them, or how they are watched and imitated by the little ones, or how every word they utter is accepted as true. It is something like the boy who said to his sister, "It's so, because ma said so, and if ma said so it's so, if it *isn't* so."

The Sunday-school as an auxiliary to the church needs the

CO-OPERATION OF EVERY MEMBER,

and especially every parent, if our ideal school is ever reached.

We have said that the Sunday-school prepares the children for a greater work that is to follow, and aids and assists the church in its progress and development. Or as we have often heard quoted, "The Sunday-school of to-day is only the church of to-morrow." It is only a "stepping-stone" to Christianity; only a round in the ladder that leads to eternal life. From the Sunday-school to the church and once in the church, on and on to perfection.

"For with unceasing motion,  
We scarce can comprehend;  
We drift toward the ocean,  
And *there* the stream shall end.  
From thence we leave the river,  
To gain a fairer clime,  
Passing with joy for ever  
Beyond the waves of time."

OLLIE BEECROFT.

For the Pottawattanie, Iowa, district convention.

## Letter Department.

Knox, Indiana, March 26.

*Editors Herald:* I came to this point the 20th inst., and have been unfurling the ensign nightly to very fine audiences. Sunday evening we attended at the M. E. church and listened to an old-fashioned "ditty," a chorus without refrain: theme, "Mormonism." Elder Berry had prepared his manuscript with reference to Dorchester, Appleton's, Herzog's, O. Pratt, et al. At the close we asked permission to make an announcement. He rather refused, by asking "when," "what." I remarked that by his permission I would state it. But I slipped the announcement in, so the audience gathered it, and the following evening the Saints' chapel was crowded to the doors. Two ministers were present, but I am informed that Elder Berry was conspicuously absent. At the close of his service on Sunday evening he hastened to me with hand extended saying: "My brother, don't come into my meeting to proselyte." I informed him that it was an announcement only, but we had all joined in the closing song.

"My country 'tis of thee,  
Sweet land of liberty,"

and told him not to let his moral cowardice rule, but get his church in accord with this beautiful sentiment of our national hymn. But he was suddenly interested with some brother over the aisle.

I began to reply on Monday evening at five minutes to eight; and when I looked at my watch the hands pointed five minutes to ten o'clock. Gracious! I begged pardon, but was astonished at the flight of time. No one made move to go, however, and Bro. Prettyman was greatly pleased.

Interest is quite good here, but there have arisen ardent desires to be recognized by missionaries in charge.

The city teems with people from all parts of the county now. Court is in session, and interest is taken in a murder trial. A young man is indicted on the charge of killing, in cold blood, on the morning of January 7, a young lady, sixteen years of age, while he is but nineteen years old. She had declined his candidacy of life-long love, and plighted her troth to another. O! the demon of infatuated jealousy! I attended the afternoon session yesterday, and the Judge saw me standing (for the court-room was packed). He sent the sheriff down the aisle, and escorted me to a chair within the bar. I waved my salute to the Judge before taking my seat, and silently asked God to sanctify the recognition of an unpopular Mormon minister, to the progress and honor of the cause that I represent. I shall never forget the Judge. But a vast difference exists between officials of different States. The Judge was present at one of our meetings. All this gives prestige to our work.

Sr. Prettyman is ailing some, with "heart trouble." Sr. Pierson is also feeble; but other Saints are usually well, and feeling quite good-spirited.

Our services continue over Sunday D. V.; but we are invited to "talk" at a gathering, this evening, of that society founded at Pleasant Lake, Iowa, in 1868, by seven college girls. They have asked for "American Archaeology," and I am persuaded to accept.

We are trustful of the progress of the work, and labor for the best interest of mankind.

Heaven prosper the efforts of all Zion's standard-bearers.

S. W. L. SCOTT.

CARDIFF, South Wales, March 10.

*Editors Herald:* I have been in this field just four months and am pleased to say that myself, wife, and little girl are enjoying good health so far. This is a very damp climate. We have seen but few days of sunshine and very little snow. The coldest we have had was about ten degrees above zero, and that for only a few days; still we have to dress just as warm as in good old Missouri or Iowa.

The last three weeks I have been laboring near Penygraig, one of the old landmarks of the church. The name in English is "Top of the Rock." It is properly named. From this point you can count seven towns, all within three miles, and in a radius of five miles there are twelve towns with a population of not less than one hundred fifty thousand. This valley, known as the Rhondda, is one of the best for missionary work, the towns being so close together. It seems to me that for twenty-five miles up all the valleys in the several mining districts it is one town. Once we had a force of missionaries at work in any one of the valleys, the traveling expenses would not be much, and the good done, in my judgment, would be very satisfactory. I believe that twenty humble, active men would do more good in South Wales than fifty in the States. My reasons for making this statement are: 1. In the early days, when the gospel was brought here, there were more converts than in any other land according to the population. It is said by the best of authority that just prior to the dogmas of Mormonism coming to this land it was a very rare thing to find a family that did not have some of their relatives in the church. 2. The people here are more religiously inclined than the Americans, and once we get this people to see that Brighamism is not Saintism the work will move as it did in early days: the voice of the Spirit in tongues, interpretations, visions, and dreams, and the liberty to present the truths confirm us in this statement.

The work has had many backsets, even in the Reorganization. 1. From lack of support from the States by way of missionaries. 2. So many of the local forces going to America. Some men that are very highly spoken of as able representatives of the church have left, leaving the work to sink or swim. It seems to me that as local men in charge of the good work we should not move away until we have first consulted the interest of the work as well as that of ourselves. For the work's sake we should do all we can; we will not lose by it. 3. The worst drawback has been the unfaithfulness of some that should be shepherds and comfort to the flock; some have gone in the ways of the ungodly, bringing disgrace upon themselves and the work that has suffered so much in this land because of wicked and evil-doers. 4. The drawback in some places is one that we hope by the help of the Saints to overcome, that is to build a house of worship. In the mining district of Wales times have been good for four years. The miners have done well. There is an agreement between the miners and the companies that has been in force for nearly four years, will be next August, and on that date it is to be hoped that satisfactory arrangements will again be entered into. That will avoid strikes that have been such a curse to all concerned; not only to the employer and employee, but to the general public. Because of the good, prosperous

times in the mining district, men have come from all parts, and to-day there are more families than houses. I learn that near Merthyr there are five hundred families waiting for houses, and all rooms are turned into living-rooms.

I have been holding meetings near Penygraig and some of the best people in the neighborhood are very much interested. If we can get a house of worship it will be of great value to the cause.

WM. LEWIS.

137 Severn Road, Canton.

#### ADA, Indian Territory.

*Editors Herald:* Myself and wife, two children and one brother are the only Saints here. We have had considerable preaching here since last June, by Brn. J. F. Grimes and W. M. Aylor. Bro. Grimes baptized three the first day of March and organized a Sunday-school, and we are trying to live the gospel.

We are poor in this world's goods, but are doing all we can to help the work along; and if any of the ministry should come to Ada, notify me in time and we will meet them. The people here do not seem to care for the gospel; but we must give them the chance to hear the angel's message. I believe if meetings are held here next summer there will be some more baptized. I hope that if it be the Lord's will Brn. Grimes and Aylor will be sent back here.

Saints, pray for me.

J. S. REED.

#### BAY MINETTE, Alabama, March 24.

*Editors Herald:* We are pleased to see through the columns of the HERALD that the work of God being carried forward by the Reorganization is wending its way successfully in every part undertaken, that the honest ones are being gathered in, and that the missionaries are having marked success in their different fields of labor. The elders seem to be having a greater degree of light and inspiration in their ministration of the word than ever before. These are encouraging signs that none should fail to see.

I am glad some of the leading minds are beginning to see the way open for the gospel to be preached in foreign countries. I appreciated and indorsed Bro. G. T. Griffiths' letter in recent HERALD, also Bro. E. L. Kelley's thoughts about nations and languages, and Bro. A. H. Smith on New Zealand and other parts. These following the instruction given to the church at the last April conference seem to indicate that the time is at hand, even at the door, for the church to widen out and enlarge her borders.

There are plenty of capable elders in the church for these fields indicated. Let them know they are wanted and they will respond, and should, it seems to me, be undertaken in whole or in part at once, even if it be found necessary to reduce some of the home missions in numbers, a thing that we do not want to see done. Foreign missions of necessity are more expensive than home. I believe the Saints will respond liberally to sustain foreign missions.

I remember when Brn. Charles W. Wandell and Glaud Rodger were sent to Australia many years ago. The work has been ably sustained there ever since, but is just now getting a firm foothold. The same may be said of England, and also of the South Sea Islands. It seems that it takes time to get the work well established in new countries.

I see that Brn. Muceus and Enge are breaking through the Gibraltar of their country, and Rushton and others in Scotland. This is all encouraging to the watchmen who have their eyes set Zionward looking toward the great consummation.

We are trying to hold the fort in the Sunny South by word and by example as best we can. There is much to be done here, yet the field is widening; the laborers are few and there are greater opportunities than ever before, it seems to me.

It looks to me as though the church has to be planted in a

country many years for the people to look at, talk about, become conversant with, and accustomed to in a sense before the masses are prepared to hear unprejudicially the message.

I pray the Spirit of God may be with the church in General Conference in wisdom and power, to the glory of his name and the good of his people.

G. T. CHUTE.

#### COMSTOCK, Nebraska, March 25.

*Editors Herald:* As we near the close of another conference year, in looking over the work of the past year, the query comes, What have I accomplished? It appears that my successes have been few, though I have sown with a liberal hand, and have been blessed of the Lord in my ministerial work, and have been specially led to tell the people that this is a time of restitution, and that God has restored the gospel. Some are willing to hear and some accept. I find the enemy alert to hinder all he can. I was "frozen out" in Gothenburg.

I crossed the "trail" of Bro. Stubbart at Shelton, and am glad he had been there. I have been associated with Bro. S. D. Payne the past year. He is an earnest worker and has treated me very cordially. May God bless and prosper him and all the Saints who have been so kind to me.

I am assured the work is of God, and am anxious to be at the post of duty giving the cause my best efforts while I am permitted to live. May God bless his people in the coming conference.

C. W. PRETTYMAN.

#### LOCKHARTVILLE, Nova Scotia, March 22.

*Dear Herald:* After nearly five months of missionary work I find myself at home again and tied up to-day on account of very bad roads and rainy weather. I have found a few during the winter who are investigating the eleventh hour message; quite a number who are willing to hear, but none willing to be obedient to the commands of the Lord as yet. Still I know of a number who are very favorably disposed and would have great hopes of them becoming members did I not know so well the course so often pursued by those who are convinced that the work is true and "put off," "put off." It seems too bad that such good material otherwise for Saints should allow themselves to drift into that condition and lose their opportunities for a crown of reward and a home in the kingdom.

I have tried to be faithful in warning as well as in explaining the message. Some of my work this winter has been very objectionable. It is too bad that the Devil should be so successful in making inroads into the ranks of the church. I feel to pity those who have tried to contend against the adversary and have failed. I realize myself that this life is a constant battle against the combined energies of the "world, the flesh, and the Devil."

At Birch Harbor we have a few good Saints and quite a large band of good people who have stood by me nobly for several months. Elder Rich organized a Sunday-school the last day of the old year, and I have met with them quite often, aiding them in every way in my power. It is encouraging to see so many young people take such an interest. The number of Scripture verses recited exceeds any school that I know of. It is sad, though, to see so many more young people who might take hold of the school and be somebody, spend the day doing nothing. Bro. A. W. Wakefield is the superintendent, ably sustained by Sr. Mary Crane, assistant, and Sr. Flora Joy, secretary, and other good women for teachers. Miss Geneva Stephens, not a member, is kindly lending her musical talents to make the school a success. May the kind Father bless them all! I wish here to tender my thanks to them all for the good will shown to me, as well as the financial aid, especially since none are able to do much in that direction without feeling it. Perhaps I may be pardoned if I mention the names of Sr. Crane and husband, who so generously provided me with a permanent home.

At South Gouldsboro we have some good people; only a few of them are Saints, however. I hope in the near future to hear of more taking hold of the work there. There are a number who believe it.

Before closing I wish to thank the HERALD Office for large roll of back number *Hopes* that was sent to the Sunday-school. I think there will soon be a number of copies taken by the children of that neighborhood. They love the *Hope*. When spring opens I think the HERALD and *Ensign* will have some new names on the list.

May this conference year be one marked because of grand successes every way. May the approaching conference be the best on record!

H. J. DAVISON.

HAMILTON, Australia.

*Editors Herald:* I am always ready for the HERALD as it comes freighted with news which is food to me. How the Saints can live without the HERALD I do not know. I am pleased to read the letters from various parts of the world. To read the letters from those who do not live where they can enjoy the spiritual meetings, makes me realize what a privilege it is for us to be where we can meet together on each Wednesday night. We meet in nine different homes, from week to week, taking turns. And at our meetings we enjoy a goodly degree of the Holy Spirit, as we also do every Thursday night in the church. Prayer-meetings are a great help to all spiritually-minded Saints.

Our conference passed off well. Several important ordinations took place and a number of children were blessed. The Saints were joyfully surprised when Bro. G. R. Wells announced the arrival of Bro. A. H. Smith. I know every Saint felt glad; and I know that if every Saint seeks a preparation of heart, the patriarchal blessing will be productive of much good. The conference was held in the new church building at Wall-send. May God's blessings rest upon it and the few Saints who struggled to erect it.

By the time this letter reaches you Bro. A. H. Smith will be with us in this branch. My home is open to all God's servants when they call.

I look forward to times of great rejoicing yet in store for the Saints in this branch if they will heed the counsel to live humbly and be zealous in good works. My daily prayer and desire is for the spiritual advance of each Saint, that we all may come up higher in the divine life and receive the promised blessings.

JOSEPH THOMPSON.

RAVENDEN SPRINGS, Arkansas, March 17.

*Editors Herald:* On the 9th I prayed to be directed to some honest souls who would appreciate the truth. I received impressions and started next day for Birdell; secured use of house, and commenced preaching to a few close listeners. Numbers gradually increased until the close. I was informed by those who knew, that not less than two million hearers were present Friday night; but singular enough they all occupied one short bench. I was entertained by Mr. and Mrs. Munday, who asked many questions. I discovered they were deeply interested. He said to me: "You remind me of the man I saw coming toward me the other night. His feet were about even with the top of the timber or trees where I seemed to be working, and he was walking on light." I informed him that we have the light, whether I be the man or not. They are anxious to read the Book of Mormon.

I found a few converts of the Utah elders who were so busy in this state a few years ago, and I have others located. They know practically nothing of the history of the Brighamite movement. I intend to track them up somewhat, and supply them with a little literature to open their eyes. There is a demand for it with those I have found. Should we not utilize the work these elders have done? There is practically nothing to be undone; they taught scarcely anything but the virgin truth.

Of course we were referred to as an "obscure offshoot" having no authority. I can not get it out of my head but that the Kirtland Temple decision, and Bro. Smith's "Necessity for a Reorganization" should be placed in the hands of those interested by the young Utah elders. "All things shall work to the good of them that love the Lord."

Since my appointment as local historian I am more than ever convinced that closer care should be taken of branch and district records. A little caution, discretion, and instruction from the authorities organizing new branches; and if district presidents would take the pains to examine branch records or even appoint through their conference a proficient committee to straighten those known to be tangled, it would prevent much perplexity, save much time, and enable such branches to have a book they will not be ashamed of when the Master comes. May God be with the coming conference: his love temper the hearts of his servants. Amen.

D. R. BALDWIN.

BRIDGEPORT, Washington, March 20.

*Editors Herald:* I have written to several elders to come here, but have failed to get answers. I should be glad to attend the General Conference and bear testimony to the great latter-day work.

I feel that the elders have forgotten this part of the Lord's vineyard.

For the past three years my health has not been good, but at present I am better. I will soon be eighty-two years, and I praise God for his goodness to me. Brethren, remember me in your prayers. I have done the best I could to lay the foundation for the elders to build on.

J. W. WHITLEY.

WATERLOO, Iowa, March 29.

*Editors Herald:* There recently appeared in the Waterloo *Daily Reporter*, copied from a Marshalltown paper, an article entitled, "Look for Christ." It made the Saints out such a foolish set of people that I wrote a reply, as I did not want the people to think we believed in such nonsense. The editor said he was glad to publish a reply, as he would much rather print both sides of a question. Was glad to see such fairness.

Waterloo is a beautiful city of about fifteen thousand inhabitants, and only seven Saints here that I know of, and there never has been any preaching except a sermon or two in private houses. Halls are expensive; but if we could only have a reunion here in the park, we could have a large attendance, I think. This can be had for twelve dollars per day, and includes the use of a fine large auditorium, lighted, etc. The "rapid transit" road runs through the grounds (which are beautiful) to Cedar Falls, so people could come from both places. They are seven miles apart. There are cottages, hotel, etc.; also a tent and awning company here, so tents could be rented by those not getting cottages. There are two fine wells of water. The park is a little over a mile from Waterloo. There is a steamboat on the river running from the city to the park. There is a fine drive there, and street-cars.

There is also a beautiful park near Cedar Falls, which has no improvements except a good well, which I think could be had for little or nothing, but do not think we could get as good attendance.

Please think this over, Saints, and let us try to have a reunion here and get the work started here. It is hard to get people to attend a tent-meeting in so large a place, but I think people would go to the park as others have big camp-meetings there. I think the people would perhaps help with expenses. If the Des Moines District would unite with Eastern Iowa I think it might be made a grand success.

I love the work, and try to do what I can. I sent a bundle of *Ensigns* to the pest house for the smallpox patients to read, and give papers, sermons, etc., to any one who wishes to read them.

The gospel has brought me such comfort and delight, I wish others to enjoy the same. I ever pray for the welfare of Zion.

Your sister,

MRS. J. A. GOODRICH.

HAMILTON, Missouri, March 23.

*Editors Herald:* The HERALD is greatly loved by myself and family. I have been a reader of it twenty-seven or twenty-eight years. It would be impossible to get along without it. It is laden with much food for a hungry soul. We used to pay three dollars for it; now we get it for one dollar fifty cents.

I can say from the depth of my heart, This is the work of the Lord. It has been over thirty years since I enlisted in it. By the Spirit of God I have been made to rejoice many times. I have received blessings through the administration of the elders when it was thought I would die. My children have been healed many times.

It fills my soul with joy to read letters in the HERALD and *Ensign* from the first missionaries I got acquainted with. When reading Bro. Charles Derry's letter, it brought to my mind that to him I gave my first missionary money, some twenty-seven years ago, when living in a double log-house near a little strip of native timber. To Bro. Derry I send a "God bless you," and trust he has health and strength.

I feel the need of living more godly every day, and desire not to become a cast away.

MRS. J. H. SNIDER.

## Miscellaneous Department.

### Conference Minutes.

**Northern California.**—Convened at Sacramento, March 7; President F. B. Blair in chair, E. P. Schmidt secretary. Priesthood reporting: Elders F. B. Blair, A. B. Phillips, E. P. Schmidt, E. Keeler, G. S. Lincoln, C. A. Parkin, J. A. Saxe, and A. Haws; Priests T. J. Lawn, J. S. Hommes, and C. C. Joehnk. Branch reports: San Francisco 201, Oakland 159, Sacramento 207, Santa Rosa 145, Irvington 30, Lower Lake 32, Stockton 74, Humboldt 40, Alma 26, Mountain Home no report. Bishop C. A. Parkin reported: Balance last report, \$475.54; receipts, \$2,646.69; disbursements, \$2,688.98; balance, \$433.25. District officers elected for the ensuing year: President, A. B. Phillips; secretary, E. S. Chase; treasurer, C. A. Parkin. Vote of thanks extended to President F. B. Blair for good services rendered during his incumbency. Adjourned to meet in Oakland, October 4.

**St. Louis.**—Convened in the rock church, 1240 Glasgow Avenue, St. Louis, Saturday evening, March 15; President Arthur Allen in the chair, Fred A. Smith assisting; J. G. Smith and R. Archibald clerks. Branch reports: St. Louis 369; 2 baptized, 2 received, 2 removed, 2 died. Cheltenham 45; 3 removed. Belleville 37; no changes. Whearso 74; 2 baptized. Reports from Elders A. Allen, F. A. Smith, R. Archibald, J. E. Betts, Jun., W. A. Guthrie, N. N. Cooke, T. J. Elliott, J. Beard; Priests H. Thomas, J. G. Cole; Teachers C. J. Remington, J. J. Billinsky, S. A. Burgess, and F. Wiley. Bishop's agent's annual report for the year ending December 31: Last report, December 31, 1900, balance on hand, \$72.87; received since, \$767.46; total, \$840.33; paid out, \$809; December 31, 1901, balance on hand, \$31.33. Bishop's agent's quarterly report of March 15, 1902: Last report, balance, \$31.33; received since, \$154.60; total, \$185.93; paid out, \$184.05; March 15, 1902, balance on hand, \$1.88. John G. Smith, agent. Reports audited and found correct. Treasurer of reunion committee reported: Balance on hand last report, \$15.92; received since, \$7.33; March 15, 1902, balance on hand, \$23.25. J. J. Billinsky, treasurer. Report audited and approved. The local historian, Samuel A. Burgess, reported progress. The district president of the Religio Society, Etta M. Hitchcock, reported progress. Delegates to General Conference: Arthur Allen, Fred A. Smith, Alfred White, John Beaird, Wm. Jaques, Harry Thomas, Samuel A. Burgess, Srs. R. Archibald, S. R. Burgess, F. I. Morrison, E. M. Hitchcock, F. H. Johnson, E. C. Bell, J. Christensen, and Alice Molyneaux. These were authorized to select others from this district who may be present at General Conference to assist as delegates; and should the full delegation not be present, that those present cast the full dele-

gate vote of the St. Louis district. All the spiritual authorities of the church were sustained. The recommendation of the president was adopted that we procure one thousand local ministerial report blanks, and that the secretary be instructed to distribute a copy to each of the local officers two weeks preceding each conference, on which the brethren may report. A petition to the Quorum of Twelve was adopted recommending that our present missionaries be returned to labor in this district, or an equal force of others. Preaching by A. H. Parsons and T. J. Bell. Adjourned to meet in St. Louis, Missouri, June 21 and 22, at the usual hour.

**Northwestern Texas.**—Held at Oklaunion, Texas, February 22; A. J. Moore in the chair, Thomas Sheppard secretary pro tem. Oklaunion and Beaver Branches reported no changes except one ordination, E. B. Stafford to the office of elder. Elders reporting: A. J. Moore, J. H. Amend, E. L. Henson, B. F. Renfroe, E. B. Stafford, W. Wilcox; Teacher T. J. Norwood; Deacon E. Hawley. Preaching by B. F. Renfroe, A. J. Moore, and E. L. Henson. Adjourned to meet at Beaver, Texas, first Saturday in September.

**Northwestern Kansas.**—Met at Blue Rapids, Kansas, March 15; District President J. F. McClure in charge, Ella M. Landers clerk. Ministry reporting: Elders J. C. Vaughn, M. Smith, J. F. McClure, L. F. Johnson, T. E. Thompson, W. Landers; Priests E. H. Ebert, H. C. Shriner, J. Teeter, F. S. Ward; Teachers D. S. Marple, A. C. Ingle. Branches reporting: Rural Dale, Homestead, Blue Rapids, Idylwild. Three branches were disorganized, Greenleaf, Norcatur, and Beloit. Bishop's agent, Arthur Smith, reported: On hand November 23, 1901, \$113.62; received since, \$176.59; paid out, \$140; on hand March 11, 1902, \$150.21. On account of death of district treasurer, E. Sandy, E. H. Ebert was elected to fill unexpired term. Delegates elected to General Conference: J. C. Vaughn, John Teeter, and L. G. Gurwell. District officers were authorized to give letters of removal to members of disorganized branches, also to give priests' licenses to F. S. Ward and F. E. Taylor.

### Church Secretary's Notices.

#### RAILWAY RATES—SOUTHWESTERN PASSENGER ASSOCIATION.

Under date of March 27 notice is issued that a number of additional lines in Southwestern Territory have concurred in rate of fare and one third, round trip, certificate plan, General Conference Reorganized Church of L. D. S. and Conventions of Auxiliary Societies, Lamoni, Iowa. Former notice gave particulars of purchase of tickets, securing of certificates, etc. Lines concurring in rates: Atchison, Topeka & Santa Fe; Choctaw, Oklahoma & Gulf; C. R. I. & P.; Chicago, Rock Island & Texas; Gulf, Colorado & Santa Fe; Ft. Worth & Denver City; Houston & Texas Central; Kansas City, Clinton & Springfield; K. C. Southern; Missouri Pacific; St. L. I. M. & S.; St. L. & S. F.; San Antonio & Aransas Pass. R. S. Salyards, Church Secretary, Lamoni, Iowa, March 28, 1902.

### Reunion Notices.

Reunion of Northern Minnesota District will meet at Frazee, Minnesota, June 20, 1902. It is hoped that all Saints who can will arrange to attend this reunion. Let us meet with a determination, and also with a preparation in spirit to fully warn the people of Frazee and vicinity, and be strengthened ourselves. Sunday-school work will be made a special feature for one day of the reunion. Particulars will be furnished all schools in the State later. But let each school now begin to arrange for as good a representation as possible, both of teachers and scholars. Bro. John Brier, George Jepson, Lewis Albertson, William Spaulding, with Sr. Katie M. Jepson and Ella Albertson, have been appointed as a local committee of arrangements. If any of the Saints wish to rent rooms, or arrange for private board, they may write to Sr. Katie M. Jepson, stating their wants and inclosing stamps for reply, and the committee will do all it can to accommodate them. The general committee will do all it can to secure good speakers. Names can not now be announced but we hope to have the First Presidency, the Bishopric, and the Twelve represented. For this purpose money for traveling expenses, etc., will be needed. We therefore request Bro. A. J. Smith, of Minneapolis, Sr. Fidella Hawley, of Audubon, Sr. Cordie Murdock, of Clitherall, Sr. Ella Anderson, of Bemidji, Sr. Gustaf Nelson, of Amore, and Sr. W. W. McLeod, of Cormorant, to solicit and receive donations for this purpose. Those not living in the branches may forward offerings for this pur-

pose to Elder T. J. Martin, Detroit, Minnesota. If for any reason any of the parties named can not act, will the branches see that some one else is appointed who will. Upon this work depends, in large measure, our success in securing speakers. Please do not overlook it. F. D. Omans, President. Thomas J. Martin, Secretary of Reunion Committee.

#### Book of Mormon Geography and Archæology.

During the last General Conference a meeting was held by a number interested in matter pertaining to geographical and archæological phases of the Book of Mormon. The question under discussion was the location of Cumorah and Ablom. Sometime during the coming General Conference at Lamoni, it is the intention to continue the meetings as opportunity affords. Let all come prepared to make it of interest. F. M. Sheehy, Chairman. Marie Clark, Secretary.

#### Received.

From the companion of a "kicker" against our faith for Graceland College, the sum of ten dollars (\$10).

ROBT. M. ELVIN.

March 29, 1902.

#### Literature for Distribution.

To the Church in General, and the Lamoni Stake in Particular: The good literature committee of the Lamoni Local of Z. R.-L. S. has at its command a large amount of church literature which it would be glad to furnish to those who could use it, either for themselves or for distributing among their neighbors. It has *Quarterlies* for the quarter just past, enough to supply two or three ordinary schools. Any one desiring such literature may obtain it by addressing Stella M. Pruden, Lamoni, Iowa.

#### Married.

LEWIS—VOORHIES.—At the home of the bride's parents, in St. Joseph, Missouri, Mr. Robert Lewis and Miss Kate Voorhies, both of St. Joseph, were united in matrimony by Elder D. E. Powell, of Stewartville. The wedding was of a quiet character, yet the happiness of the parties was just as great. The bridegroom is the youngest son of Elder William Lewis, now in Wales. The wedding occurred March 19, 1902, at 3:30 p. m.

SHUMATE—WINEGAR.—At the home of the bride's father, in Sloan, Iowa, Bro. Frederick B. Shumate, of Dunlap, Iowa, was united in marriage to Sr. Efnie L. Winegar, by Elder J. F. Mintun, in the presence of a few relatives and friends. After the ceremony a bountiful supper was enjoyed. Many useful presents were received, which gifts showed in a practical way the well-wishes of friends. Both are devoted Sunday-school and church workers. They enter upon family duties with bright prospects of success.

May the path of duty blossom  
Into ways of living light,  
To bless the world.

#### Died.

LANGE.—Carl W. Lange was born January 4, 1824, in Bartenstein, East Prussia. Came to the United States in 1841 and was drum-major of the New Jersey battalion of volunteers in the Mexican War. He was an elder in the Reorganized Church. Died strong in the faith of the latter-day work, March 18, 1902, leaving his wife and four children.

JOHNSON.—Sr. Amy Marie Johnson passed peacefully to the abode of the departed righteous at her home in Chicago, Illinois, March 15, 1902, aged 19 years, 8 months, 5 days. She was baptized November 10, 1901, by Elder S. C. Good, receiving of the Holy Spirit to the joy and satisfaction of her soul. The father is left alone, having lost a son, Evar, January 25, 1899; his wife, August 25, 1901; a son, Elmer, December 13, 1901. They all went in the gospel covenant. Comforting thought! Funeral in charge of Elder F. M. Sheehy, sermon by Elder J. M. Terry.

SHIMEL.—Cathrine Bumbarger was born in Morris Township, Clearfield County, Pennsylvania. Married to Philip Shimel in 1832. To them were born twelve children, two having passed away, ten yet living. Her husband died thirty-four years ago. She gave her heart to the Savior in her early years and has been a consistent Christian ever since. She died at her home in Madison Township, March 17, 1902, aged 88 years, 11 months, 8 days. Funeral services in the Methodist church, Haven, Iowa, by Elder William C. Nirk.

HEADLEE.—Amanda Jane Headlee, March 17, 1902, at the age of 69 years, 5 months, 27 days, in Bigler's Grove, Iowa, at the home of her brother, Ammon Fry. She became a member of the church in 1840, remaining true to her profession. Among her last words were, "If my time has come I am ready." Funeral sermon by Elder J. F. Mintun at the residence of Ammon Fry, March 18, 1902.

BOYNES.—Sr. Susan Boynes was born in Devenport, Devon, England, January 22, 1843; died February 18, 1902. She was a great sufferer for several years, which she bore with fortitude. She died in peace with a sure hope of the first resurrection.

PARK.—At Runnells, Iowa, Jessie, daughter of William and Mary Park. Born March 22, 1896; died March 13, 1902. She was kind and affectionate for one of but six summers. Funeral from the Saints' church at Runnells, Iowa, March 18, Elder C. Scott officiating. She was at Sunday-school, March 12, where also she will now be missed.

FULLER.—Laura Emma Napier was born in Randolph County, Missouri, April 21, 1835. At the age of three and a half years was bereft of her father, William Napier, by the hands of the cruel mob at Haun's Mill, October 30, 1838. With her mother she went to Far West, thence to Nauvoo. She married James Fuller in 1854. Four children survive her. She passed peacefully away at her home in Stewartville, Missouri, March 27, 1902. Services in Stewartville church March 28, in charge of Elder A. W. Head, sermon by Elder J. M. Terry. Interment in Dekalb church cemetery.

#### What if Your Lot is Hard?

"That submission to one's lot means that one should sit helplessly before sorrow and disappointment while weeks and months pass by, is a terrible misapprehension. Life should be growth. These trials come to us that we may conquer them, wrest power from them. To yield faint-heartedly is surely ignoble, for there is no life so barren, or hard, or sorrowful, that it does not hold some door to wider living, if we will but seek it.

"Is it loneliness that closes about us and shuts joy from our days? Have we tried honestly and patiently to touch other lonely lives? Is it because we have no time for study that life seems so hard and barren? A friend of working girls advised them to learn a poem as they went to and from their work instead of simply reading street car advertisements. A verse, a line of poetry, a single noble thought every day—who of us could not make time for this, if we would? And how rich a harvest one short year would give us! Is it poverty that is eating the gladness from our days? It is hard; but there are things within our reach that no gold could purchase for us—friendship, the power of an upright life, the joy of earth and sky. Dare we, with all we have within reach, bemoan our poverty?"—*Frank H. Sweet, in Home and Flowers, Springfield, Ohio, for April.*

#### Still Room on the Earth.

Yes, said the western man, there are several patches of country still left out our way that will support a few million people each. There is a little section up in Wyoming, for instance, known as the Big Horn Basin, which has just been opened up by a new line of the Burlington railroad. It covers about 50,000 square miles. It's larger than New York state. Three times as large as Denmark. Twice as large as Bavaria. It is covered with beautiful streams, a never-failing water supply and the soil is as rich as any in the world. The possibilities for irrigation there are enormous and three big irrigation ditches are built already. Oh! yes, there are a few scraps of real good country left. We won't be crowded off the earth yet awhile.

In preparing manuscripts use plain white paper and good black ink. Don't use paper that is flimsy or transparent or so spongy that the ink is likely to blur, nor sheets that are of different sizes or that have been torn out of a note-book and left with the rough edges untrimmed. The two sizes of sheets that are most generally used are commercial note and letter paper. If you have to send out handwritten copy never write it in pale ink or in lead pencil, or in backhand, which as a rule is extremely difficult to make out. Cultivate a round, clear, good-sized, almost vertical hand, and form the habit of leaving a wide space between the lines. Write, of course, on only one side of the paper, and if you find, near the end, that you are going to run a few lines over what you thought would be the last sheet, don't squeeze the final lines together at the bottom of the page or write them on the back of it in order to save another sheet. In both handwritten and typewritten copy leave a margin of at least an inch at both sides of the sheet as well as at the top and bottom.—*Franklin B. Wiley, in the April Ladies' Home Journal.*

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## An April Morning.

This morning when I woke I heard  
The low, sweet chatter of a bird  
Beside my window, where so long  
I've missed the music of the song  
That filled last summer with delight,  
And saw a sudden arrowy flight—  
A flash of blue that soars and sings,—  
A bit of heaven itself on wings.

"The blue-bird has come back!" I cried,  
And flung the window open wide.  
I leaned across the mossy sill,  
And heard the laughing little rill  
That comes but once a year, and stays  
Through the brief round of April days,  
Then, when its banks with bloom are bright,  
It seems to vanish in a night.

The old spring gladness filled the air.  
I breathed it, felt it everywhere.  
How blue the sky was! and a tint  
Of color that was but a hint  
Of "green things growing" greeted me  
Along the willows by the lea,  
And I could feel, and almost hear,  
The quickened pulses of the year.

A warm south wind that seemed a draught  
Of wine the sweetest ever quaffed  
Blew round me, bringing balmy smells  
That made me dream of pimpernels,  
And arbutus blooms in pinewood nooks,  
And gay wake-robins by the brooks,  
And I was happy as the bird  
Whose heart with spring's swift joy was stirred.  
—Eben E. Reaford, in *Home and Flowers*, for April.

The April *Forum* opens with an article in which Sydney Brooks pertinently applies to our own problems in the Philippines the lesson to be drawn from "The Example of the Malay States" under British rule. Among other papers on questions affecting foreign affairs are "The Anglo-Japanese Alliance," by A. Maurice Low, and "Prince Henry's Visit," by Prof. Paul S Reinsch. There figure also, in this month's contents, discussions of various subjects of domestic politics now attracting the attention of Congress; such as "The Amendment of the Interstate Commerce Act, and Railroad Pooling," by W. A. Robertson; "Promotion in the Army," by Major John H. Parker; "Shall the United States Lease its Grazing Lands?" by John P. Irish; and "Proposed Amendments to the Constitution," by Henry Litchfield West. In educational matters, Yale is represented by Prof. Ladd's paper on "The Disintegration and Reconstruction of the Curriculum," and Harvard by Prof. Hanus's criticism of "Our Chaotic Education," while Mrs. M. K. Genthe a Heidelberg Ph. D., gives an account of the present position of "Women at German Universities." Early Vernon Wilcox makes several practical recommendations for the "Preservation of Large Game." A timely sketch of the characteristic tactics of "The Boer in Battle" is contributed by Edward B. Rose, a former resident in the Transvaal. In an article entitled "Is England being Americanized?" Herbert W. Horwill replies to a paper on that subject in a former issue of the same magazine.

## The Remarkable Story of Miss Stone.

The first authoritative article on the remarkable experiences of Miss Ellen Stone, the American Missionary, will be contained in the May number of the *Woman's Home Companion*, with heretofore unpublished pictures. The author is the Reverend Doctor James L. Barton, corresponding secretary of the American Board of Foreign Missions, which organization took foremost part in securing her release from the Bulgarian brigands. He tells in a graphic and thrilling manner of the events which led up to Miss Stone's captivity, the awful fate which threatened her, how the ransom for her release was raised, as well as the statement of the curious part the affair played in the diplomatic history of the world. It is an article of more than ordinary interest.

The *Review of Reviews* for April is, as usual, full of interesting material on various subjects. Beside "The Progress of the World," treating of the important topics of the month, there is an article on the Anglo-Japanese Alliance from the Japanese point of view, a rapid review of our great "Captains of Industry," a description of the new Lying-in Hospital in New York, and a character sketch of the late Col. Francis Wayland Parker. Other articles are "Educating the Deaf-Blind," "A New Factor in Lake Shipping," "Can Rural Social Forces be Federated?—A First Step," and a sketch of the late Charles Lewis Tiffany, the New York jeweler. The "Leading Articles of the Month" Department gives a glimpse of much that is good in other magazines.

"What Women Like in Men," "What Men Like in Women," and "Husbands and Wives," are the titles of a series of very interesting papers by Rafford Pike, the third of which appears in the *Cosmopolitan* for April. The same number of the *Cosmopolitan* treats of Prince Henry's visit, with a series of beautifully printed photographs, under the title of "A Clever Emperor and a Confederation of Nations." F. Hopkinson Smith, Israel Zangwill, Bret Harte, and Maarten Maartens are among the other contributors to this number, which is unusually good in fiction.

The leading feature of the April *Arena* is an interview with Senor Antonio Regidor Jurado, LL. D., ex-commissioner of education at Manila, on the timely topic, "Education in the Philippines." It was secured by the *Arena's* London representative and is most instructive. Theodore F. Seward, founder of many "Don't Worry" clubs throughout the country, writes in a most hopeful vein on "The Unity of Christianity and Judaism." His article will interest both Jew and Gentile. In a symposium entitled "The Eternal Feminine," the Honorable Boyd Winchester considers "The New Woman" and Winnifred Harper Cooley points out "The Future of the Woman's Club." In "Maurice Maeterlinck and the Bees," Axel Emil Gibson discusses a recent scientific work by a famous author. Julia Cruikshank presents "An Economic View of Fashion." Editor Flower describes the successful method adopted by Cleveland, Ohio, to stamp out smallpox, and presents an interview with Edwin Markham on "Lights and Shadows of the Present Social Outlook," which is accompanied by a most elaborate and interesting sketch of this "prophet-poet of the fraternal State." Evelyn Harvey Roberts has a story entitled "Out of His Element."

The April number of the *Woman's Home Companion* is especially devoted to Easter. It opens with an article on "The Easter Flower-Market." "The Pisgah Church," "An Easter Bonnet," and "The Flower Fairies' Easter Story" for children, are appropriate bits of fiction. Will Payne concludes his dramatic tale, "The New Men," Annie Steger Winston contributes "An Idyl of Oyster Point," and Ernest Harold Baynes, "Little Journeys to the Woods and Fields." Other features are "Curious Marriage Customs in China and Japan," and "The Lincoln National Museum."

Mr. Charles S. Newhall, who is an expert on the subject, contributes to the March *Forum* a paper on "Fire and the Forest Reserves." It is a remarkably graphic presentation of the methods found to be most serviceable in fighting big fires in the West.

*Home and Flowers* is a most interesting little magazine to those who desire and work to improve their home grounds. It is a magazine which stands for "a more beautiful American life," and is published at Springfield, Ohio.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**THE Commercial Bank**

LAMONI, IOWA,  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
 Terms reasonable.  
 Call on or address,

**MRS. L. ATKINSON,**  
 Lamoni, : : : : Iowa.

**The Wall Street Journal**

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults The Wall Street Journal is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**

44 Broad St., N. Y. 7-10t  
 \$8 a year, \$1 a month.

**FOR SALE.**

Good residence and two-acre lot six blocks from brick church, in Lamoni. Six-room house, with pantry, bath-room, three closets, plant-room, wood and coal house, well, large cistern, hen-house, barn, cow-shed, good bearing orchard and lots of small fruit. Call on or address, J. W. BARR, 11-5t Lamoni, Iowa.

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

HERALD PUBLISHING HOUSE,  
 Lock Box E, Lamoni, Iowa.

**Nine-Room House For Sale.**

Two stories, summer kitchen, cellar, barn room for four horses. Two blocks from church, one block from school.

12-3t **JOHN STOLBERG,** Lamoni, Iowa.

**FOR SALE.**

A desirable suburban residence consisting of a house of seven rooms, good barn, and out-buildings. With four acres of land, conveniently fenced. Inquire at this office or of SAMUEL SPURRIER, on Tenth Street, Lamoni, Iowa. 13-3t

**Splendid Home in Independence For Sale!**

The 10-room modern house with barn and 3 fifty-foot lots, on Short Street, near electric line and church, at a great bargain. Belongs to an estate and must be sold. No agent. Write to the occupant. Here is your "chance in a thousand."

14-5t **H. R. MILLS, Occupant.**

**Chicago. Lowest Place in United States.**

That is the reason I can save you from **25 to 100 per cent on goods.**

Razors worth \$1.25 for 54 cents. With double strop, stone, brush, and three bars 10-cent soap, for 98 cents. Nickel-plated watch, stem-wind and set, 98 cents; cheaper one at 85 cents. 2 Domestic sewing machines at \$3.50 and \$5.25. W. and Wilson No. 8 for \$3.75. Advance, made by Davis Sewing Machine Co., oak, nearly new, \$9.50. Second-hand bicycles in good order, \$3.50 up; Ladies' or Gents' new ones \$10.00 up. Life of McKinley, 448 pages, 68 cents; reduced prices to agents. This book sold at \$1.50 and is worth it. Book with 3,000 recipes and formulas, \$1.25, regular price \$3.00. I am headquarters for latest agents' novelties. Send stamp for information on anything you want to

**WM. C. CUMMINGS,**  
 491 W. Madison St., Chicago, Illinois. 14-5t

**NOT IN THE CATALOGUE.**

- JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?  
 222. Per dozen 10c, 100. . . . . 60  
 THE APOCRYPHAL NEW TESTAMENT.  
 229. Cloth . . . . . 1 25  
 THE WORKS OF JOSEPHUS.  
 227. Each . . . . . 1 50  
 O YOU WANT MORE LIGHT?  
 202. Per dozen 5 cents; per 100 . . . 3:

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of **FARMS AND TOWN PROPERTY** IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
 WM. ANDERSON. MRS DAVID DANCER.  
 ALICE P DANCER A K. ANDERSON.  
 G W. BLAIR. OSCAR ANDERSON.  
 W. A. HOPKINS.

Address all correspondence to **STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

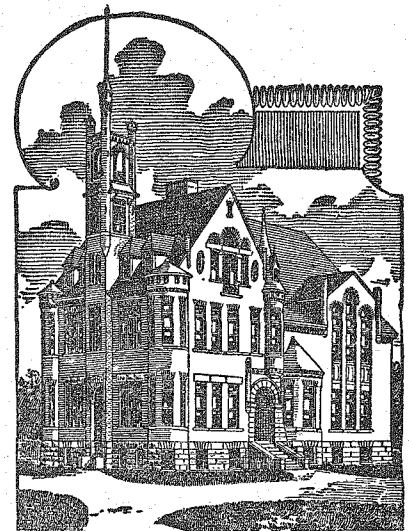
**Agents Wanted!**

To Sell Bed-Springs, Etc., on Commission.

Outfit and terms free. Address (Bro.) **B. F. ORDWAY & CO., Peoria, Illinois.** 14-3t

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
 AMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—Jo 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Microfilm

Volume 49

Lamoni, Iowa, April 9, 1902

Number 15

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

The Noise of the Fear - - - - -	321
Warn Thy Neighbor - - - - -	324
Meddling With Strife - - - - -	324
Religio Convention - - - - -	325
Sunday-School Convention - - - - -	326
General Conference - - - - -	329

### Original Articles:

Disciplinary Chastisement - - - - -	330
Duty to God and Man - - - - -	331
Encyclopedias and Some Who Use Them - - - - -	332
The Mother of Harlots and Her Daughters - - - - -	334

### Selected Articles:

Information in Regard to the Jew - - - - -	337
--	-----

### Mothers' Home Column:

Respect and Disrespect - - - - -	338
----------------------------------	-----

### Sunday-School Department:

The Duty of a Sunday-School Teacher - - - - -	339
---	-----

### Letter Department - - - - -

340

### Miscellaneous Department:

Convention Minutes:	
Pottawattamie - - - - -	342
A Decision - - - - -	342
Prayer Union - - - - -	343
Two-Day Meetings - - - - -	343
Notice of Silence - - - - -	343

"KNOW thyself" is an excellent injunction; but how shall a man become acquainted with himself who is not willing to see himself as others see him. "He that is first in his own cause seemeth just; but his neighbor cometh and trieth him."—*Proverbs*.



It is an easy thing for a man to mistake his fellows and be in turn mistaken. It is poor policy, and productive of much trouble for men to be over-strenuous as to his own opinions and honesty, and the error and dishonesty of those who may differ from him. A man may be tolerably sure of himself and err miserably in regard to his neighbor or fellow-laborer.

## Editorial.

### THE NOISE OF THE FEAR.

New York, March 28.—The alarm sounded to-day concerning the progress of Mormonism was based on the remarkable statement printed below. It was prepared by secretaries of co-missionary societies of Presbyterian, Baptist, Congregational, Methodist, Episcopal North and South, Reformed, Cumberland Presbyterian, Disciple of Christ, and United Brethren Churches, who write in an appeal to the Christian public of America to resist Mormon encroachments. Here is the full statement:

"As representatives of missionary societies of Christian denominations in the United States, we beg most earnestly to call the attention of the Christian public to the position, work, and menace of Mormonism in our country.

#### "REASONS FOR APPEAL.

"We are moved to this statement by the vitality which the Mormon system has shown, not only in western States and territories, but generally throughout the country. We are persuaded that Christian people have no adequate conception of that vitality, nor of the methods, seductive and often successful, by which the hateful system is being pressed upon the public attention.

"Whatever modifications public sentiment or government action may have forced upon the Mormon attitude and Mormon practices, it has not essentially changed its character since the days of Joseph Smith and Brigham Young. Its priestly oligarchy threatens free government, its grasping priestcraft invades property rights; its varied vices are destructive of good morals, while its pagan doctrines are antagonistic to

#### "THE GOSPEL OF CHRIST.

"The ambition of Mormons, which they don't even conceal, is to secure control of State after State, until, by means of the balance of power, they may make national legislation against Mormonism impossible.

"Toward this end they are moving by an organization as compact and skillfully devised for its purpose as any that ever engaged the activities of man. Their approaches to people are made the more seductive as their appeal affects to be based upon commonly accepted Bible truths. Only after entrance has been gained and the door closed against retreat is the awful system gradually unveiled to its converts.

"It is rapidly growing. The Mormon hierarchy has an unyielding grip on the machinery of the State of Utah and upon all its political and educational interests. Though often denied, there is no doubt that its practice of polygamy continues in defiance of all the promises made to the United States when

#### "STATEHOOD WAS GRANTED.

"Its power in contiguous States and territories is increasing at an alarming rate. By means of colonization it has so affected the States of Idaho, Wyoming, Montana, and Nevada and the territories of New Mexico and Arizona that it will soon secure, if it has not already secured, practical political control in all that region.

"Its missionary activity throughout the Union is almost incredible. It claims to have now 2,000 missionaries in the field

—1,400 of them in the Southern States—and to have made last year 20,000 converts. Mormons are also establishing missions in foreign countries on a large scale. At a conference recently held in Berlin and presided over by Hugh Cannon, son of George Q. Cannon, one hundred twenty-five Mormon missionaries were present, who were working in

“THE GERMAN EMPIRE.

They reported 2,000 converts. In Norway and Sweden, Mormons have for many years been gaining a continuously increasing number of converts.

“For these and many other reasons we make our appeal to the public.” We urge upon pastors and teachers to unveil to their people and pupils the system, so seductive and dangerous to all the best interests of every community of our country.

“We urge upon the public press the duty of educating the public conscience by unsparingly giving the facts of the nature and the work of Mormonism, and we appeal to Christian and patriotic people everywhere to resist, wherever it appears, a system hostile at once to our free institutions and our Christian faith.”

The foregoing is taken from the St. Paul, Minnesota, *Pioneer Press*, for March 29, 1902. The same article has appeared in the *Chicago Tribune* for March 30, and in other prominent papers of the United States, and will be largely copied by the general press all over the country. This is our excuse for giving it attention.

The following taken from the *Inter-Ocean*, for April 1, 1902, will help to point the moral of our writing on the topic of what precedes it:

ORIGINAL MORMONS MEET.

The world's conference of the reorganized Mormon church to be held this week at Lamoni, Iowa, may have an important bearing on the movement in favor of an anti-polygamy constitutional amendment.

This branch of the Church of Latter Day Saints represents the anti-polygamous Mormons, or the followers of Joseph Smith, founder of the original Mormon church. After his death there was a division in the ranks, Brigham Young leading the majority to Utah, and the minority faction rallying about Joseph Smith, the son of the prophet, and remaining in Illinois, Iowa, and other western States.

The Smith sect repudiated the teachings of Brigham Young as to polygamy and as to the binding force of revelations of the priesthood, and recognized as its sacred text books the Bible, Book of Mormon, and the Doctrine and Covenants. They defined the Book of Mormon as auxiliary to the Bible, and did not regard it as superseding the Bible.

The Book of Doctrine and Covenants related principally to church organization and government, and the Reorganized Church insisted that there could be no departure from the Bible, the Book of Mormon, or the Covenants at the will of the president or the vote of the elders of the church.

The Reorganized Church claimed to be the real Mormon church, and at least one court in passing upon the question of property ownership decided in its favor. From the first, Joseph Smith and his followers have stood with the evangelical churches in opposition to polygamy. They reported last year a membership of 50,000, with 200 ministers in the field. They have in different parts of the world 600 churches, and their membership has increased more rapidly than that of the Utah church because of their attitude on polygamy and their greater respect for the Bible and Bible doctrines.

In 1900, when Brigham H. Roberts, a polygamist, was elected member of Congress from Utah, Joseph Smith took position in his SAINTS' HERALD against his admission. His arguments were substantially the same as those advanced by the religious press

generally and by the daily newspapers. Just now, when the question of a constitutional amendment against polygamy is under discussion, the reorganized Mormon church may aid the movement by definite action at this world's conference.

That the effort made is intended to apply to that portion of believers in what the world knows as Mormonism and the adherents to which are located in Utah as their central place of business, does not exactly excuse us from noticing it.

The fact that a number of religious organizations, not one of which claims for itself an organization based on revelation or divine direction for its origin, choose to get frightened at the attitude and supposed progress of what they choose to call “Mormonism” which they proceed to invest with characteristics of direful import to the existence and continuation of their own so-called Christianity, under the general statement that the “system” is “hostile at once to our free institutions and our Christian faith,” by no means proves their assumption to be true.

If this attack was upon the developments in doctrine and practice in the so-called “Mormon church” since the death of Joseph and Hyrum Smith, we should leave the defense against it where it belongs—with the church in Utah. But the charge that the system under the Martyrs Joseph and Hyrum was and is hostile to the free institutions of the United States affects us, and hence we have the right to take up the weapons of defense.

The system of belief and practice built up during the fourteen years of the active ministry of Joseph Smith is the same that the Reorganization teaches and practices so far as it has been possible under the scattered condition of those who remained true to the faith, and the rapid development along the lines of political, economical, and material national advancement and prosperity; the fundamental principles remaining always the same.

Devotion to God, reverence for his word, uprightness, and personal and collective honesty of purpose and purity of life, loyalty to the country, and obedience to the municipal, statute, and national laws were taught by the church in the lifetime and presidency of Joseph and Hyrum Smith; and these requisites to the existence and perpetuity of the church as divinely instituted have been the persistent teaching of the Reorganized Church so far, and we suppose will be to the end.

That “public sentiment or government action” “has not essentially changed” the “character” of the doctrines and practical features of *the faith* as taught by Joseph Smith and his compeers up to the time of his death, may be conceded without controversy. We concede that, but, we also contend that “whatever modifications” the “public sentiment” of contending Protestant church organizations, including those named as the originating and fostering forces of this crusade attack upon Mormonism, may have

made in church faiths and practices differing from the organic faiths and practices of the Catholic Church, those "modifications" and that "public sentiment" have not "changed the character" of the faith and doctrines taught and practiced by Jesus Christ and the apostles chosen by him, as that faith and those doctrines have come to the world in the word of God, acknowledged by these so-called Christian conservators of the religious welfare of the American public.

The expansion of the Mormon people in the States of the West is the natural result of their growth and increase, a necessity. If they did not colonize and disperse their people into regions open to immigration, Utah would soon become a congested region and more inhabitants be received than could be cared for. But, if those settling in the States adjacent to Utah took nothing into the places where they settle in the way of doctrine and practice, other than the faith taught by Joseph Smith during his fourteen years of ministry and left on the records of the standard books and the official journals of the church of which he was a member and over which he presided at his death; and the practices under the laws of the States in which the church had its origin and continuance until his death, neither the States where they should settle, nor the national government would have any just reason to complain of them.

There was nothing in the doctrines of the church from 1830 to 1844 that was either "pagan," or "antagonistic to the gospel of Christ," and this Presbyterian - Baptist - Methodist - United Brethren combine can not possibly maintain the contention that there was; or that the teachings of the Reorganized Church are now so "pagan" and "antagonistic." These combined alarmists are misinformed and laboring under the gravest of mistakes, the result of misinformation; have blinded themselves to the real facts in the case.

We protest earnestly and decidedly on behalf of the true followers of the faith delivered through angelic ministrations, and as taught and left on record by the ministry, suffering, life, and death of Joseph Smith against being classed with those intended to be included in the indiscriminating attack which this ecclesiastical combine is making in the name of religion.

Let them first show themselves to be the accepted followers of the Nazarene and authorized exponents of the Christian doctrines and philosophy and they may then expect to be permitted to dictate terms of religion to the rest of believers in the Christ idea.

We quote from the Council Bluffs, Iowa, *Nonpareil* for April 1. First, an editorial that should teach our sectarian brethren what the thinking public outside of intolerant religious circles thinks of this attack on "Mormonism":

## MORMONS AND MORMONS.

The so-called evangelical churches have united in an appeal to the American people to rally in a supreme effort to down the Mormon church. The document sent forth is a strong arraignment of Mormonism and it shows clearly that form of faith is rapidly increasing its hold in this country, and it views this growth with alarm as threatening the welfare of the nation. The real cause of alarm, however, is the spread of polygamy, rather than of Mormonism. There is much confusion in the public mind concerning this peculiar religious sect. There are Mormons and there are Mormons, but to many all Mormons look alike. There is, however, as great an antagonism between what is known as the Utah church and that which is known as the Reorganized Church as between the so-called evangelical churches and the Mormons. In fact the controversy is often more bitter. This reorganized branch is strongly opposed to polygamy and always has been. It has neither advocated it nor practiced it. The Utah church has done both, and while it now professes to have received a new revelation doing away with polygamy the fact that it did not receive this revelation until the law stepped in making polygamy a crime, taken together with the fact that some of them still have their plural wives, causes suspicion to be aroused that the Utah church is not sincere in its professed abandonment of polygamy and that it will revive the practice if it can gain political power sufficient to control legislation and courts.

Whatever theological errors there may be in the Mormon faith there is nothing in its teachings which need cause any alarm lest the foundations of society and government should thereby be undermined, except the teaching of polygamy. Aside from this there is no more reason, for making a war on Mormonism than on Dowieism, nor so much in fact. The chief danger being a revival of the open teachings and practice of polygamy, the only sure protection against this lies not so much in an attempt to prevent converts being made to the Mormon faith as in some national form of legislation which shall cause severe penalties to be inflicted on polygamists and shall place the determination of such cases in the federal courts instead of leaving it subject to the local influences of sentiment so favoring polygamy as to permit the crime to go unpunished.

While one branch of Mormonism has been so closely identified with polygamous teachings and practices as to justify the suspicion that the avowed divorce is simply a make-believe, yet there is Mormonism which is most bitterly opposed to such teachings and practices and always has been. It is therefore unfair to make war on Mormonism regardless of this distinction. By making the war distinctively on polygamy the desired purpose can be much more readily accomplished.

There would be little difficulty in reaching this result by State laws, were it not for the fact that polygamous Mormons in some localities have gained such strength as to influence the local laws and the courts in their favor. There seems to be needed some stronger force and naturally the federal power is looked to for exerting that force. It should be directed not against any religious faith, however faulty it may seem to other theologians, but against such fruitage of a faith as jeopardizes or harms society for the protection of which government is formed. The fight should be against polygamy rather than against Mormonism.—*Nonpareil*, April 1.

Now, apply the principle of the text from which we quote as the caption of this article. When the time comes for the general accounting by men for what they shall have done, what answer can these make who go so far out of the way of toleration and the truth, and attack a people and their principles of which they know so little? (Read Isaiah 24: 18.)

## WARN THY NEIGHBOR.

It is said in our law that it is a day of warning, and that those who are called and sent out are sent out "to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor;" that all may be warned and be "left without excuse" that their sins may be "upon their own heads."—Doctrine and Covenants 85: 22.

From this it might readily be inferred that those who had been warned would not be in condition to be excused if they failed to warn others. The Word reads: "Let him that heareth say, Come." Therefore, let every man be ready to respond when the elders who are to "conduct the meetings as they are led by the Holy Ghost," invite, or request him to exercise the talent that is in him to sing, to pray, to exhort, or to teach as the occasion may require. The right to speak and to be heard when required to seems to be inherent in every man.

## MEDDLING WITH STRIFE.

We are at times reminded of the application and force of the proverb, "He that passeth by, and meddleth with strife not belonging to him, is like one that taketh a dog by the ears." And we may add, he is quite liable to be bitten.

There are undoubtedly a great many things in the world, and in the society in which men move that it is well enough for the Saint to let alone and not be mixed up with. Some of these it is easy to name; others may not be so easy. A very comprehensive term may be used, however, by which the average Saint may determine for himself by a little careful thought whether or not he should permit himself to be compromised by them. This term is: Whatever has a tendency to draw the mind from the recognition of one's duty to God, or cause a man to neglect his attendance upon his personal home and church duties and privileges, is not of benefit to the Saint and should be avoided; no matter what it may be.

Any one who becomes so absorbed in driving fast horses, dancing, playing ball, boxing, or other athletic sports, as to neglect his meeting with his people in their regular times of worship and for business, to such a degree that he loses interest in the faith and work of the church, makes those pursuits to be wrong, injurious to him and the church.

The same rule will apply to card-playing, chess, draughts (or checkers), going to concerts, the circus, shows, theaters, or other diversions of a similar sort. It is also true of novel reading, pleasure seeking, visiting lodges, and what are called social recreations; if the pursuit of them becomes so absorbing as to shut out thoughts of religion and the performance of religious devotion and exercises, these things are harmful for the effect wrought by them.

School children and college students can not successfully study and thrive in their studies if their

minds are wrought upon and their attention engrossed by the outside attractions around them. It is the same with church membership, and for similar reasons.

We would not put aside the healthful exercises by which the scholar is helped to be kept in good physical condition. These are essential, and without them ill health and final failure will be apt to follow the student; but, to suggest what is moderate and proper in regard to them. The loss of adequate and healthful sleep in the hours appointed of God in creation when it should be taken, is certain to be followed by lack-luster eyes, lagging steps, and flagging attention to duty and study. So the mind occupied with and absorbed by many of the things of the world, will become lethargic and dull in the things of God. A word to the wise ought to be sufficient.

HENRY D. SEDGWICK, JR., a writer in the *April World's Work*, after speaking of Tolstoy and his life says:

"We expect a great mind viewing the world's misery, to propound a new doctrine of ethics, some simple plan of universal virtue, and when we find that it merely repeats the words of Jesus of Nazareth we say to ourselves that the steppes of Central Russia, like the fields of Judæa, are far, far away, and that Russian peasants, like the Hebrew fishermen, are not Yankee electricians or Western railroad men. But argue as we will, something keeps suggesting to our minds that behind this repetition and reaffirmation of the old Gospel stands not mere simplicity of life and the lack of what we call civilization, but the presence of truth. In spite of the brilliant excellence of his novels, Tolstoy's chief interest for us is the testimony which, in the midst of our industrial civilization, he bears to the truth of Christ's teaching."

## EDITORIAL ITEMS.

Bro. C. L. Snow writes that where we spoke of the Snow-Hicks debate as being held at Lexington, Kentucky, we should have said Lexington, Tennessee.

The American Baptist Publication Society is issuing a revision of Lamb's "Golden Bible" under the title, "The Mormons and their Bible." The new edition is shorter and contains four chapters, "The Mormon Problem," "Authenticity of the Book of Mormon," "Miracles in the Book of Mormon," "The Bible Undermined," and "American Antiquities versus the Book of Mormon."

Isaac True writes from Chicago, Illinois, April 3, as follows: "I inclose you \$1.50 for the HERALD another year, as it has often cheered my drooping spirit during the past year, especially when being in a strange land, but not a stranger to God, who blesses me from day to day. Notwithstanding I am passing through many dark and gloomy hours, I am looking forward to a brighter future."

## Religio Convention.

The Seventh General Convention of the Zion's Religio-Literary Society was ushered in on April 3, by holding prayer service at eight o'clock a. m., followed at ten o'clock by the first business session, at which J. A. Gunsolley was in the chair, assisted by Ammon White. Etta M. Hitchcock, secretary, chose W. W. Smith to assist. F. G. Pitt was selected chorister, Charles Fry assistant; May White, organist, to choose her assistants. George Bandy, janitor Lamoni Branch, was chosen to act for convention, and Will J. Mather was chosen usher-in-chief, to select assistants.

Pending report of credentials committee, reports of the general officers of the Religio were read; which will appear in full or synopsis in next *Autumn Leaves*.

Because the report of the Religio work in the South Sea Islands was written in the Tahitian language, and as Bro. J. W. Peterson was not able to be present, Sr. Peterson made oral report of the condition of the Religio work in the Islands.

Some petitions were presented, to be called up later.

Adjourned till two p. m.

### AFTERNOON SESSION.

At appointed hour convention was called to order by Ammon White, and after usual preliminaries business was at once taken up.

Credentials committee made report, and after several corrections had been made, report was adopted substantially as submitted.

By motion all those present were permitted voice at this convention.

The petition from Des Moines District asking that the Religio publish a Book of Mormon quarterly, together with others bearing on that question were referred to a committee of three, F. M. Sheehy, J. A. Gunsolley, and Will J. Mather, and the committee was asked to report to this convention if possible.

Committee on credentials made additional report, which was adopted.

A petition from the Little Sioux District was read asking that the convention arrange for the publication of a department in the *Autumn Leaves*, to be known as the "Phrenological Arena." This was by motion laid on the table.

As the Religio workers of the South Sea Islands had requested that a correspondent be appointed to write periodically to the Islands, by a unanimous vote the executive committee was empowered to thus appoint.

The matter of a Book of Mormon vocabulary was taken up, and from various sources it was learned that La June Howard's manuscript was in the hands of the Board of Publication, also one other as well. By motion and appointment of chair, a committee of three,

A. A. Reams, M. H. Bond, and F. A. Russell, was appointed to investigate and report at evening session.

Financial reports, not read, were referred to committee for auditing. Myron Fisher, H. E. Moler, and J. M. Baker were appointed.

As per printed program, at 3:30 o'clock the convention proceeded to elect officers for another year. However, just previous to the election, A. A. Reams made statement explanatory of the leaflets as published by the Des Moines District. Then a letter from S. A. Burgess was read in which he refused to permit his name to be presented for reelection.

By ballot the following officers were elected: J. A. Gunsolley, president; Ammon White, vice-president; Etta M. Hitchcock, secretary; Will J. Mather, treasurer.

A committee of five was provided for to revise constitution and by-laws, and if possible report contemplated changes at this convention. Those appointed were: A. A. Reams, Sr. S. R. Burgess, W. W. Smith, J. F. Mintun, and Alma C. Barmore.

By motion the committee on improvements was given a vote of thanks for past services.

Adjourned till 7:30 p. m.

### EVENING SESSION.

Ammon White called the convention to order at 7:30. After usual preliminaries and prayer by F. B. Blair, the committee on Book of Mormon quarterly reported recommending publication of such quarterly, and made recommendations concerning same. The recommendations were considered separately. The clause recommending such publication was carried unanimously. The second recommendation covered the matter of character of such quarterly, incorporating matter to provide for lesson matter, archæological and literary subjects. The third recommendation was to the effect that action concerning the disposition of prayer-meeting be deferred till next convention. The report as a whole was adopted.

The committee on revision of constitution and by-laws reported and recommended the appointment of a committee to make a complete revision and include article to provide for home class work and gospel literature department. The report was accepted, and the committee was continued as the revision committee recommended.

The committee on Book of Mormon vocabulary investigation reported that the Board of Publication would probably have same published not later than July 1, 1902.

M. C. Fisher read report of auditing committee. It reported work correct so far as they could tell; but complete vouchers were not furnished. The committee recommended that hereafter vouchers be furnished to auditing committee. The report of auditing committee was approved as one of progress and the

committee continued till they finished the work, they to report to executive committee, the latter to act upon the report. A motion was made to the effect that the treasurer hereafter submit vouchers with report.

A vote of thanks was tendered the retiring treasurer.

The convention then adjourned till 8:30 a. m. Friday, being dismissed by prayer by D. A. Anderson.

#### FRIDAY MORNING.

On Friday morning at 8:30 o'clock R. Etzenhouser lectured to the Religio people, telling somewhat of what he had learned relative to the archæology of the Book of Mormon, and other matters pertaining thereto.

## Sunday-School Convention.

Convention assembled in the lower room of the Brick Church at Lamoni, at ten a. m., Friday, April 4, T. A. Hougas in chair. A goodly number of Sunday-school workers was present, and the transaction of business was at once entered upon. Prayer by Bro. Hougas.

The committee on credentials previously appointed by the executive not being ready to report, the organization was completed by permitting the secretary to choose his assistants, the appointing of A. M. Chase and F. G. Pitt as choristers of the convention, May White as organist with permission to select assistants, Will J. Mather, usher, to select assistants, and George Bandy janitor.

Secretary Krahl chose as assistants, W. N. Robinson and Annie E. Allen.

Credentials committee, F. A. Russell, F. O. Coombs, and A. Carmichael, reported. By vote of the convention Bro. and Sr. Peterson, M. H. Forscutt, Bro. and Sr. H. Case, and Bro. and Sr. Devore were authorized to represent the South Sea Islands. Committee's report was adopted.

By motion, courtesy of voice was extended to all not delegates or ex-officio.

Committee on credentials made additional report, which was adopted.

Superintendent Hougas read his report to the convention, in which he reviewed the work of the year, pointing out causes of failure as well as success. On the whole he thought the work was progressing, and pointed out wherein the Sunday-school was peculiar in its work,—a very necessary adjunct to church work. He also pointed out ways wherein he thought the efficiency of Sunday-school work could be improved. He stated work had been begun to gather data for a chapter of history of Sunday-school work for insertion in fourth volume of Church History. Reunion work had largely failed because of drouth. He recommended that provisions be made

\*

for practical home class work. He spoke favorably of the work of the Religio in Book of Mormon study. He closed with expressions of thankfulness for God's favor in the past and wishes that that guidance might continue.

George H. Gates' report was read by secretary. He felt encouraged in the work. He thought a Sunday-school missionary could be sustained. Reported condition of Sunday-school work in East in encouraging condition.

Librarian S. A. Burgess' report was read. He thought library work was in its infancy, but with a fair start the outlook was not wholly bad. Work in this field had been slow, but he thought ground was being steadily gained. He declined to serve further.

Adjourned till two p. m. Benediction by J. A. Gunsolley.

#### AFTERNOON SESSION.

At two p. m., reconvened. Prayer by J. M. Baker. After reading of minutes, treasurer's report was read, which showed a balance on hand of \$2,762, a gain in one year of \$1,149. The report was referred to an auditing committee.

Secretary read his report, showing statistical condition of association. It appears there are about three hundred fifty schools in the association, with an approximate total membership of nearly eighteen thousand. A gain in schools of 28, membership, 1,889.

First assistant superintendent, J. A. Gunsolley, reported. Stated *Study Hour* had not been a financial success, it not having received the support it should. He felt encouraged in the work.

Credentials committee made additional report, which was adopted.

Chair stated a few rules for consideration of this convention. Rule one required a two-third vote to order previous vote. Rule two required nominations for office or place on committees to be seconded, and nominees could decline before nomination is stated but not after unless by consent of house.

The secretary was instructed to bring up such proposed amendments as had been properly published.

*Quarterly* editor, Anna Salyards, reported her work done for year, and lessons prepared to October next. She reported she had been signally and greatly blessed in her work, which afforded her great joy and comfort; she had been strengthened in time of need.

The editors of *Study Hour*, L. L. Resseguie, Audentia Anderson, and Dora Young, reported their work completed. Also made financial report. The financial part was referred to auditing committee.

John Smith, treasurer, presented bill for expenses, which was allowed.

Superintendent Hougas made financial report, which was referred to auditing committee.

A petition from the Des Moines District was read asking for lesson text-book.

One from the Clinton District was read asking the Association to petition Board of Publication to restore old heading to *Hope*.

Decatur District Association asked that the name be changed to Lamoni Stake Association. This was granted.

By motion the request of the Des Moines District was made the special order for ten o'clock Saturday.

The proposed amendments to Constitution were taken up. The proposed amendment to article 8, paragraphs 7 and 1, were taken up, which provided for making elders and conference appointees *ex officio*. A motion to adopt these proposed amendments called forth considerable debate, when the matter was laid on the table.

An article was proposed as article 10, published in HERALD for January 8. This was discussed at some length, when a substitute was offered which was in effect that a district convention in district of less than four hundred could, by a two-third vote of the delegates present, change from a delegate to a mass convention. The substitute prevailed.

W. N. Robinson asked if rules could be suspended governing election of delegates to General Convention and elect by rising vote. Chair ruled that the Book of Rules did not affect this section, and hence it would be improper to suspend any part of the constitution.

Adjourned till 7:30.

#### EVENING SESSION.

Met at 7:30, prayer by J. F. Mintun. After reading of minutes, Sr. J. W. Peterson made an address in which she reported concerning the Sunday-school work in the South Sea Islands. She outlined the work which had been done there by our missionaries, beginning with the work of Bro. and Sr. T. W. Smith, followed by that of Bro. and Sr. Devore. The work of Sr. Devore was spoken of enthusiastically. The work of Brn. Gilbert and Forscutt was mentioned next, the work of Bro. Forscutt being largely devoted to organizing. Following these were Bro. and Sr. Hubert Case. Sr. Case's work was, according to Sr. Peterson, very great and arduous, almost as much as Sr. Devore's. Bro. and Sr. Burton came next, and Sr. Burton's work was devoted largely to the young, and largely in the school at Tahiti. Of the work of Bro. Peterson and herself she spoke modestly, but dwelt to considerable extent on what the natives there are doing, thus illustrating the progress to date. Her descriptions of the ways and methods of the natives of the Islands were very interesting. She spoke of their wonderful powers of retention, some being able to quote as high as twelve chapters of Matthew. Often the children are called upon to lead in prayer, and

each child called on is always ready to respond. Sr. Peterson said the Sunday-school work there was growing rapidly and well, as the work has taken a firm hold upon them. She stated teachers were scarce there, the natives firmly holding to the idea that men only are called to teach. The blackboard method has proven effective because of their love of illustrations or pictures.

The Sunday-school there is the place of education, there being no other schools there. Since Religion started, it assists. All go to Sunday-school to learn. Difficulty is experienced in keeping records, the natives not being able to grasp the necessity of it. The natives look to the missionaries in all times and cases of trouble, carrying to that source every petty trouble. But while they expect much from the missionary, they also give much in return, showing them every respect and consideration, having implicit confidence in the white missionaries sent to them. But the white man has taken much evil to them, as the traders have taught them to lie and steal. The worst evil the missionary has to contend with is the Americans who go there evilly disposed, who ruin the young men and women. But through the efforts of the Sunday-school this evil is gradually being overcome.

She stated that Bro. A. H. Smith in his patriarchal blessings there usually told them they were of Laman through Lehi, though some were of Ephraim.

She related somewhat of their hard experiences in traveling from island to island. But she thanked God for a reliance on divine help, and their joy and peace experienced in working with the people more than repaid them. The Lord remembers that people. She stated that that people does not know what failure is. Their faith is great, and they ever pray. Before diving or before doing almost anything, they pray. "They are the richest poor people in the world!" exclaimed Sr. Peterson. "God blesses them greatly." They are always busy.

Sr. Peterson then explained to some extent the lessons written and published by Bro. Peterson, reading some from the book, translating literally.

In closing, Sr. Peterson bore an earnest testimony to the work of the Sunday-school, and earnestly entreated the workers not to let it go backward, but go forward. She said that those far-off Islanders all in praying remember the work in this land, praying for all the officers and members.

Benediction by T. A. Hougas.

#### SATURDAY FORENOON.

Convention again assembled for business at ten a. m., April 5. After prayer by W. N. Robinson, and reading of minutes, business was taken up.

A committee was appointed to draft resolutions of sympathy and greeting to the Sunday-school work-

ers in the South Sea Islands, T. A. Hougas, M. H. Forscutt.

Bro. and Sr. J. W. Peterson were privileged by motion to draft a report of the Sunday-school work in the South Sea Islands, this report to be incorporated in general report.

A petition appealing from an action of the Massachusetts District convention was read and referred to committee of three: W. N. Robinson, A. A. Reams, and Oscar Case.

A request from the editor of the *Quarterly* for a typewriter was read, and the convention authorized the purchase of a typewriter and desk.

The petition from the Clinton District asking for measures to be taken to restore old *Hope* heading, was taken up. A motion was made to adopt, which led to some debate. But at 10:30 the special order was taken up, thus interrupting further action on the petition.

As a matter of privilege an additional report of credentials committee was read.

The petition asking for text-book for Sunday-schools was reread, and motion was made authorizing the publication of a series of graded text-books as soon as possible, to take the place of the *Quarterly* when so published. This led to considerable debate, when a motion was made to defer action till next annual convention, to be made the special order for 7:30 p. m., first day of convention. This prevailed.

By motion Brn. Gunsolley, Wight, Chase, Robinson, Mintun, and Hougas were requested to write articles setting forth their ideas on this matter, to be published.

A motion prevailed that the General Superintendent keep this before the district superintendents, so that it might be duly agitated.

The auditing committee reported finding accounts of treasurer, superintendent, and editors of *Study Hour*, correct. The report was adopted.

Adjourned till two p. m. Benediction by F. G. Pitt.

#### AFTERNOON SESSION.

At two p. m. business was resumed after prayer by J. B. Lentz.

The *Hope* heading matter was taken up, and a motion was made as a substitute that a committee of three be appointed either to revise the old heading or provide a new one to incorporate the same pictorial ideas.

Special order was taken up and election of officers was entered upon, resulting in the following choice: T. A. Hougas, superintendent; J. A. Gunsolley, first assistant superintendent; A. Carmichael, second assistant; D. J. Krahl, secretary; John Smith, treasurer; Sr. E. Etzenhouser, librarian.

Report of editors of *Study Hour* was reread. It was moved to approve the work of the committee.

Sisters Lucy L. Resseguie and Audentia Anderson, of the editing committee, made brief explanations of the design of the *Study Hour*. An amendment was offered to the effect that the editors be continued. The amendment and motion prevailed. The editors were authorized to add two to their number, and the matter of publication of the *Study Hour* was left with the executive committee.

It was moved that this association appropriate to the general surplus fund of the church five hundred dollars, which prevailed.

The following were appointed as the revising committee. A number of names were placed in nomination, but action on them was deferred till evening session, the superintendent to see the parties as to whether they would and could serve.

Adjourned after benediction by T. A. Hougas.

#### EVENING SESSION.

After usual preliminaries, prayer being offered by J. A. Gunsolley, interrupted business of the afternoon was resumed, and the voting resulted in the choice of the following as the revising committee: R. S. Salyards, Duncan Campbell, and John Smith.

Report of committee on appeal of John Gilbert, of Massachusetts, was read, the committee recommending that the appeal be referred back to Bro. Gilbert. This was adopted.

A motion was made to appoint the general superintendent as general missionary, and that financial provision be made therefor, and General Conference be requested to approve of the appointment. Substitute was offered to the effect that the executive committee be authorized to select a competent missionary and fix compensation for services. This was followed by a motion to refer to the missionary appointing powers of the church for action. The motion to refer was lost, the substitute was lost, and the original motion prevailed.

By motion the convention decided to adopt the home class department temporarily.

A committee of five was appointed to revise the constitution and by-laws and report in due time, the superintendent being made chairman. The committee was instructed to incorporate an article on home class work.

By motion the Sunday-school missionary was put on the same basis as church missionaries, and the executive committee was authorized to provide for such expenses.

A motion was made to donate five hundred dollars towards payment of college debt, which prevailed.

The general officers were authorized to make such demands on the treasury as were necessary to defray incidental expenses.

Minutes were read, and convention adjourned till next annual meeting. Benediction by T. A. Hougas.



## General Conference.

The Forty-ninth General Conference of the church began its sessions on Sunday morning, April 6, at ten o'clock. The day was very fine, and the large upper auditorium of the church building at Lamoni was not large enough to hold all who sought admittance, so an overflow meeting was held in the lower room. The meeting in the upper room was in charge of President Smith. M. H. Forscutt offered the opening prayer, and R. C. Evans, of Canada, was the speaker. In the lower room C. E. Butterworth was the speaker, being assisted by W. H. Garrett.

In the afternoon, the Saints assembled, fasting, to partake of the sacrament. Again the auditorium was too small, and though the meeting hour was set for 2:15, by ten minutes till two the room was filled, and the lower room began to fill. Up-stairs the meeting was in charge of the Lamoni Stake presidency, and in the basement the Lamoni Stake bishopric was in charge, assisted by G. H. Hulmes, president of the Independence Stake. The meetings were both encouraging, and seemed to indicate a spirit of charity one towards another, which promises to be a prominent factor in the coming sessions. It is to be hoped it will, at any rate.

In the evening President Joseph Smith was the speaker, being assisted by A. J. Keck. In the basement A. H. Parsons was the speaker, assisted by Ammon White.

In the morning on Sunday, at 9:30, the Lamoni Sunday-school held its regular session, there being about seven hundred present.

### MONDAY, APRIL 7.

On Monday, April 7, conference assembled at ten o'clock, and was called to order by President Smith. By motion Joseph Smith and his counselor were chosen as presidents of the conference, and R. S. Salyards was chosen secretary with privilege to select assistants. The song service was placed in charge of D. J. Krahl, president of Lamoni choir. The matter of ushers was placed in charge of Will J. Mather, presiding deacon of Lamoni Branch. Janitor work was left in care George Bandy, local janitor.

M. C. Fisher, W. C. Marshall, and L. E. Hills were appointed as credentials committee, and D. F. Lambert selected press agent.

While credentials committee was out, addresses were made by President Joseph Smith, James Caffall, John H. Lake, and E. C. Briggs, the latter three being the oldest members of the Quorum of Twelve.

The local Religio was granted use of house for the evening, for a lecture, and the privilege of the building was granted the Lamoni choir for sacred concert to be given April 15. Daughters of Zion were

permitted the use of both upper and lower rooms for the evening of April 10 and the basement on April 11.

By motion, matter of adjournment and appointments was left with the president.

Benediction by E. L. Kelley.

### MONDAY AFTERNOON.

At two p. m., conference was called to order. Prayer by John Hawley. Report of credentials was read. Some corrections were made, and by motion delegations from districts which had appointed too many delegates were permitted to indicate which names should be dropped.

The Church Recorder, H. A. Stebbins, reported. His report showed that since 1890 the church had grown from 23,003 to nearly 47,000 at present. In the past year 2,325 had been baptized. Losses were such that the net gain for the year of 1,573 makes the present actual membership 46,954. Iowa led the list in number of baptisms, 339; Missouri next, 310. New branches organized, twenty-four.

R. S. Salyards, Church Secretary, read a lengthy report, showing some of the work which had been done in that office.

A petition was read asking that F. G. Pitt be returned to the Pittsburg District and referred to the First Presidency and Twelve.

Another asking the appointment of W. S. Macrae to Joplin, Missouri, was referred to Twelve.

Another asking return of John Harp to Southwestern Texas was referred to the Twelve.

Petitions were read from Northeastern and Northwestern Kansas Districts showing agreement on new boundary line and asking ratification of General Conference. The request was granted.

A petition from Central Nebraska District asking that Gregory County, South Dakota, be added to the Central District was read. This was granted.

Petition concerning boundary line between Rocky Mountain and Colorado Missions was read and referred to the First Presidency.

A report from the officers of the Seventh Quorum of Elders, of England, was read.

Report of committee on auditor was read, in which was the report of D. A. Poorman, expert accountant employed by committee to examine the Bishop's books.

A report by E. L. Kelley was read in connection with the committee's report.

Adjournment was then had. Benediction by President Joseph Smith.

The evening was, as per arrangement, given over to the Religio, the lecture being by J. G. Camp, of Georgia. All conference appointees and their wives were given free admission to this lecture.

## Original Articles.

### DISCIPLINARY CHASTISEMENT.

Unfortunate is the person whose lips have never pressed the cup of affliction, and the heart that is a stranger to want and sorrow. The ordeal of suffering tends to unify the hosts of mankind. We all have to run the gauntlet of experience to gain the silvery heights. At times our feet are weary as they traverse the dusty highways. The hills look fresh and green, and the animal kingdom is duly represented, as also the vegetable. Still onward and upward the lofty mountain heights are shrouded in eternal snow. Beneath this ancient covering the secrets of untold wealth may lie in state till the veil will be lifted by a providence where human footfall has never been.

The miner and skilled artisan bring to light and fashion the metals for both utility and beauty. Our country folk fell the forest, subdue nature, plow the globe, and are shepherd kings of the fee. The mechanic with busy hand, the inventor of versatile brain, the artist at his easel, the sculptor before cold, insensible stone, the merchant at the desk, the physician at the chamber of pain, and, in fine, every avocation is made successful by rigid drill and painstaking application. Things that fall to our lot as a matter of course are not likely to be valued as those that come through anxiety and effort. In fact, wealth and splendor inherited or obtained at a game of chance, paralyze energy, and surfeit the heart, and deaden the fibers of the calloused soul.

The philosophy of honest toil, with its sure rewards, builds up a good strong physical organization, and develops and rounds out true individuality. The temperate labor of man is conducive to longevity of life and domestic tranquility. Idleness and indolence produce mental and spiritual stagnation and decay. The antidote and remedy is to take hold of the distaff, while the good Lord will give the flax.

The truest flower that bedecks the plain, the grain that mantles the land, as well as the mightiest monarchs of the forest, have not all sunshine, but furious blasts and biting frosts contribute to their perfection.

Our heavenly Parent doth not afflict willingly, neither can he take pleasure in the misery of his creatures. These seeming evils are messengers of love and mercy, in that they rectify, refine, and purify, for the noble and the true. The one who lingers at the bleeding side of the Child of Mary and clings to the cross and holds on to the rod of iron will surely walk on the evergreen mountain of life.

The Creator is the perpetuator; therefore he is too wise to err, and too noble to be unkind. His chief delight is to bring to pass the glory, honor, eternal life, and immortality of man, and all these agencies are auxiliaries to this end.

In the germ of the seed, is contained a prophecy of golden harvests, fruitful orchards, useful forests, and

the myriad variety of lovely flowers that bedeck the world and fill the air with sweet aroma.

The three kingdoms held a conference and smoked the calumet of peace by agreeing to mutually contribute to each other's welfare. The rock said to the pear, I have contributed of my chemicals, then it blushed into beauty, and fell into the lap of a sweet maiden.

Mother earth, with her varied products, feeds her great and ever increasing family, and murmurs not. In the workshops of nature, is endless variety and perpetual change. These tokens of a providential care are the alphabet and stepping-stone into the moral and spiritual realm. As we move up into the higher domain of intelligence, and touch the brink of the spiritual, the soul gathers strength, and becomes fortified largely against the ills and evils of this inconstant life, and prepared for the life that now is, and that which is to come.

A person thus highly and heavenly favored oft-times loses sight of his own individuality in letting his light shine along the crooked pathway of his less fortunate brother. Happiness, courage, and trust are found along the pathway of duty, which is the highway of holiness.

The beneficence of the king of day, throughout the solar system, teaches us it is more blessed to give than to receive, hence covetousness and pride are gins and snares for unwary feet.

Resignation and trust, patience and hope, under adverse circumstances, are a badge of honor, a souvenir of peace, a shining light, and a passport to glory.

When we really love God, all things contribute to our present and eternal welfare, therefore we are the arbiters of our own fate, but grace hath provided the ways and means for purification, sanctification, life, and salvation.

My present ordeal of suffering has caused me to survey the land more closely, by the which I feel established, rooted, and grounded. To murmur and complain have been distasteful to my every thought. Unbounded charity and supernatural patience have taken hold of and surcharged my very being. My will and desire have been interlaced, interwoven, and interlocked with that of the All-wise, so that my spirit is refreshed like a watered garden. How pleasant and reviving it is to linger at the well and drink from the chalice of my great Savior!

The holy brethren, through their kindly offices and fervent prayers, have endeared them to my heart, like an anchor that reaches within the veil.

Should I soon pass away, I feel very sure that my missionary slate of service is full and accepted; but should it please God to prolong my life, I wish the remainder to be of tranquility and usefulness, to the extent that opportunity and ability fall to my lot. Earthly tendrils and ties are great indeed, but

those beckoning me onward and upward are gaining the ascendancy. The moment of this mortal ending is the triumphal arch and eternal gateway into the fair fields of immortality.

More anon, either on this side, or "when we all meet again." And now may divine love encircle you about, and bear you forth and lead you to ultimate victory!

MORRIS T. SHORT.



#### DUTY TO GOD AND MAN.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matthew 22: 37-39.

We can find no better expression of love anywhere than that found in the gospel. It was love that moved the Father to send his Son into the world that the world might be saved. It was love that moved the Son to make the willing sacrifice of his life as an atonement for the race. We believe Jesus fully understood, before he came into the world, the arduousness of the work and the extent of the sacrifice that would be required of him in working out for mankind a perfect plan of salvation, and that he cheerfully accepted of the conditions and entered upon his work as one fully imbued with a sense of the important mission upon which he was entering. He of course knew that his words and works would be looked upon as the expression of his Father's will. We believe Jesus was the representative of the Father in the fullest and most complete sense. He was not only the express image of his person, but the express image of his character and nature, so the world was furnished indeed with God manifest in the flesh. We can more easily understand the nature of an individual when we come in direct contact with him, so the world is better able to understand the nature of God as they come in contact with it in the life of his Son; and when Jesus said, "he that hath seen me hath seen the Father," he evidently meant more than was contained in the thought of the mere outlining of the physique.

As Jesus represented the Father so he bade his disciples to represent him, that the world might behold in his followers, not only the representation of his doctrine, but the image of his nature and character. As love was the key-note in the life of Jesus—love supreme for God and love for the world—we are not surprised to find Jesus telling the world that these were the first two great commandments, on which "hang all the law and the prophets."

Love for God would lead the individual to obey his commandments, as Jesus said, "If a man love me he will keep my words," and love for his fellow man would prompt him to treat his neighbor as the gospel

requires without the hard letter of the law which says, "thou shalt" and "thou shalt not." Love for God and our fellow man finds expression in what we do; it is vain for us to say we love God and do not the things he commands us. It is also true that in order to render an acceptable service to God our works must be prompted by love. An obedience to the ordinances of the gospel is of little consequence to the spiritual good of any one who obeys from any other motive than love for God and a desire to please him. It fails to measure up to the requirement of the first great commandment, so a man may bestow all his goods to feed the poor and do many other things, which are commonly called charity, but if he does it simply to be seen and praised of men, he has his reward in being seen and praised, and the second great commandment remains unfulfilled. Love and works, as well as faith and works, are closely related. In rendering to God an acceptable and reasonable service, one of these principles really can not exist without the other.

There is another phase of the subject which is equally worthy of notice, and that is the two great commandments as given in the language of Jesus are also closely related to each other: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "He that loveth not, knoweth not God; for God is love." An effort to fulfill the second great commandment is being exemplified by the world in many noble and commendable deeds, in lifting up the fallen and helping the unfortunate. And I believe that when the rewards are given there will be found a good many who will be entitled to the kingdom prepared from the foundation of the world in consequence of having "done it unto Christ" in ministering good unto his brethren. But having rendered the best service possible for a man to render to his fellow man, being actuated by good motives, does this service constitute all of man's Christian duty?

This may be good religion; but does it fulfill the first great commandment? The interpretation placed on "preaching Jesus and him crucified" by the majority of the pulpits and the comments found in the Sunday editorials of the leading daily papers would lead one to think the duty of man to man was the *summum bonum* of Christianity. The burden of their efforts is to have churches lay aside everything which savors of doctrine, which they say is a fruitful source of contention, and unite upon a common plan for the uplifting of the race, teaching only the gospel of "good will to men" and helping the less fortunate. The entire service would be man unto man. God would not receive the service of the heart in obedience to any of the rites of the gospel. God is really not in the matter at all, only they build churches to his name for their own gratification, and fasten his

name upon them as we paste a label on a bottle, but all of their service is to be one to the other.

I have no objection whatever to the gospel of man's helping his unfortunate brother all he can, but when this is made to mean the fullness of the gospel, I dissent. The Devil is taking advantage of this opportunity to get in his work by introducing into the world various forms born of spiritualism, teaching the duty of man to his fellows in quite as plain terms as do the teachers from a hundred pulpits. The teaching of Oahspe is morally good and the duty of man to man is really emphasized in a manner that can not be reasonably objected to. True! it practically disposes of both God and Christ, but many of the churches have spoken against the personality of God and the Devil and seriously doubted the doctrine of the immaculate conception; so why should not these churches receive these spiritualists with open arms, who are teaching the gospel of "good will to men" about according to their own interpretation of it, and about as zealously? No wonder spiritualism in its various forms is taking the world, when so-called Christianity has practically thrown itself into its lap.

Man's first duty is to God, and I would to God that all the world would hear it. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." If we love him we will keep his commandments, and the first thing he has commanded us to do is to "repent and believe the gospel." The disciples were commissioned to "go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved [for baptism was the counsel of Jehovah], and he that believeth not shall be damned." Here again we can discern beneath this, the first great commandment, and the disciples were to teach the duty of man to God *first*. Peter said, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." But modern Christianity would reverse this order and have a man clothe himself first with these graces and then add faith, repentance, etc., as their creed might decide would best show the outward sign of the inward grace.

I am always glad to meet men and women of benevolent dispositions and magnanimous hearts. It does me good to clasp the hand that has often been extended to lift the fallen and borne tokens of charity to the widow and orphans, and my objection is founded not on the doing of these things by saint or sinner, but to the preaching of the duty of man to man to the exclusion of the preaching of the duty of man to his God.

J. B. ROUSH.

4539 W. 33d Avenue, DENVER, March 26, 1902.

#### ENCYCLOPEDIAS AND SOME WHO USE THEM.

My text is found in the *Chicago Times* of February 20, 1889, in an editorial.

"Do people in general want to know the truth about Joseph Smith and the sect which styles itself Latter Day Saints, and the origin of the book which they claim supplements the Old and New Testaments? Apparently they do not."

If all truth were scripture that should be canonized.

We meet many who know all about the church: yes, sir, saw it in the encyclopedias. We have liberal doses of encyclopedia offered us by individuals who have taken that sort of medicine until their stomachs are sour and their livers out of order. To their jaundiced eye a Latter Day Saint looks like the goddess of calamity. "The abomination of desolation spoken of by Daniel."

To such 'tis well to administer as a tonic the decision of Judge Philips, of the United States circuit court, in which he clears Joseph Smith and the early church of the charge of either teaching or practicing polygamy, and places the blame on the Utah people where it belongs.

It may be "sweet in their mouth," though their features do not betray it, but "in their belly it is exceeding bitter." As an antidote for enlarged spleen it is unsurpassed.

When the encyclopedias desire a history of any popular church they call in some able member of that particular body, who furnishes the data, and all the doubtful record of that church is as though it were not. We do not learn from such that the Presbyterian Church in general assembly in Pittsburg, in 1899, decided to countenance polygamy among its converts in India. Nothing is said of the peculiar reasons Henry VIII had for establishing the church of England. The stillness of the grave would be a shout compared to the silence of the encyclopedias on such subjects.

When an account of the Latter Day Saint religion is desired, some exposé of Mormonism, of elastic conscience and athletic imagination is commissioned. He combs the gutters for the spewings of his brethren, and dipping his pen in gall and wormwood and all uncharitableness he writes his article. 'Tis like himself. He makes mountains out of mole hills and furnishes the mole hills. His child of hate is born, and being blessed under the hands of Tucker, and Smucker, and Beadle, and Howe, and "I, Clark Braden," mentioned in the descending scale, it is sent forth to preach its gospel of slander in all the world.

This shines forth on the pages of the Britannica and others, while the Columbian (for 1891) cheerfully says that against Joseph Smith "We have the most satisfactory evidence—that of his enemies."

Why, yes; satisfactory and effectual. Such evi-

dence crucified Christ, burned Servetus, mobbed Wesley, banished Rodger Williams, hanged the Quakers, assassinated Joseph Smith. It is satisfactory evidence; more satisfactory to some than is the truth.

However, truth, like the rain, will find its way in if a crevice is left open; and so even into the encyclopedias a few drops have filtered. At least two of them, Chambers and the Columbian, clear Joseph Smith of the blame of polygamy. So as a class when the encyclopedias are appealed to on that point they kill their own evidence because they contradict each other.

The Columbian for 1891 has this to say of the Saints in Missouri: "Everywhere was visible a spirit of industry, sobriety, order, and cleanliness. It is only fair to the Mormons to state these things. Account for it as we may, they were in many respects, morally, socially, and industrially, far in advance of their neighbors."

Bancroft in his "New History of Utah," page 164, says: "But when the testimony on both sides is carefully weighed it must be admitted that the Mormons in Missouri and Illinois, were, as a class, a more moral, honest, temperate, hard-working, self-denying, and thrifty people, than the gentiles by whom they were surrounded."

Alas, of the two classes the testimony of the morally inferior is welcomed in encyclopedia, history, pulpit, and press.

Read this also from the last-named encyclopedia: "1833, March 22, a mob of Methodists, Baptists, Disciples, and miscellaneous zealots broke into the prophet's house, tore him from his wife's arms . . . and tarred and feathered him."

Bancroft includes the Presbyterians in the list. Queer work for these orthodox and ineffably respectable churches, breaking into houses to tar and feather people who were "morally and socially far above them."

The old spirit is not dead yet. The churches are still tarring Joseph Smith. I attended a tarring bee, in the First M. E. church of San Bernardino, only a few nights since. In this case, as usual, even as in the one mentioned by the Columbian, the man who got the tar was a better man than the one who did the daubing.

Joseph Smith and his followers ever have stood ready to meet in honorable argument the ministers of any denomination, but when at the close of this man's lecture I asked the privilege of saying a few words the courtesy was denied; contrast the two.

The injury done us by the writers of scurrilous tales is only equalled by the purveyors of misinformation who lecture on Mormonism, whose ambition seems to be to make two misstatements grow where only one grew before.

This man who styled himself Reverend Doctor is

perhaps a fair sample of the kind of opponent our elders meet everywhere. Let us examine his methods.

He served up the usual exposé: Spalding Romance, Joseph Smith the author of polygamy—you know the main entrees and side dishes; yet offered no word of proof, and no effort we could make would induce him to meet our men in debate or permit us a word of defense before his audience. As well ask justice of an Apache or look for honor in a coyote.

It is a principle of American justice that men and institutions be permitted to defend themselves before the tribunal in whose presence they are accused and tried. This was denied us by the very man who had in his sermon boasted of his Americanism. That may be Americanism, but is not the kind that made America great, and it is the kind to which our ministers are treated almost everywhere.

In private he admitted that he is aware that the Spalding Romance is in Oberlin College, Ohio. That being true he knew that his story was untrue, hence did not try to prove it; but true or false he was willing to tell it because he knew his audience would believe it, and that no man would be permitted to deny it.

He admitted that he had no evidence that Joseph Smith gave the plural marriage revelation, except Brigham Young's word, and confessed that it was very unreliable. Yet he tells it broadcast to damn the reputation of a fellow man, without knowing or caring if it is true or false.

By some process he and others have reversed the golden rule to read, Do unto others as ye would not that they do unto you.

He told his audience that Joseph Smith came to his death through alienating the affections of the wives of prominent men in Nauvoo, and afterward destroying the press established to expose him.

Smucker in his "History of the Mormons," page 174, says of this: "It is utterly incredible that Joseph Smith, who, great imposter as he was, never missed an opportunity to denounce seducers and adulterers as unfit to enter into his church, should have been concerned directly or indirectly in proceedings like these, though it is scarcely surprising that when such stories had been circulated by men whom the 'prophet' had thwarted, or reprimanded, there should have been found some persons willing to credit them."

This is the decision of an opponent, eager to prove all he could against the church, yet not crediting this story because it was incredible. He was none too scrupulous, yet there are many ministers who eagerly accept what he rejected, because it is to their taste.

Why is it that some pass over all the good recorded in history and elsewhere concerning the Saints and regale their hearers on every obscene and vulgar

story told by apostate and scandalmonger. There is a bird that will pass by the choicest food to dip its beak in carrion. It is the buzzard. Sometimes it wears feathers, sometimes clothing. Though he did not warn his audience, in our hearing, against the elders of the Reorganization, his warning to them against the Utah elders showed the spirit of many in the world to-day: "Treat the Mormon elders politely, but do not listen to them and do not read their tracts."

Such advice can come from only two classes of men, those who in the abundance of self-esteem feel competent to judge for all humanity and be responsible for them, or those who fear a comparison of their teaching with that against which they warn. Truth compels us to say the one class is egotistical, the other worse, and both are enemies of religious liberty.

Our people are free to listen to the Mormons or to the church which this man represents; and if any are so peculiarly constituted as to think it to their advantage to exchange, no harm is done. The good Lord will not severely punish the mentally incompetent.

We gave this man the benefit of Judge Philips' decision, and hope he will remember it. A man who deplores the disloyalty of all Saints from Joseph Smith down, who opens his lecture by singing "My Country, 'Tis of Thee," who "shouldered a musket at sixteen," and ran away from a debate at sixty, ought not to go back of a decision by a United States circuit court.

So much for those who oppose us, and their devious winding ways. They boast of their ability to paint our "church as black as hell," but it is an evidence or the truth of claims that to do so they must needs use the Devil's paint. There were those in the days of the Master who whited their own corruption, yet essayed to blacken the church of Christ.

We are grateful that it does not stick; a very gentle shower of truth will wash it all away.

ELBERT A. SMITH.

SAN BERNARDINO, California.



#### THE MOTHER OF HARLOTS AND HER DAUGHTERS.

A PICTURE AS PAINTED BY THE ARTISTIC BRUSH OF THE HISTORIANS NOW REPOSING IN MY LIBRARY.

BY R. C. EVANS.

I have neither time nor ability to write much for the press, but having been requested to write this article for publication, and believing that some good may be accomplished by a perusal of the same, I essay the task.

We are informed by the Master and some of the apostles, that one of the plain marks of apostasy would be that, "Because iniquity shall abound, the love of many shall wax cold." (Matt. 24:12.) "The

mystery of iniquity doth already work." (1 Thess. 2:7.) Paul, seeing this sad condition, said: "For some are already turned aside after Satan." (1 Tim. 5:15.) He further shows that a main feature of this iniquity was that which would eventually sink the church into a vile cesspool of apostasy; namely, "uncleanness and fornication and lasciviousness." (2 Cor. 12:21.) Seducers were to wax worse and worse, creeping "into houses, and lead captive silly women laden with sins, led away with divers lusts." (2 Tim. 3:6.) And before his death Paul wrote that some of the church membership were commonly reported to be guilty of fornication, "and such fornication as is not so much as named among the Gentiles." (1 Cor. 5:1.)

John, the latest writer of New Testament times, wrote sadly of the awful condition of the church. The great mass had already given way to the spirit of seduction, and the struggling few were lamenting over those who had departed from the faith. John informs us that some woman, Jezebel by name, called herself a prophetess, and seduced God's servants to commit fornication and other evils. (See Rev. 2:20.)

These evils finally resulted in an open departure from the pure doctrine of chastity and virtue to the debasing, soul-destroying practice of polygamy. Nicholas, one of the seven chosen men set apart by the apostles, the record of whose ordination is found in Acts 6:3-6, is said to have departed from the faith in the dark and cloudy day, and introducing polygamy, caused the true church to be reproached by the world to this day. Our heavenly Father, referring to this man and his deeds, commends the few still true for hating this doctrine, and of which he declared, "Which I also hate." (Rev. 2:6.) For an account of Nicholas and his hateful deeds I refer you to the great historian, Eusebius, as also Dr. Buck's Theological Dictionary. They agree that "the doctrine of the Nicolaitans was a *community of wives, or polygamy.*"

Thus was the true church disgraced. The tares choked the wheat, the appalling cloud of infamy and shame settled down upon the church. The time came that false apostles (Rev. 2:2), false teachers (2 Peter 2:1-3), "privily," and finally publicly, brought in "damnable heresies," and as a result "swift destruction" of the church followed.

Ah! dear reader, my heart sickens, my soul is filled with sadness, when from the above review of the past, I step across the ages and reach the time of "restoration," when, by angel hands, the heaven-sent message of gospel light came, baptizing the world 'neath the halo of its glory. God's chosen Seer, "Joseph the Prophet," came like a John the Baptist out of the wilderness of obscurity, flashing like a sunburst of beauty the pure gospel with all its splendid gifts, blessings, and powers of doctrine,

church organization, and hope upon a deluded, naked, creed-bound world.

Those who had sought to serve God 'mid the glimmering light of human creeds, now murmuring no more, came forward and received with meekness the engrafted word—the restored gospel which made them wise unto salvation. But, alas! How soon was the fine gold dimmed. As Jesus, Peter, Paul, John, and others of the church foretold the apostasy of the church, in former days,—as they warned the saints to shun the “seducing spirit,” to flee from “fornication” and all lewdness, so stood the fearless prophet, Joseph, warning the Saints of the “mystery” of “iniquity had in secret chambers to bring to pass even your destruction.” How he pleaded with them to “practice virtue and holiness.” (Doc. and Cov. sec. 38, pars. 4 and 5.)

As God through his servants in former days denounced polygamy and all lewdness, so God through Joseph Smith in latter days denounced polygamy and all lewdness. (See Doc. and Cov., sec. 42, par. 7; also Book of Mormon, Jacob, chap. 2, pars. 6, 7, 9, pages 116, 117.) I venture a statement, fearless of successful contradiction. It is, That no man living can produce a clearer, terser, fuller, and plainer denunciation of polygamy and all lewdness, from any book in the world, than is found in the above from the Book of Mormon and Doctrine and Covenants. These books were given to the world through Joseph Smith.

At the risk of being accused of making this article too lengthy, I quote parts of the statements referred to, in order that those accepting my challenge may see that with which they desire to compare:

“Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.”—Book of Mormon, Jacob, chap. 2, par. 6.

“And again, I say, Thou shalt not kill. . . . Thou shalt not steal. . . . Thou shalt not lie. . . . Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit. . . . Thou shalt not commit adultery. . . . Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.”—Doc. and Cov., sec. 42, par. 7.

The above agree with what Smucker writes in

“History of the Mormons:” Joseph Smith “was at all times most anxious to preserve the church free from taint and exclude adulterers, seducers, and persons of immoral lives.” (Read pages 171–174.) Notwithstanding all his warning, evil men and seducers waxed worse and worse, and soon after his death, men whom he had warned and reprimanded, threw off all restraint, “giving heed to seducing spirits,” “creeping into houses and leading captive silly women.” The way of truth was again, as in the former days, evil spoken of, and again men of the church “departed from the faith,” and introduced polygamy, to stain and scar the fair name of the church of Christ, Nicolas of the former-day saints, Brigham Young of the latter-day saints. As the former-day saints suffered reproach and persecution by reason of the crimes of Nicolas, so the latter-day saints suffer by reason of the crimes of Brigham Young. Let no one reflect on the true church of Christ, either in former or latter days because of the sins of those men and the poor, misguided people that followed them.

Having briefly described part of the cause that produced the former and latter-day apostasies and the parallels in both, I now ask the reader to return with me, while we follow the apostate church through the dark ages, and viewing the mother and her daughters as pictured by her own artists, we shall see that the awful crime against womanhood has been and is now being perpetrated. It is, doubtless, because of this that divinity has named it, “The great whore,” “The Mother of Harlots.” (Rev. 17: 1–5.) A hard name, but the characters of the mother and her daughters deserve the name. As a means to assist the mother and pander to the baser passions, we are informed that indulgences were invented. The form of these indulgences was as follows, according to a book called the “Tax of the Sacred Roman Chancery” in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the facts to be thus: “For procuring abortion, 7s. 6d. For defiling a virgin, 9s. For lying with a mother, sister, etc., 7s. 6d. For keeping a concubine, 10s. 6d.”—Buck’s Theological Dictionary, p. 191.

To show that the commission of crime was encouraged, we submit the following: “John Tetzl in 1507 gained in two days at Freyburg, two thousand florins in addressing audiences. In order to move them to purchase his pardons he delivered the following: “Indulgences are the most precious and sublime of God’s gifts. This cross [pointing to the red cross] has as much efficacy as the cross of Jesus Christ. Draw near and I will give you letters, duly sealed, by which, *even the sins which you hereafter desire to commit, shall be forgiven you.* . . . There is no sin so great, that the indulgence can not remit it, and even if any one should (which is doubtless

impossible) *ravish* the Holy Virgin, mother of God, let him pay—let him only pay largely and it shall be forgiven him. . . . The very moment that the money chinks against the bottom of the chest, the soul escapes from purgatory and flies away to heaven.”—History of the Reformation, by D'Aubigne, p. 68.

Speaking of the above, Father Hogan, at one time a leading Romish priest, says: “There is not a Roman Catholic church, chapel, or house of worship in any Catholic country where indulgences are not sold.”—Hogan's Works, p. 172.

In support of the above, I submit the following: “Rev. Francis S. Borden, a missionary in Pueblo, Mexico, says in the *Christian Endeavor World*, that he recently saw the following notice in a Roman Catholic church in Mexico:

“‘RAFFLE FOR SOULS.

“‘At the last raffle for souls, the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are for ever released from the flames of purgatory. Ticket 841, the soul of the lawyer, James Vasquey, is released from purgatory and ushered into heavenly joys. Ticket 41, the soul of Mme. Calderon, is made happy for ever. . . . Another raffle for souls will be held at this same blessed church of the Redeemer, on January 31, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, one dollar, to be had of the Father in charge. Will you, for the sum of one dollar, leave your loved ones to burn in purgatory for ages?’”—*Truth Seeker*.

Some may say, “Is this true?” I reply, I do not know. The gifted son of a daughter speaks thus of his grandmother: “It's a family fuss and I do not wish to take sides by giving an opinion.”

“Father Hogan,” in his work on popery, gives a quotation from L. Lorintis, “History of the Inquisition,” which names “a mother abbess, among the nuns of Carmelites, of the city of Lerima, who gave birth to children for the space of twenty years. When a child was born, the nuns would hold the nose of the infant between the thumb and finger, while the Father confessor and father of the child would sprinkle the child to send it to heaven. The burying ground there was examined and the remains of many infants found.”—Father Hogan, p. 284.

“In the 3d century celibacy was not enjoined upon the clergy by any decree. However, it is said, that many of the sacred order in Africa, adopted the practice of keeping certain women as concubines, who had made vows of perpetual chastity, but were permitted to *participate in the bed of the Priests* under the most solemn declaration that nothing should pass in this commerce contrary to the rules of chastity and virtue.”—Mosheim, vol. 1, p. 85.

“On the ascension of King Edward IV in 1462, he

obtained the support of the clergy by granting them a character of immunity, whereby all civil magistrates were forbidden to take any notice of treasons, murders, rapes, robberies, thefts, or other crimes committed by Arch-bishops, Bishops, Priests, Deacons, or any person in Holy Orders.”—Wilkins Conceld.

“All magistrates who interpose against priests in any criminal case, whether it be for murder or high treason, let him be accursed.”—Council of Lateran, under Pope Innocent III.

Some may think that the above picture of the mother is a dark one. I admit it. All I have to say in defense is, the half has not been told; and every touch of the brush as shown on the picture of the old lady, was made by her own children, yea, some of her most prominent sons.

This ancient woman is tottering to her fall, age and dissipation have left their marks, yet she paints and powders, with falsehood and flattery, and hides her deformity in the robes of deception and assumed infallibility. She still keeps up a flirtation with the nations, and many are still flattered by her beguiling smile.

Having had a fair look at the mother, let us now gaze upon some of her most prominent daughters. If we value the law of heredity we may not hope that the daughters will be any better than the mother, but we will see.

The Lutheran Church is regarded by most of the historians as being the first daughter of Romanism that lived to womanhood.

“Martin Luther was an Augustine monk. He *resented the transfer of the sale of indulgences from the Augustine Friars to the order of the Dominicans*. The Pope's ministers having transferred this employment, *supposing that they had found out illicit methods of secreting the money*. Pope Leo X wished the money to build St. Peter's Cathedral at Rome. Luther began to show his indignation by preaching against their efficacy.”—Goldsmith's History of England.

Now Cobbett, in “Protestant Reformation,” page 44, supports Goldsmith's statement. If they reflect the facts, Luther's great soul was not vexed because of the sale of indulgences. Ah! no; but because his order of monks was discovered in robbing the Pope, and the chance to steal more was taken from them. Is this a case of “rogues falling out”?

The histories, both Catholic and Protestant, admit that Luther was at times vile in word and deed.

“Luther won over to his cause Philip the Landgrave of Hesse, by a shameful inducement. Philip desired to contract another marriage, although his first wife was still living, and he wished to obtain the acquiescence of the new reformer. He accordingly applied to Luther, who, having assembled the doctors of the new religion at Wittenberg, gave the



Landgrave . . . *permission to have two wives at the same time.*"—Father Nothen, "Church History," p. 415; Reverend J. B. Bossuet, "Variations of the Protestant Churches," pp. 205-214; Cobbett, Prot. Ref., p. 45.

Luther, if reported correctly above, sanctioned polygamy.

"Luther was an apostate monk, living in concubinage with an unfrocked nun, and he has been judged by Protestant writers with merited severity."—Plain Talk, page 80.

Listen to Luther. Though angry with his mother, surely he speaks with the mother tongue:

"It is true then, that in a sermon which he delivered at Wittenberg, for the reformation of marriage, he blushed not to pronounce these infamous and scandalous words: 'If they are stubborn [he speaks of wives], it is fitting their husbands should tell them, if you will not another will; if the mistress refuse to come, let the maid be called. . . . However, it is necessary for the husband to bring his wife first before the church, and to admonish her two or three times; after that put her away and take Esther instead of Vashti.' This was the new cause for divorce superadded to that of adultery. Thus did Luther handle the subject of the reformation of marriage."—Serm. de Matrim, T. V. 123; also Variations of the Protestant Churches, p. 184.

We can not leave Luther till we show that he will have much to meet, if it be true that man must answer for every word spoken. During his row with Henry VIII, he called him a pig, an ass, a dunghill, the spawn of an adder, a basilisk, a lying buffoon dressed in king's robes, a mad fool with a frothy mouth and a whorish face. (See Cobbett's Prot. Ref., p. 46.) Surely the eldest daughter was in word and deed like unto her mother, only weaker and younger.

(Continued.)

An illustrated article of unusual interest describing "The Japanese University for Women" appears in the *Chautauquan* magazine for April. The information and illustrations were secured at first hand by Ernest W. Clement. Another article suggesting the quality of timeliness treats of Heligoland, "The Smallest Gem in the Kaiser's Crown," by Vincent Van Marter Beede. A view of this picturesque land forms the frontispiece. In a series of German topics, "A Tramp Through the Southern Black Forest" is presented, text and illustrations being furnished by William H. Hulme, professor of English literature at Western Reserve University, who has recently returned from the trip which he describes. Professor Robert Waller Deering contributes the first of two Critical Studies of Goethe's "Faust." The Critical Times of the Civil War and Arbitration in American Diplomacy are subjects of two chapters in the leading feature of current interest which the *Chautauquan* publishes under the title "Formative Incidents in American Diplomacy," by Professor Edwin Erle Sparks.

## Selected Articles.

### INFORMATION IN REGARD TO THE JEW.

#### LIFE IN PALESTINE.

In the *Home Magazine* for November Edgar Mels has an article on "The Resurrection of Israel," full of interest to the reader and the historian. He traces the origin of the Zionist movement, gives the pathetic history of the Jews in the Dark Ages and in Russia, and a description of a number of the colonies now located in Palestine. In England under Henry II and III, the Jews were mercilessly robbed. Sir Walter Scott pictures their troubles in *Ivanhoe* in the persons of Isaac of York and the beautiful Rebecca. In Europe they were forced to live in ghettos like sheep in a stall. They were reviled, cursed, and killed. In Russia their persecution has been so intolerable that in 1881 more than 1,000,000 left that country for ever. Yet with all these disadvantages the modern Jew has produced a Heine, a Lasalle, a Meyerbeer, an Auerbach, a Massena, Napoleon's stern old marshal, a Mozart, a Cremieux, a Disraeli, the Earl of Beaconsfield, a Montefiore, and the blood of the race coursed and courses through the veins of Gambetta, and Castellar, Spain's great orator.

In Turkey and Venice the Jew was granted freedom, Holland was the first Christian nation to remove their fetters, in 1603. In 1723 England began the movement, but did not complete it until 1839. The Declaration of Independence made them free men in America, and Napoleon smashed every ghetto in continental Europe. It is not surprising the Jews revere Washington and Napoleon, or that they rallied under the standard of Washington and sealed the cause of American liberty with their blood and wounds.

In 1896 Dr. Theodore Herzl of Vienna wrote "The Jewish State," which gave impetus to the Zionist movement. It was regarded as the dream of a visionary, but the movement has spread over civilization. It originated and was intended for the benefit of the Israelites in Russia and Roumania, to place them in homes of their own in the land of their fathers. These unfortunate people number upwards of 8,000,000 in Russia, Roumania, Galicia, and the Balkan states. These, with the Jews living in the balance of Europe and in America, Asia, and Africa, would make a nation of at least 13,000,000 people—about the size of Mexico.

The Ashkenazi (Russian Israelites) are not desired by any country in Europe, and their lot in Russia is too miserable to endure—rapine, pillage, and torture by their enemies are of common occurrence. Some opening must be made where they can go and dwell in peace. This is the colonization of Palestine. The first colony started there was in 1170. In 1481 sixty Jewish families were living in the country. In 1854

Sir Moses Montefiore obtained permission from the sultan to locate an agricultural colony near Safed. Thirty-five families composed it and prospered. In 1897 the Zionist movement appeared. A congress at Basle in Switzerland determined upon wholesale colonization. The Jewish Colonial Trust, with a capital of \$10,000,000, was formed to furnish funds to colonize, and transport the colonists to the Holy Land. Permission was granted by the sultan and the emperor of Germany backed it with his influence. There are now more Jews in Palestine than there were after the return from the Babylonian captivity.

The first successful colony was started in 1870 by the Alliance Israelite Universelle of France. The Turkish government gave the colonists 617 acres of land on the road between Jaffa and Jerusalem. In 1878 another colony with 767 acres was located on the road to Nabulus, six miles from Jaffa. In 1882 the Russian Jews founded another colony about twenty-five miles from Jaffa on the southeast. From that time forward other colonies were founded, a number bordering on the Mediterranean, one of which has a population of 2,000 souls.

These colonists are firmly settled and prosperous. They raise wheat, cereals, silk worms, bees, vegetables, vineyards, poultry, orchards, mulberry and almond trees, flowers, market gardens, cows, and horses. Many live in stone dwellings, pictures of which compare favorably to our own. They have steam plows, nurseries, aqueducts, steam mills, wine cellars, libraries, free schools, synagogues, public baths, hospitals, town halls, manufactories, with paved streets in their towns.

In all the colonists number about 5,000 and hold 62,500 acres of land. These are variously distributed in Judea, Samaria, Upper Galilee, and Thans-Jordania. They are governed by a board elected annually, from whose decision there is no appeal. These colonists are exclusive of the cities, and they are making the waste and desolate places bloom once more like the rose.

The restoration of Palestine means the regeneration of the East.

As Mr. Mels says: "The Jews will resettle Palestine. Then, when Palestine shall again be the home of the Jew, as it was in his glorious past, then the Jewish state will be the model of all nations—a state governed in the fear of God and for the love of fellow man."—*Weekly World Herald, Omaha, Nebraska, November 19, 1901.*

#### A Matter for all Americans to Consider.

One article in the April *McClure's* ought to be read by every American citizen. This is the account, by Lincoln Steffens, of "The Overworked President." The conditions under which the President is forced to transact his share of the management of the nation are such as no business man at the head of a great private enterprise would for a moment think of tolerating. Many hours every working day are wasted by interruptions of the most vexatiously trivial nature, by questions and visitors

that should properly and could much more effectually be attended to by subordinates. It is literally true that the President has often to break off consideration or discussion of matters of the most vital importance to the nation for a decision on some matter that in a big business concern would get no farther than the first clerk.

Mr. Steffens' article is the narrative of a day passed in the White House in observing the crowds that throng there and noting the purpose of their calls. "I wished," says the writer, "that not fewer but more Americans could have been there to see what the busiest man of us all was busied with." In Washington legislation is now being considered; Secretary Cortelyou, indeed, has already quietly effected much, but no really thorough reform can be accomplished until public opinion has been persuaded that for the President to refuse to remain at the beck and call of anybody and everybody is no violation of our democratic traditions. The time, Mr. Steffens thinks, is ripe for a bold move. "The man to solve the problem," he concludes, "is the President; not any President, but President Roosevelt. The reform must be established by the will of a strong man, who is truly democratic, and is not afraid of a fight. A President who is physically weak might be excused for closing his doors, but he could not thus set a binding precedent. The rule must be laid down by a man who may pack it up by saying, 'I can, but I won't stand it.'"

## Mothers' Home Column.

EDITED BY FRANCES.

Ill temper is a symptom revealing an unloving nature at the bottom; it is the intermittent fever which bespeaks intermittent disease within. Temper can not be changed but by a change of heart. Souls are sweetened, not by taking the acid fluids out, but by putting love in. It is better not to live than not to love.  
—*Henry Drummond.*

#### Respect and Disrespect.

The above subject presented itself to our mind several weeks ago, and now we take time to write such thoughts as shall be given. As we can do nothing without help, we say, O Father, give to unworthy us such thoughts as shall tend to strengthen and purify our own weak, erring mind, and may they be sent out into the world, and in like manner benefit others. It is neither for praise, nor for money, that we write, but that we may be an instrument in thy hands that shall do good. Seemingly, all other ways have been cut off.

Respect means to regard with reverence or esteem. Alas! how little of that important factor in human character do we find in this age of the world! That is one of the many evidences of the last days. We would ask right here, Why has such an important part of morality, to say nothing about religion, become so dwindled out? Who will answer our question?

The reader may chance to say to the writer, "What is your idea?" Well, we will briefly answer, and not be obliged to stop and clear the cobwebs out of the throat, either; answer from observation and from experience; not through a magnifying-glass or a critic's eye, but just a common, straightforward view. We will commence at the fountain-head, and say husbands should respect their wives and fathers should respect their children, and so govern themselves as to command respect from every member of their households. If so he will be living in harmony with God's laws, as far as that subject goes. Yes, but that is not all your duty. You should teach the children to respect their mother. They will be more liable to respect her if you do, sure, but if they should not, see to it. It is your reasonable duty. You are the head of the family. Wives and mothers, respect yourselves by respecting your husbands and children, and teach them the same. A home where due respect is lacking, is a direful place, sometimes quite a bedlam.

We have many times observed that if parents did not respect their children, and allowed them to disrespect other people, that at times when some little thing did not meet the child's unculti-

vated fancy, volumes of irreverent language would be aimed back to the injudicious parent. "Chickens come home to roost." Example is a greater and more effectual teacher than harsh restriction. Dear reader, how is it in your home?

"Well, wife and I are trying to do the best we can, according to our judgment," says one. Very good, if that judgment is built on wisdom, sought from above. No mortal has sufficient of his own.

"Sr. Almira," says another, "I am about tired of your preaching. I think it is none of your business how we manage our affairs, so just keep still." It is somebody's business, sure, as such things do exist, and are often found under the roof of Saints.

Dear brother or sister, we know as does every Saint, that it is easier to preach than it is to practice, but if the elders should give up their work because of that fact, the church would surely go into the wilderness again. So we wish to join hands and thoughts with the handful of sisters who are trying at the fountain head—the home—to give counsel that shall tend for the upbuilding of the cause of Christ, that the homes may not be driven into the wilderness too."

"Well," says another, "what do you know about such things? You never had a child live."

Very true, but we have had quite a broad experience with children, and in observing causes and effects have found them just as we speak, omitting details too disgusting, too painful to repeat! Now as we were not permitted to fill woman's highest mission to rightly help people the earth we think that we ought to have some show in the great work, so thrust a few of our thoughts before the public. If we do not our part, sin will be laid at our door, as it was said to Ezekiel. Teachers, step-mothers, and dependent individuals have a broad field of experience in regard to the subject, so are somewhat qualified to speak on it, if so situated that they have liberty to do so. If respect and order reign in our home we will not be offended with the writer's opinion, and if it does not it would be good to have the wrong pointed out and uprooted and the right cultivated. "Order is Heaven's first law," and reverence must be the second, for the angels bow and the archangels veil their faces. Now if not practiced in this preparatory state, if one should squeeze in or elbow his way through the beautiful gate, we fear he would feel some as a man would who when young was a truant, if he attempted to sit on a lawyer's bench as judge.

Dear reader, don't for a moment think that we do not love children, for we do. And as dear old Bro. Peter, Eaton said, "Heaven would be lonesome without children," we say. It is not the child so much, but the evil habits that we are hurling our missiles at. Respectful, obedient children with aspirations to be good and do good, are one of the most pleasing sights on earth—pleasing on earth and pleasing in heaven. The angels rejoice over one sinner that repenteth. Let us repent that the courts of heaven may resound with joy because of our submission to its laws. Dear children, bear in mind that if you do not respect others you are not respecting yourselves, and if not you can not be respected, can not be respectable, can not come up higher in manners, in morality, in society, or in truth and right. Where then is your ability to make the world better by being in it? We fear it will be said of such, It would have been better if that man had not been born.

Sisters, don't think because we have used the masculine gender freely in this little essay, that you are excused in this great work. O no! If you are yoked with a companion, try and pull equally with him for the right—and we hope he will neither shove nor kick.

During our many years we have occasionally been treated with disrespect, but invariably it came from the ignorant and ill-bred. Nevertheless it is annoying and sometimes tormenting—Satan's bait. And we are sorry to say—but the truth must be told on all sides to give a good balance—that we have, after bearing and

forbearing even till forbearance had ceased to be a virtue, forgot our dignity and lost our patience—and temper also, sometimes, or found it. Not the best way, but the carnal way. We are only a mortal.

If a young man does not respect his parents, he is not qualifying himself to be a good husband or a good father. Young woman, don't let his pleasant words, fine appearance, and words of devotion sink deeply into your heart until you know how he treats his mother. "As a man treats his mother so will he treat his wife," is an old saying—true all the same. Young man, the old lady says to you, Make a similar investigation before having that strong knot tied. "Many have married in haste and repented at leisure."

We are glad our church periodicals are speaking so plainly and so purely in regard to the training of the rising generation, and we hope that this great and glorious work will progress from generation to generation, let there be few or many, till the trumpet shall sound and Jesus shall come to claim his own—the ones who have respected him and his word.

SR. ALMIRA.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The Duty of a Sunday-School Teacher.

I will begin from the time one is appointed teacher of a Sunday-school class: The first and greatest duty is to keep in touch with the great "teacher," God. To do this means more than simply bowing and offering prayer. It means to live a life of sacrifice and love; indeed all that is good. I would not have you understand me to say that prayer isn't necessary, for thereby we gain help and strength we could get in no other way, and without prayer we could not make good Sunday-school teachers.

We should always go before our classes with

WELL-LEARNED LESSONS.

Do not wait until Saturday night and then hastily glance over your lessons, but begin early in the week and study to know what you are going to teach and how.

I once heard a primary teacher say, (not an L. D. S., however,) "I do not have to study my Sunday-school lessons because I teach the "little tots." Are not the "little tots" of to-day the men and women of to-morrow? Do we not, then, need to study the very best methods of teaching those little minds the great truths contained in the Bible?

I have never been made to realize my weakness, and the great responsibility of a Sunday-school teacher more than when standing before the little ones, for the impressions on their little minds are lasting. Here I just wish to give a little of

MY OWN EXPERIENCE.

I have a class of from five to ten children, from the ages of seven to nine years, most of whom do not belong to families of Saints and who have attended other Sunday-schools. I find ideas lodged in their minds such as, angels having wings, an everlasting hell, baptism not a necessity, etc., and it is almost impossible to get the children to believe anything else. While these children have not gained such ideas in the Sunday-school alone, in the Sunday-school is our only privilege of dislodging them, and we, having a love for the children and for the welfare of their souls, hope by continually doing *duty* they may gain the "crown of eternal life."

We should be very careful in

OUR EVERY-DAY LIFE.

For, let a child see you doing the things you have been teaching him not to do, your influence with that child is gone. Only by

living a Christ-like life can we have the influence necessary for a Sunday-school teacher. We sometimes hear remarks from children that make us realize what *duty* means in the truest sense of the word.

WE SHOULD VISIT THE CHILDREN IN THEIR HOMES,

that we may know their home life, also show our interest to the parents. We will know better then how to reach the child. I would say to the teacher who never tried it, visit your pupils and you will be surprised as well as pleased to see the increased interest and attendance. Hear some of the little ones say, "Teacher was to our house the other day," and you will only need to watch the child's face to be paid for the time it took you to do so.

GREET THE CHILDREN KINDLY

wherever and as often as you meet them; this is not only a good rule with the children, for we hear something from the older ones now and then to tell us they enjoy it too.

In conclusion will say, let us strive to do all our hands find to do and ever ask the heavenly Father to help us to know our duty, that when we depart this life we may say, "I have finished the work thou didst give me to do."

ANNIE STUART.

For the Pottawattamie, Iowa, district convention.

## Letter Department.

COOK'S POINT, Texas, March 30.

*Editors Herald:* I went to San Antonio on the 12th inst. Was met by Sr. Cora Curtis and conveyed to Sr. Merritt's, where Sr. Merritt, one of her sons and family, and Sr. Cora live. They received and cared for me kindly. I preached at their house twice.

From there I went to see Bro. Thomas Jett; also preached twice and held two prayer-meetings at Bro. Gifford's. Preached once at Bro. Ed McRae's and once at Bro. Tom Jett's. I also attended two preaching services where Bro. Jett preached in Spanish to the Mexicans. They gave him good attention.

I visited nearly all the members in this city at their homes and talked with and taught them their duties to God, themselves, their brethren, sisters, and fellow creatures. I left them in better condition than I found them. They all treated me kindly and wished me to stay longer with them. I hope to make them another visit when I can spend more time. They are making an effort to build a chapel. Up to this time they have had no house of worship except some private house or a storehouse. The young members and some old ones held a concert while I was there to raise money for lumber. They raised nearly twenty dollars by this means. The chief mover in this work is Sr. Ruth Gifford. She was assisted much by Miss Willie Pellam, a noble girl. She ought to be a member of the church. I would we had a church in the main part of this, the largest city in Texas. Our people here are, as a rule, poor, but liberal-hearted. God bless them in all their undertakings for good.

On the 27th inst. I left for home, where I arrived the same day. I live about two hundred miles by rail from San Antonio. I found my wife in her usual health. She is a good helpmeet.

Yours in the conflict,

E. W. NUNLEY.

MONTOUR, Illinois.

*Editors Herald:* I am still in the faith, although away from the Saints and do not have the privilege of meeting with them. But I still love the latter-day work, and ask your prayers that I may be faithful.

MARY KENDALL.

HAMLET, Kentucky, March 28.

*Editors Herald:* I am well pleased with our dear gospel, and know it is of God, for since embracing this gospel I have received more light and evidence than ever before. My prayer is that my husband may come into the fold, and I desire the prayers of the Saints that he may. May God bless all the honest in heart. I also ask prayers for myself, as I am in bad health, and I believe that God will help his people in times of need, as he has promised in his word.

Your sister,

MRS. MINNIE LAMB.

CHEROKEE, Iowa, March 31.

*Editors Herald:* The work in Cherokee is not very lively; but we are trying to keep the camp-fire blazing. There has not been very much preaching done here of late. We have a neat little church rented to hold meetings in, and hold Sunday-school every Sunday afternoon at 1:30 and preaching at 2:30. The people do not turn out very well at present, but those who do come seem to be interested in the work. There are but eight Saints living in town and eight in the country, as our branch has been moved here from the country and some of the Saints have moved so far away they can not attend meetings very often. There is lots of prejudice here to battle against, but we feel the Lord is on our side, and we will try and battle for the right and let our light shine before the world that others may be guided into the true light of God.

This is my first conference appointment, but I have not done much, as I could not take the field until about the first of December last, but have done all I could to advance the cause of Christ since that time. I have been hindered by sickness in the family, I am at home at present. How I would like to attend the General Conference, but I can not this time. I hope and pray the Lord will guide his servants in all the affairs of his church. It is my desire to do all I can for his cause and try to secure a home with Christ the Lord.

A. R. CRIPPEN.

INDEPENDENCE, Missouri, March 31.

*Editor Herald:* The snowflakes fell at Independence thick and fast last Saturday, the 29th, but Easter Sunday was a beautiful day, being only somewhat cold and windy. The attendance at Sunday-school was a little less than usual, there having been only two hundred eighty-nine out, with twelve visitors. Bro. Bond preached an excellent sermon at the morning service and Bro. Rudolph Etzenhouser in the evening: the former showing that the benignant influence of the gospel both at the time of and after baptism should be manifested by a life consecrated to God's service. Anything short of this makes baptism but a superficial form of ordinance: the latter with chart and books and clippings making clear and indisputable the Saints' position as possessors of a consistent faith and a divinely authentic Bible. The scholars and commentators disagree with their constituents and what hindereth us from exercising a similar right as to all of them. There was a fair congregation and excellent interest shown.

At the afternoon service Elders James and Henry Kemp, also Elias and Rudolph Etzenhouser, F. C. Warnky, Dr. O. H. Riggs, and other brethren whom we occasionally see as "travelers homeward" were visitors, and Brn. W. H. Garrett and B. J. Scott presided. Reminiscences of the past were offered as loving tributes to work of more than a quarter of a century done in this stake, and the Sunday-school historian here is trying to remind us that the representatives of three generations, who assisted in the latter-day work during the early days were present and bore witness to the divineness of it. Bro. William Clow, one of the fathers in Israel, although even now in the prime of life, who came to this place very early in the history of the stake enthused with love for the Sunday-school work and still laboring in it. Brn. Rudolph Etzenhouser and Lester Brackenbury the sons of sires who loved the gospel, Henry Etzenhouser

having been elected the first priest of the first branch here, and John A. Brackenbury, now in his seventy-fourth year, who had been the first superintendent of the first Sunday-school; these, and our young brother, Wilbur, the grandson of Bro. J. M. Farrow who although also in his seventy-fourth year well recollects the instructive discourses of Sr. Emma S. Pilgrim, his old-time teacher of the Book of Mormon class in the courthouse or the old Bank Hall; these were the witnesses among many others who helped to make the occasion an enjoyable one to all present. Two lively little ones were blessed; Margaret Eliza Crick and John Vance Eastwood, grandson of William Clow, whose lifelong toils have no doubt been well repaid by such a present and at such a time as Christmas morning.

Also another has been added to our number by baptism, our much respected brother, Dr. Homer B. Curtis, who was baptized in the font by Elder B. J. Scott.

So, although some of our dear brethren and sisters were still under the hand of affliction, Easter was a day the Saints can surely remember with thanksgiving.

ABBIE A. HORTON.

INDEPENDENCE, Missouri, April 1.

*Editors Herald:* As Sr. Emma S. Pilgrim will not change her mind for any "clique, claue, set of men, corporation, or individual" in regard to her being a teacher of the Book of Mormon class in the Court-house in the year 1878 or thereabout as I stated in my letter a day or two ago, I shall have to change mine and correct the mistake by stating it in this way: Bro. Farrow heard her discourses "on the *New Testament Scriptures*." The Book of Mormon she tells me, was not used at that date, and it was in the *Court-house*, not Bank Hall. I give you my earnest word that I will try and be more careful in future and not make the editors so much trouble in looking up copy.

It was April Fool's Day yesterday, so I am the greatest sufferer. I heard at the teachers' meeting last evening that Bro. John A. Robinson went to the polls yesterday and cast his vote, so we are glad to hear he will be able to attend conference; no doubt on the way. Bro. M. T. is very low; can not live long. Bro. Chatburn has gone to Iowa to attend the funeral of his father who died last Monday. Hope the General Conference will be a success in every respect. With kindest regards,

SR. ABBIE A. HORTON.

GUERNSEY, California, March 25.

*Editors Herald:* I am recovering from an attack of rheumatism, having taken down with it the 6th of January. Part of the time I was quite poorly, it having affected my heart, and at times I felt somewhat doubtful as to my recovery, but feel thankful to my heavenly Father I am again on the way to recovery. I have suffered from this disease off and on for the past eighteen years, and God alone knows how I would rejoice should he see fit in his wisdom to remove the affliction from me. I have felt impressed more of late that the time will yet come when the Lord will manifest his power in my behalf and restore me to health. Dear Saints, I desire an interest in your prayers that the Lord may heal me, and if it be not his will to heal me that I may have patience to endure my affliction. While sickness and suffering has been my lot in the past, my heavenly Father has not forsaken me, but has heard and answered my prayers, and it causes my heart to rejoice when I recall instances where the hand of a loving Father has been over me. How oft my heart has been made to rejoice while thinking of the words spoken to me by one of God's servants, in which he said the unseen power of God should be round about me to protect me when in times of danger, and that I should stand with the redeemed.

We had a pleasant visit from Bro. R. Etzenhouser before his return to the East. We are always glad to have the elders call and see us. They will always find a welcome in our home. We have had no preaching since last fall. Bro. Etzenhouser did a

good work with the tent last summer and fall. May the seed sown bring forth an abundant harvest.

I trust the Spirit of the Master will meet with those assembled in General Conference. May the Lord hasten the day when the conflicts of this life shall be o'er and we shall be gathered home, there to enjoy peace and happiness throughout eternity.

Your sister,

MOLLIE A. FLORY.

PUEBLO, Colorado, April 1.

*Editor Saints' Herald:* If any of the Saints are desirous of changing location, we think Pueblo offers a good chance for a good honest livelihood "by the sweat of the face." Will mention a few of the industries that are about to be commenced, while some are already under way of construction: A zinc smelter, a brick-yard, two new lumber-yards, a roundhouse, wagon factory, and stock-yards. There are hundreds of new houses and buildings of every description going up all over the city; carpenters, bricklayers, and stone-masons, are in great demand. Teaming is also good. These, with the other great works of the city, which consist of three large smelters, steel works, and the Standard Fire-brick Yard give employment to hundreds of men daily. The climate is especially good for people who have lung trouble or lacking in physical vitality.

As to the Saints, we are all well and rejoice in the gospel. Our members have increased since October 1, 1901, from six to twenty-four, although there have been no baptisms. We have succeeded in hunting out the faithful in the city. Our Sunday-school has increased the first quarter until it was necessary to double our supplies. Among the late arrivals are Bro. Charles Bishop, wife, and son Albert, from Delta, Colorado, Bro. Brown, wife, and daughter, and a Bro. Wilson from the Cripple Creek mining district.

Our Sunday services are as follows: Sunday-school, 10:30 a. m., social service, 12:15 p. m., preaching service, 7:30 p. m., each Sabbath. We were made to rejoice in all our services Sunday, March 30. At our social service the gift of prophecy was manifested twice to the cheer and comfort of all present.

Your sister,

MRS. MINNIE WOOLSEY.

HAMLET, Kentucky, March 29.

*Editors Herald:* I am well pleased with the gospel in these latter days. I never knew what it was to enjoy religion till I accepted this work. I have received the good message that has come in these latter days, and have received such evidence that I know it is of God. I hope our opposers will see where they stand before it is too late.

There are only a few Saints here, but there are others who are seeking the truth and will accept this gospel this spring. We expect to organize a branch here in the spring, and we ask the prayers of all the Saints for our success. May the Lord help us to live humbly before the Lord!

MRS. LULA CAP.

FONTANELLE, Iowa, April 1.

*Editors Herald:* We have a small band of worshipers here in this place, and our attendance is oftentimes quite small; but I thank the Lord for his promise that where two or three are met together in his name there he will be to own and bless. The Lord has poured out his blessing upon us many times, and have no reason to doubt his promises are sure and steadfast. Bro. Butler is elder of our branch and Bro. David Ogelvie is priest. Bro. Butler is quite aged, but is zealous in the cause. Bro. Ogelvie is young in the work, but the Lord is with the aged and the young, and all that are willing to give their lives to his service.

Bro. D. R. Chambers was with us, preached two noble sermons. I ask the prayer of all the Saints in behalf of his poor

health. There are some honest-hearted people in this place. We had the promise that there would be a number added to our branch if we are faithful. Pray for us, Saints, that we may be humble. How my heart rejoices to know that our heavenly Father will own us as his children.

Saints, let us all try to shun all appearance of evil, so we may be ready when he comes to gather us home to his kingdom.

It has been over six years since I embraced this blessed gospel. I rejoice to know that the foundation is firm. If we are not afraid to tell our neighbors and friends of the truth we may set them to thinking and studying; and if they ever find it it will drive away all doubts. My prayer to God is that the gospel may reach all the honest in heart.

Your sister,

MRS. MATSON.

KIMBALL, Ontario, April 4.

*Editors Herald:* I have just baptized five. The water was cold, but everything went off pleasantly. A number of Saints and relatives witnessed the sacred rite. Bro. Shaw, priest and branch president, rendered efficient service at the shore and cheerfully responded whenever called upon to do anything within the duties of his office.

Directly after I attended to the confirmations. A good influence was present.

The Saints are looking forward with intense interest to next Sunday when they meet in fasting and prayer and to partake of the sacrament. They are a united band. Several of their number enjoy prophecy, and sometimes for several meetings in succession.

I expect Elder Green to join me in a few days.

ALVIN KNISLEY.

BLAINE, Kansas, March 9.

*Dear Herald:* We take the *HERALD* and *Ensign* and are always glad to read the letters in them, as they give us strength. We are isolated, and any elder coming this way will always find a welcome. I think we can get the schoolhouse for preaching most any time. We are the only Saints living near here. I would love to see my relatives, those near and dear to us by the ties of nature, accept the true gospel. It is my prayer that the prejudice may be removed from their hearts and they obey the true gospel. I ask the prayers of the Saints that we may prove faithful and do good wherever we may be.

Your sister,

MRS. MAY JOHNSTON.

## Miscellaneous Department.

### Convention Minutes.

**Pottawattamie.**—Convened at Council Bluffs, February 21. Number of schools reporting, 6; number of schools in district, 10; total membership, 490. Motion prevailed recommending that each school elect its officers the last week in the year, the term of office being for one year. District officers for the ensuing year: John A. Hansen, superintendent; C. B. Bardsley, assistant superintendent; Julia E. Hansen, secretary; Frank Hough, treasurer; Rachel Kuykendall, librarian. Adjourned to meet the Friday preceding, and at the same place as, the next district conference.

### A Decision.

**To Those Concerned:** As per arrangement, I met Brn. G. W. Johnson, A. W. Easterday, G. Keller, and S. D. Payne at Bro. A. W. Easterday's private residence, Eustis, Nebraska, Sunday, March 2, 1902, 10:30 a. m. The three first named brethren were officials of the Eustis Branch, the latter a General Conference appointee.

As per request I took charge of the meeting, opening the same in due form. Documents that were placed in my hands by branch officials and S. D. Payne were read and duly considered, evidencing some friction between Bro. Payne and branch officials, attributable to preparatory steps, with a view to the con-

vening an elders' court, to meet and adjust existing difficulties. And, for the benefit of all concerned, I hereby officially state, that after mature consideration, the brethren, evincing no other desire than that justice by honoring God-given law should obtain, the steps taken for the above-named purpose are declared informal, therefore null and void. And further, for the benefit of those concerned, it is to be understood that whatever may have been the condition before or during the efforts being made for a trial, that condition remains; that is to say, the offended parties may seek and find redress guaranteed to every member of the body by God's law.

JAMES CAFFALL,

Missionary in Charge.

Done at Eustis, Nebraska, this second day of March, 1902.

Sufficient time was given for the brethren to express themselves in favor of or against the decision. Nothing being said or done to prevent free thought and speech, and finally a unanimous indorsement obtained.

P. S.—For the benefit of those concerned, that in view of their limited acquaintance with the church law they may have but a limited conception as to the nature and imperativeness of God's revealed method of adjudication, which the writer understands to have been given for the purpose of vindicating the innocent, punishing the guilty, and fostering the fair fame of the church, a few citations from the books are submitted:

First. "It is not requisite to administer an oath to witnesses testifying before a court of elders; as it is not to be supposed that a member of the church will testify falsely, either in court or out of it."

Second. "Any person, a member of the church, who shall have been offended by another, whether such offense shall have been publicly or privately given, or any officer whose duty it is to examine into and settle differences between brethren, shall be entitled to proceed against the person so offending before any court of the church having jurisdiction, providing that such proceeding shall be commenced within one year from the time it becomes known that such offense has been committed; except in cases of felonies, as provided by the laws of the land, and where the statute of limitation does not run."

Third. "No member shall be entitled to proceed against another for an offense before any church court whatever unless he shall first have made efforts to reconcile, or become reconciled to the member offending, as directed in the Scriptures.

"The steps required are:

"(a) The member offended shall seek opportunity to state his matter of grievance to the one offending, as said by the Savior, 'between him and thee alone.' If explanation, apology, restitution or reconciliation be not effected after candid and fair effort shall have been made by the one offended, then he shall take with him some teacher of the church, or, if such teacher be not obtainable, or be an interested party, a deacon, if obtainable, otherwise, a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offending.

"(b) If no reconciliation shall be effected by this second visit and effort, the offended, if he shall so choose, may lay the matter before the presiding officer of the branch, or, if such presiding officer be not an elder or other officer in the Melchisedec line of authority, before the presiding elder of the district, or mission if it be not in an organized branch or district, who shall appoint from the eldership of the church such persons as may properly sit, to examine and try the case;" etc.

Fourth. In connection with the above (see Book of Rules, pages 132, 133, 134), let the reader study (if he has not done so) Doctrine and Covenants 42: 23 and look well at Christ's teachings, Matthew 18: 15-18, and do not overlook Doctrine and Covenants 42: 16, which runneth thus:

"Thou shall take the things which thou hast received, which have been given unto thee in my scriptures, for a law to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned if he continues."

If, as some have said, the first principles of the gospel are our A B C's, I think a closer study of our A B C's would hurt no one.

Fifth. But there may be two motives prompting study: 1. A desire to acquire a proficiency to evade scriptural injunctions, or substitute some dogma in lieu of what the Scripture makes imperative, by far-fetched argument, etc. 2. A desire to learn how to acquire a proficiency to practically demonstrate a loyalty to God, thus assimilating to, or in, the likeness of Christ.

In our study let us not overlook the purpose or design of elders' courts in the church, and never forget that it is, or should be, the last resort for adjustment of trouble; and certainly not forget the fact that a reconciliation should be sought by godly

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

diligence and patience, before thinking of an elders' court. And all officials should strive, by proper teachings and examples, to prevent evil-doing.

In bonds,

JAS. CAFFALL.

EUSTIS, Neb., March 4, 1902.

## Prayer Union.

Sr. Uncafer, of Apollo, Pennsylvania, requests the faith and prayers of the Union for her restoration and health. She has been long afflicted, and is away from all Saints and church privileges.

## Two-Day Meetings.

To be held in Far West District: St. Joseph, May 3, 4, in charge of sub-missionary in charge and district president. Edgeton Junction, April 12, 13, in charge of William Summerfield and Charles Householder. Alma, May 10, 11, in charge of Ben Dice and William Summerfield. Wakenda, May 17, 18, in charge of William Summerfield and Alma Brooker. Delano, April 12, 13, in charge of A. W. Head and C. W. Ethridge. Kingston, May 17, 18, in charge of T. T. Hinderks and Charles P. Faul. Mt. Hope, May 17, 18, in charge of J. M. Terry and J. S. Constance. Pleasant Grove, May 10, 11, in charge of C. E. Guinand and R. M. Jeffries. German Stewartville, May 17, 18, in charge of D. E. Powell and F. Uphoff. DeKalb, June 14, 15, in charge of J. D. Flanders and T. H. Hinderks. Stewartville, May 10, 11, in charge of G. W. Best and Carl Kinnaman. These brethren are requested to be present at the time appointed; if not, to send a substitute. Charles P. Faul, Secretary of District.

## Notice of Silence.

To Whom It May Concern: I hereby notify you that Bro. D. M. Strachan, of Youngstown, Ohio, has been silenced as an elder, for cause, till his case is adjusted: Elder Richard Baldwin, President of Kirtland District.

## Died.

ELIASON.—At her home in Soda Springs, Idaho, March 26, 1902, Mrs. Karrin Eliason, aged 42 years, 19 days. She was born in Sweden in 1830; came to this country in 1860. The immediate cause of her death was pneumonia. Her illness was short and death unexpected. The funeral services were held in the Presbyterian church at two o'clock, March 29, conducted by the residing minister, Mr. Richelsen. She has been a faithful member of the Reorganized Church of Jesus Christ of Latter Day Saints since 1870. Four sons and two daughters mourn.

SILVERS.—Near Wheatland, Missouri, February 26, 1902, Bro. John A. Silvers. He was born January 26, 1846, in Davis County, Iowa; was baptized March 25, 1883, at Lone Rock, Missouri, by Elder C. H. Jones. Was ordained a priest May 9, 1897. His Christian conduct made him many friends, both among Saints and those of the world. He leaves a wife, three sons, one daughter, and two grandchildren. Funeral service under charge of Elder Wm. H. Mannering. May God comfort the bereaved ones.

ADAMS.—Frank Adams was born near Moorhead, Iowa, July 4, 1877; died in Council Bluffs, February 11, 1902, as the result

of an injury received in a railway collision, December 16, 1901. He was baptized August 21, 1898. "Frank was a faithful Sunday-school teacher for a year of a class of seventeen boys and girls, his associates, and his life was an example to them." The funeral was in charge of Elder M. Jensen, J. W. Wight preaching the sermon. The chapel at Moorhead could not accommodate the vast throng—a glowing tribute to this young man's life.

WITT.—Sr. Minnie Witt was born in Germany in May, 1828; came to America in 1872. Was a member of the Lutheran Church until 1885, when she joined the Reorganized Church. Died March 23, 1902, at the home of her sister, Sr. W. G. Mefferd, Woodbine. Funeral sermon at the Latter Day Saints church, Woodbine, by S. B. Kibler, Tuesday, March 25, at ten a. m. Buried in the Mefferd Cemetery.

MOSS.—Mabel Lee Judy was born May 25, 1877, at Narrows Creek, Missouri. Was married to Bro. Samuel Moss, February 7, 1897, who with two children and two brothers survive her. Said sister was baptized May 20, 1900. Died March 15, 1902. Funeral service the 16th at Friendship church to a large gathering of friends, conducted by Elder F. T. Mussel, of Bevier. Her last words were, "It's growing brighter."

PERRY.—At Danforth, Missouri, March 10, Charles Thomas, infant son of Bro. and Sr. Thomas Perry, aged 1 year, 1 month, 22 days. The remains were taken to Bevier, where the funeral services were conducted from the Saints' church, the 12th inst., by F. T. Mussel. This bereavement seems to be a double one as it has been but eight days since another bud had been plucked from the home. May he who doeth all things well give comfort and solace in this trying hour.

CRANDALL.—Albert Crandall was born in Jackson County, Missouri, June 4, 1833; died at his home in Dow City, March 17, 1902. From his birthplace Mr. Crandall in 1852 settled in Shelby County. Here he was married to Miss Nellie Holcomb, and this proved a long and happy union. In 1863 he united with the Latter Day Saints Church, and was a good, honorable member until death. Wife, four sons, and two daughters mourn. Funeral services in Latter Day Saints church the 19th; sermon by Elder N. V. Sheldon, assisted by Elder J. M. Baker.

## Iowa to the Front.

What now of Iowa? The Buckeye spirit has moved westward; and apparently it is in Iowa that we shall look for a repetition of the same thing. The brain and will of a prairie people have risen to a superb preëminence in the councils of the national capital. Problem: to explain that preëminence.

First among many causes ranks Western—I may say Ohioan—inheritance; for Iowa is lineally descended from Ohio and States like Ohio. It has, to be sure, an impressive infusion of migrant New Englanders, but its main factors have from the beginning been chiefly made up of the Western-born. When the children of Ohio arrived at man's estate there came upon them a great thirsting for pioneer opportunities. So in many another Western commonwealth. To live and to toil in a ready-made world seemed not enough; they must find them a new frontier; they must forge their own destinies, build their own fortunes. So the prairie was opened to settlement.

Now the lesson of the prairie is not the lesson of the forest, and the early Iowans did not read the book of experience as the early Ohioans had read it. The prairie is flat and monotonous, and there was a corresponding flatness and monotony in the life of the first Hawkeyes. It lacked romance. It appealed scarcely at all to the gaudy-hued virtues of daring and endurance. It was easy, this peopling of treeless plains, this tilling of virgin soils; and besides it was swift.

But if the prairie was level it was also very much of a piece in its geological composition. The material resources of Ohio are many and varied; the material resources of Iowa are best summed up in the terms of agriculture. In any corner of that "American Mesopotamia" you will hear three lusty nouns—corn, cow, hog—and having heard these you have heard all. Hence the natural result: the Iowans, being one vast guild of fellow-husbandmen, have lacked the intellectual stimulus that comes from contact between men of different callings. You can travel over their State, from Sioux City to Davenport, or from Dubuque to Council Bluffs, and not meet one brilliant mind or a single amazing character. Yet you will find everywhere a most commendable dead level of honesty, decency, practicality, good sense, and well-fed prosiness. And the world is so constituted that these simple, brown-colored virtues, properly compounded, spell political sanity. Add strength and there stands a statesman. No hot-head is he; instead you may trust him with the weightiest affairs of a nation. Neither will any man call him eccentric; he is as incapable of eccentricity as he is of brilliancy. You shall find him the very soberest of counselors.—*Rollin Lynde Hartt, in The World's Work.*

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 223 Hancock Street, Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
 Terms reasonable.  
 Call on or address,

**MRS. L. ATKINSON,**  
 Lamoni, : : : : Iowa.

**The Wall Street Journal**

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults The Wall Street Journal is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**  
 44 Broad St., N. Y.  
 \$8 a year, \$1 a month. 7-10t

**FOR SALE.**

Good residence and two-acre lot six blocks from brick church, in Lamoni. Six-room house, with pantry, bath-room, three closets, plant-room, wood and coal house, well, large cistern, hen-house, barn, cow-shed, good bearing orchard and lots of small fruit. Call on or address, J. W. BARR,  
 11-5t Lamoni, Iowa.

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to  
**HERALD PUBLISHING HOUSE,**  
 Lock Box E, Lamoni, Iowa.

**Nine-Room House For Sale.**

Two stories, summer kitchen, cellar, barn room for four horses. Two blocks from church, one block from school.

**JOHN STOLBERG,**  
 12-3t Lamoni, Iowa.

**FOR SALE.**

A desirable suburban residence consisting of a house of seven rooms, good barn, and out-buildings. With four acres of land, conveniently fenced. Inquire at this office or of **SAMUEL SPURRIER,** on Tenth Street, Lamoni, Iowa. 13-3t

**Splendid Home in Independence For Sale!**

The 10-room modern house with barn and 3 fifty-foot lots, on Short Street, near electric line and church, at a great bargain. Belongs to an estate and must be sold. No agent. Write to the occupant. Here is your "chance in a thousand."  
 14-5t **H. R. MILLS,** Occupant.

**Chicago. Lowest Place in United States.**

That is the reason I can save you from  
**25 to 100 per cent on goods.**

Razors worth \$1.25 for 54 cents. With double strop, stone, brush, and three bars 10-cent soap, for 98 cents. Nickle-plated watch, stem-wind and set, 98 cents; cheaper one at 85 cents. 2 Domestic sewing machines at \$3.50 and \$5.25. W. and Wilson No. 8 for \$3.75. Advance, made by Davis Sewing Machine Co., oak, nearly new, \$9.50. Second-hand bicycles in good order, \$3.50 up; Ladies' or Gents' new ones \$10.00 up. Life of McKinley, 448 pages, 68 cents; reduced prices to agents. This book sold at \$1.50 and is worth it. Book with 3,000 recipes and formulas, \$1.25, regular price \$3.00. I am headquarters for latest agents' novelties. Send stamp for information on anything you want to  
**WM. C. CUMMINGS,**  
 491 W. Madison St., Chicago, Illinois.  
 14-5t

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. **F. A. BLACK.** 15

**NOT IN THE CATALOGUE.**

**JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?**  
 222. Per dozen 10c, 100..... 60  
**THE APOCRYPHAL NEW TESTAMENT.**  
 229. Cloth..... 1 25

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
 IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**

**WM. ANDERSON. MRS DAVID DANCER. ALICE P. DANCER A K. ANDERSON. G. W. BLAIR. OSCAR ANDERSON. W. A. HOPKINS.**

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

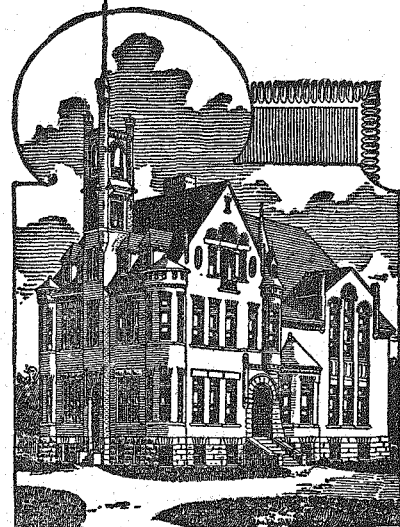
**Agents Wanted!**

To Sell Bed-Springs, Etc., on Commission. \* \* \* \*

Outfit and terms free. Address (Bro.)  
**B. F. ORDWAY & CO., Peoria, Illinois.**  
 14-2t

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
 LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

FicraLScott m

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—Book of Mormon, Jacob 2: 6  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, April 16, 1902

Number 16

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

**CONTENTS.**

**Editorial:**

Questions and Answers - - - - - 345

General Conference - - - - - 347

**Original Articles:**

Remission of Sins - - - - - 354

Spiritual Food Necessary - - - - - 355

The Mother of Harlots and her Daughters - - - - - 356

The Melchisedec Priesthood - - - - - 359

The Present Conflict Between Science and the Christian Religion - - - - - 360

**Selected Articles:**

A Challenge to the Higher Critics - - - - - 363

Is Fear the Foundation of Religion? - - - - - 363

**Mothers' Home Column:**

Clouds and Sunshine - - - - - 364

**Sunday-School Department:**

The General Convention - - - - - 365

**Miscellaneous Department:**

Australasian Board of Publication - - - - - 367

Reunion Notices - - - - - 367

PROFESSOR CHARLES WILSON has announced to the Royal Society a new determination of the temperature of the sun. His figures are 6,200 deg. C. (11,192 deg. F.). It is stated that the absorption of the sun's atmosphere probably makes this temperature equivalent to 6,600 deg. C. at the surface.—*Scientific American.*

VINCENT KNIGHT, a bishop of the church, while at Nauvoo, Illinois, was fond of using as an axiom, "The Lord helps him best who helps himself." We have heard him use it while in our boyhood, and he once explained it like this: The man who relies on the Lord to do for him what he can do for himself encourages a spirit of idleness in himself, and will soon become lazy and indolent; and will finally doubt the goodness of God and become apostate. Whether the conclusion reached was justified, is a matter for inquiry for each; but the premise is good. If a man is not willing to help himself, and will not try when it is in his power, he certainly should not find fault with his fellow men and with God if he has nothing.

**QUESTIONS AND ANSWERS.**

**PUBLICATION DATA.**

We are requested to give the following items of information.

The *Millennial Star*, volume 1, number 1, was issued May, 1840; edited by P. P. Pratt, and printed at Manchester, England, by W. R. Thomas, Spring Gardens; a twenty-four page monthly.

O. Pratt's Works, volume published in 1851, Liverpool. Paper 1 dated 15 Wilton Street, Liverpool, September 30, 1848; Title, "Divine Authority."

*Journal of Discourses*, volume 1, 1854. Sermons of President B. Young, Counselors, and Twelve.

"Catechism," John Jacques, 1854.

The *Pearl of Great Price*; published by F. D. Richards, 15 Wilton Street, Liverpool, 1851.

The Book of Abraham, *Times and Seasons*, volume 3, p. 704; *Pearl of Great Price*, 1851.

The Seer, Orson Pratt editor, volume 1, number 1. Published Washington, District Columbia, January, 1852. Prospectus dated December 21, 1852.

The "Key to the Science of Theology," P. P. Pratt, published at 15 Wilton Street, Liverpool, England, by F. D. Richards, 1855.

Is the following quotation given in a pamphlet by Bradlaugh correct? "In the beginning the head of the gods called a council of the gods, and they came together, concocted a plan to create the world and people it."

The nearest to this of anything we know of, is found in what is called the "King Follett Sermon," a discourse said to have been delivered at the conference of April, 1844, by President Joseph Smith, upon the occasion of the funeral of a brother, King Follett, killed by an accident in a well; said discourse published in *Times and Seasons* for August 15, 1844, pages 612-17. On page 614, right hand column, this occurs: "The head god called together the gods, and sat in grand council. The grand counselors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time."

We presume it is from this the quotation referred to was found.

## EXTRACTS FROM LETTERS.

Bro. J. D. Porter writes from Rushville, Indiana, April 8: "I received an April surprise in Washington County; baptized a Christian minister April 1, near Hardenburg. His name is James A. Marshall, and he is well informed in the doctrine; has been investigating five years, but never had an opportunity to embrace till I went there last week to hold some meetings."

On March 8, Walter J. Haworth wrote from Wallsend, New South Wales: "The work is moving steadily forward, and we look for bright days ahead for the church in Australia. May the Lord either send or raise up more laborers for the harvest of souls in this land."

R. C. Russell writes from Dundalk, Ontario, April 8: "I am now laboring in the vicinity of Dundalk, my former home, where I have delivered a series of sermons. The town paper commented favorably upon the meetings, and gave space for a lengthy article setting forth the leading facts concerning our church history and the articles of faith. Many friends were made for the cause and much prejudice removed. This has been one of Canada's most prejudiced towns."

---

 EDITORIAL ITEMS.

In the *Gray's Harbor Gazette*, of Hoquiam, Washington, March 20, Alma A. Upton, in an article entitled "A Protest," appears in defense of the work.

We have received a copy of a tract from the Australasian Mission, entitled "Valid Christian Baptism," by W. J. Haworth. It is marked "The Gospel Standard Library, No. 1."

It may be true that charity begins at home; but how? Is it to be understood that our own needs, wants, and requirements are to be first met and satisfied out of the store of the things of this world and then we may see the necessities of others, and not till then? Or is it that in examining ourselves in regard to the moral and spiritual things of our world, our charity must first be exercised toward our own follies and vices setting aside our condemnation of them because we are guilty and need self-charity? If so, when are we justified in condemning our neighbor for the same follies and vices? Is there one rule for the exercise of charity to oneself and another in regard to the exercise of the same virtue towards others?

John Baldwin writes from Gregville, Alabama, that the branch at Flat Rock seems to be progressing fairly well considering the work which has been done by the missionaries, though the members feel that they have been neglected to some extent. He says

Bro. Roberts did a good work there, and the Saints all desire him to come back. The officers of the branch are doing what they can to forward the work, and they have been assisted some by the officers of some of the neighboring branches.

Bro. John Riley writes from Salt Lake City that he is now living with his sister and family, who are members of the Utah church. He writes that they are very good to him, and he appreciates it, as he had about made up his mind to go to the soldiers' home. He and his wife are very contented now, and seem to be firm in their belief in the Reorganization. He feels keenly the differences between the two churches.

F. C. Smith writes from Owendale, Michigan, that he has been baptizing some of late, and that there is quite an interest awakened there, and expects there will be still others to obey. He baptized two on March 30 at Bay Port, and on April 6 two more at Grant. One was Daniel Abba, who has been opposed to the work for some time.

On Monday there was a very noticeable falling off in attendance at the business session, as also at the preaching services. Many of the conference visitors left Saturday night, and many more Monday morning. Very much important business remained before the conference after Monday, and those delegates who went home then will of course have nothing to say about what is done. Delegates sent to represent districts and branches at the General Conference should remain at their posts till the work is done for which they were sent.

So far the work of the conference has been moving along slowly. However, the matter concerning the Bishop's books, which has consumed so much time in the conferences for a few years past, has been settled, we hope for ever, and hence there is prospect that the business of the conference will be disposed of with dispatch. At the session on Monday, in determining the place of next meeting two hours were consumed in deciding to meet in Independence. So close was the contest between Independence and Kirtland that some seemed to think it necessary to have a delegate vote, and hence called for the yeas and nays. That is what took so much time.

A resolution prevailed at the Monday's session that hereafter none of the time allotted to the sessions of General Conference would be given up to receptions, recitals, entertainments, etc. This resolution was probably brought out by the unusually large number of requests for evenings at this conference to give programs, etc. We trust, however, that we shall not go to the other extreme, and keep out everything other than business, prayer, and preaching services, etc.

## General Conference.

### SPEECHES AT OPENING SESSION OF CONFERENCE.

#### PRESIDENT JOSEPH SMITH.

In taking charge of this session of conference, the 49th, I believe, of the Reorganized Church, I am reminded that we have achieved quite a victory in one sense of the word, over the surrounding elements of unfortunate discord and discontent that had followed the defection from the faith before the Reorganization was a fact.

But the overcoming of one class of difficulties has apparently given rise for another, so that I apprehend that our pathway is not altogether free yet from that that will cause trial and engage every effort that we may possibly bring to bear in behalf of the work that is dear to us all.

In taking charge of this service with my associate, I do so with this express understanding, acknowledging it to myself and believing it to be true of every other member of this assembly, and that is, while claiming to love the work, to be desirous of working for its establishment, I grant unto every other member of the assembly, whether he be an official of the church and therefore an *ex-officio* member of the assembly, or whether he be an accredited delegate from the smallest branch in the church, the same love. And therefore, in the effort to preserve order, and to conserve the business interests of the church represented here, as well as its spiritual concerns, I shall strive to treat every man, every officer, and every delegate in the spirit of this understanding, and I apprehend that we can reach no just conclusions, reach no perfected unity upon any other principle. For me to claim that I love the work supremely, that my brother upon the right or upon the left does not have the same regard for the work that I have, it seems to me would be a grave mistake upon my part. Nor do I think it needful that I shall from time to time remind the assembly that I do love the work, that I do desire its advancement and progress. I shall take it for granted that you all accept that thought in reference to me. If at any time that should occur that should bring to light the thought that I did not love the work, was not desirous of its improvement or advancement, then I should expect a possible reprimand from the body.

I apprehend that in the services that shall be held here from time to time, in what we may call the spiritual side of our meeting, the spirit of faithful regard for the proprieties will be with every one. It has been hitherto, it must be hereafter; and in the business concerns, or in that side of the assembly that is more directly connected with our official recognition of the necessity for the transaction of business, we must, I think, observe that true spirit of courtesy that will accredit to every man the highest and best exercise of his liberty, his personal liberty commensurate with the dignity of the body. No man has a right to assume that he is the larger part of the assembly, the most important part of the assembly; for we are here together as integral portions of the great body, and I apprehend in the sight of God we are all requisite to the existence of the body; and no matter what may be the possibility of the man, he that unhesitatingly conserves the interest of the church will be counted worthy.

I hope, then, that in the transaction of business we will feel not that there are barriers between us and our brethren, not that there is any mist of difference that piles itself up between us that we can not see eye to eye; but that we may thoroughly, faithfully comprehend each other in the spirit of kindness, meekness, and true merit in the work. I think this can be done without abridging the right of personality, without lessening the degree of personal dignity and reliability. I think it can be done. We ought to try to serve this great work in that spirit.

#### JAMES CAFFALL.

Mr. Chairman, Brethren and Sisters in Conference Assembled: As I read, one of the reasons assigned for qualifying Joseph Smith to usher in the dispensation of the fullness of times, was or is, that man should not counsel his fellow man, but that every one should have the right to speak in the name of the Lord. Then in addition to the foregoing I read a passage which gives me to understand that man should not trust in that or make flesh his arm, but that his confidence should be centered in the Lord. One and the chief reason for my willingness to accept the gospel, known in the revelations of God as the everlasting gospel, which gives me a basis for the belief that that everlasting gospel is the standard of righteousness, was a conviction as to the reality of that everlasting gospel. For the fact occurred to my mind that inasmuch as this gospel was called the everlasting gospel, it was therefore a product of the infinite mind. And with the conviction as to the reality of this everlasting gospel there came to me an assurance of its imperativeness. And this part of the everlasting gospel or this fact suggested to my mind, the necessity of entering into this gospel or accepting the gospel, suggested the necessity of a continuance therein. And coupled with this reflection there came to my mind another thought, for I find that Christ was given as a teacher, as a witness, as a commander, was authorized through the presentation of this gospel to make an everlasting covenant with the people. It therefore occurred to my mind in my reflection on this very momentous question, in which I considered my salvation was involved, that where this everlasting gospel was received, the everlasting covenant abounded, for this teacher and commander was authorized to make an everlasting covenant with the people; hence my willingness to accept the everlasting gospel brought me within the bonds of that everlasting covenant. And I knew no other way of a practical demonstration of my loyalty to God but by keeping inviolate the conditions of that everlasting covenant, and this opened to my mind a wide field of thought. And in opening and reading the Bible, the prophetic parts thereof, I found the Prophet Isaiah looking down the dark vista of unborn time, saw a period in the history of the world when this everlasting covenant that God had made with the people, previous to the introduction of the latter-day work, was broken, and hence he said, "The earth is defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant. And so far as my very limited capacity would qualify in the light radiating from these prophetic declarations, I looked upon the world and seemingly saw the effects of a violation of that everlasting covenant. And yet, in the further contemplation of this momentous question, the theme confronted me in my research, in my studies, though limited they were, and it was this: How was it possible that man could break something that was everlasting? The language is plain and positive, adapted to the capacity of an ordinary mind, even the mind of your speaker, that a people had transgressed the laws, changed the ordinance, and broken the everlasting covenant. And upon a further study on this line it occurred to my mind that those who had accepted this everlasting gospel, their obedience to the requirements of that gospel was tantamount to entering into a covenant with God. Whatever covenant of God in which the salvation of the world is involved is everlasting. By virtue, therefore, of their obedience they were brought within the bond of that everlasting covenant, and a failure on their part subsequent to their entering into this everlasting covenant to practically demonstrate their loyalty to God would be an evidence of their having broken this covenant on their part. That is to say, would demonstrate or prove a failure in their continuance within the bond of this everlasting covenant; and their spiritual welfare and final redemption being evolved in demonstrating a reality as being due to this everlasting covenant, or a condition of the gospel by which they were brought within the bond of this

everlasting covenant would bring a great provision to them of the spiritual life, and the redemption they would enjoy if they kept this everlasting covenant individually. And by the way, I can not imagine there was any other gospel outside of the everlasting gospel, for the term everlasting when applied to God; as one of my predecessors in the divine life, in speaking of God said, "He is from everlasting to everlasting." We may conclude that God is without beginning of days or end of years. And the gospel being a product of the infinite mind it becomes an infinite method; and it were no more inconsistent to look for two infinite beings in antagonism than to look for two infinite methods of religion in antagonism, as to which of the two were the more popular, requiring much disputation. And in view of these solemn truths I think I assumed a grave responsibility in entering into the bond of this everlasting covenant. I will not attempt to say how far my course of procedure has demonstrated the fact to the minds of others, as to my conception of the grave responsibility I have assumed; but I have appreciated the liberty, I think, which is guaranteed to those accepting this everlasting gospel as their polar star through life. I appreciate the liberty that is guaranteed to the citizens of the kingdom of God, made so through their obedience to this everlasting gospel, the only method of salvation.

One of our predecessors in the divine life who seemingly delighted to contemplate and to introduce and talk of the liberty of the gospel, informed the Saints at Galatia that they had been called unto liberty. But Paul does not stop there. After telling them that they had been called unto liberty he said: "Only use not that liberty as an occasion to the flesh." And in view of these revealed facts I understood in my willingness to accept the gospel that there was a necessity on my part for a subjugation. Furthermore, the necessity of this subjugation was not only revealed at the inception into the kingdom, but when settled and grounded and established in the truth as in Christ, the fact began to dawn to my astonished vision as to the necessity of my continuous subjugation of the flesh to the will of God, from the inception to the termination of my earthly career as a member of the church and the kingdom of God.

And in that chapter, Galatians 5, this predecessor in the divine life, Paul, makes a clear distinction between the works of the flesh and the fruits of the Spirit; and hence my work of subjugation consists in a continuance to subjugate the flesh, for in telling us of the results of the flesh, he also refers to the consequences that ensue to those who fail to subjugate the flesh and to be governed by the Spirit, and it is fearful to contemplate. And then we are advised not to deceive ourselves; and the reason for this I think to be a very cogent one, "For God is not mocked; for what a man soweth that shall he also reap. If he sow to the flesh, of the flesh he shall reap corruption: if to the spirit, to the spirit he shall reap life everlasting." So in entering into this divine life I was confronted with probabilities and possibilities.

And as time passed along and the light that began to burn upon the altar of my heart became more radiant, the probability of a failure to carry on the work of subjugation loomed up before my mind, and frequently gave me very serious thoughts, and I have when thinking upon this very vital question and the probabilities and possibilities presented to me in my struggles, that should I be so unfortunate as to sow to the flesh and thereby get inveigled in the meshes of demoralization and sin and end my career in that condition, I would prefer being with the damned, cast out, in preference to attempting to aspire to the righteous who had sowed to the spirit and were reaping the blessed effects of everlasting life. I fully believe in the reward and punishment that are set forth in the economy of God, and I fully believe, too, that I am very largely, if not altogether what I desire to be, and I have never learned that God has proposed to coerce me, and therefore that is evidence or reason why I should not coerce other individuals, but with the poet say,

"Know, then, that every soul is free,  
To choose his life and what he'll be;  
For this eternal truth is given,  
That God will force no man to heaven.  
He'll call, persuade, direct him right,  
Bless him with wisdom, love and light;  
In nameless ways be good and kind;  
But never force the human mind."

But not wishing to distress you by a protracted discourse, I want to say to you, the church, as a representative of the work, I have ever had an ardent desire in the prosecution of that work so far as I was authorized to prosecute. I have ever cherished the desire to keep abreast with my collaborators. But I have to concede to your honorable body to-day, that for the past two years, not willingly, I have found myself in the rear, which has not been pleasant to me; for however my course of my procedure may have failed to demonstrate the fact, I have believed in spiritual activity. I have believed that the success of this work depends largely upon the spiritual activity of the several integral parts of the church. And I believe that every member of the body has a sphere in which to move, and that there are duties and responsibilities attaching to these several spheres, and that it is my duty to understand all these prerogatives and duties attaching to an accepted position making me a representative of the church and kingdom of God. And I believe that the individual who renders himself by dint of perseverance and study and fighting against the forces of the flesh—he that becomes by this course the most proficient in duties touching to his accepted position, is the one who is the most competent to care for the rights and privileges of other individuals.

I can make no promise to this body of doing more than I have done in the two past years. Possibly in the coming year I may get still farther in the rear; and if these considerations shall make me unworthy to continue as a representative of the church, I shall submit to the decree, whatever it may be.

I thank you for your attention.

JOHN H. LAKE.

Brethren, Sisters, Friends, and Fellow Travelers to the Great Eternity: I appear before you at this time. In what sense am I requested to appear before you, who am I to represent? Self? You individually or collectively? Or to represent Jesus Christ? Paul on one occasion said to the church, "We as ambassadors in Christ's stead, pray you be reconciled to God."

I am pleased to say to you that since June, 1863, I have been a representative of Jesus Christ and his perfect laws, originating with the Father, transmitted to him by his love and sacrifice, sealed it as the mission and power of God unto the redemption of the race. From that day until this I have been occupying positions in this church which is said to be the body of Christ and members in particular. And in that body are the authorized grades of officers to wait upon the body and to seek to promulgate the righteousness of God. How well I have succeeded it is not for me now to try to enumerate or speak of myself. I am passing down the line and will eventually have to stand before Him who will judge from the code of righteousness and the record borne.

From the first of my experience with this church until to-day I have felt under restraint of God's word and law. I have never felt any liberty to present Lake, or myself, if you will pardon the reference. I feel the restraint in the commission which Jesus placed upon his ancient servants, to be binding yet, when the covenant was renewed, the gospel restored in this age, that I had to adopt all things whatsoever He had commanded, and advise the people, or instruct the people to observe or comply with the conditions thereof. I have tried to take them and bring them up to the standard that has been considered right and established by the body. I do not speak of it egotistically, I do not speak of it boastfully, I speak of it with a heart throbbing

with thankfulness, that I have succeeded in doing as well as I have in this respect, that I have never been a burden to the church in the sense that they have had to follow my tracks, in the sense of reproof or correction in doctrine or practice. I was never called into question virtually but once by this body: I was willing to submit then. The matter was examined and I was exonerated, and I speak of it not to boast over anybody, nor in any egotistical way to say that I am better than others; but I felt in my first relationship with God that I would seek to have his guiding hand, his Spirit to direct me and protect me, and I know that he has kept me so far and I feel to trust him yet in the hereafter, the balance of my time.

The words this morning by our worthy president speaking about loving this work, I felt to receive in a sense of a degree of instruction. Going back to the Master, the teacher come from God, he comprehended this thought: "If you love me you will keep my commandments," and let that tell whether you love me or not, you see, is implied. I felt when the word was introduced to examine myself. Yes, I have told the brethren a number of times that I loved this latter-day work, and if I said I loved this latter-day work and in my daily movements and actions was contradicting that, what would the testimony be worth? Another expression used frequently, perhaps I have used it myself, but you know experience is a wonderful teacher, and lessons learned by it are sometimes lasting, or should be; I have said, "I am in the faith." How am I to prove that to you? Why, James comes as my instructor and says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." If my works prove to the Saints and to God that I am in the faith I need not tell them that I am in the faith, my works show it.

I can not speak as many of the brethren who were connected with the old church and learned lessons from their experiences there that were lasting and profitable to them. I had no experience in that church. What I have learned I have learned in the Reorganized Church, although I have profited and learned from those fathers in the old church, some of their experiences appealing to me as profitable. But in the forty-one years of my experience in the Reorganized Church of Jesus Christ of Latter Day Saints I have seen this church grow from quite a small child, as it were, until we are getting now to be quite a man. I think I have lived to see what the prophets said should be acknowledged by God's people. I think I have lived to see the time when the church has come to a certain degree of fulfillment of that acknowledgment, "They shall have praise and a name wherein they have been put to shame." I think I have lived to see that not entirely fulfilled, but we are merging into it and acknowledging it.

Now there is so much to be said of this great latter-day work, and my heart burns with cheerfulness and gladness this morning that I am in relationship with it and the great work of the latter days. I will not detain you, but I want to say one thing in conclusion, and if I am never called upon again to stand before you and speak of Christ as his ambassador, please remember this. Before I say it, I wish to preface it with this, though I have said it once and say it again, that experience is a wonderful teacher, one of my earliest experiences was hearing old people talk, and as a child I liked to listen to them, and I have been impressed with this thought, that it is very difficult for the human family to endure prosperity and keep level-headed. When they were in reduced circumstances they were generally very social and pleasant, but as soon as they began to prosper they got heady and began to classify, and it was a dangerous condition for them to occupy. Jesus taught against that in his time, and we could enumerate numbers of other instances of instruction against pride.

I think in my forty-one years' experience in this church, seeing it pass through its varied experience, and seeing the growth,

prosperity, and development, I can see this danger. We begin to think we are almost a man, and can stand alone now, and begin to classify, and think that there are certain classes a little wiser and smarter than the others, and we might discriminate and mark out a good many lines where there is danger, if we would, but I advise you as your brother and an ambassador for Christ, to be very careful in this respect. Your success lieth in humility. Let your minds be exercised in the three books that God has given to men here, and see if you can find where he ever reproveth his people for being too humble. If there was ever one instance I never heard of it, but I can find many instances where God has reproveth his people for highheadedness, pride, etc.

The Book of Mormon relating the experiences of the Nephites should be a lesson to us. As soon as God prospered them they began to get lifted up and haughty, and pride took possession of them, and God had to allow the Lamanites or some other hostile power in to bring them down to a proper spirit. God is never offended with his people because they are rich; riches are good things in their place, and when his people are wise he is not offended because they are, for his servant has said, "In all your gettings get wisdom." He is not offended because we have riches and wisdom, but it is in the use that we make of them that the offense comes in. "How hardly shall a rich man enter the kingdom, and he that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

I thank you for this liberty and your kindness through the President in inviting me to stand before you. For me to say that I love you as God's people, I will keep that back,—just demonstrate it in trying to be what I ought to be and let that prove to you whether I love you or not. I hope you will remember me the balance of my days.

When my brother said Bro. John is the second oldest man in the Twelve, I felt a little surprised.

President Smith interrupting said, "Well, you are, are you not?"

Yes, I presume I am; but I wonder where the years have gone.

"My life as a dream, my time as a stream,  
Glides swiftly away,  
And the fugitive moment refuses to stay."

I am going down the stream, and when the messenger says, "Come over the river," I hope to be ready to go, and I do not think I shall forget you when I get on the other shore.

I hope to carry a good message, and tell them that the work is doing well and God is with you.

E. C. BRIGGS.

I am glad to meet with you this morning and make this statement, that I am no less interested in the work which we are engaged in than I have been, since 1842. I have not lost sight of, neither have I been out of it in my interest since then.

When I speak of the Reorganization I simply speak of it as the renewal of the work that had its introduction in organization in 1830. The Reorganization was simply an effort on the part of those who loved God, who obeyed his commandments, and who were grieved in what is termed the cloudy, dark day that came upon the latter-day work. I had the privilege of attending its first conference, June 12 and 13, 1852. There is one other brother here that was there then, a little child sitting in a chair, Bro. H. A. Stebbins, the only two here that were members of that assembly. And I wish to correct one idea that people sometimes get from my remarks: I was not a member of the church in 1842, but had become greatly interested in it. A little before, I saw the church in its zenith of glory, saw it gather to its fold its thousands every month, I might say every week, but they hastily came into the fold without experience, and without extended, thorough investigation, perhaps: and when the scene changed and the clouds came thick and fast from every quarter, these

inexperienced children were darkened in their minds. But through the providence of Almighty God, I saw the change come over the body of the church, and was apprised of the fact, that early day in '44, that it would be again restored. I have never been of the opinion nor sympathized with the idea that God has not poured or will not pour out his Holy Spirit and give answer to prayer to whom he will, anywhere and everywhere upon the face of God's foot-stool, and that during that time after the disorganization, which affected the body as a body, that it did not affect the individual who in his integrity, purity, virtue, and love was owned of God.

In 1852 I united with this church; that is, I was baptized. Prior to that time I was as interested in the triumph of this work as I have ever been since, and I believe that I had the right by virtue of the command of God to me to be led by the Holy Spirit during all that time; and when any one now says to you that I am an apostate or ever have been, he is wrong, for I never united with any church until I united with the Reorganization of the church.

I did not unite with you because I thought it was a brand new thing so far as the government of God is concerned, but because I considered it a renewal of the work that was established by the command of God in 1830. From the time I joined to the present I have been a representative of the work, ordained within two minutes, I will say five minutes at the outside, after having been confirmed in the church. And I have never held the idea that there need be so long preparation to call a man into the church in any of its relationships so far as being a servant of Jesus Christ is concerned. Neither have I believed that it is the duty, that it is the right, or that it is in the power of a single man to ordain his fellow man. And to illustrate that idea, I will introduce a little incident. A brother, well intended no doubt, said to me on one occasion, "When are you going to ordain me?" I told him I did not know. He said, "Why can you not do it now? You are an elder, aren't you?"

"Yes, sir."

"An elder can ordain another, can he not?"

I answered him, "Yes, sir; no, sir," and then I made this statement. "It is represented that they who are ordained should be ordained according to the gifts and callings of God unto them, and by the power of the Holy Ghost, that is in the one who ordains them. No, sir, I do not know your calling. I have not enough of the Holy Spirit to designate by virtue of the manifestation to me that you are so called; and if I have not enough of the Spirit to do that I have not enough to ordain you."

"But," he said, "I had rather preach than eat."

"Yes, sir, that may be, too; but I have no manifestation to indicate to me what your calling is."

Then he said, "What shall I do?"

"I do not know. I can only give you this suggestion, call upon the Lord who directs, and if he does not give you light, call upon the president of the church and let him answer by direct revelation from God."

I believe the Lord should superintend this work in its official establishment from the lowest to the highest officer in the church, that by virtue of such direction there may be no mistake.

The question has been argued from the first conference of the Reorganization in regard to rebaptism. That question was answered at that conference and has been repeatedly answered again and again, that baptisms administered in this church are legal when a convert has shown by his work, by his conversion, that he has received the Spirit of Christ unto the remission of his sins and should be baptized; and in case he continued in his integrity in this great work he was still a member of the church all along, though having united with some of these factions that have broken off from the body of Christ, it does not necessarily take away his membership if under the conditions that he had united with any of these different organ-

\*

izations that have broken off from the church, he entered into it with the integrity of heart supposing it was the carrying on of what he had embraced, it did not forfeit his membership. A few of the members of the church having received light and revelation and angelic ministrations, simply called together these scattered members and effected the reorganization of the church, those who were members and had been members and received baptism in the old organization, not in any of these factions, they were not the old organization. Therefore when they entered into the Reorganization they were called upon again to revive their faith and diligence in the work that they first embraced.

With that view I united with this work, and I have been alive to its interests from first to last; and when a man has called me an apostate because I united with this church, just say he was mistaken, for I never united with anything but the Church of Jesus Christ of Latter Day Saints. If a man or woman is not satisfied with their condition and wished to be baptized, I have always advocated that it was their privilege to have this request granted and be rebaptized on two grounds, which I will present, and illustrate by a little incident:

I was once in a meeting, and the Spirit of the Lord seemed to rest upon a member, and yet under the influence of the Spirit the party could not speak. One of the brethren rose up, laid his hand on that party and confirmed that member into the Church of Jesus Christ of Latter Day Saints, and immediately after such confirmation and saying, "Receive ye the Holy Ghost," the Spirit rested upon that individual and immediately spoke in the spirit of prophecy. In the language of the Master who says, "I do nothing of myself: as I receive the commandments of the Father so I do." Suppose the individual that confirmed that member had not been in possession of the Holy Spirit when he did so. Could he confer or give that to a member that he did not have himself? In like manner suppose an ordination is not under the power of the Holy Spirit. Could the one who ordained confer upon the person being ordained that which he did not have? For this reason, here and there we find members who are not satisfied with their former baptism or confirmation, hence I have always been willing to leave it with them, when the Spirit seemed to lead them not to be satisfied with their former baptism, on that ground and that only they should be rebaptized.

With that view we stand committed with the work of the angel who came with the gospel of the Son of God, and no one can administer it unless endowed by the power by which it was first committed. In harmony with the divine light, Jesus Christ did nothing of himself. He always said, "It is not of myself but him that sent me." So it is with every individual that works for the foundation of this gospel which can only be continued under the power and influence of the Spirit of God, in the language of the revelation which says, "If it is of another spirit then is it not of God, neither are we taught of God, neither can we teach it unless it is by the Spirit of God," in harmony with the divine law.

I am alive to the interests of this work in which we are engaged as much so as I ever was in all my life, and without a feeling of hardness toward my fellow men. I never have had for more than forty years a feeling of hardness for any of my brethren. I will relate a little incident: An individual came to me in the year of 1865 and made a statement that was intended to injure me, and I said in my heart, I will have revenge. Now I do not know whether it was an audible voice or not, no one else heard it anyway, but it spoke to me, and to my sense it was the same as an audible voice; it said, "Vengeance is mine, I will repay saith the Lord," and from that glad hour until the present I have never held a moment of hardness towards any of my fellow men. I leave feelings of that kind in the hands of God who says, "Vengeance is mine, I will repay." With that understanding I am alive to the great latter-day work established by the command of God; and with a full knowledge of the fact that

God holds the lines in his own hand, and though there have been clouds over the church, not only in our day but in those days that have preceded ours, the Lord has promised to the Reorganization that it shall not be overthrown, shall not be rejected again of God, but that it shall be onward and onward in its progress until the pure in heart shall be prepared for the coming of the Lord and our Master. Do not forget this, dear brethren, the Lord has promised in the incipency of the Reorganization that he would hold the reins in his own hands, he would protect it from falling again, for it is the renewal of that work that was promised to be the little stone cut out of the mountain without hands, and shall roll and roll on until it shall fill the earth and Abraham's children are gathered into the covenant of God in faith and in spirit. I hope you will all feel that, and realize that he would stand by his work that is now established under the presidency of the church.

May God bless you, brethren and sisters. I have got this work grounded in my heart, my whole soul and being; it is my meat and my drink; and like those in ancient times who have had adversity to pass through, I have been made to drink of the bitter cup.

I do not forget these wonderful evidences, when the Saints of God met in days of yore and God was there to bless them. Bless the Lord, O my soul! But the adversary was there also. I am glad that when the great I Am and Satan entered into conversation they did not hold each other off, so that communion was not had between them on that august occasion. When the Lord said unto Satan, "Whence comest thou?" Satan answered, "From going to and fro in the earth, and from walking up and down in it."

And the Lord said unto Satan, "Hast thou considered my servant Job? There is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?"

Now I do not think the Lord asked that question because he did not know where Satan had been, or what his business was, but it is left as Scripture, in the language of another who said, "All Scripture given by inspiration of God, is profitable, for . . . instructions in righteousness." And another Scripture tells us what the business of Satan is when he is roaming about in the earth, as a "roaring lion, seeking whom he may devour."

Then Satan answered the Lord, and said, "Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

And upon the second assembling of the Saints in those ancient days God and Satan both met with them, and the Lord again introduced the conversation with his Satanic Majesty by referring to Job and saying, "And still he holdeth fast his integrity, although thou movest me against him, to destroy him without cause."

I used to be sorry for that, that the Lord would give such a good man into the hands of Satan. The result was that he was robbed and plundered, his servants were slain, and his children; oh, such a loving family! No one ever saw the like. They had a birthday party. It is presumed each in his turn, beginning with the eldest brother, and the three sisters, were always invited to meet on such social occasions. And they were all slain, and this good man, this just man, still loved God, bless his heart! Satan talked with God the second time, and said, "Skin for skin . . . all that a man hath will he give for his life, a man will give up everything for his life." And the Lord said, "He is in thy hands, do as you will, but spare his life." And now he was left to suffer in Satan's hands, and all his friends turned against him, and we find that this man was afterwards referred

to by the Apostle James, Jesus the Christ, and others as a man who is supposed to be one of the grandest men that lived on the earth.

It is a nice thing to read these things and bring them home. Do not forget these lessons, they mean something. I thank God for his great work, which I love, also for his graciousness and mercies, and you for your kindness to me. Amen.

TUESDAY, APRIL 8.

The usual prayer-meeting was held at 9:30.

Preaching at 10:45 by E. H. Durand, assisted by A. Badham.

The afternoon session was opened by prayer by J. R. Lambert. After reading of minutes, Heman C. Smith rose to a question of privilege and made some remarks concerning the report of Bishop Kelley. E. L. Kelley then made some remarks concerning his report and the statements made by Bro. Smith. President Smith also spoke some concerning the matter, as also did William Anderson of the committee.

A motion was made that we accept the report of the auditor and adopt the recommendation made by the committee, which was in effect that an inventory of church property be made, and a balance be taken showing amount on hand, and that future accounts be based on this inventory and balance.

This was followed by a motion to defer action on this matter till after hearing from the present auditing committee. This motion prevailed.

The committee on credentials made additional report. The Presidency made report on the matter referred to them concerning the boundary line between the Rocky Mountain and Colorado Missions. The Presidency recommended that the division asked for be made. The report was adopted.

The First Presidency also presented a paper touching the matter of incorporating the church in Canada, which was referred to a committee composed of E. L. Kelley, William Anderson, and R. C. Evans.

Preamble and resolutions were presented asking that there be established in Graceland College a correspondence course for the benefit of the ministry. Some discussion ensued when it was decided to defer action till after the report of the Graceland College board of trustees.

A letter from Rev. John Allender to E. L. Kelley was read.

By motion a committee of three was appointed to draft resolutions of respect and condolence at the death of Morris T. Short, who died April 8, at 8:30 a. m., at his home in Independence. J. W. Wight, Columbus Scott, and R. May were so appointed.

Report from First Quorum of Elders was read in which they asked for the ordinations of the officers they had chosen.

The roll of *ex officio* officers was then read, and responded to by those present.

The recommendation made by the Church Secretary that a committee be appointed to take up the matter of railroad clergy permits with the eastern roads was taken up, and by motion the standing committee on railroad credentials was empowered to appoint sub-committee as it sees fit.

A number of ordinations were asked for, and by motion they were referred to the Quorum of Twelve. The following ordinations then took place: T. A. Hougas, president of the First Quorum of Elders; H. N. Snively, first counselor; A. Badham, second counselor; L. G. Gurwell, elder; B. M. Anderson, priest.

In the evening James Caffall was the speaker, being assisted by F. A. Smith.

WEDNESDAY, APRIL 9.

Wednesday morning the prayer-meeting was in charge of John T. Davis and George Hawley.

At 10: 45, preaching by J. W. Rushton, of Scotland, assisted by F. J. Ebeling.

At the opening of the two o'clock session prayer was offered by J. W. Wight.

After reading of minutes, the report of the Church Historian was read, which was lengthy and comprehensive.

The committee appointed at last conference to audit the books of the Bishop reported that the books of the office were found to be in good shape. It also reported that the office quarters of the Bishop were not adequate to the work which was being done there, and recommended that larger and better quarters be furnished. Attached to the report of the committee was the report of Bishop Kelley to the conference.

The special order for the day was taken up, and the rest of the afternoon was spent in passing upon the proposed amendments to the Book of Rules which were before the last conference. With some changes the amendments proposed were passed.

In the evening the preaching was by Peter Anderson, assisted by C. E. Butterworth.

THURSDAY, APRIL 10.

The morning prayer service was in charge of J. M. Terry and A. Carmichael.

At 10: 45 F. C. Keck was the speaker, assisted by E. B. Morgan.

At two p. m. the opening prayer was by Peter Anderson. After reading of minutes the committee on credentials made additional report, which was adopted.

A motion was made and carried that the amendments to the Book of Rules which were acted upon by paragraphs yesterday be adopted as a whole. This prevailed.

The resolution found on page 419 of last published conference minutes was by motion taken up. This was a proposition to amend the Book of Rules as to

the previous question being moved. After some discussion the resolution was adopted by a small majority. The adoption of this makes a two-thirds vote necessary to order the previous question.

The report of the board of trustees of Graceland College was read. In it they requested that an evening be granted them in which to present the college matter to those in attendance at the conference. This request was granted.

A resolution of the trustees was read in which they expressed the opinion that all money received for the college or the college debt should pass through the hands of the treasurer of the board. Action on this matter was deferred until after hearing the report of the Bishop on the matter of paying the college debt.

As at a previous session action on the question of adopting the report of the committee on auditor had been deferred until after the report of the auditing committee had been received, and as that report had been read, this matter was taken up. A substitute was offered for the motion to adopt the recommendation of the committee on auditor which substitute was in effect that we adopt the report of the present auditing committee as final, and that Bishop Kelley be thereby vindicated. The discussion on this and the rereading of the reports concerned consumed the remainder of the afternoon session, and about five o'clock by motion further action was deferred until next day.

Just before closing, Joseph Smith said he felt impressed to make the following remarks:

"One of the peculiar frailties of the Latter Day Saint elders is the disposition to resent. We have not yet learned one of the principal foundation principles upon which the Savior acted, and that is, 'Resist not evil.' But if a man strikes at me by word or by hand I immediately not only defend myself but I resent it. I think for the peace of the conference and for the reaching of proper conclusions, we must forego that disposition in ourselves to resent or retort, and not get so excited in our zeal in the discussion of any question that we give voice to anything that may be counted an indignity or covert fling. We too frequently do it. I confess my own failure in this respect, and I am trying to mend; but I began kind of late in life, but I hope to live to my second childhood and maybe I shall learn something then. I want you to bear this in mind, that in the discussion of things that are vexing we may grow vehement and say things that in our cooler moments we would not do. I do not know how it is with you, but I know I have been kept awake half the night over a speech in which I have said things that I should not have said, especially that part which might possibly refer to a reflection."

Benediction by Joseph Smith.

In the evening the services in the auditorium consisted of a lecture by Heman C. Smith in the inter-



ests of Daughters of Zion work, and this was followed by a reception in the lower room of the church given by the Daughters of Zion.

## FRIDAY.

The morning prayer services were in charge of H. A. Stebbins and C. P. Faul.

At the morning preaching services Joseph Smith was the speaker.

At the afternoon session the opening prayer was by G. T. Griffiths. A report from the joint assembly of the First and Second Quorums of Seventy was read in which they asked for the ordination of R. H. Wight as one of the seven presidents of seventy, and the ordination of Columbus Scott as the senior president, to succeed Duncan Campbell, who had been ordained a high priest.

A report from the First Quorum of Seventy was read asking for ordination of James McKiernan as president of the quorum.

A report from the Fifth Quorum of Elders was presented. In it the quorum asked for the ordination of F. M. Smith as president, and James Allen second counselor, the first counselor, T. J. Bell, having been chosen.

The subject matter which was pending at Thursday's session when adjournment was had was taken up, and the remainder of the session was consumed in the discussion which followed. An attempt to have a time limit placed on speeches was defeated.

Graceland College was permitted use of auditorium for Saturday evening.

Benediction by Joseph Smith.

The evening services were given over to the college trustees for presenting the work of the college. Prayer was offered by Adam J. Keck; and R. M. Elvin, H. S. Salisbury, and F. M. Smith addressed the assembly in short speeches.

## SATURDAY.

The morning prayer service was in charge of M. M. Turpen and Alex. McCallum.

At the morning preaching service the speaker was U. W. Greene, assisted by C. P. Faul.

At the afternoon session the opening prayer was offered by I. N. White.

Before business was taken up, Joseph Luff read a telegram from Independence telling that J. A. Robinson passed away about noon. A committee of three was appointed to draft suitable resolutions of respect and condolence. Joseph Luff, F. G. Pitt, and James McKiernan were so appointed.

Reports were read from the Second Quorum of Seventy, the First Quorum of Seventy, and the Second Quorum of Teachers.

Report of the Board of Publication was presented, as was also the report of the auditing committee on HERALD Office books.

Reports were also read from Second Quorum of Priests, and the Fourth Quorum of Deacons.

The matter deferred from day previous was then taken up, and by request of President Smith he was released from the chair while this matter was pending.

F. G. Pitt was called to take the chair. Joseph R. Lambert made request that he be permitted to drop the preambles from the resolution which he presented. No action was taken on his request.

An amendment was offered to the substitute, to strike out all after the word *resolved*, and insert resolution to the effect that a committee of three be appointed, of which D. J. Krahl be one, to make such corrections on the books as may be necessary, and the balances presented prior to the present auditing committee be corrected, and the present balances be corrected accordingly, and that this action be considered final.

A motion to commit to a body of five chosen by the conference to formulate resolutions and report to the conference, was lost.

The previous question was ordered, and the matter was put to vote, resulting in the defeat of the amendment to the substitute, and the adoption of the substitute.

A motion to provide for the ordinations requested by various quorums was deferred till Monday.

Benediction by Joseph Smith.

The evening exercises were in charge of the college authorities, a program being rendered.

## SUNDAY.

The Lamoni Sunday-school held its regular session.

At eleven o'clock H. C. Smith was the speaker in the auditorium, assisted by M. H. Bond. At the same hour Gomer T. Griffiths lectured in the basement on the subject of the priesthood, using his chart. He was assisted by H. O. Smith.

In the afternoon preaching services were held in both rooms. In the auditorium the speaker was Adam J. Keck, being assisted by T. W. Chatburn. In the basement A. B. Phillips was the speaker, assisted by J. T. Riley.

In the evening both rooms were occupied again, Joseph Smith being the speaker in the auditorium, assisted by John H. Lake.

In the basement G. T. Griffiths continued his lecture, being assisted by F. G. Pitt.

## MONDAY.

The morning prayer service was in charge of J. M. Baker and J. W. Waldsmith.

At 10:45 W. W. Smith was the speaker, and J. B. Wildermuth assisted.

Business resumed at two o'clock. Prayer by C. A. Beebe. Resolutions presented were adopted on the deaths of M. T. Short and J. A. Robinson.

Historian's choice of assistant for past year was ratified.

Bishopric reported \$17,669.58 subscribed on college debt; \$9,425.29 paid on debt. Total to raise \$7,834.69.

By request from Seventies, archæology committee's report was ordered published in size of former report.

An effort to decide place of next conference led to the yea and nay vote being called, which resulted in selection of Independence.

## Original Articles.

### REMISSION OF SINS.

The promise of the remission of sins is scriptural, and based upon conditions equally scriptural. The conditions upon which the Infinite One has provided this promise are man's necessity, and God's opportunity to manifest his love and mercy.

No remission can be received except in accord with the provisions God has made. One of the revealed provisions is, "Without shedding of blood is no remission" (Hebrews 9: 22); and the other is "his righteousness" (Romans 3: 25), and no remission can be acceptably preached except these conditions are had in mind, and authority to so declare is given by him whose right it is to remit sins, which is conclusively evidenced by the interrogative argument of the Apostle Paul, "How shall they preach, except they be sent?"—Romans 10: 15.

Previous to the ascension of the resurrected Christ he gave instruction unto those who were to carry the news of this promise after his departure that "it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 46, 47. To Jerusalem we then go in our examination to learn how, under the enduement of the Holy Spirit, that was preached which was to be preached "among all nations," and to note the manner in which the preaching was done under this unerring guide, which guide must be the helper to all who are sent to preach this gracious promise, for it is "of the ability which God giveth" that man is to minister, "that God in all things may be glorified through Jesus Christ." 1 Peter 4: 11. Here we note that after Peter had defended the Spirit's manifestations against the objections then urged, he presented the crucifixion of Jesus, showing how he was not holden of death, but in fulfillment of prophecy had been resurrected by the power of God, of which they were witnesses, and that he, "having received of the Father the promise of the Holy Ghost" had "shed forth" that which they saw and heard. See Acts 2: 14-33.

Under the power of this Spirit the testimony is given that "God hath made that same Jesus, whom ye crucified, both Lord and Christ."—Acts 2: 36.

Following the inquiry of those in whose hearts faith had been begotten by this preaching as associated by the Spirit's witness, "repentance and remission of sins" was preached in the following direct and not to be mistaken manner: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

Thus is clearly evidenced what was understood by the Christ to be preaching repentance and remission

of sins: Men sent of God, qualified by the teachings of the Master and the Spirit's anointing, who would give instruction as to how remission of sins could be obtained, and for what purpose. This was to be the manner in which the remission of sins was to be preached "among all nations," but on account of the wickedness of the people those who possessed the qualifications thus to preach were destroyed, and the authority to present that gracious promise to the people was cut off; and for centuries the people sought for and received under God's mercy forgiveness, but found not that perfect satisfaction that comes to those with whom the authority is resident to remit sins.

Christ's blood made efficient God's righteousness, and redeemed man from bondage brought upon the whole race through Adam's transgression, that he by walking in the light of God's righteousness might be cleansed from all sin. This is in agreement with the Apostle John's statement, "If we walk in the light, as he is in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. Through his blood we are made free from all that attached to us by reason of the law of transmission, and the righteousness declared by God's servants if accepted by the people would cleanse them by the remission of their past sins, (Romans 3: 25,) by "the washing of water by the word." Ephesians 5: 26 and Acts 22: 16.

To Christ's ministry who was to preach repentance and remission of sins he said, "Whosoever sins ye remit, they are remitted unto them," but all their acts were to be governed by the law they were authorized to preach; they were not permitted to add to, or diminish aught from it, but were to teach the people to "observe all things whatsoever I have commanded you." Matthew 28: 20. To attempt to remit sins or to preach the remission of sins without following this instruction would be void, and as though it had not been; hence, when the fullness of times had come God sent an angel to recommit authority to men to preach the remission of sins, and to remit the sins of those who would obey the law of remission. Of this authority the Lord said, in 1832: "And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels, and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins," etc. (Doctrine and Covenants 83: 4), making reference to the manner in which it was restored in 1830 in the following language: "Which John I have sent unto you my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received."—Doctrine and Covenants 26: 2.

Since the ordination to this authority, men have again been sent forth qualified to preach remission of sins, and the souls of men have been filled with

joy in obeying this law of remission, coming into a state of acceptance with God as his children, and receiving the seal of that acceptance, by which they are made fully acquainted with the efficacy of the blood of Jesus Christ, and the authority committed to men to again preach this gracious promise.

J. F. MINTUN.



#### SPIRITUAL FOOD NECESSARY.

“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”—Matt. 4:4.

The foregoing language was uttered by our great Lord and Master upon the occasion when Satan presented to him the following statement: “If thou be the Son of God, command that these stones be made bread.” Did Christ do as suggested by the Devil? We are not informed that he did, but gave the above-mentioned reply. It appears to the writer that if it had been necessary for the Son of God to establish his Sonship by a miracle, in order to prove to Satan his divinity, that time would have been very propitious. But why did he not do it? Christ evidently recognized the fact that had he done so he would simply have surrendered, in a measure, his better judgment, to the will and desire of the Devil, through which he intended to gain power and influence over Christ, and thus gradually thwart the purpose for which he (Christ) was sent. Christ also knew that his adversary possessed the power of working miracles, hence from that standpoint it would be no evidence that he was the Christ.

But would this refusal of Christ to comply with the request of the Devil be taken as an evidence against his divinity? If not, why is it that the world is constantly demanding signs and miracles from us in order for us to prove our church to be divinely appointed? And yet this is the cry from all, Show us a sign and we will believe. We see from this narrative that the Devil was a sign-seeker and was reproved by Christ for this, and later he says to the people: “A wicked and adulterous generation seeketh after a sign.” If the Lord disapproved of it then, would he not disapprove of it now? Has he changed, or have the people changed so that it is no longer a wicked and adulterous generation that asks for signs?

Christ on this occasion gave utterance to the grandest principle ever given to mankind, the one which underlies the great scheme of salvation, and to my mind is much greater evidence of his divinity than had he performed the miracle his adversary wanted him to perform: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” This language portrays to our minds that Christ understood man to be a dual being, and that a portion of that man could not be nourished, sustained, and developed by that which

the physical body assimilates, and which goes to build up the outer man.

I believe it is a law in nature that all things are supported and sustained by elements of their own kind. It may in its formation undergo a change in appearance to the eyes of men, but yet is composed of the elements to which it shall afterward contribute nourishment and vitality of a similar kind. Hence nature provides, in the different grains and life-sustaining products, every essential to build up and sustain the different functions of the human body; and while these life-sustaining elements differ in appearance from that element which they are to contribute nourishment to, yet they are elements akin to each other, gathered from mother earth and the atmosphere surrounding it. For instance, if we fail to partake of such things as will strengthen and develop the bones, there is a lack of development; or if we fail to partake of the things which nature has wisely compounded for the development of the nerves and tissues of the body, these will not thrive. Hence we see a development of the outer man in its several parts, by reason of proper food supply and assimilation; but yet, with all this, without proper activity, strength and endurance could not be made possible. And this is the object for which the outer man is developed. It is evident that Christ understood this when he said that man shall not live by bread alone. Hence he spoke of that part of man which could not live by these perishable things, but must partake of its own kind.

There is no demand but what there is also a supply; and what is true in reference to the development and growth of our outward tabernacle is true of the spirit which dwells therein; and, as it is not earthy it can not be nourished by earthly things and attain to that degree of intelligence that its creator has destined it should attain to. Therefore God has provided that this never-dying element, the spirit of man, should grow and develop by partaking of an element of its own kind; that which is eternal, never-dying, the word of God, God's truth, and Christ says, “My words, they are spirit and they are life;” hence by a proper assimilation of this life-giving element, we obtain life more abundantly. That is to say, our spiritual life becomes more developed, our understanding becomes enlarged, by reason of which we can better understand the things of God, and those commandments which he has given to mankind, are more far-reaching than we with our natural ability are able to comprehend.

In Doctrine and Covenants 28:9 we have this statement: “For my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.” His commandments, his words, then, are the channel or medium that conveys the element of life, the Spirit, to our spirit, and by which development takes place.

In order that this condition can be brought about it is necessary that a coöperation take place, or that we be in a receptive condition. If our physical being is not in a condition to receive and assimilate the food that sustains the body it remains in a dormant condition. It must be in a condition to make proper use of it in order that our bodies may grow. Just so with our spirits. They must be in a receptive condition, by which they unreservedly submit to the plan of God as reflected in his words, his commandments, in order that the greatest good may be obtained and the greatest development of spiritual power manifested within us, to the entire subjugation of the flesh to the will of the Spirit of God, which we received when we received his word. Hence Christ says: "Now ye are clean through the words which I have spoken unto you."

Paul says: "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This shows to us that Paul must have understood the principle advocated by Christ, that man shall live by every word of God, and his words, they are spirit and life; and those who walk by this law of the Spirit of life are under no condemnation. It must of necessity follow, that those who do not walk by it are under condemnation. To write about, talk about, and understand the word of God is one thing, and to make a practical application thereof is another, yet both are essential in order to live, in the fullest sense, by that word, through which we can become cleansed from sin, receive more abundant life, and stand justified before God.

If it be true that our physical stature can not obtain grace, strength, and endurance without proper activity, how is it with the inner man? Can it become sufficiently strong, and continue to cope with the flesh, the world, and the Devil, without proper activity and godly zeal to bring about the cause of Christ, to make their friends and neighbors acquainted with the ever-blessed gospel of Christ, the plan of our redemption, and to manifest not only by precept, but also by actions, which speak louder than words, that they have partaken of the Spirit of Christ unto the remission of their sins? Hence in order to obtain and retain the Spirit of the Master, by which the inner man is renewed day by day, it is necessary that a proper amount of energy and activity be aroused within us, regardless of the feelings of the flesh in the matter, for they are always at variance with the Spirit, thus subjugating the flesh to the will of the spirit; then we will realize what it means to live by every word that proceeds out of the mouth of God.

This is to be the standard by which our lives must be shaped, our stronghold against false teaching, against deceitful workers, the test between the true

and the false, the rod of iron that will conduct us safely to the tree of life, while miracles are no safeguard against such things, but may even be of such a character that they may mislead and confuse, not giving to the soul that enlightenment and understanding of God's work, which is as an anchor to the soul through the dark and cloudy days when we are called upon to walk by faith and not by sight.

Miracles are an outgrowth or product of faith; not faith a product of miracles. Hence such as seek for miracles must continually have miracles to keep them in the faith. This is reversing God's plan.

Thus we see the wisdom in Christ's answer to his adversary when he was tempted by him.

S. K. SORENSEN.



#### THE MOTHER OF HARLOTS AND HER DAUGHTERS.

A PICTURE AS PAINTED BY THE ARTISTIC BRUSH OF THE HISTORIANS NOW REPOSING IN MY LIBRARY.

BY R. C. EVANS.

The Church of England, known in history as the Second Daughter of Rome, was born about the year 1535. We hurriedly submit a few facts regarding this child of Rome, as related by the historians. Henry VIII, born 1491 A. D., began to reign 1509 A. D. This king was a strict papist. He wrote a book in Latin, defending the seven sacraments of the Romish church, and sent a copy of it to the Pope. Leo, glad to receive aid so illustrious, conferred on him the title, "Defender of the Faith."—Collier's History of England, p. 160.

"After nearly twenty years of married life the king pretended to have doubts about the legality of his marriage with Queen Catherine. . . . The truth seems to be that Henry was tired of her, and had taken a violent fancy for one of her maids of honor, Anne Boleyn. . . . A divorce then became the great object of Henry's life. . . . He defied the Pope (Clement VII) for refusing to sanction the divorce and second marriage. . . . He resolved to deny the supremacy of the Pope and to make himself head of the English Church. And now the chain which had so long bound England to Rome, was breaking link by link. The Parliament of 1531 owned Henry as head of the church. The Parliament of 1532 forbade the payment of first fruits by which the Pope had received the first year's income of vacant bishoprics. The Parliament of 1533 forbade appeals to Rome. In the same year Anne Boleyn was declared Queen, Catherine formally divorced. . . . When these things were heard at Rome, the Pope laid Henry under a terrible curse, unless Queen Catherine was restored; but no curses could bend the stubborn King of England."

The dispute when the divorce was thus settled, centered in the question, "Who was to be head of the church in England, the King or the Pope? The

point was decided by the Parliament of 1534, conferring the title with its privileges on Henry. . . . Henceforth the Church of England had a separate existence. Paul III, now pope, hurled the thunders of ex-communication at Henry, but the English King cared not."—Collier's History of England, pp. 160, 161.

"Having declared open opposition to the church of Rome, Henry proceeded to make the most cruel enactments against papists; to demolish monasteries and convents scattered by hundreds throughout his dominions. . . . Dreadful persecutions ensued—men were hanged, burned, and beheaded, for not believing as he desired. . . . Henry's next step was to behead Anne Boleyn, and marry Lady Jane Seymour, A. D. 1536. . . . He then entered into an alliance with the princess, Ann of Cleves, to whom, however, he took an intense aversion; and having put her aside, married Catherine Howard. . . . This lady he beheaded in 1542, and then gave his hand for the last time to Lady Catherine Parr. . . . This wife . . . not being either divorced or beheaded, had the happiness to survive him."—Edward's History of England.

"And here, let me state, that, in Dr. Bayley's life of Bishop Fisher, it is positively asserted that Anne Boleyn was the king's daughter, and that Lady Boleyn, her mother, said to the king, when he was about to marry Anne, 'Sir, for the reverence of God, take heed what you do in marrying my daughter, for, if you record your own conscience well, she is *your own daughter* as well as mine.' To which the king replied, 'Whose daughter soever she is, she shall be my wife.'"—Cobbett's Protestant Reformation, p. 29.

On pages 30 and 31 of the above work, it is affirmed that poor Anne was in serious difficulty before her marriage to her father, the king, and head of the Church of England.

Now for a glance behind the throne. History informs us that Archbishop Cranmer was the king's right hand man, but as there is so much said regarding this reformer and church builder, polygamist and traitor, I content myself by presenting to the reader a short pen picture of this famous archbishop, as drawn by one or two historians:

"The progress of this man in the path of infamy, needed incontestible proof to reconcile the human mind to a belief in it. Before he became a priest he had married; after he became a priest, and had taken the oath of celibacy, he being then in Germany, and having become a Protestant, married another wife, while the first was still alive. Being the primate of Henry's church, which still forbade the clergy to have wives and which held them to their oath of celibacy, he had his wife brought to England in a chest with holes bored in it to give her air. . . . He, as archbishop, enforced the law of celibacy, while he,

himself, secretly kept his German wife in the palace of Canterbury. . . . He, as ecclesiastical judge, divorced Henry VIII from three wives. . . . He sent many men and women to the stake. . . . 'He first prepared a book of Homilies, and a catechism, . . . then came the book of common prayer.' This 'prince of hypocrites' was finally burned to death by order of the church of Rome."—Cobbett's History of Reformation, pp. 43, 100, 133, 136.

Before leaving this part of the subject permit me to say, Mr. Cobbett, from whose works I have quoted regarding Archbishop Cranmer, was a Protestant, and nearly all that I have quoted from his works is supported by the writings of the celebrated Bossuet in his able work, "Variations of the Protestant Churches," as also many other historians, all agreeing that this daughter of Rome was conceived in sin, born in lust, lived in polygamy and idolatry, and that she is now dying in formality and pride. Yet strange to say some good people say that Henry's church "of England" was and is the church of Christ, the pure "bride," "the Lamb's wife."

Having presented to view the mother and her two eldest daughters, I pass over the fearful crimes committed and sanctioned by John Calvin and John Knox, under whose united efforts the Presbyterian Church, (another daughter of Rome,) came into existence. Let it be known, however, that history reveals that Calvin planned the horrible death by burning at the stake of Dr. Servetus. This unfortunate man, the former friend of Calvin, "came to Geneva. . . . He was on his way to Naples, where he intended to practice as a physician. He was about to leave for Zurich, when, at the instigation of Calvin, he was arrested and lodged in prison on a charge of blasphemy. The trial followed, Calvin appeared as his accuser. . . . Servetus was condemned to be burned to death, a sentence which was carried into effect at Champel, near Geneva, on the 27th of October, 1553. On the morning before his execution, . . . he had a conversation with Calvin, he begged Calvin's forgiveness, but refused to withdraw any of his expressions. . . . He was fastened to the stake, surrounded by oak wood and leaves, with his condemned book and the manuscript he had sent to Calvin attached to his girdle, his agony was long protracted, with his last breath he uttered a cry to the Savior for mercy. . . . Calvin prosecuted the suit against him with untiring severity and approved the sentence which condemned Servetus to death. When, however, it is remembered that the unanimous decision of the Swiss churches was that Servetus deserved to die, that the general voice of Christendom was in favor of this, that even such a man as Melancthon affirmed the justice of the sentence, . . . and that only a few voices here and there were at that time raised against it, candid and impartial men will be ready to accept the judgment of Coleridge, that the death of Servetus

was not 'Calvin's guilt especially, but the common opprobrium of all European Christendom.'"—Life of John Calvin, by Ward and Lock, London, England.

All we have to say regarding the above apology for Calvin and the murderers that helped him to kill a man because of his honest opinion, is at the risk of being considered disingenuous. I affirm that Calvin's conduct toward Servetus proves to me that he and all who supported him were still in the gall of bitterness and in the bondage of Babylon. John Knox, the friend of Calvin, doubtless was one of those referred to as having indorsed Calvin's conduct. Be this as it may, it is said that "the voice of Knox struck through the land like an electric shock, throughout all Fife, and soon throughout all Scotland. Images were broken, altars were shivered, mass books were torn, and priests' vestments were rent into shreds."—Collier's History of England, p. 189.

Dr. Johnson calls Knox "The Ruffian of the Reformation."—Cobbett, Prot. Ref., p. 164.

Having had a glance at the founders of Presbyterianism, let us see how their successors are conducting themselves in latter times. We will let them tell their own story regarding their faith in polygamy:

"PRESBYTERIANS RECOGNIZE POLYGAMY.

"Pittsburg, Pennsylvania, May 27.—The last day's session of the Presbyterian General Assembly opened this morning with a crowded docket. An overture from the synod of India, asking for a reply to the memorial upon the subject of baptizing polygamous converts was considered. The Mohammedan was admitted to the church and he was allowed to retain both wives and house. A memorial was presented asking the general assembly that final power be given the synod of India in such cases. Dr. Thompson, of the committee on church policy, to whom it was referred, said there was no concrete case before the assembly, and that the committee was indisposed to interfere until the judicial case involving polygamy was before it. Dr. Morrison, representing the synod trial cases and special legislation, held that the recognition of polygamous marriages, by the church in India, was an absolute necessity. 'Any other rule' said he, 'would rule David out of the church.'"—*Kansas City Mail*.

If the Presbyterian Church is the church of Christ in America, it is in India. If they recognize polygamy in the church in India, how long will it be before they openly practice it in America? Does the God of the Presbyterian Church regard as virtue in India that which he denounces a vice in America? Is it the custom of the country only that prevents the open practice of polygamy in America by these Presbyterian defenders of polygamy? Dying Babylon surely is in a fearful condition. Mother and daughters may yet die in each other's arms.

Let us now look at Wesley's church, known now as the Methodist Church. Press of work demanding my time, reminds me that I must not go back over the early history of Mr. Wesley and his people. The history shows that John and Charles Wesley were both charged with being guilty of very bad conduct. (See Perfect Love, p. 249, and Hale's His. of United States, p. 106; also Blanchard's Book of Martyrs, p. 476.) But we pass over all the early history of the granddaughter of Rome, and see how she has conducted herself of late years. In order that she may speak for herself we invite you to her General Conference, May 11, 1892. Listen to her stalwarts begging permission to practice polygamy:

"N. J. Plumb, of Foo Chow, presented a resolution, asking that in countries which permitted a plurality of wives the marriage tie need not be dissolved in order to enter the church; also, that a bishop be required to reside in China. Both referred."—*London Advertiser*, May 12, 1892.

Yes, even "gentle Methodism" desires polygamy in countries that permit it. To the credit of the conference, it said no; but yet the fact remains. Many are yearning for it. Time will tell who will win.

If the following be true, Methodists should see no reason for not practicing polygamy: "God sees no sin in believers, whatever sins they commit. My sins might displease God, my person is always acceptable to him; though I should outsin Manasses, I should not be less a pleasant child, because God always views me in Christ, hence in the midst of adulteries, murders, and incests, he can address me with, 'Thou art all fair, my love, my undefiled, there is not spot in thee.' It is a most pernicious error of the schoolmen to distinguish sins according to the fact, and not according to the person. Though I blame those who say, 'Let us sin that grace may abound, yet adultery, incest, and murder shall, upon the whole, make me holier on earth and merrier in heaven.' This is a statement of the famous Richard Hill, Esq., a friend of Fletcher."—Fletcher, vol. 4, p. 97.

"Believers ought not to mourn for sin, because it was pardoned before it was committed."—Eaton's Honeycomb of Justification.

The above is so shocking, so vile, that one has to break through the barrier of modesty to record them. But I take comfort in the thought that I am not the first to blush when relating the facts regarding the mother of harlots and her daughters. Four of the daughters indorse polygamy in open conference: "The Calcutta missionary conference, (representing Episcopalians, Presbyterians, Baptists, and Congregationalists, consisting of the missionaries of the various societies which have missionaries in that vicinity,) after frequent consultation and much consideration on the subject of polygamy, as it exists in India, were unanimous in the following conclusions:

If a convert before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the church."—India, Ancient and Modern, p. 601.

Surely, the "man of sorrow" can truthfully say, "I was wounded in the house of my friends."

I have hurriedly looked over the pages of history, and from the published works and minutes of councils and conferences, I have shown that while professing great love and true friendship, both the mother of harlots and her daughter have, by the indorsing and practicing of polygamy and other evils, cruelly, deeply wounded the Christ whom they profess to reverence and adore. By their conference enactments, the millions of India, China, yea all countries are told that the primitive Christian churches practiced polygamy. That, to-day, Christians may bask beneath the sunny smiles of God's approval while living in polygamy.

Is it a fact that all the boasting talk of missionary success in dark, sin-cursed heathen countries is a cruel misrepresentation of truth? While it may be true that the heathens are joining these churches, handing over into the coffers of the church their gold, silver, precious stones, and name, yet the appalling question confronts us, Wherein are they benefited by a profession of Christianity, if they still are bound hand and foot by the slimy fetters of polygamy and kindred evils?

The awful fact is apparent: "The mother of harlots" and her daughters have not sent to the heathen nations the beautiful gospel, that ameliorates the condition of men and women, that lifts them up out of the cesspit of human depravity, but in their greed for financial and numerical success, they have pandered to the baser passions of the masses; they have bound more firmly upon woman the cruel fetters of polygamy. They have said, It is a Christian practice, and under divine approval ye may have many wives, and finally enter into the eternal city.

Dear reader, can you now understand why the Lord called the apostate church "the mother of harlots and abominations of the earth"? Surely she has corrupted the nations by her criminal conduct and doctrines. Having reread the evidence above cited we are more than ever convinced that it was absolutely essential to the salvation of the nations that God should restore the everlasting gospel, in all its ancient power and purity by angel hands. That "every nation, kindred, tongue, and people could be warned to flee from the wrath to come." That a priesthood divinely commissioned should sound abroad the glad message of salvation from sin, revealing the true character of the mother of harlots and her daughters, breaking their cruel fetters and bidding the maze-bound nations to hope.

In verification of my assertion that the dear Lord has restored the ancient gospel in all its power, liberty, and hope, I refer the reader to the works of the Reorganized Church of Jesus Christ of Latter Day Saints. Therein he will find the Truth and the clearest, most concise denunciation of the crime of polygamy and other evils taught, practiced, and sanctioned by the mother of harlots and her daughters to be found on the earth.

Working, praying, and watching for the downfall of Babylon, I am, Yours in hope,

R. C. EVANS.

TORONTO, January 21, 1902.

[By the Editor: Bishop E. L. Kelley, in his late mission to the European Mission, visited Rome, Italy. He states that he saw the following inscription in Latin on five different churches, including the Pantheon: *Indulgentia, Plenaria, Quotidiana Perpetua, Pro Vivis et Defunctis*. Full Perpetual Indulgences Daily for the Living and the Dead. English translation. The guide whom he employed to show him the sights in the Catholic city, upon inquiry, assured him that any one could procure indulgences at any time upon application, upon the payment of proper fees being understood.]



#### THE MELCHISEDEC PRIESTHOOD.

In Church History, vol. 1, pp. 65, 66, in speaking of the Melchisedec priesthood it says, "It is fair to presume that they were not," meaning that Joseph and Oliver were not ordained literally by the hands of Peter, James, and John. Your definition of the word *ordain* is correct; but the revelation says, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles," etc. No one can have the priesthood conferred upon him, nor be confirmed to any office in said priesthood without the literal laying on of hands. Thus it was so with the restoration of the Aaronic priesthood.

In explaining your position more fully in HERALD of last year you make the restoration of the Melchisedec priesthood a secondary consideration if it ever was restored literally by Peter, James, and John. You place the first ordination at April 6, 1830, when Joseph and Oliver were commanded to ordain each other to this priesthood.

I believe this position does not harmonize with Holy Writ, and it destroys the angel's message. The angel was to bring the gospel to preach to them that dwelt upon the earth, and the first public sermon was preached April 11, 1830, by Oliver Cowdery.—See Church History, vol. 1, p. 84.

I can not see how you can harmonize the rights to preach the gospel by a mere command when it is

written that the angel would have this message for them that dwelt upon the earth; the angel must have conferred this authority upon men upon the earth, or where in the name of reason will we stop? True, a command of God is sufficient authority to do a work, be it in harmony or out of harmony of the law. It is written, "Thou shalt not kill," and "he that killeth shall die." Still the Lord commanded Nephi to take the life of Laban, and he did, although it is written "thou shalt not kill;" and Zoram, the servant of Laban, would have suffered the same fate had he not gone with Nephi and his brethren.

Your position on restoration of the holy priesthood does not harmonize with testimony found in Church History, volume 1, page 64. Here Oliver Cowdery says the priesthood was conferred first by the angel and afterwards they (Joseph and Oliver) conferred it upon each other, by the will and command of God. This then is in harmony with the restoration of the Aaronic priesthood which was conferred first by John the Baptist, Joseph and Oliver baptizing and ordaining each other to the same. See Church History, volume 1, page 34. Again, "You have been ordained to the holy priesthood [and the holy priesthood is the Melchisedec priesthood], you have received *it* from those who have their power and authority from an angel."—Church History, volume 1, page 543.

"It" is a pronoun and its antecedent is "holy priesthood."

This authority was the holy priesthood and they received it from an angel; so when it was conferred upon them by the angel it was not the same time that God commanded them to ordain each other to the office of an elder, April 6, 1830; but it must be in harmony with Oliver Cowdery's testimony found in Church History, volume 1, page 64: "I was also present with Joseph when the higher or Melchisedec priesthood was conferred by the holy angel from on high. This priesthood was then conferred on each other, by the will and commandment of God."

Thus your position in HERALD is wrong as also your position in Church History. It should read, "It is fair to presume that they were"—leaving off that "that." The holy priesthood was first restored by an angel and the angel John said Peter, James, and John held the keys; and God says he had sent Peter, James, and John to them "by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name." Thus the accepted testimony by all latter-day Israel must be that the holy priesthood was conferred through angelic administration and this restoration was by the hands of Peter, James, and John.

Yours for the love of truth, regardless of man or creed,

JOSEPH B. SMITH.

SALT LAKE CITY, January 13.

#### THE PRESENT CONFLICT BETWEEN SCIENCE AND THE CHRISTIAN RELIGION.

BY WILLIAM WOODHEAD.

The Bible is open and exposed to scientific tests and criticisms on every side; but the means and methods of assailing it have changed with time and progress along certain lines of facts. Some of the grounds and weapons formerly used against it have again and again been abandoned and new ones taken up. Of late years it is man himself or his handiwork that is brought up to impeach the Bible account of his own creation and age. Formerly we would look into the Bible to take a peep at primitive man, but now we are invited to look into the rocks and ruins—geology and archæology—these with physiology and anatomy are the new witnesses which are arrayed against the Mosaic account of creation and primitive history of the human race.

Anatomy and physiology have been employed to destroy the belief in the unity of the race and to establish for its different branches so many distinct origins. Geology and archæology have been pressed into service at every opportunity to carry man back an immeasurable distance to oppose and undermine the plain statements of the Bible and impeach that narrative in the account of his creation.

As a result of all this we hear it affirmed in private conversation and public lectures, and see it in daily papers and monthly magazines, that the discoveries of science are in conflict with the Bible, and that the Bible has outlived its usefulness.

It is said that those trusting in the sacred narrative simply trust in belief and that this belief rests on nothing, while the new school of unbelief rest their unbelief on solid facts. This influence of unbelief has been felt, and in consequence many have been moved from their early faith in the Scriptures and now follow its teachings with faltering steps; others have been brought down to hopeless skepticism, and this leaven of unbelief is still at work.

The writer does not propose to enter the arena and take part in this conflict, but simply to get near enough the ring to see what is going on within.

Professor Hutson of the university of Mississippi, says? "There are in the main three schools of opinion as to the origin of man and the beginning of society; of course there are modifications of these three views, but I think they are all reducible to these: There are those who favor the view that man has been gradually developed, through a long series of changes, from the lower orders of living organism, and that after the development of the true human type, there were successive ages of continuous progress in adaptation to the life around them, on the part of the races now becoming distinct. These suc-



cessive ages are called by the students of buried remains from the character of the implements used, the rough or early stone age, the polished stone age, and age of bronze, and age of iron. . . . There are those again, who hold that the creation of Adam and Eve, as specific individual persons, by the direct act of God, was the beginning of the whole human race, and that prior to this act, there existed no form of humanity on the earth. . . . The third school consists of those who hold that man in his physical nature was the last outcome of a long series of development from lower organisms, and that many races of soulless men have lived on the earth."—*Beginnings of Civilization*, pp. 10-12.

Many of the discoveries of geology and archæology have been unlooked for and indeed surprising, and former theories have been modified and others abandoned along certain lines of thought. But it is still a question with the writer whether the relics dredged from the lake dwellings of Switzerland, or those exhumed from the alluvium of the Mississippi or the Nile, or those dug out of the peat-beds or shell-mounds of Denmark and America, or from the caves of Belgium or Britain, or the gravel-pits of Arniens or the sepulchers of Aurignae, are sufficient, as some seem to think, to impeach the Bible narrative.

It is true that some remarkable disconnected and imperfectly understood facts have been hastily construed and arrogantly, the writer believes, held up by skeptics as evidences against the Bible history; and with haste these have rushed exultant to the conclusion that the fate of Christianity is decided in their favor and against the Christian religion.

These skeptics measure everything with their half bushel;—theirs is the standard measure, and a man from the common people is perhaps out of place to question their calculations. In fact they seem confident that their explanation of the facts will carry the reader with them.

The Bible says that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations."—Acts 17: 26.

This is one of the far-reaching statements science has been putting on trial for the last fifty or sixty years. The Bible theory is that God created one pair, Adam and Eve, and "as in Adam all die even so in Christ all shall be made alive."

But students of natural history come forward with evidence against this one pair theory and affirm that the inhabitants of the earth are of various and distinct species; "that instead of there being but one race of human beings there are many races, each of which has had its own Adam and Eve. . . . Others, as Nott and Gliddon, assert that the races of man are essentially different creatures; that the negro and the Indian and some other low races are by nature

incapable of ever rising to the blessings of either religion or civilization."—*Present Conflict of Science with Religion*, pp. 328, 329.

Professor Hutson says, "This is my view: The races of lower types, black, yellow, and red, all preceded the white race in occupancy of the earth. By them was created an approximation toward civilization in various parts of the world, the form and degree of culture differing in each case, in the measure in which environment was favorable."—*Beginnings of Civilization*, p. 221.

#### COLOR.

The difference in color is by many regarded as convincing evidence that they have proceeded from different origins, or different Adams and Eves.

"All travelers who have visited the high lands of Arabia describe the inhabitants as having light complexions, their eyes being often blue and their hair red. The Arabs near Muscat are of a sickly yellow hue; those of the neighborhood of Macca are of a yellowish brown; while those of the low countries bordering on the Nile are almost jet black."—*Present Conflict*, p. 349.

Here we see that Arabs from the same stock in the "high lands" have "light complexions" and in the "low countries" are "almost jet black."

"We find a similar variation of shades among the Kabyles, a people that inhabit the northern borders of Africa. Here are tribes connected by the closest affinity of language, and who agree also in every other important physical character, yet differing widely in their complexion. Although the Kabyles in general have a swarthy hue and dark hair, yet the tribe of Mozabi is described as being remarkably white; and the lofty table-land called Mount Aurasius is inhabited by a tribe so fair and ruddy, and with hair of so deep a yellow, that they have been compared to the Germans. On the other hand, the Tuaryk tribes, bordering on the Great Desert, have a complexion as black as that of the darkest negro."—*Ibid.*, p. 349.

We learn from the above that color will fade, even with the same people.

"The same is true of the Jews. While the descendants of Abraham are everywhere recognizable by certain peculiarities of physiognomy, yet they exhibit a great variety of complexion among them. In England, blue eyes and flaxen hair are not unfrequent; but a light brunette hue with black hair is most common. In Germany and Poland, the ordinary complexion is more florid, with blue eyes and red hair. On the other hand, the Jews of Portugal are very dark; while those who have been settled from very remote times in Cochin and the interior of Malabar, are so black as not to be distinguishable by their complexion from the native inhabitants. It is both a curious and an interesting fact, that at Mattacheri, a town of Cochin, there is another colony of Jews, who

arrived in that country nearly seven centuries later; these are several shades lighter in their complexion than the former, and are called Jerusalem Jews; and the fact that they have not yet been blackened as deeply as their brethren, shows that *time* is a necessary condition in the coloring process. . . . Among the Hindoo nation are to be found the most marked diversities of complexion; some are as black as negroes, some are of a copper color, others a little darker than the inhabitants of Southern Europe, and others have actually fair complexions with blue eyes, and auburn or even red hair."—*Ibid.*, pp. 350, 351.

"The aborigines of the American Continent, though called 'Red Men,' are by no means all of this color. While some of the North American Indians are copper-colored, others are as fair as many Europeans; others still are of a brown or yellow complexion; and others yet nearly, if not quite, as black as the negroes of Africa."—*Ibid.*, pp. 351, 352; Prehistoric America, p. 3; Bricks from Babel, p. 162.

From the foregoing facts we see that the "Red Man" is not always red; that the Africans are not always black; that the Arab is not always yellow; and that even the Jew tends with time to assimilate with any nation in which their lot may be cast.

Menair Wright quotes Prichard: "We shall find, for instance, in the Japhetic family shades varying from alabaster fairness to almost blackness. In the Shemetic line color will vary from white, supposed to be hue of Japhet, to a darker shade than that of some of the Hamites; while among the race of Ham we shall find red, brown, yellow, and jet black."—*Bricks from Babel*, p. 33.

#### DIFFERENCE IN PHYSICAL STRUCTURE.

"There are certain districts of Ireland, chiefly inhabited by the descendants of the native Irish driven by the British from Armagh and the south of Down, about two centuries ago. These people, whose ancestors were well-grown, able-bodied and comely, are now reduced to an average stature of five feet two inches, are pot-bellied, bow-legged, and abortively featured; and are especially remarkable for open projecting mouths, with prominent teeth and exposed gums, their advancing cheek bones and depressed noses bearing barbarism on their very front. In other words, within so short a period, they seem to have acquired a prognathous type of skull, not unlike the savages of Australia."—*Present Conflict*, p. 347.

"The children of European settlers in New South Wales are tall, thin, and weaker than their progenitors. In the West Indies, some distinct new peculiarities of structure have been observed in the descendants of English settlers: their cheek-bones are higher, and their eyes deeper set in the head, than those of the English nation generally; in these

respects, they approximate to the form of the aboriginal races of the American Continent and islands; and it has been pointed out that such a form is useful in protecting the eyesight from the glare of the tropical sun."—*Ibid.*, p. 348.

In view of the above facts structure and color offer no proof whatever to the theory of diversity or origin, for both color and structure adjust themselves to new conditions and climate. Thus the negro transplanted to the bank of the Nile assumes the hue of the Egyptian; the Jews in Northern Europe exchanged their dark complexion for one that is fair and florid; the Arab that moved to the land of the negro became almost jet black; and the Jews that settled Cochin became in time as dark as the natives.

Yet these differences in color and structure are regarded as evidences of separate origin from different Adams and Eves. Virey argues for two Adams and two Eves. Jacquinet argues for three Adams; Kant for four; Blumenbach for five Adams and five Eves; Buffon for six Adams; Hunter for seven; Agassiz for eight; Pickering for eleven; Bory De St. Vincent for fifteen; Desmoulins sixteen; Morton twenty-two; Crawford sixty, and Burke for sixty-three!

Here we have twelve apostles of natural history—standard authorities—whose words are quoted by skeptics to impeach the Bible. But may we ask, Where is the encouragement and force from witnesses who disagree among themselves? It appears to the writer that they come nearer impeaching one another than the Bible.

These men argue something like this: One Adam in America, a red man; one in Africa, a black man; one in Europe, a white man; one in Asia, a yellow Adam, and we may run up the number to Morton's twenty-two or to Burke's sixty-three.

Professor Huxley is of the opinion that man is one species. (See *Origin of Species*, p. 113.) So is Sir Charles Leyell, Prichard, Smith, Balbi, Adelung, Rongemont, Bechman, and Charles Darwin. (See *Descent of Man*, vol. 1, p. 220; *Present Conflict*, p. 382.)

Charles Darwin agrees with the Bible in the number of pairs from which the race have sprung; but he argues that man has gradually developed through a long series of changes from lower organisms. He traces him back, with one link missing, to the Ascidian tadpole; and, according to his theory, man has struggled all the way up, higher and higher in creation's scale, from a tadpole to civilized man, from a frog-pond to a palace, or from zero to a throne.

With Darwin's theory,

"Tisn't easy to settle when man became man,  
When the monkey-type stopped and the human began,  
As some very queer things were evolved in the plan."

Mr. Darwin says himself, "The great chasm between man and his nearest allies can not be bridged

over by any extinct or living species."—Descent of Man, vol. 1, p. 200. And here his theory breaks down.

Man's age on earth is perplexing to scientists also. Leyell argues for 100,000 years, Wilson for 50,000, Dana for 25,000, and Agassiz for 10,000. So that we see that scientists are at a loss again, they can not read from man's complexion and structure the number of Adams we have sprung from, neither can they read in the rocks man's age, themselves being our witnesses, and so far as science is concerned it is an open question.

Some materialists think that this world is a self-acting machine. "For all things in the universe are so fitted into one another, that by mutual action and reaction the whole machinery of the world is kept in unceasing motion, self-guided, self-adjusted, self-energized."—Warinton's Week of Creation, p. 91; Present Conflict, p. 65.

So that so far as we are concerned the Creator might be dismissed, or cease to be. He having contrived a universe that winds itself up as fast as it runs down. No interference in man's affairs as with the Hebrews at the Red Sea.

We see that all the hard sayings are not in the Bible after all. Sometimes we easily swallow a big chunk of hypothesis rather than take a small piece of fish.

(Continued.)

## Selected Articles.

### A CHALLENGE TO THE HIGHER CRITICS.

The Rev. T. T. Eaton, LL. D., editor of *The Western Recorder* (Louisville, Bapt.), is a theologian of the "old school," and he never lets pass an opportunity to refute the arguments of the higher critics. He has lately issued to them a challenge to give to the world an "up-to-date Bible" which shall bear comparison with the original Scriptures, and he deems this a not unreasonable request, if it be true that "God has by no means confined his inspiration to those who wrote the Bible" and that he has "inspired men in all ages as truly as he inspired the prophets and apostles." His arguments are elaborated as follows in *The Watchman* (Boston, Bapt.):

The modern school of theologians hold that the Bible was written between 800 B. C. and 100 or 150 A. D. So that in the Bible we have the words of great leaders on the problems of religion for 900 years. This school regard the Bible as of great spiritual value, but as having the defects of the thinking and the beliefs of the men of the times in which it was produced. . . .

If these things be true, it necessarily follows that we ought not to be dependent for our Bible on men that lived between 800 B. C. and 100 A. D. Surely in all these 1,800 years, with the wonderful progress man has made along all lines, with the correction of so many crude and erroneous ideas held in the long ago, surely a better Bible can be gathered from the words of great leaders about the problems of religion, during the past 1,800 years, than was gathered for the 900 years previous. To admit

that the thoughts of the leaders in regard to religion between B. C. 800 and A. D. 100 are superior to the thoughts of the leaders in these last days is to surrender the whole case of this modern school of theologians. And just as editors and redactors gathered (according to this modern theory) the good things about religion in the literature of their times, so as to give the world our Bible, so let this modern school furnish some editors and redactors who will gather the good things about religion in modern literature, and give us a Bible that shall be up to date. This new Bible ought to be as much better than the one we now use, as our times are more enlightened than the times of the prophets and apostles.

While myself holding to the old view of the exclusive inspiration and the authority of the Bible, I yet would be very glad to see the up-to-date Bible, and I believe it is incumbent on the theologians of this new school to furnish such a Bible to the world, so that it may be compared with the Bible of our fathers, and that the theory of modern inspiration may be put to a scientific test. . . . And can any one imagine a good reason why it should not be furnished? Ought not the world to have the best Bible possible? May we not hope that this new school of theologians will give us an up-to-date Bible?—*Literary Digest*, March 22, 1902.

### IS FEAR THE FOUNDATION OF RELIGION?

In his recent book, "The Field of Ethics," George Herbert Palmer, professor of philosophy in Harvard, courageously accepts and turns to theistic conclusions a proposition which has long been advanced by skeptic and materialistic philosophers. It is that religion is founded on fear. Says Professor Palmer:

Lucretius defined religion in words which have deeply influenced twenty centuries: "*Primus in orbe timor fecit deos.*" What brought gods before us first was fear. Because we are born to trouble, the idea of God has visited us. At first the statement may shock, and make us disposed to deny it. But my impression is that the more we reflect, the more we shall find ourselves compelled to accept it, and to own that at the heart of religion lies fear. It is difficult to judge a matter so personal without bias. But if we try to do so, we shall find, I believe, that as a fact our thoughts of religion have hitherto been closely associated with a sense of our own weakness.

To test the case, Professor Palmer asks under what circumstance do feelings of devoutness come most easily. Is it when we are strong in body, masterful, possessed of abundant wealth, with all the events of life turning out for us fortunately? On the contrary, when sickness threatens and we feel our helplessness, then it is that we incline to pray. In the call for help we reach the clear consciousness of God. An old English poet has said that we turn to God "when griefs make us tame."

Professor Palmer quotes also from Arthur Hugh Clough:

And almost every one when age,  
Disease, or sorrows strike him,  
Inclines to think there is a God,  
Or something very like him.

These persons, Professor Palmer says, have a keen sense of God, because they have a keen sense of their own limitations. In their apprehension of restriction comes the thought of God's greatness. The writer infers that "this sense of our weakness in

connection with God's power—just the conjunction which is the essential element of fear—is fundamental to religion everywhere;” yet he confesses that he would be sorry if this conclusion were accepted without modification:

Even if my presentation has been convincing, and fear is now confessed to be deeply imbedded in religion, I hope it will be felt that the account is incomplete, and that religion contains elements much more important and ennobling than fear. The Psalmist says that “Fear is the beginning of wisdom,” evidently meaning by wisdom divine wisdom, reverence for God. His thought might seem the same as that of Lucretius. But in the Psalmist's mind fear is only the beginning of wisdom. To argue that it is the end—a substantial portion of completed religion, as I appear to have done—is to produce a sense of bewilderment.

This bewilderment, the writer claims, is the result of ambiguity in the meaning of the word *fear*. He says that there are two kinds of fear: one essential to religion, one abhorrent to the thought when connected with religion. One results from a sense of weakness which clings and aspires, the other from a sense of weakness which would abolish and abase itself. We quote again:

Such are the two contrasted kinds of fear; I believe they both appear in religion. In fact, I suspect that we might divide the religions of the world on this basis. Some of them we call pagan, others universal or ethical; and the distinction marks the different sorts of fear which they contain. The pagan's God is alien to himself. He never knows what that God of his is going to do. God is a powerful being, but irrational and arbitrary. His worshiper can only humble himself and conciliate, studying how to avoid offense. Between God and himself there is no friendly trust. What he would like best would be to get away from God, to hide himself, and be allowed to go his own way. This being impossible, his religion is largely an affair of self-abasement. He will sacrifice what he prizes most in order to show how little consequence he is. Then perhaps God will not harm him. That is his conception of religion, a religion of cowardly fear.

The noble religions, on the other hand,—and there are many of them,—recognize the inherent likeness of God and man. Their worshipers look upon God as their Father, a being essentially akin to themselves. In his image they are made, though they are far from filling out that image. He is high and lifted up, the object of awful admiration. Yet in their degrees they identify themselves with him, and in him alone can behold themselves complete. The goal of their ambition is union with him, and they can not be at rest except in his presence. Between God and man there is no other separation than that of degree, and to become more completely a man is for ever to approximate godhood. Such an attitude of mind does not exclude fear, which we have seen is always the sense of smallness in the presence of greatness. But the fear is of the noble sort which adoringly contemplates the revealer of its smallness, finding in him a refuge and the means of its own enlargement. Fear is thus transmuted into love—which in all its higher forms retains fear of the reverential sort. Fear we called the beginning of wisdom. Love is its conclusion. Love is the fulfillment of law.—*Literary Digest*, December 21, 1901.

The Biblical World for April contains: An editorial on the “Distinctive Beliefs of the First Christians,” and the following articles: “The Man and his Work,” “Character and Composition of Acts,” “Social Teaching of Paul,” “Local Divinities of the Modern Semites,” “A Meditation,” “The Legal Literature—the Priestly Code.”

## Mothers' Home Column.

EDITED BY FRANCES.

“I hastily opened my lips,  
And uttered a word of disdain  
That wounded a friend, and for ever estranged  
A heart I would die to retain.  
But the bird once at liberty, who can enthrall?  
And the word that's once spoken, oh, who can recall?”

### Clouds and Sunshine.

The sun is brightly shining, my heart is light and gay;  
I thank the Lord in heaven for this sweet, sunny day.  
It fills my heart with gladness and tunes the birds to sing,  
It warms the earth and brings the flowers, this sunny day of  
spring.

And if the sun refuse to shine and rain begins to fall,  
O may I ever thank him, because we need them all.  
Some plants that wither in the sun, the rain will soon restore.  
We need the sunshine and the rain while on time's mortal  
shore.

Oft when we're tired and weary with toiling in the sun,  
We see the dark clouds gather and welcome every one.  
O may we ever praise him and say, “Thy will be done,”  
Be thankful for the clouds and rain, and thankful for the sun.

J. H.

[By a mistake this letter did not come to the hands of the editor as early as it should have done and so is late in appearing.]

TROY, Kansas.

*Dear Sisters:* I have felt impressed to write to your column, although I would rather read the letters of others. I can say truly that I get much comfort from *HERALD* and *Autumn Leaves*, and we look for them each time with delight.

Another year is almost gone with its many cares and joys and we are still in the conflict. Dear sisters, I know that we all have our burdens to carry, and are each often prone to think her own is the hardest to bear, but it is in patience that we must possess our souls. I have had my trials. I have lost a kind husband and babe which is very hard to bear.

A Mother's Offering in the January *Autumn Leaves* expresses my feelings and only those who have experienced this could speak and write so truly of a mother's love. I could not help shedding tears when I read that beautiful piece; and then those beautiful lines in memory of Bro. D. W. Wight! To be taken away in his usefulness seems so far from being our way that we are inclined to be rebellious, which also we know is wrong. We must be resigned to God's will, for God gives and takes, and if always we have his Spirit we could say truthfully, His will, not ours, be done. I often think of the lonely elders' families. But they can look with joy to the home-coming, which cheers them up. Dear sisters, I pray that each of us may make the needed sacrifices and raise our children to bring honor instead of reproach on ourselves and the church. This gospel grows more dear to me every year, and it is my prayer that I with you all may enter into the beautiful city.

Your sister,

S. A. MCGALLIARD.

RHODES, Iowa, April 2.

*Beloved Sisters:* It has been a long time since I have written to the Home Column, but not from a lack of interest in it, I assure you. I read your cheering, encouraging words from week to week, and feel strengthened and helped in so doing. We little know how far-reaching is our influence or upon what ground the precious seed may fall, or the abundance of fruit it may bring

forth. Then let us sow beside "all waters," as it is written: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Some months ago I received a letter from a dear young sister which contained so many good thoughts that I would like for the sisters of the Home Column to have the benefit of them. She said: "I have from time to time been reading different articles written by you, and I can truly say that many of them have done me a great deal of good; and created in me a stronger desire to be more faithful and do more for this work than ever before. I have been reading back numbers of the *Leaves*, and in them I find a number of articles from your pen. And I sorrowfully think that it will be ten years the 13th of next December since I joined the church, and what have I done in the way of writing to let the Saints outside of our own branch know that I have the interest of the work at heart. Since I have been married and compare my work with that of my husband's, I realize my neglect more than ever before. One thing that stands in my way, and that by God's help I must learn to overcome, is my sensitive nature. I have held back and not written anything because I thought there were others who could do much better than I.

"I know not why I tell you all these things unless it is that I know in you I have a friend and sister who will sympathize and do all she can to encourage those who appeal to her as she has done many times before. Since my darling babe came the longing to do more has increased tenfold; for I desire to bring her up in such a way that, if God sees fit to spare her to me, she may be a comfort and a blessing to myself and husband as she grows older.

"I know that children follow in a great measure the example of their parents. I know that mother always went with her children to Sunday-school, and the love of Sunday-school was so instilled within me that when it has been impossible for me to attend, no one knows how I have missed it and longed to be able to attend both church and Sunday-school. And how thankful I am that I have one in my home who encourages me as my husband does! I desire to be a help to him in his work. It seems as though I ought never to become discouraged, yet oh, how oftentimes I do! Not that I doubt the work, but because of my weakness and the little that it seems I am doing."

It is needless for me to comment upon the above. Any one can see that this dear sister has the true spirit of the work, and that she is wielding an influence for the Master even though she may not be heard from through the church publications.

But how natural it is for us to think the work of others is of so much more importance than our own; that if we could only do the work that Bro. A or Sr. B is doing we would feel that we were accomplishing something. Did you never read that beautiful little poem of "The Changed Crosses"? A weary toiler became discouraged and dissatisfied with his cross; thought it was too heavy for him to bear, and was granted the privilege of selecting his own cross. After looking over a number of crosses, he selected a beautiful little jeweled one which he thought would be a pleasure to bear. But alas! it did not fit at all; behind the beautiful jewels there were thorns, and after trying many and finding them all less satisfactory than his own, he gladly took up his own old cross and felt that no other was so well suited to him. This is the way it is with us, dear sisters. We each have our own sphere in life to fill, and let us take up the duties lying nearest to us, small and insignificant though they may appear to us. And by and by when we have made ourselves ready we will hear the welcome voice, "Come up higher."

Your sister in the faith,  
MATIE HUGHES.

#### Prayer Union.

Joseph Hamilton, Dexter, Kentucky, desires prayers of Saints in behalf of his health.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The General Convention.

The eleventh annual convention of the General Sunday-school Association closed its sessions Saturday evening, April 5, after two days of constant, but pleasant and profitable work.

The convention of the Zion's Religio-Literary Society passed off so very smoothly and in such a desirable spirit that all that had attended it were in a proper frame of mind to enter upon further work in earnest and with a feeling of love and harmony that pervaded the whole assembly.

There was a fairly complete representation of the districts from both far and near, and all seemed so well adjusted to the conditions that business was transacted rapidly and well from the first. The credentials committee had been previously appointed and had their report as nearly completed as it could be up to that time, so that no time was lost while waiting for the report. The organization was soon completed and the real business of the convention was on. The reports of the general officers were first read as a basis upon which to make a start. We here quote a few paragraphs from the report of the General Superintendent:

"To size up the work of the association as a whole, we believe that considerable ground has been gained. Steady advancement has been made in most districts and schools. There are, however, some districts that have not done as well as they might have done, considering the fertility of their fields. They have not occupied the ground that has been proffered them. But, of course, it is possible we may expect too much and the conditions may not be what we suppose. We believe that we may well expect more from the workers as the work grows older, that the same effort will accomplish more as the work is better understood. This is true of any work.

"Another element that militated against the advancement of the work during the past season was the extended drouth throughout the great central States where so many of the Saints dwell. It rendered many of them financially unable to assist to carry the work on and many reunions were declared off and several other meetings dispensed with. And these meetings being our best places to build up the interests of the work, it only follows that the Sunday-school interests with all others must suffer some loss without them. There was not the usual impetus given to the work that is necessary and which follows a good reunion where the Sunday-school feature is well represented.

"It seems that a branch or locality where there are Saints and that has no Sunday-school is missing an opportunity that it can ill afford to miss. Especially is this true where there are children or even one child to be taught. It is very true that all Latter Day Saints are commanded to teach their children the plain principles of the gospel. But that all can not or do not do this is equally true. Then there are families in which one of the parents is not interested in spiritual things. Still others in which neither is interested. In fact, the number of families of Saints where the parents can and do teach their children as they should is disappointingly small. To this condition of things the Sunday-school has been a great help. In fact, to relieve this one particular condition, we believe the Sunday-school has done more than all other agencies combined. It has instructed the parents and trained them as teachers. It has caused them to have a deeper interest in spiritual things because better understood. With others, it has kept alive the spiritual spark that otherwise would have smoldered and died out. It has been the means of saving branches through a critical period when otherwise they would have become defunct. It has been the means of

establishing branches where branches have never existed before. It has brought hundreds of children into the church, many of which might otherwise never have been baptized except for the influence of the Sabbath-school. There are elders now in the field that trace their interest in and love for the work to the teachings and influences of the Sabbath-school. There are fathers and mothers that are grateful for what it has done, for what it is doing, and for what it will do for their children. Not long ago we visited a school in which we saw four generations of one family in attendance and at work, little boy, father, grandfather, and great-grandmother. The companion of the great-grandmother who has long since gone to his rest was one of the earnest promoters of the Sabbath-school work, both in the old church and in the Reorganization. He was always an earnest, zealous worker in the school as well as in the branch. He taught in both act and word. And his influence has extended to the fourth generation. It is yet to be seen what the boy will be, but from the fact that the father, grandfather and great-grandfather were in turn earnest defenders of the faith, it would be surprising if the boy did not follow in their wake. God bless the workers and the work.

"It is not to be supposed that the Sunday-school can supplant the work of the parents or relieve them of their duty, though it will greatly assist them. Nor should it in any way stand instead of the church, though it should assist it. But by moving in its proper sphere it can do a noble work that will greatly assist in bringing about the redemption of the pure in heart. Let it teach the plain principles of the gospel in earnestness; teach the principles of morality; a love for the cause of Christ and those engaged therein; obedience to the laws of God and of the land; charity to the needy, whether it be in money or goods, or in actions and thoughts; such lessons from the acts of Christ and the disciples as may be drawn from the circumstances recorded, learned and applied. Or any other lesson that may be taught by the average teacher, and that may be suitable for the individual to study. Let it teach such things as will turn us from wrong and cause us to do right; such things as will fit us for the indwelling of the Holy Spirit. This done, and we have done well.

"There are many other things to be taught, but shall we Sunday-school workers attempt to teach what we perhaps do not understand? Shall we attempt to teach what God has set for his ordained representatives to teach? Christ told his disciples at one time that he had many things to tell them, but they could not bear them then. We must attain to a certain degree of perfection before we are fitted to go on; before we can appreciate more than the plainest truths. We may feel very sensitively our need of instruction along lines that will tend to perfect us, but let us look to the proper source for our instruction. God has ordained a way in which these weightier matters may be taught, and that through his ordained ministry. So while in our simple lessons we may find that which suggests the 'deep things' or the 'mysteries' of the kingdom, let us teach the *plain* lesson there to be found and pass by the 'deep things' or the 'mysteries' till such time as God shall see fit to open our minds and understandings sufficiently to take them in. There is a principle involved upon which I think we can all agree, and that is, we had better not teach anything than to undertake to teach what we do not fully understand, or that upon which we do not agree. A small work well done is better than a greater work not so well done.

"During the latter part of last year we began gathering material for a chapter of history for the Sunday-school work to appear in fourth volume of Church History. We soon found that to have this accurate it would be necessary to call upon each district to prepare the history of the work in its own territory; these manuscripts to be used to draw from in the preparation of the chapter. Accordingly we sent a circular letter to all district superintendents whose names and addresses we had, requesting them to make provision for the work at once.

Receiving but very few responses, we made a call through the HERALD with a little better success. More than one half of the districts have not been heard from in any way whatever. Others have gone resolutely to work and have it in progress or completed. We are still hopeful that the work will be a success, but the neglect of some makes the work much more than it need to have been.

"Our work with the districts and reunions was almost completely cut out for the reasons before mentioned, the almost universal drouth. We had planned to do more than before, but conditions were unfavorable, hence the work was omitted. Our correspondence and editorial work remains about the same as last year.

"There seems to be quite an urgent and extensive demand for some definite action in the direction of the home class work. We have been encouraging and pushing it for about three years or more, and there has been considerable good come from it. But we have, till now, thought best to let the interest and demand grow till it was sufficiently extensive to warrant a general movement in that line. We recommend that some action be taken to put the work on a practical working basis. . . .

"We have adopted the plan of furnishing *Quarterlies* free to the regularly appointed ministry, and many of the brethren have gratefully accepted them. We note with pleasure the good will and kind feeling that is the result thereof. The association is abundantly able financially to do this, and it seems no more than due our brethren, whose means are limited enough. We want them to have the *Quarterlies* for the good it may do them and for the good they can in turn do the Sunday-school and others.

"We note with pleasure the success said by the Religians in the Book of Mormon study. It has been said by the executive officer of the Religio that God's hand directed them along that line. That there was wisdom in it may be plainly seen from the help it has been to the Sunday-school. The Sunday-school workers need and want the study of the Book of Mormon, but in most schools there is not material enough to handle it in connection with the regular grades of Bible study. Besides many persons who teach other classes desire to study the Book of Mormon, but could not do so if it were taught in the regular Sunday-school only. While helping themselves, they have helped others too, and we are thankful.

"As the year drew to a close we made an examination of our financial condition and found it such that we were able to make a reduction in the subscription price of the *Quarterlies*. Accordingly, a reduction of twenty per cent was made, taking effect with the April-June issue. And while the price is now as low as any denominational *Quarterly* that I know of it is still high enough to make a small margin for the association, even should the circulation increase no more. But from the fact that the circulation has constantly increased from the first, and from the fact that a reduction in price of a periodical usually brings an increase in the circulation thereof, and as the greater circulation the lower the price can be, it is only very reasonable to believe that the time is not far distant when the price may be further reduced. We will then have the lowest priced *Quarterly* known, unless other publishing houses reduce the price of theirs, too."

The photography of animals is a pursuit requiring infinite patience, considerable skill and a love of Nature and is not to be taken up in a haphazard manner. Mere knowledge of how to work the camera, develop a plate or make a print may enable the amateur to achieve certain more or less pleasing results with general subjects, such as landscape or portraiture; but to take a picture of animals—even domestic pets whose habits are familiar—in such a manner that their habits, their chief points, their coloring, are preserved, requires more care and thought than the average amateur photographer is wont to spend on his hobby. An article on Animal Photography which appears in the *May Delineator* will be of great interest to amateur photographers who are devoting their attention to this line of work. The accompanying pictures have been selected for their variety and their general pictorial as well as technical value.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Miscellaneous Department.

In the April *Critic* is the fourth installment of "The Great Reviews of the World" this issue giving attention to the Russian reviews. The frontispiece is a reproduction of Repin's famous portrait of Tolstoy. Lounger has as usual an interesting department, and as a whole the issue is fully up to its high standard.

## Australasian Board of Publication.

At the beginning of the present year a board of publication for Australasia was chosen by the New South Wales Conference. Its duties were set forth as being to see to the publication of a mission paper and such other literature as it shall deem advisable to print for the good of the work. The board immediately set about doing the duty assigned them. The third issue of the *Gospel Standard*, a monthly mission paper, is now in press. In the publication of this paper, we have had the generous assistance of a number of the American Saints. Were this not so, we would be unable to print the paper. We trust that the American Saints will assist us in this way, until we are in a position to support the paper locally. We are doing a good work with the paper. We have only about four hundred subscribers all told, and as we print one thousand of each issue, we have six hundred copies which we can distribute among those not of the church. Already the paper has gone to places where the elders have never been, and the missionaries feel that it is a veritable missionary wherever it goes. How necessary that it should continue! Surely the Saints of America are large-hearted enough to assist us in this labor of love. We are still willing to receive subscriptions, and those who subscribe may send their names and money to J. R. Epperson, 1723 Walker Street, Des Moines, Iowa, and he will forward to us. Where it is more convenient, the money may be sent to the HERALD Office. Subscription price, 75 cents per year.

We have also begun the publication of other literature, and as our membership is small in this Island Continent, we think it wise to put our larger works on sale in America. We will print no works already on sale in America, so we can not be looked upon as a competitor against the HERALD and *Ensign* publications. Our reason for putting our pamphlets on sale in America is this: We can depend upon only a limited sale in this country among our members, and if we sell a few hundreds of each publication in America, we cover the cost of publication and still have a supply for the missionaries to use. This is in harmony with the late revelation, which says, "Let a sufficient number be printed, that the traveling ministry be furnished" with enough to distribute. We therefore have no compunctions of conscience in asking the American Saints to purchase our publications so that we shall be able to print enough for the missionaries to distribute. Some may think that we should be content with the publications of the HERALD and *Ensign*, and so we are; but where we want a publication which neither office can furnish us, we are justified in printing it ourselves. Another thing: Tracts, etc., printed here, will "take" better than those printed in America.

We have just published a forty-eight-page pamphlet (large pages), entitled, "Valid Christian Baptism," which is simply the article on baptism by the writer, which appeared in the HERALD for November 21, 28, and December 5 and 12, 1900. There has been a request for the articles in tract form, so we revised and enlarged it slightly, and published it. Just turn to your HERALD of the dates mentioned, and see whether you can afford to be

without the articles contained therein, in handy form for reference.

We will mail you a copy of this pamphlet for 15 cents, or a dozen for \$1.50. We will also mail the pamphlet entitled, "The Book of Mormon on Trial," at the same rates. Will every Saint who reads this send for a copy of each of these pamphlets? You will help the struggling workers in this land considerably if you do. A simple way of ordering is this: Put an extra one-cent stamp on a common post card, and address it to the *Gospel Standard*, Wallsend, New South Wales, Australia, and write your order, name, and address on the other side, then mail to us. Then you can write a letter to the HERALD Publishing House, and send them your money, and it will be placed to our credit on the books. In this way the cost of a money order to this country will be avoided. Don't delay or you will be sure to forget. Write now. Walter J. Haworth, Business Manager. Wallsend, New South Wales, March 8, 1902.

## Reunion Notices.

As we decided at our last conference to hold a reunion somewhere in the district next summer, and appointed a committee on arrangements, consisting of E. W. Nunley, J. W. Bryan, C. A. Schuster, S. R. Hay, W. R. Standefer, B. F. Standefer, Jr., T. L. Veale, and John W. Sherrill, we wish to hear from every member of the committee soon as to what has been done and what is proposed to be done along the lines set forth at conference. Let us have all things arranged before July. Send your reports to me at Cook's Point. E. W. Nunley.

## Convention Notices.

## MASSACHUSETTS DISTRICT, TAKE NOTICE.

Massachusetts District Sunday-school Association will convene May 10, 1902, 2:30 p. m. We had expected to meet with the Plainville Branch but conditions have arisen which make it impracticable to meet there. We have written Plymouth people and will notify the branches individually later as to arrangement. M. C. Fisher, District Superintendent.

## Died.

CARTER.—At her home, Baldwin, Maryland, March 11, 1902, Sr. Mary E. Carter. She was born April 9, 1845, in Princeton, New Jersey; baptized by Elder A. H. Parsons, November 23, 1893, at Baldwin, Maryland. She remained true to the faith, and by her Christian life and disposition evoked the praise and good will of all who knew her. She said she was ready to go, and knew something better was waiting for her. Funeral services conducted by Elder G. H. Smith. Discourse at the Cherry Hill Methodist church, Maryland. Husband (Bro. J. Carter) and seven children mourn.

NIGHTINGALE.—Miss S. M. Page was born in Liverpool, England, September 19, 1828, died at the home of her daughter, Mrs. Augusta Fleming, Jackson, California, February 9, 1902. At eighteen years of age she came to America. In 1858 she crossed the western plains and located at Virginia City, Nevada. After four years sojourn in Virginia City, she moved to California. In 1860, she married John F. Davis, who died in 1864. She married William Bastian in 1868. He was accidentally killed after scarcely one year. She married John Nightingale in 1873, who died July 4, 1892.

BOREN.—J. B., son of Israel and Susannah Boren, was born in Union County, Illinois, April 6, 1817; died April 6, 1902. Was married September 25, 1840, to Nancy McIntosh, who was born December 2, 1810, and died April 12, 1868. To them were born three sons and two daughters. Bro. Boren was again married to Mrs. Agnes Branell, October 1, 1868. Funeral held in Saints' church at Crescent, Iowa. Sermon by D. Parish, assisted by S. Harding. Interment in Crescent Cemetery, April 8.

MORRISON.—David Morrison, March 27, 1902, aged 34 years, 6 months, at the home of his father, Elder W. Morrison, Egremont, Ontario. Was baptized March 9, 1881; ordained a priest July 11, 1897. Father, mother, three brothers, six sisters, a loving wife, and two children mourn. Funeral services in Saints' church, Egremont, in charge of Elder G. Henley, assisted by Elder D. McGregor. Died in hope of a glorious resurrection.

ANDERSON.—Bro. Christian Anderson, of Bedison, Missouri, passed away March 6, aged 62 years, 4 months, 12 days. He was born in Denmark; came to this country in 1874; united with the church in 1892; leaves a widow to mourn, their only child having died soon after their arrival in America. Funeral services in charge of Bro. E. S. Fannon, sermon by Elder Peter Anderson, at Union church, March 9.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 223 Hancock Street, Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
 Terms reasonable.  
 Call on or address,

**MRS. L. ATKINSON,**

Lamoni, : : : : Iowa.

**Splendid Home in Independence For Sale!**

The 10-room modern house with barn and 3 fifty-foot lots, on Short Street, near electric line and church, at a great bargain. Belongs to an estate and must be sold. No agent. Write to the occupant. Here is your "chance in a thousand."  
 14-5t **H. R. MILLS, Occupant.**

**NOT IN THE CATALOGUE.**

- JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?**  
 222 Per dozen 10c, 100..... 60
- THE APOCRYPHAL NEW TESTAMENT.**  
 229. Cloth..... 1 25
- CRUDEN'S COMPLETE CONCORDANCE** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.  
 206. Cloth..... 1 50
- RUINS REVISITED.** By S. F. Walker. An able work on archaeology.  
 205. Cloth..... 75
- ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**  
 207. Per dozen 10 cents; per 100. 60
- DO YOU WANT MORE LIGHT?**  
 202. Per dozen 5 cents; per 100. 35
- MINISTRY BLANK REPORTS.**  
 209. Per dozen..... 10
- THE WORKS OF JOSEPHUS.**  
 227. Each..... 1 50

**The Wall Street Journal**

Gives advice and answers, without charge, inquiries about investments. Studies underlying causes of market movements. Determines facts governing value of securities. Criticises, analyzes, and reviews Railroad and Industrial reports. Has complete tables of earnings of properties. Quotes active and inactive stocks and bonds. Records the last sale of bonds and the yield on investment at the price.

One who daily consults The Wall Street Journal is better qualified to invest money safely and profitably and to advise about investments than one who does not do so.

Published daily by the oldest news agency of Wall Street,

**Dow, Jones & Co.,**

44 Broad St., N. Y. 7-10t  
 \$8 a year, \$1 a month.

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

**HERALD PUBLISHING HOUSE,**  
 Lock Box E, Lamoni, Iowa.

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. **F. A. BLACK.** 15

**Chicago. Lowest Place in United States.**

That is the reason I can save you from **25 to 100 per cent on goods.**

Razors worth \$1.25 for 54 cents. With double strop, stone, brush, and three bars 10-cent soap, for 98 cents. Nickel-plated watch, stem-wind and set, 98 cents; cheaper one at 85 cents. 2 Domestic sewing machines at \$3.50 and \$5.25. W. and Wilson No. 8 for \$3.75. Advance, made by Davis Sewing Machine Co., oak, nearly new, \$9.50. Second-hand bicycles in good order, \$3.50 up; Ladies' or Gents' new ones \$10.00 up. Life of McKinley, 448 pages, 68 cents; reduced prices to agents. This book sold at \$1.50 and is worth it. Book with 3,000 recipes and formulas, \$1.25, regular price \$3.00. I am headquarters for latest agents' novelties. Send stamp for information on anything you want to

**WM. C. CUMMINGS,**  
 491 W. Madison St., Chicago, Illinois. 14-5t

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**

Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
 IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
**WM. ANDERSON. MRS DAVID DANCER. ALICE P DANCER A K. ANDERSON. G. W. BLAIR. OSCAR ANDERSON. W. A. HOPKINS.**

Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**

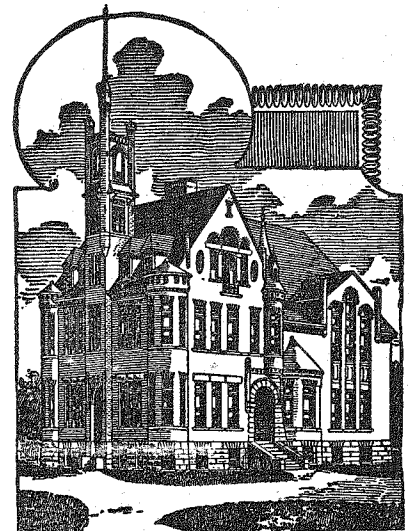
North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Book of Mormon Maps.**

Lecture size 5 x 8 feet on muslin for traveling ministry. \$2.00. Home and office size 39 x 51 inches on paper, cloth back and varnished in colors, \$1.50.  
 All maps sent by express, charges 30c. and upwards according to distance, to be paid at end of route. Send orders to  
**G. F. WESTON,**  
 16 Buchanan, Michigan.

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
**LAMONI, DECATUR COUNTY, IOWA.**



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

E. L. Scott

Volume 49

Lamoni, Iowa, April 23, 1902

Number 17

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

<b>Editorial:</b>	
The Conference of 1902 - - - - -	369
<b>General Conference - - - - -</b>	<b>370</b>
<b>Original Articles:</b>	
The Present Conflict Between Science and the Christian Religion.—No. 2 - - - - -	374
The Book of Mormon Verified.—No. 1 - - - - -	377
Burning of the Wicked - - - - -	384
<b>Mothers' Home Column:</b>	
Truth and Honor with Children - - - - -	387
<b>Sunday-School Department:</b>	
The General Convention - - - - -	388
<b>Letter Department - - - - -</b>	<b>389</b>
<b>Missionary Appointments by the General Conference - - - - -</b>	<b>389</b>

BRO. J. W. PETERSON, lately returned from the Society Islands as missionary, has presented to the HERALD Office a framed picture of the Mission House at Papeete, Tahiti. The print is from an 8x10 negative, is finely finished, and shows good work. We are pleased to get the picture, and extend to Bro. Peterson our thanks for his thoughtfulness. Bro. and Sr. Peterson and their native servant girl appear in the picture.



SR. S. B. HOPKINS, of Hornerstown, New Jersey, who is eighty-seven years old, writes that she can not do without the HERALD, for they have no preacher nearer than Philadelphia, which is thirty miles away.



In our report of the doings of General Conference which has been in our last two issues, we have only attempted to give an outline of the business done. The record will of course appear in the published minutes, which usually appears as a supplement to the HERALD shortly after conference adjourns.



WITH several more evangelical ministers, a number of new members of the Twelve, a reorganized Presidency, and many troublesome difficulties settled, the outlook for a good year's work is bright.

## Editorial.

### THE CONFERENCE OF 1902.

The conference just closed will probably be considered one of the most important ones held for many years. The cloud which seemed to hang over the church when the conference began its sessions has been lifted, and the ministry can go out with renewed confidence. The men in the field can and should go to work with a zeal, feeling that the Lord has a close oversight of the work, and confidence among the brethren ought to be great.

The brethren assembled in conference manifested a kindly spirit, and the discussions which occurred on some of the questions, while they were spirited in some instances, were as a whole characterized by a spirit of fairness. The issues were met squarely and as by brethren. Now that the difficulties which have prevailed for some time are settled, there is no reason why the work this coming year should not be prosecuted with a greater vigor than ever before. The mission force placed in the field is larger than ever, and the membership as a whole are called upon to make still greater sacrifices for the sake of the cause for which we are all laboring. The day of sacrifice is fully upon us, and if we as a church arise to the demands of the times we shall have cause for great rejoicing. The signs of the times indicate that the hastening time is here, the gathering time near, and we must awake to the necessity of greater labors and sacrifices.

While the church has placed more men in the field for the purpose of carrying the gospel to the people of the world, the needs of the Saints have not been neglected, for this conference has given us three additional patriarchs, and the Saints may well rejoice that the Lord has seen fit to send among us these fathers in Israel. We greet them with delight, and hope the Lord may see fit to place more in our midst soon.

With two stake organizations in full working order, with a goodly number of "fathers to the church" in our midst, and the membership of the Twelve and Presidency complete, we have cause, we think, for rejoicing and looking forward to a glorious spread of the work and an ingathering of souls into the kingdom of our Master.

## General Conference.

(Continued.)

### MONDAY.

The evening preaching was by A. C. Barmore. He was assisted by Oscar Case.

### TUESDAY.

The morning prayer services were in charge of F. A. Smith and F. B. Blair.

At 10:45 H. E. Moler preached, being assisted by J. R. Sutton.

The afternoon business session was opened by prayer by M. H. Bond, after which the minutes were read and approved.

Reports were read from the Third Quorum of Priests and the Quorum of High Priests. Also a report from the Religio Convention.

The First Quorum of Elders reported, and a report from the Fourth Quorum of Priests was referred back for correction.

The auditing committee reported on Bishop's report of college indebtedness.

A communication from Runnells, Iowa, was read, which contained questions concerning relative duties of priests in branches. This was referred to the First Presidency.

The ordination of C. H. Caton, of the English Mission, as a high priest was recommended on report from the Quorum of High Priests.

The proposed amendment to the articles of association, which amendment would place the nominating of members of Board of Publication in hands of conference instead of Bishop, was taken up, and after consideration the proposed amendment was denied.

The amendment proposed in HERALD of January 8, 1902, concerning action of branches on report of findings of elders' courts was considered, and by a large vote denied.

The matter of recommendation of Quorum of High Priests to have auditing board of three members appointed, office of one to expire each year, was taken up, and after some discussion was passed. The selection of the members of this board was made the special order for the next day at three o'clock.

Benediction by Joseph Smith.

The evening hour was devoted to a sacred concert given by the Lamoni choir, under the direction of Mrs. Delia Davies. It was well received, and was a meritorious affair.

### WEDNESDAY.

The morning prayer service was in charge of Ellis Short and Henry Kemp, and at the morning preaching service the speaker was Arthur Allen, assisted by S. F. Cushman.

John T. Davis offered the opening prayer at the afternoon session.

The resignation of William Anderson as one of the trustees of Graceland College was read, as was also a report from the Daughters of Zion association.

A report was read from the First Quorum of Seventy, in which the following elders were recommended for ordination to the office of seventy: Charles Fry, A. B. Phillips, W. R. Smith, Walter M. Self, Adam J. Keck, and Paul M. Hanson. A motion prevailed to defer action on this matter until the next day.

A report from the Second Seventy was read, and the names of the following were recommended for ordination as seventy: G. C. Tomlinson, J. W. Roberts, and Charles Crumley. Action on these names was also deferred till next day.

Second Quorum of Deacons made report, after which a motion prevailed that no new business be introduced after Wednesday's session.

The special order for three o'clock was then taken up, and the following board of auditors was selected: A. Carmichael, one year; A. J. Keck, two years; F. A. Russell, three years.

Matter of resolution of College Board concerning moneys passing through the hands of the treasurer of the board was taken up, and in connection with it the report of the Bishop was read covering matter of college debt. It was then moved that it be the opinion of this conference that the Bishop of the church should be the treasurer of the board. This was referred to the board.

A motion to adopt the recommendation of the board that all moneys should pass through the hands of the treasurer was followed by a motion to lay on the table, the latter prevailing.

The following were then elected to fill vacancies on the college board: W. A. Hopkins to succeed William Anderson, resigned; Daniel Anderson to succeed himself, and J. A. Gunsolley to succeed himself. A vote of thanks was tendered William Anderson for his past services in this capacity.

Benediction by Joseph Smith.

In the evening R. Etzenhouser delivered a lecture pertaining to Book of Mormon matters. He was assisted by J. Arthur Davis.

### THURSDAY.

The prayer-meeting was in charge of G. A. Smith and W. A. McDowell.

M. H. Forscutt delivered the morning sermon, and he was assisted by Charles Crumley.

The business session was opened by prayer by Joseph Luff. Report from the Presidents of Seventy was read, as was also additional report from the Second Seventy. In the latter report was a resolution expressing sentiments favoring amendment to the Constitution of the United States prohibiting polygamy in the United States and its Territories. This resolution was adopted by the conference, and the Church Secretary was instructed to forward

record of such action to the Congressional representative from the Eighth Iowa Congressional district, and the two Iowa senators.

A report was read from the Sunday-school Association. In it was a request for the conference to approve of the appointment of Superintendent Hougas as a general Sunday-school missionary. The request was granted, and a vote of thanks was tendered the association for the substantial help extended by it to the church in the way of donating money towards the general fund and the college debt.

Report was read from the Fourth Quorum of Elders.

The report of the First Presidency on the question referred to them from Runnells, Iowa, was read, and adopted. This will appear in the published minutes.

The matter of ordinations recommended by the Seventies was taken up, and the following were approved and disposed of as the conditions demanded: Charles Fry, A. B. Phillips, W. R. Smith, Walter M. Self, A. J. Keck, Paul M. Hanson, Charles Crumley, G. C. Tomlinson, and J. W. Roberts.

President Smith nominated W. A. McDowell to succeed J. A. Robinson, deceased, as member of the Standing High Council. This was approved.

A number of other ordinations were approved and disposed of by referring to the proper authorities. By motion the ordinations of those present at this conference were ordered provided for outside of business session, and the President referred the matter to the Twelve, they to set time and place. The secretary of the Twelve announced that the ordinations would be performed that evening in the basement of the church.

By a number of motions the various officers and quorums of the church were sustained, and a number of votes of thanks were tendered to various persons, organizations, etc.

A motion was made that President Smith be asked to address the ministry at the morning service Friday. He then arose and spoke as follows:

Before you vote upon that, there are matters yet pending upon which there must be consultation, and if what I have to present, when I can do it, should receive approval, it may change to some extent the present attitude of the church in its organization, and for that reason it seems to me that there ought to be time sufficient allowed for proper consultations in the matter. You are aware that the revelation, by virtue of which Bro. Kelley is serving as associate counselor, provided that it was temporary, and the duties of the evangelical minister as have been stated, are of that character that it relieves him of presiding responsibility, and for that reason the patriarch himself ought to be released from these onerous duties and occupy within the line of consistency. On yesternight I had manifestations that it should be my privilege to present and should the matter be approved it will change the present attitude of the church so far as organization is concerned. I am quite willing to speak to the ministry so far as I am willing to do every duty that devolves upon me, and I would like to carry my responsibilities just as well as I can, but I have been under a fearful pressure this year. I have had my

ears filled with all kinds of reports, some of them verging on calumny. Some of them to my way of thinking were absolutely contemptible, and below the dignity of even commonplace men, and it has been a source of worry, trouble; and to tell you the exact truth, I could not, under the condition of things go confidently to God and ask him to interfere. I thought we might possibly reach a conclusion through our own goodness, our own virtue, and our own efforts; however, I respected the fast day, I have kept myself in a receiving condition and attitude, and I am prepared to make a statement, when the proper time comes, unless we choose to go on as at present, we may; if not, further time ought to be given. I am aware that it is irksome to you elders to remain day after day so closely in attention to business. It is hard for you after your active life in your missions. It is not so irksome for us, who spend part of our time quietly, as for you; not so trying for us as for you to be confined. You begin your quorum sessions early in the morning, and you are confined all day on a strain. I know that it must be trying, but I believe that we had best conserve the interests intrusted to our care, by taking a little further time, and doing things quietly, deliberately, and dispassionately, and thus accomplish our aims by getting a better understanding of each other before we go into the field.

Now if I were one of you men passing out from this conference, I would not listen to a report against a person unless proper proofs were given me to know that it was true, and then I would make a proper report at the proper time and place to the proper person, have it properly inquired into, and thus avoid this continued piling up of that which tends to divide and separate. I have lived to see one prophecy that I uttered, completely fulfilled. The Devil has tried to separate us in our ministry, he has tried to do it, to destroy our confidence in each other, and prevent our proper work. I am fortunate in one sense of the word, if any man has any reason why he can not work with me, he has never told me, and so far as I know I have the confidence of every one of my brethren. For that reason I would like to see an era of better feeling obtain among us as brethren. There are lots of questions that bother us that to my mind ought not to last to be carried in our journey until to-morrow night or the next night. Having made this statement you may act at your pleasure as to whether I shall speak to you to-morrow morning or not.

The motion to request President Smith to address the ministry was withdrawn.

In the evening F. M. Sheehy lectured on Book of Mormon matters, being assisted by E. A. Blakeslee.

#### FRIDAY.

Morning prayer service in charge of F. O. Coombs and H. A. McCoy. Preaching at 10:45 by L. E. Hills, assisted by Arthur Allen.

At the afternoon session prayer was offered by Columbus Scott, after which the minutes of the previous session were read and approved.

The reports of the auditing committee were then approved.

The adoption of these reports cleared the table of business, and so at the suggestion of President Smith the session adjourned to allow the quorums of the church to act on a matter which was to be presented to them. While the quorums were out considering the matter Joseph Smith held a meeting in the auditorium, and preached to the Saints assembled there.

In the evening the preaching was by Joseph Smith, assisted by J. D. Stead.

SATURDAY.

The morning prayer service was in charge of R. M. Elvin and A. V. Closson.

Preaching at 10: 45 by I. M. Smith, assisted by J. S. Patterson:

At the afternoon session prayer was offered by H. O. Smith, after which the minutes were read and approved.

A report was read from the committee on incorporation of the church in Canada. The committee recommended that a committee be appointed to take the matter under consideration further, and by motion the same committee was authorized to make further investigation and act as thought best.

The matter deferred from yesterday was taken up, and reports were read from the various quorums concerning their investigation of the revelation or vision presented through President Smith. After hearing reports of the quorums the document was read to the conference as follows:

To the Officers and Members of the Conference:

1. On the night of April 16 I made the condition of the church a subject of prayer, intensely desirous of receiving light and information in relation thereto and my duty. I awoke at the hour of three and had in presentation the following vision:

2. I saw the assembly of the Saints and the general authorities, the latter being arranged upon a platform with the seats arranged in lines, each line from the front of the platform slightly raised to the rear. On that platform I saw the Quorum of the Presidency, the Bishopric, the Twelve, and a line above the Twelve on the seat behind them, a number of the brethren, including four of the present members of the Twelve and the patriarchs now ordained and recognized in the church. The Quorum of the Twelve was filled, and the places of the four whom I saw on the upper tier of seats were occupied by others known to the church.

3. I asked the question who these men occupying the upper row of seats were, and I was told that they were evangelical ministers, called to minister in spiritual blessings to the church and to preach the gospel undeterred by the burden of the care and anxiety of presiding over missions and districts.

4. I saw in the Presidency two known to the church, but who have not hitherto been connected with the Presidency.

5. I saw the Bishopric as at present constituted, with the attendant bishops upon either side. I asked what was the meaning of this. I was told that the Bishop should not be burdened with the spiritual care of the church except as such might be brought before him in pursuance of the law which provided for the Bishop's court.

6. I then asked what was meant by the choosing of members for the Presidency so young in years. I was informed that it was for the purpose that before the Presidency should be invaded by death these younger men should be prepared by association to be of assistance to whomsoever should be chosen as the President upon the emergency which should occur.

7. The names of those of the present Quorum of Twelve whom I saw upon the upper tier of seats were, James Caffall, John H. Lake, Edmund C. Briggs, and Joseph R. Lambert. These were sitting with the other evangelical ministers. Those whom I saw sitting with the Quorum of the Twelve were, Frederick A. Smith, Francis M. Sheehy, Ulysses W. Greene, Cornelius A. Butterworth, and John W. Rushton.

8. Sitting with the Presidency were Frederick M. Smith and Richard C. Evans.

9. The assembly seemed to be large and orderly, with the

different officers of the church in their quorums assembled in much the same order as observed at our annual conferences, but did not seem to be so large as at other times I had seen them.

10. In regard to the gathering and the work of the Bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the Bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the Bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the Presidency, the Twelve, and the Seventy.

11. In case of transgression in his office the Bishop should be called in question before the council which is provided for in the law, to which court all the general officers of the church are to be subject.

12. After much thought and pondering upon what I had seen as related above, together with the information contained in the answers to my inquiries, I did not see my way clear to present the matters therein contained in yesterday's session until the church had by its votes sustained the officers of the quorums referred to.

13. It will be seen that there is an apparent invasion of the rule which has been supposed to govern the selection of evangelical ministers, but for this I am not responsible; and the whole matter is hereby submitted for the approval or disapproval of the church.

(Signed) JOSEPH SMITH.

LAMONI, Iowa, April 18, 1902.

After some consideration it was adopted by resolution, and made a part of the Book of Doctrine and Covenants, and ordered to be printed in suitable form, also sent out as supplements to the *HERALD* and *Ensign*.

By motion the ordination of those indicated in the vision was ordered, providing, of course, that they accept.

President Joseph Smith then made the following statements:

It will be understood as a matter of course, that the brethren who decline ordination, though their places may be filled by others, they are still, by virtue of their ordinations, high priests, though they may go out of the quorum, and apostles in the sense of being sent out though they may not act with the quorum of the Twelve in quorum capacity.

Perhaps in no time in my life, in the history of my connection with the church, have I hesitated or felt the degree of hesitation in presenting what I believed I was authorized to present to the body, as I did that which has been received, from its peculiar character, and it was not without a struggle that I did it. Not that I doubted its character at all, but from the absence from it of positive direction.

But I read in this book (Doctrine and Covenants) the declaration made touching the priesthood, and in one of the sections it is stated that it is according to the vision that such things occur or are held. There is no record that I know anything of, of that vision. I have never seen it, I don't know what it was, and I have come to the conclusion that it must have been something like this presentation coupled with instructions touching it. We have taken it as a rule of practice in the church that it was

according to the vision, but I do not know where that vision was recorded.

I felt under obligations to present what was presented to me to the church in its quorums for approval or disapproval. I understood it to be in the nature of a direction to us in our present condition, and if any other portion of it should have failed I should have asked from the body that they arrange the presidency as it was set forth and release Bro. Kelley of the Bishopric and Bro. A. H. Smith from connection with the Presidency for reasons which I might assign, and for further reasons that it puts them in an unfortunate position before many in the church, and their position has been animadverted upon, perhaps kindly to them, but in a way that has brought a feeling of unrest to me in reference to it, and I should have asked this from the body under my understanding of it.

I have no personal motive, no feeling of antagonism to any of these brethren who are named in this presentation, as to their being removed from this quorum. I have assured each of them personally of this fact, I have stated it to them in their quorum capacity, and I believe they understand that I have no personal motive in it. I can not have any personal feelings, I am too near the grave now, I do not know how far or near it may be.

I have been importuned to settle the question as to who should be my successor. We have advanced upon the hypothesis of lineal priesthood in this regard, and while I believe in it, I believe it is connected with fitness and propriety, and no son of mine will be entitled to follow me as my successor, unless at the time that he is chosen he is found to be worthy in character. I should not expect it. I now state to you, brethren, under the influence of, to me, the Spirit of God, that should I be overtaken by death before some of the things which are anticipated shall be wrought, you have my successor in your midst. I do not say that he should be chosen; if at the time that this emergency should occur he is found to be worthy let him be chosen, if unworthy let him be rejected and another chosen from the body as the revelation provides. And should he be found unworthy and another of my sons found worthy, let the line descend, as I believe that it ought to; for a man should be called to the office to serve in the church who had proved himself to be worthy of confidence and trust. And I certainly thank the brethren for the kindness that they have shown in respect to this matter. I respect the sentiment of those who differ and who have expressed themselves in regard to this, and I honor them none the less and as representatives of the church I shall trust them none the less than I have done in the past, in the office unto which they are now chosen. And as regards those now chosen into the quorum, I shall hope to be able to work with them as chosen of God as well as myself, and so labor with them agreeably, as individuals or collectively.

I hope to be understood upon this point.

It was then moved that President Smith be authorized to cable A. H. Smith to ordain C. A. Butterworth an apostle, if he would accept.

The President stated that the ordinations would be performed at the Sunday afternoon prayer services, and would be in charge of the Quorum of Twelve.

Benediction by Joseph Smith.

In the evening the preaching was by W. H. Fuller, assisted by James McKiernan.

#### SUNDAY.

The Lamoni Sunday-school held its regular weekly session at 9:30.

At eleven o'clock I. N. White was the speaker, assisted by Gomer T. Griffiths.

At 2:15 the Saints assembled for prayer service.

At the beginning of the service the following ordinations took place: Frederick M. Smith, first counselor to the President; R. C. Evans, second counselor; F. A. Smith, F. M. Sheehy, U. W. Greene, and J. W. Rushton, apostles; J. R. Lambert, E. C. Briggs, and J. H. Lake, evangelical ministers; A. H. Parsons, counselor to president High Priests' Quorum. James Caffall declined ordination as evangelical minister.

Following the ordinations were prayers, testimonies, prophecies, tongues and interpretation, and singing by the Spirit. It was a remarkable meeting, richly enjoyed by those present.

#### MONDAY.

At the two o'clock session prayer was offered by R. C. Evans. After reading of the minutes, a report from the Fifth Quorum of Elders was read in which they asked for the ordination of T. J. Bell as president, and C. I. Carpenter, first counselor. The ordinations were ordered.

The appointments of the Twelve by the Presidency were read, as also the joint appointments by the Presidency and Twelve. Then the appointments by the Twelve were read. The appointments will be found in another column, on page 389 this issue. The appointments as read were approved.

Bishop Kelley, F. B. Blair, and H. R. Mills were sustained as members of the Board of Publication, and T. A. Hougas and W. A. Hopkins were chosen and sustained as members of the Board.

T. J. Bell was then ordained president of the Fifth Quorum of Elders, to succeed F. M. Smith, and C. I. Carpenter was ordained first counselor.

President Smith then made a short address, followed by Bishop Kelley. These will appear later.

A motion was then introduced and carried that the present report blanks be amended by striking out a number of the columns therein, thus shortening it.

The motion then prevailed that the conference adjourn according to the resolution determining the place and time.

Benediction by John H. Lake.

The Open Air Number of the *Saturday Evening Post*, of Philadelphia, which will be out April 24, will be one of the most notable special numbers of the year. In the opening article, The Serene Duck Hunter, ex-President Cleveland writes about his favorite sport with genial humor and laugh-compelling frankness. William Marconi, the inventor of the most successful system of wireless telegraphy, tells, over his own signature, of the experiments which led up to the marvelous results that he has achieved. In Tales of the Diamond President James A. Hart, of the Chicagos, recalls some good stories of famous ball players, games and enthusiasts. This is the first of two papers.

Every sportsman will read with pleasure Arthur E. McFarlane's spirited story, entitled The Old Feller's Fishin'. Among the other strong features in this number is a new Letter from the Self-Made Merchant to His Son, the second part of Paul Latzke's intensely interesting paper on James J. Hill's School for Railroad Presidents, a new installment of Conjuror's House, and the regular biweekly Washington letter by a Congressman's Wife.

Among the shorter contributions are Mr. F. A. Warner's practical paper on Farming as a Business, Mr. Forrest Crissey's timely sketch of Governor Van Sant, of Minnesota, an exquisite poem by Mr. Bliss Carman, and the usual popular departments.

## Original Articles.

### THE PRESENT CONFLICT BETWEEN SCIENCE AND THE CHRISTIAN RELIGION.—No. 2.

BY WILLIAM WOODHEAD.

If we lay aside the Bible as out of date, and as having outlived its usefulness, and look around for a rest for our longing souls, we are at a loss; all is speculation without hope, and we have to tax our imagination to the utmost, finding that we need a self-adjusting conscience and imagination that will wind itself up every time we take up another author on natural history. We do not complain at their facts, but at their reading of the facts.

#### HOW THEY MEASURE THE AGES.

“The father of waters has been carefully fossilizing the evidences of the flatboat between the great valleys and New Orleans, and burying at all depths from sixteen to one hundred sixty feet, and at all distances from its present bed, from one mile to twenty the recks of bodies of the boatmen and their vessels, this immense mass of alluvium more than three times the thickness of the Nile, is all stratified like it, and the layers are colored differently by the variously tinted waters of its tributaries, like the Nilotic deposit.”—How the World Was Peopled, p. 89.

At Fort Jackson human art, which indicates a highly civilized race, has been found at a depth in the sediment to indicate that man had lived there, according to Nott and Gliddon's calculations, fifty-seven thousand six hundred years ago! (See Present Conflict, pp. 454, 455.)

In an excavation at New Orleans for certain gas works, and at a depth of sixteen feet from the surface, beneath four buried forests superimposed one upon the other, the workmen found some charcoal and a human skeleton, the crania of which is said to belong to the aboriginal type of the Red Indian race, the chronological calculation of Dr. Dowler who believes in pre-Adamite man in America ascribes to this skeleton an antiquity of over fifty thousand years. (See Present Conflict, p. 454.)

“In 1856 an artesian auger penetrated a cedar log eighteen inches thick, which was buried one hundred fifty-seven feet beneath the pavement of Canal Street, New Orleans.”—Present Conflict, p. 454.

#### THE VALLEY OF THE NILE.

“The Royal Society has made two sets of shafts and borings at intervals in lines across the great valley from east to west, at a place where the Nile Valley is sixteen miles wide from side to side between the Arabian and the Libyan Deserts, in the latitude of Heliopolis, about eight miles above the apex of the Delta. In these excavations, jars, vases, pots, burnt clay, copper knives, land shells, bones of quadrupeds, bones of the ox, hog, dromedary, and ass, were

common,” some of these sixty feet below the surface, “but no vestiges of extinct mammalia.”—Ibid., p. 458.

Another fragment of red brick, we are told, was found by Lieutenant Bey at a depth of seventy-two feet, and two hundred meters distance from the river, and taking the rate of deposit for the spot where it was found at two and a half inches (for the century) it has been calculated that this must have been buried over thirty thousand years ago.

It is said that the sedimentary deposit in a century is about six inches at the places from where certain fragments of bricks and pottery were brought up from a depth of sixty feet. Hence its age is put down at twelve thousand years old.

The Nile Valley rises its surface, it is said, from six inches to a few lines during a century, the largest quantities settle close to the stream, the smallest at edge of the inundation, so that it depends where in the valley the relics are found, all relics at the same depth are not considered the same age. These facts, together with the evidences from peat-beds, shell-heaps, cave and lake relics, stalagmite floors, the disappearance of the mammoth, the elephant, and other animals from countries where their remains are found, and the apparent changes of climatic conditions in certain countries are taken to indicate vast periods in the life of the race (much longer than the Bible narrative accounts for).

Such are some of the facts adduced, which are used generally by second parties for the overthrow of the Bible account of the origin of the human race, and from them all may learn a lesson of wisdom.

We feel that we want the truth on our side, but do we sincerely want to be on the side of truth? Are we willing to change places to keep company with the truth? With the truth all things that exist are in harmony. One set of truths will not impeach another set of truths. Lies won't fit together, but truth will. A truth from heaven (if such things be) will be in harmony with the facts from geology and archæology.

Geology and archæology are the recorders of certain facts, certain conditions, but it is not a time-keeper; it does not tell the year nor the century of its own secrets, only so far as the relics themselves reveal a date.

In ancient times there was no universal era like in our times; but they would reckon, “the first year of Cyrus,” or the “third year of Darius,” or as we would the first year of President Roosevelt. But where there is no contemporary history, then we are expected to wind up our imaginations, and follow our teacher, to the very verge of breaking the mainspring of our conscience.

In America we have no acknowledged contemporary history with the relics, but in Egypt it is said there is.

## THEIR CALCULATIONS MISLEADING.

All the calculations in the Nile and Mississippi Valleys are unsatisfactory, because they are based upon the present rate of increase of sediment, and present rate of changes in the animal and physical world. The assumption is made that the agencies which effect changes were always about what they are now. But this calculation is not safe, as we will see later on, and we will leave it to the scientists themselves—and out of their own mouths judge them.

Geologists tell us first that great changes have taken place by the action of frost and by ice-drift. The greatest part of New England, and the greatest part of Old England, too, are strewn to this day with the remains of the northern drift, an evidence of ice action on a vast scale immensely greater than any now witnessed in those parts of the world.

Professor Cook, State Geologist of New Jersey, has made a map of the glaciers of New Jersey. A huge glacier traveled slowly from north to south, grinding, scratching, and polishing all in its path, tearing from the rocks it came across blocks weighing some twenty tons, which it deposited in a terminal moraine as eternal witnesses of its passage, this moraine can still be seen as an accumulation of broken rock, gravel, and clay, extending from the Raritan to the Delaware.

These periods of glaciation seem to have been intermittent, or perhaps recurrent. Sutton describes two wholly distinct deposits in Kentucky. According to him, one of these deposits is of earlier date than the formation of the Ohio Valley, and the second was not made until after the river had hollowed out its present bed. A few years ago, Professor Newberry announced his discovery on the banks of the Ohio, of a "forest bed" containing the bones of the mastodon, the mammoth, and of a large beaver-like animal intercalated between two beds of clay the glacial origin of which appeared to him beyond a doubt. "Unequivocal traces of two periods had already been observed near Lake Superior. . . . Lastly the Geological Survey of Canada has in its turn quite recently authenticated two periods."

Traces of this ice-drift are found in rocks striated or rounded like a sheep's back "by the friction of glaciers, moraines, drift gravels, terraces, and huge erratic blocks which were carried by the ice. In New England glacial striæ have been met with at a height of 3,000 feet; in Ohio, the loftiest reach 1,400 feet; while those in Iowa, Michigan, and Wisconsin, attain a height of about 1,200 feet above the sea-level. In California, a large area bears witness to the action of glaciers which came down from the Sierra Nevada; while in the forests of Brazil, in countries watered by the Amazon, as well as on the

vast savannahs of the Meta and the Apuri are found erratic blocks of conical form, which some observers suppose to have been brought down by great glaciers from the Andes. Agassiz tells of similar phenomena in the very heart of the tropics in the valleys of the Amazon and the Rio de la Plata and he considered them to be so numerous that he could not but conclude that they extend all over the American continent."—Prehistoric America, pp. 17, 18.

"Man lived through these convulsions, he survived the rigors of the cold, he survived the floods, as the recent discoveries of Dr. Abbott in the glacial deposits of the Delaware near Trenton, New Jersey, seem to prove beyond a doubt."—Prehistoric America, pp. 19, 20.

Professor Putnam says he sees no reason to doubt the general conclusions in regard to the existence of man in glacial times on the Atlantic Coast of North America. (See note, p. 19, *ibid.*)

The human relics found in these glacial deposits "are of very hard trap, an argillaceous rock of volcanic origin. . . . They occur in the midst of boulders, some of them twenty feet in diameter, and of rocks striated and polished by the action of ice, or which have been swept along by torrents of water. One of the implements has scratches exactly similar to those of the stones amongst which it was found. This is too important a fact to be omitted."—*Ibid.*, pp. 20, 21.

Take again the action of water in by-gone ages. Professor Humboldt tells us of traces of such action on the banks of the Orinoco in South America, one hundred sixty and one hundred ninety feet above the present level of the river and adds that "these traces prove, what indeed we learn from all the rivers of Europe, that those streams which still excite our admiration by their magnitude, are but inconsiderable remains of the immense masses of water belonging to a former age."

And even Sir Charles Leyell speaking of the alterations in the Valley of the Muse says, "It is more than probable that the rate of change was once far more active than it is now."

Professor Baldwin speaking of the Mound-builders says: "None of these works occur on the lowest formed terraces which mark the subsidence of the western streams; and as there is no good reason why their builders should have avoided erecting them on that terrace, while they raised them promiscuously on all the others, it follows, not unreasonably, that this terrace has been formed since the works were erected. It is apparent, also, that in some cases the works were long ago partly destroyed by streams which have since receded more than half a mile, and at present could not reach them under any circumstances. Those streams generally show four successive terraces, which mark four distinct eras of their subsidence since they

began to flow in their present course. The fourth terrace, on which none of the works are found, marks the last and longest of these periods; and it also marks the time the Mound-builders ceased to occupy the river valleys where it was formed."—Ancient America, pp. 47, 48.

If "ice action with torrents of water," was so much greater in remote times, and within the "human period," if the rivers "are but inconsiderable remains of the masses of water belonging to a former age," if the streams show successive terraces, which mark the distinct eras of their subsidence, from what Professor Baldwin says, then that means less rainfall, that means less sediment would be washed from the bed and banks of the streams in their annual floods, and less loose material remaining within their reach and power to be carried down the streams. In the course of long periods, therefore, the amount of alluvium deposited during the annual freshets and inundations must naturally be reduced, the rainfall being less, the streams smaller, the present rate of change is not a safe basis to calculate from, hence then all calculations based upon that hypothesis must be misleading. And Professor E. Fontaine we think was right when he said that "the age of no fossil found in the alluvium of the present Delta of the Louisiana can be determined."—Present Conflict, p. 453.

In the Mississippi Valley the fossil remains show extinct mammalia, but in the Nile it does not. Sir Charles Leyell says that the age of Egyptian building "remains uncertain and obscure."

Sir John Herschel and Professor Piazzzi Smith have attempted to determine astronomically the age of the oldest pyramid, and their calculations placed its erection between 2171 and 2123 B. C. (See Present Conflict, p. 411.)

"When Champollion, in the course of his researches into the Royal Rings, came to read upon the Zodiac of Dendera, he found the title of Augustus Cæsar; while on that of Esneh, he read the name of Antonius. That temple, therefore, which M. Dupuis had declared to be 4,000 years older than the Christian era, proved to have been built about the time of its commencement; and the edifice of Esneh, which had been profoundly demonstrated to be 17,000 years old when the Savior came, was shown to belong to a period 140 years after his advent."—Ibid., p. 410.

And such are some of the calculations made use of to impeach the Bible narrative.

Sir G. C. Lewis takes Egyptologists to task in their attempt to formulate a chronology for Egypt. "Under their potent logic," says he, "all identity disappears; everything is subject to become anything but itself. Successive dynasties become contemporary dynasties; one king becomes another king, or several other kings, or a fraction of another

king; one name becomes another name; one number becomes another number; one place becomes another place."—Historical Survey of the Astronomy of the Ancients, p. 368; Present Conflict, p. 411.

Great stress has also been put on certain relics found in peat-moors, but calculations along this line also like the rest, are uncertain.

Carl Vogt says, "We neither know generally within what time a stratum of peat one foot may grow, nor do we possess any scientific data to calculate the quantity of growth within a given time."—Present Conflict, p. 438.

Professor Leyell says, however, that "The overthrow of a forest by a storm, about the middle of the seventeenth century, gave rise to a peat-moss near Lochbroon in Ross-shire, Scotland, where in less than half a century after the fall of the trees, the inhabitants dug peat."—Ibid., p. 439.

From the above we see the uncertainty in the great claims which are made for relics found in other peat-moors.

Large heaps of oysters and other marine shells are found in Denmark, Georgia, California, British America, and Massachusetts, etc. It is argued by some naturalists, that here primitive man lived on marine food long ages before he learned to provide for his wants by agriculture, and that these shell-heaps represent a time in human history before he lived in cities. Some of these shell-heaps are very large, and cover several acres of ground. (See Prehistoric America, pp. 480, 481, 47 to 57.)

But, "at the present day, there are tribes of Indians in British North America, who form such refuse heaps still; while contemporary with them, there are others who have no such customs."—Present Conflict, pp. 444, 445.

Now who can tell which Indians are the oldest, the ones that are making shell-heaps, or the tribes that don't? Who is warranted to conclude that these refuse heap makers are greatly more ancient than the others that don't make any heaps at all? These fragments of humanity that formed the shell-heaps in lands remote from the early cradles of civilization, which are said to have lived on such a low plane of life, who are believed to be older than the Bible man, may have been like those who live on shell food now in North British America—why not? It is not because they are older than other people, but simply because they are outside of civilization, or civilized influences. They may have migrated at some time from some seat of civilized life, to escape a state of dependence, the horrors of war (Ether 4:1, Book of Mormon), or slavery, or banished from organized society, such men exiled, or exiling themselves, and passing into climates unprepared for the struggle with nature, and away from the centers of culture, where progress was continually making in the arts, instead of advancing, they would actually retrograde,



until the commerce of other lands where civilization had gone on making progress, came to introduce the arts among them, or swept them away as by conquest, as unworthy to live!

The shell-heaps in Denmark, Georgia, California, Massachusetts, Oregon, and elsewhere, may have been in formation when men were building Copan or Babylon. Men are making shell-heaps now in North British America while other men are building Dawson City and Cripple Creek.

The coins, medals, and articles of iron found in Swiss Lakes speak for themselves (see Beginnings of Civilization, p. 206) and indicate comparatively modern times. So with the peat-bog of Bernea-Jura the bones of a horse and iron horseshoe indicate civilized life (see *ibid.*, p. 204).

"The cultivation of the cereals, the presence of all the modern domestic animals, plainly point to a similar condition of things. The occupants of these Lake-dwellings were not mere savages; as Oswald Heer informs us, they raised two distinct breeds of cattle, cultivated five kinds of wheat, and three kinds of barley; among them was the wheat commonly called Egypytain."—Present Conflict, p. 449.

When we put these things all together, and take a general view of the entire subject, and weigh the evidence fairly, we reach the conclusion that the skeptic has not made out a good case against the Bible. Even by leaving the case in the hands of his own witnesses, it stands unimpeached, their witnesses don't agree, neither as to man's age, nor as to the number of human species. Virey argues for two Adams, Jacquinot three, Kant four, Blumenback five, Buffon six, Hunter seven, Agassiz eight, Pickering eleven, Desmoulins sixteen, Morton twenty-two, Crofurd sixty, and Burke sixty-three! That means that these professors don't know. That means that they are only guessing, and some of them guessing at random, and that seems to be a common science conclusion.

THE BIBLE CRONOLOGY.

"The extreme uncertainty attending all attempts to determine the chronology of the Bible," says Hodge, "is sufficiently evinced by the fact that one hundred and eighty different calculations have been made by Jewish and Christian authors, of the length of the period between Adam and Christ. The longest of them make it 6,984, and the shortest 3,483 years."—Systematic Theology, vol. 2, p. 41; Present Conflict, p. 396.

The following are the dates given in the Hebrew and Greek Texts, the figures indicate the age of each individual when the next was born. It will be seen that the list from Adam to Abram makes a difference of 1,356 years.

	Before the Deluge.			After the Deluge.	
	Sept.	Feb.		Sept.	Feb.
Adam	230	130	Arphaxad	135	35
Seth	205	105	Cainan	130	
Enos	190	90	Salah	130	30
Cainan	170	70	Eber	134	34
Mahalaleel	165	65	Peleg	130	30
Jared	162	162	Reu	132	32
Enoch	165	65	Serug	130	30
Methuselas	187	187	Nahor	179	29
Lamech	188	182	Terah	70	70
Noah	502	502	Abram leaves Haran	75	75
Shem	100	100			

—Present Conflict, p. 392.

So that the Bible chronology, like all other chronologies, are in doubt, and that doubt can never be removed, only by being corrected by inspiration. The Scriptures do not teach us how long men have existed on the earth (in their present condition). The tables of genealogy were used only to prove that Christ was the son of David, of the seed of Abraham, and not how many years have elapsed between the creation and the advent.

THE DEVELOPMENT OF LANGUAGES.

"None of the languages of modern Europe," says Lyell, "are a thousand years old. No English scholar who has not specially given himself up to the study of Anglo-Saxon can interpret the documents in which the chronicles and laws of England were written in the days of King Alfred; so that we may be sure that none of the English of the nineteenth century could converse with the subjects of that monarch if the latter could now be restored to life." The same holds true of Germany. "They who now speak German, if brought into contact with their Teutonic ancestors of the ninth century, would be quite unable to converse with them, and, in like manner, the subjects of Charlemagne could not have exchanged ideas with the Goths of Alaric's army, or with the soldiers of Arminius in the days of Augustus Cæsar."



THE BOOK OF MORMON VERIFIED.—NO. 1.

ESTABLISHED BY FORTY EMINENT ARCHÆOLOGISTS AND AUTHORS.

BY ELDER A. B. PHILLIPS.

The Book of Mormon was published in 1830, copyrighted June 11, 1829, and the plates from which it was translated were first received by Joseph Smith in 1827. It comes to us as the record of the ancient inhabitants of America, of whom but little was then written and much less known. But much has been discovered concerning these mysterious aborigines in recent years which almost perfectly accords with the Book of Mormon record in its prominent features, thus confirming it as a true history of these ancient people of whom numerous ideas have been advanced concerning their origin. On this point A. J. Conant says, page 113: "None of the many theories, some

of which seemed quite probable at first view, have withstood the test of later investigations."—Footprints of Vanished Races, published 1879.

Notwithstanding the failure of all these theories, we confidently present the only work ever claiming to give a true record of these ancients, believing investigation will show it to be genuine.

Short's North Americans of Antiquity, published in 1880, says, on pages 144 and 145: "Closely allied to the theory of the ten lost tribes, is the claim set forth in that pretentious fraud, the Book of Mormon. . . . The claim, of course, merits mention only on the ground of its romantic character, and not on the supposition, for a moment, that it contains a grain of truth."

As the Book of Mormon shows that the first people came to America nearly or quite five hundred years before any of the twelve tribes were in existence, and the second colony consisted of less than twenty grown people, as recorded, of the tribe of Joseph, we fail to see that it is "closely allied to the theory of the ten lost tribes." But it is hardly proper to insert romances in a scientific work, which is evidently what Mr. Short feels that he has done, and we expect to show that the Book of Mormon is not a romance, but contains "a grain" of truth in each of its statements that we shall examine, which will relieve Mr. Short of the result of his conclusions, which, however, he has given without showing wherein the Book of Mormon contains anything untrue.

It is claimed that in 1827 the Book of Mormon plates were delivered by an angel into the hands of Joseph Smith, being inscribed in characters called reformed Egyptian, and was translated by means of Urim and Thummim, instruments similar to those used anciently by Jewish priests. (1 Samuel 28:6; Exodus 28:30.) It is a record of the descendants of Jared and his people who came from the Tower of Babel about 2240 B. C. (Genesis 11:9), and also of a people who were of the tribe of Joseph who came from Jerusalem 600 B. C., and of the people of Zarahemla who came to America at the time Zedekiah was carried a captive to Babylon.

At the time the Book of Mormon was published, what little was written of the antiquities of this continent was almost entirely in foreign publications, and so expensive that few even knew of their existence; in fact it was not until several years afterward that the more important discoveries were made, and these discoveries have corroborated the Book of Mormon. The Book of Mormon statement that a colony came from the Tower of Babel, not only agrees with Genesis 11:9, but also with the traditions had by the American aborigines, of which St. Giles says in his Faiths of the World, page 298, "almost all tribes preserved the story of

a flood and a great destruction and re-peopling of the earth; there were many legends, too, reminding us of the scriptural Babel Tower. . . . As in the Bible, the differences of dialect are accounted for by the interposition of Deity causing confusion of tongues."

Charnay's Ancient Cities of the New World, published in 1860 and 1884, says on pages 15 and 16 of introduction: "We are constantly referred to the tradition of a foreign origin and the native flood myths. . . . As a sequel to the flood myths we come upon traditions of the building of a tower of refuge, and this has led some writers to identify the Americans with certain of the builders of Babel, who were scattered over the earth after the confusion of tongues." How does the Book of Mormon, which was published before these works containing the aforementioned traditions, happen to agree with discoveries since made known to the public, unless it is a true record?

On pages 501 and 502 (small edition) of the Book of Mormon, we find: "The brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, and they were not confounded" in their language. This is confirmed by Bancroft in "Native Races," volume 5, pages 20 and 21, published in 1875, as follows: "It is found in the histories of the Toltecs . . . that man and all the earth were destroyed by great showers and by lightnings from heaven, so that nothing remained, and the most lofty mountains were covered up and submerged to the depth of *caxtolmoletlli*, or fifteen cubits; and here they add other fables of how men came to multiply again from the few who escaped the destruction in a *toptlipetlacali*; which word very nearly signifies a closed chest; and how, after multiplying, the men built a *zacuali* of great height, and by this is meant a very high tower, in which to take refuge when the world should be a second time destroyed. After this their tongue became confused, and, not understanding each other, they went to different parts of the world."

Priest's American Antiquities, edition of 1835, page 206, says of the confusion of tongues, according to their traditions: "Among them were fifteen heads or chiefs of families, which were permitted to speak the same language, and these were the Taltecs, Aculhucans, and Azteca nations, who embodied themselves together, which was very natural, and traveled, they knew not where, but at length arrived in the country of Aztalan or the lake country in America."

The Book of Mormon states that they went northward into the valley of Nimrod, and from there "into the wilderness, yea into that quarter where there never had man been;" they crossed many waters and finally came to "that great sea which divideth the lands."—Page 503.

Nineveh and Calah were about four hundred miles north, and Calneh and Erech east and southeast, and Philistim southwesterly from Babel, (see Gen. 10: 10, 11, and 14, also Bible map.) Therefore it logically follows that they traveled west or northwest if they went where "never had man been," and after arriving on the border of the ocean they built boats "tight like unto a dish," and crossed to Central America, probably, in three hundred forty-four days, and "built a great city by the narrow neck of land." Also in this region they built "many mighty cities." (See Book of Mormon, pages 517 and 520.)

St. Giles says of their traditions, on page 298: "They have come over the sea, come from the far East, great oceans have been crossed, long journeyings have been performed." Concerning the remains of their "many mighty cities," Bancroft says in *Native Races*, volume 4, page 145, that Stephens and Catherwood "boldly left the beaten track and brought to the knowledge of the world about forty ruined cities, whose very existence had been previously unknown." These explorations were made from 1840 to 1849 and hence could not have been the source of the Book of Mormon record, which must be what it claims or it could not have stated this fact more than ten years in advance of science, and before their "very existence" was known.

The Jaredites were skilled in the arts and sciences, their remains being similar in some respects to those of Egypt, from which they probably learned to some extent before their emigration to America. On this subject, Nadaillac's *Prehistoric America*, first published in 1882, page 14, says: "To erect the monuments of Mexico and Peru, the yet more ancient ones of Central America,—the singular resemblance of which, in some particulars, to the temples and palaces of Egypt, strikes the archæologist,— must have required skilled labor, a numerous population, and an established priesthood." Page 386 says: "Everything goes to prove that the ancient races of Central America possessed an advanced culture, exact ideas on certain arts and sciences, and remarkable technical knowledge." Of architecture he says on page 411: "In certain characteristics this architecture recalls that of the Egyptians." Why should it not, as they came from that region near Egypt? Confirming this, Jones' *History of Ancient America*, published in 1843, pages 168 and 169, says: "Egypt claims at once the general character of the architecture, but not sufficient to establish that it is strictly of national order, as practiced on the border of the Nile;—but, enough is shown to prove, that a people built those cities in America who had a *knowledge* of Egyptian architecture."

Pidgeon's *Traditions of De-Coo-Dah and Antiquarian Researches*, published in 1852, says on page 19: "Ancient Egypt, first in science and famous in art, has also left her impress here."

Marquis De Nadaillac says in a work published 1892, *Prehistoric Peoples*, page 364, "Embalming was also practiced in America." He cites several instances and gives some illustrations of Peruvian mummies.

The Book of Mormon, on page 517, states that they had cattle, oxen, cows, sheep, swine, goats, horses, asses, elephants, cureloms, and cumoms. For years after the publication of the Book of Mormon the prevailing opinion was that the horse was unknown to America until brought here by the Spaniards. It was taught in at least two of our school geographies and William Robertson, Histographer to His Majesty for Scotland, in his publication of 1790, *The History of America*, says on page 31: "The camel, the dromedary, the horse, the cow were as much unknown in America as the elephant or the lion." (See report of Committee on American Archæology, page 95.)

Modern investigation has shown that Robertson was wrong and the Book of Mormon right, as the following will plainly show.

Larkin's *Ancient Man in America*, published in 1880, page 19, says: "My theory that the prehistoric races used, to some extent, the great American elephant, or mastodon, I believe is new, and no doubt will be considered visionary by many readers, and more especially by prominent archæologists. Finding the form of an elephant engraved upon a copper relic some six inches long and four wide, in a mound on the Red House Creek, in the year 1854, and represented in harness with a sort of breast collar with tugs reaching past the hips, first led me to adopt the theory." (See "*American Archæology*," page 75.) This new theory of 1854 had, however, been stated as a fact by the Book of Mormon more than twenty-five years before that time, saying that these animals were all useful to man, but "more especially the elephants, and cureloms and cumoms." —Page 517.

Dana's *Manual of Geology*, published 1880, page 571, says: "Viewing the globe as a whole, in this Quaternary era, we observe,—1. The gigantic size as well as large numbers of the species,—the elephants, lions, bears, and hyenas of the Orient far larger than the modern kinds; so also the horse, elephant, mastodon, beavers, and lion of North America."

*The American Antiquarian*, volume 22, page 231, says: "In the post-Pleiocene period, for example, the horses and elephants and camels of North America and Europe were so closely allied that their common ancestors must have passed from one continent to the other." The Book of Mormon shows that they came from the eastern continent.

Winchell's *Sketches of Creation*, published in 1871, page 356, says: "I have myself observed the bones of the mastodon and elephant imbedded in peat at depths so shallow that I could readily believe the animals to have occupied the country during its pos-

session by the Indians; and gave publication to this conviction in 1862." He further says: "Remains of the hog, the horse, and other animals of recent date, together with human bones . . . are there lying mingled with the bones of the mastodon."—*Ibid.*, p. 356.

The Jaredites extended northward from Central America and finally became so numerous that the whole face of the land northward was covered with inhabitants. (See Book of Mormon, p. 520.)

This record is confirmed by the following from Baldwin's *Ancient America*, published in 1871, page 70: "That appears to me the most reasonable suggestion which assumes that the Mound-builders came originally from Mexico and Central America. It explains many facts connected with their remains."

On page 520 of the Book of Mormon we are told that they worked in "all manner of ore," to obtain which "they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper." This statement was opposed to opinions of the scientific world at that time, but even the manner of obtaining ore as stated in the Book of Mormon has since been established as a fact, as shown by Baldwin's *Ancient America*, page 43. He says: "Remains of their mining works were first discovered in 1848 by Mr. S. O. Knapp, agent of the Minnesota Mining Company, and in 1849 they were described by Dr. Charles T. Jackson in his geological report to the national government. Those described were found at the Minnesota mine, in Upper Michigan, near Lake Superior. Their mining was chiefly surface work; that is to say, they worked the surface of the veins in open pits and trenches. At the Minnesota mine, the greatest depth of their excavations was thirty feet."

These accounts agree perfectly that by "surface mining" or casting up "mighty heaps of earth" they obtained their ore, and are evidence of the strongest kind that the Book of Mormon is what it claims to be, a record written by the aborigines of America. This record also states on page 520 that they worked in "all manner of cloth," "and they did have silks and fine twined linen." For years it was claimed that these ancients did not have cloth, but it has now been proven that they could spin and weave, as is shown by Baldwin's *Ancient America*, on page 41: "There appears to be evidence that the Mound-builders had the art of spinning and weaving, for cloth has been found among their remains. At the meeting of the International Congress of Prehistoric Archæology held at Norwich, England, in 1868, one of the speakers stated this fact as follows: 'Fragments of charred cloth made of spun fibres have been found in the mounds. A specimen of such cloth, taken from a mound in Butler County, Ohio, is in Blackmore Museum, Salisbury.'"

Also in Maclean's, *The Mound Builders*, published in 1879, on page 73, we read they "used cloth regu-

larly spun with a uniform thread, and woven with a warp and woof."

We also read in the Book of Mormon, page 520, that they made "all manner of tools" and "all manner of weapons of war," and "all manner of work of exceeding curious workmanship," and so numerous had they become previous to the Nephite civilization that they described them as "a people who were as numerous as the hosts of Israel."—Page 158.

Pidgeon confirms this in *Antiquarian Researches*, page 5, as follows: "It can not be any longer doubted that there has been a day when this continent swarmed with millions of inhabitants, when the arts and sciences flourished."

Also Baldwin in *Ancient America*, page 34, says: "No savage tribe found here by Europeans could have undertaken such constructions as those of the Mound-builders. . . . This condition of industry, of which the worn and decayed works of the Mound-builders are unmistakable monuments, means civilization." Also he says: "Relics of art have been dug from some of the mounds, consisting of a considerable variety of ornaments and implements, made of copper, silver, obsidian, porphyry, and greenstone, finely wrought. There are axes, single and double; adzes, chisels, drills or gravers, lance-heads, knives, bracelets, pendants, beads, and the like, made of copper. There are articles of pottery, elegantly designed and finished."—*Ibid.*, p. 40.

Donnelly's *Atlantis*, published in 1882, page 142, says: "The American nations manufactured woolen and cotton goods; they made pottery as beautiful as the wares of Egypt; they manufactured glass; they engraved gems and precious stones."

They were also highly developed in the art of surgery according to Professor McGee, who at the American Association of Sciences Convention, at Detroit, August, 1897, said: "I have examined twenty-four cases of trepanning on nineteen skulls out of a collection of one thousand. Trepanning, the most daring and difficult modern surgical operation, was performed more plentifully in Peru in ancient days than in military hospitals of the present."—*Zion's Ensign*.

*Youth's Companion*, May 16, 1901, says at the Pan-American Exposition at Buffalo is "a collection of nearly a hundred human skulls which were trephined by the natives of Peru in the time of the Incas . . . the condition of most of the skulls showing that the patient recovered and survived for years."

Nadaillac says, page 267: "We meet with numerous examples of trepanation in America, and fresh discoveries are daily made by the energetic men of science in that country."—*Prehistoric Peoples*, published in 1892. He mentions three examples from Peru of trepanning. The great knowledge exhibited in these and numerous other remains of this ancient people are most convincing monuments of their intelli-

gence and skill, confirming, also, the Book of Mormon as a true record of them.

Baldwin says of Yucatan ruins, page 101: "Some of their works can not be excelled by the best of our constructors and decorators." Of Mexican and Central American ruins, page 153: "Many ages must have been required to develop such admirable skill in masonry and ornamentation."

This great people was finally nearly exterminated by wars, and Coriantumr is mentioned as the last of the Jaredites found by the people of Zarahemla, who came to Central America about 588 B. C. (see Book of Mormon, pages 137 and 532), where they were found by the Nephites, who left Jerusalem 600 B. C. and landed presumably in Chili; from whence they moved northward and found the Zarahemlites about 200 B. C., who had become quite numerous, but had degenerated to a great extent in their civilization, and finally were numbered among the Nephites, by whom many of the Jaredite cities were rebuilt. Of the antiquity of the Mound-builders, Baldwin says of their skeletons: "The earth around them has invariably been found 'wonderfully compact and dry.' And yet, when exhumed, they are in such a decomposed and crumbling condition that to restore them is impossible. Sound and well preserved skeletons, known to be nearly two thousand years old, have been taken from burial-places in England and other European countries less favorable for preserving them." "This," he says, "allows us to assume that these extremely decayed skeletons of the Mound-builders are much more than two thousand years old."—Ancient America, p. 49.

On page 73 he says: "What has been said of the antiquity of the Mound-builders shows that a very long period, far more than two thousand years, it may be, must have elapsed since they left the Valley of the Ohio."

This is just what the Book of Mormon showed to be a fact, forty years before Baldwin's work. It also states that they built houses of wood in the land northward, and Baldwin in explanation of the bare mounds found in such abundance says that they doubtless were built "of wood or some other perishable material; therefore not a trace of them remains." But of the southern ruins he says: "Many of the great buildings erected on such pyramidal foundations, at Palenque, Uxmal, and elsewhere in that region, have not disappeared, because they were built of hewn stone laid in mortar."—Ancient America, p. 18. Also he says: "Everywhere in the older ruins, nothing remains but the artificial mounds and foundations of earth, the stone, the cement, the stucco hard as marble, and other imperishable materials used by the builders." But had they used only perishable material as in the north, he says: "The places where they stood with no relics save the

mounds and pyramidal platforms, would resemble the works of our Mound-builders."—Ibid., page 157.

We have stated that the later civilization (the Nephites), rebuilt some Jaredite cities, the ruins of which were abundant. That there was a people distinct from the Jaredites, who rebuilt their cities, is shown by recent archæological works. Baldwin says: "The monuments suggest successive and varying periods in the civilized condition of the old inhabitants, some of the oldest and most mysterious monuments seeming to indicate the highest development." Also: "The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers."—Ancient America, pp. 76 and 156.

Short says of the later civilization: "They were preceded by a race possessed of no inferior civilization, who were not their ancestors, but a distinct people."—North Americans of Antiquity, page 27.

Baldwin says: "These are not the oldest cities whose remains are still visible, but they may have been built, in part, upon the foundations of cities much more ancient." Also: "It can be seen that some of the ruined cities which can now be traced were several times renewed by reconstructions."—Ancient America, pp. 156 and 152.

What science here proclaimed, was published in the Book of Mormon forty or fifty years previous, as follows: "And it came to pass that there were many cities built anew and there were many old cities repaired."—Page 443. We read that they also used cement in their constructions (see Book of Mormon, p. 324), which is also attested by Baldwin on page 99. Of Palenque we read: "The floors are of cement as hard as the best seen in the remains of Roman baths and cisterns." Remains of their works in cement are extended from South to North America in abundance and volumes could be written showing stupendous works to have been constructed by these ancients.

But we now consider the Nephites; a colony composed of at least eighteen people (and probably some children additional), chief of whom were Lehi and his four sons, Laman, Lemuel, Sam, and Nephi. Nephi was the junior, and from whom the civilization was named, he becoming the leader, and at his death his successor being called second Nephi; each successor for a long time taking his name. This record is corroborated by archæologists as shown by Rivero and Tschudi in "Peruvian Antiquities," published in 1853 on page 52. He says: "Its first inhabitants flowed in abundantly toward the valley of Cuzco, conducted by four brothers," . . . "The youngest of the brothers, who, according to tradition, was at the same time the most skillful and hardy."

Baldwin says this civilization was originated "by a people led by four brothers, who settled in the valley of Cuzco, and developed civilization there in a

very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns."—*Ancient America*, p. 264. As the Book of Mormon stated this more than twenty years before it was disclosed to us by archæologists, there is every reason to believe that the book is true.

Shortly after the Nephites "journeyed in the wilderness" from the coast, there was a division among them, one party being called Lamanites and the other Nephites, who journeyed for "many days" and finally settled down, tilled the soil, raised flocks, built buildings, and worked in iron, copper, brass, steel, gold, and silver, and "precious ores." The Book of Mormon was attacked upon the ground that the ancient Americans never at any time had iron, but not long afterward it was sustained by archæology as the following shows: On page 248 of *Ancient America*, Baldwin quotes from Molina, who says: "Iron, which has been thought unknown to the ancient Americans, has particular names in some of their tongues."

Baldwin says: "It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and aqueducts without the use of iron tools. Some of the languages of the country, and perhaps all, had names for iron."—*Ancient America*, p. 248. Priest says of a mirror found at Circleville: "On this mirror was a plate of iron which had become an oxide; but before it was disturbed by the spade resembled a plate of *cast iron*."—*American Antiquities*, p. 185. Caleb Atwater says: "Iron has been found in very few instances, having oxidized. They made use of it in some cases for knives and swords, the remains of which have been discovered in many tumuli."—*Writings of Caleb Atwater*, published in December, 1833, page 127. Bancroft says of the Thlinkets, a wild tribe who lived north of the Columbia River: "They excel in the working of stone and copper, making necklaces, bracelets, and rings; they can also forge iron."—*Native Races*, volume 1, page 107. Of Peruvian remains, Bancroft says: "The ancient people were especially skillful in the construction of aqueducts, some of which were reported by the early writers as several hundred miles in length, and a few of which of less extent are still in actual use."—*Ibid.*, vol. 4, p. 801. Baldwin says: "It is noticed everywhere that the ancient Peruvians made large use of aqueducts, which they built with notable skill, using hewn stones and cement."—*Ancient America*, p. 243. He mentions one which was 450 miles long. How could such works be hewn from stone without iron tools? Perhaps they did it with their finger-nails! Iron, in time, will rust away, and for this reason, alone, we have but few remains to prove their knowledge of this metal.

The Book of Mormon says on page 433: "There were many highways cast up, and many roads made,

which led from city to city, and from land to land." This statement is proven true by modern writers, as shown by Nadaillac, who says of the ancient Peruvian civilization:

"At the present day its memory is everywhere preserved in the imposing ruins covering the country, the fortress defending it, the roads intersecting it, the acequias, or canals conducting the water needed for fertilizing the fields."—*Prehistoric America*, pp. 387 and 388. Also Baldwin, who says: "Nothing in ancient Peru was more remarkable than the public roads. No ancient people has left traces of works more astonishing than these, so vast was their extent and so great the skill and labor required to construct them. One of these roads ran along the mountains through the whole length of the empire, from Quito to Chili. Another starting from this at Cuzco, went down to the coast and extended northward to the equator. These roads were built on beds or 'deep understructures' of masonry. The width of the roadways varied from twenty to twenty-five feet, and they were made level and smooth by paving, and in some places by a sort of macadamizing with pulverized stone mixed with lime and bituminous cement. This cement was used in all the masonry. On each side of the roadway was 'a very strong wall more than a fathom in thickness.' These roads went over marshes, rivers, and great chasms of the Sierras, and through rocky precipices and mountain sides. The great road passing along the mountains was a marvelous work: In many places its way was cut through rock for leagues. Great ravines were filled up with solid masonry. Rivers were crossed by means of a curious kind of suspension bridges, and no obstruction was encountered which the builders did not overcome. The builders of our Pacific railroad, with their superior engineering skill and mechanical appliances, might reasonably shrink from the cost and the difficulties of such a work as this." "It was quite as long as the two Pacific railroads, and its wild route among the mountains was far more difficult." "They are called 'roads of the Incas,' but they were probably much older than the time of these rulers."—*Ancient America*, pp. 243-245.

The record of the Incas extends to A. D. 1021 and how much farther their history, if known, would take us we can only conjecture, but Baldwin says "it is now understood that they represent only the last period in the history of a civilization which began much farther back in the past."—*Ibid.*, p. 261. Therefore, if these roads are "much older" than the time of the Incas, as Baldwin states, it would agree with the Book of Mormon account, which shows some of them to have been begun as early as A. D. 27. No people known to the first discoverers of this region could have accomplished such an enormous work as the constructing of these roads involved, and no other

record than the Book of Mormon claims to be a history of these ancient people.

Frequent wars and contentions finally caused some of the Nephites, led by Mosiah, to flee from the Lamanites who had become the most numerous, and about 200 B. C. they arrived among the Zarahemlaites, uniting with them and finally spreading out over North America. Many of the people became very wicked and about 50 B. C. there was organized a secret band, afterward called Gadianton robbers, who became very numerous, dwelling in the mountains and wilderness. Prophets also began to go forth exhorting the people to repent, saying that Christ should shortly come to earth and giving signs that would shortly come to pass. Finally, 634 years after Lehi left Jerusalem, there "arose a great storm" and a "terrible tempest" and thunder that "did shake the whole earth as if it was about to divide asunder," and many cities were destroyed, some buried or sunk, the roads broken up, and especially "in the land northward" where "the whole face of the land was changed," and sixteen cities are mentioned by the Book of Mormon as having been destroyed, with many inhabitants. This tempest and earthquake lasted three hours and "a thick darkness" which lasted "for the space of three days" prevailed over all the land. See Book of Mormon, pp. 438, 439. This statement is sustained by the multitude of upheavals seen in America, by the ruins discovered in recent years buried at various depths, and by the traditions of the aborigines of this continent. Bancroft's "Native Races," volume 5, page 209, says of these traditions: "The second age, the 'sun of air,' terminated with a great hurricane which swept away trees, rocks, houses, and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach. After several days the survivors came out to find a multitude of apes living in the land; and all this time they were in darkness, seeing neither the sun nor moon." Of Aztec traditions St. Giles says there were "four great ages or cycles, each measuring thousands of years, each ended by the action of the elements." "The third age was closed by tempests and hurricanes so disastrous that only few of mortals were left."—Faiths of the World, p. 301. Where did these traditions originate, if not from actual occurrences? and how do they, in substance, happen to agree with scientific disclosures recently made, if the Book of Mormon is untrue?

After the darkness passed away, a great multitude gathered "round about the temple which was in the land Bountiful" (Central America), conversing about this fulfillment of prophecy, when "they heard a voice as if it came out of heaven;" this they heard three times, and as they looked "Behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came

down and stood in the midst of them." "And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, whom the prophets testified shall come into the world."—Book of Mormon, p. 443. This appearance and teachings of Jesus Christ to the people of this continent after his crucifixion at Jerusalem are a bone of contention with those not believers in the Book of Mormon, but to us are entirely reasonable and scriptural. Christ is "the Savior of all men" (1 Timothy 4: 10). He has "made of one blood all nations of men to dwell upon all the face of the earth," in order that they "might seek the Lord" "and find him" (Acts 17: 26, 27); hence why not these as well as others find him? He was to die "not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." (John 11: 52.) He said: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24), yet he tells us in John 10: 16: "And other sheep I have, which are not of this fold [Judah]: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." The fold of Judah had heard his voice, and hence his appearance to the fold of Joseph on this continent. Ezekiel 37: 15-22 shows Judah and Joseph to be the two folds that shall be gathered with Christ as their shepherd, hence those who have died in Christ of either fold will reign with him at his coming, as also those alive at his appearing who have received him. But we leave this part of the subject and examine that from archæologists, which abundantly attest that Christ did appear or was known here as well as in Palestine.

Donnelly says: "When the Spanish missionaries first set foot upon the soil of America, in the fifteenth century, they were amazed to find that the cross was as devoutly worshipped by the red Indians as by themselves."—Atlantis, p. 319.

Bancroft mentions a "cross nine feet high" on Cozumel Island which was "annually visited by a great number of pilgrims."—Native Races, vol. 2, pp. 792 and 793. He also says in volume 3, pages 467 and 468: "One of the most remarkable emblems of Maya worship, in the estimation of the conquerors, was the cross, which has also been noticed in other parts of Central America and in Mexico." Kingsborough mentions traditions in Yucatan of the Father called Yzona, the Son called Bacab, and the Holy Ghost called Echwah (vol. 6, p. 164). According to these traditions Bacab was crucified upon a cross. Of this, he says on page 166: "So in these Mexican paintings many analogies may be traced between the events to which they evidently relate, and the history of the crucifixion of Christ as contained in the New Testament. The subject of them all is the same,—the death of Quecalcoatl upon the cross, as an

atonement for the sins of mankind. In the fourth page of the Borgian MS., he seems to be crucified between two persons who are in the act of reviling him." On page 163, he says Gomez while in Guiaxca was shown "drawings which had been copied from some extremely ancient painting. . . . She who represented Our Lady had her hair tied up in the manner in which the Indian women tie and fasten their hair, and in the knot behind was inserted a small cross, by which it was intended to show that she was the most holy; and that a great prophet would be born of her, who would come from heaven, whom she should bring forth without connection with man, still remaining a virgin, and that his own people would persecute that great prophet, and meditate evil against him, and would put him to death, crucifying him upon a cross;—and accordingly he was represented in the painting as crucified with his hands and feet tied to the cross and without nails." (See Kingsborough's Mexican Antiquities, vol. 6.)

In the temple "La Cruz" is a cross which Baldwin says "is supposed to have been the central object of interest. It was wonderfully sculptured and decorated; human figures stand near it, and some grave ceremony seems to be represented. The infant held toward the cross by one of the figures suggests a christening ceremony. The cross is one of the most common emblems present in all the ruins. This led the Catholic missionaries to assume that knowledge of Christianity had been brought to that part of America long before their arrival."—Ancient America, p. 109.

Evidences as clearly confirming the Bible, as are these which sustain the Book of Mormon, would be received with eagerness by the Christian world, but within the same period of time those of the Book of Mormon preponderate in number, variety, and convincing proof.

The Book of Mormon also shows that the doctrines of baptism and the resurrection were taught by these ancient religious teachers in America, and this is clearly sustained by various authors, from which we present, first, the *Antiquarian Journal*, volume 20, page 275, (published in 1898,) which, in a footnote says: "Mr. F. H. Cushing was initiated into one of the secret orders of the Zunis and was baptized by one of the Zuni chiefs in the waters of the Atlantic Ocean while on an eastern tour with these chiefs." Also in Rivero's Peruvian Antiquities, page 180, says: "Baptism was general among all the Peruvian nations west of the Andes."

De Roo says: "Baptism was in the Mexican empire a religious ceremony, which in Yucatan was called 'Zihil,' signifying to be born again; and the Nahua nations freely admitted that it would cleanse the soul from all sin." (See History of America before Columbus, published 1900, volume 1, page 467.)

St. Giles says of this custom: "None might marry who had not been baptized; an unbaptized person was held to be incapable of leading a good life; the banquet at baptism was called the Descent of God, and the baptized were spoken of as 'born again.'"—Faiths of the World, p. 294. A belief in the immortality of the soul and "resurrection of the body" was common both in South and North America, and especially pronounced in Mexico and Peru (see Conquest of Peru, published 1847, vol. 1, p. 89).

Bancroft says: "The opinions of the Mexicans with regard to the resurrection of the body accorded with those of the Jews."—Native Races, vol. 5, p. 86.



#### BURNING OF THE WICKED.

This subject is of such import that it will well repay consideration.

There is written in the Book of Revelation 16:12: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

We read further in Malachi 4:1: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

In connection with these two quotations, I will quote from Hosea 12:10, I. T. The Lord speaks through the prophets "and uses similitudes by the ministry of the prophets."

In consequence of this last quotation from the Prophet Hosea, I believe that the above quotations from the Book of Revelation and of Malachi should be considered as similitudes, and must be explained in that sense.

The prophecy in Revelation 16:12, which should be fulfilled in the last days, is a similitude of what was accomplished about five hundred and thirty-eight years before Christ, when the Medes and Persians under Cyrus came upon Babylon, and the whole place was destroyed and became desolate. (Jeremiah 51:43, 44, I. T.)

And the following is yet to be fulfilled: "And the sixth angel poured out his vial [the wrath of God] upon the great river Euphrates; [upon Babylon, being the wickedness of the earth; Euphrates means Babylon, as Lebanon means Palestine;] and the water thereof was dried up, [the Spirit of the Lord was taken away, Genesis 8:5, I. T., 16:3, K. J.; Isaiah 29:8, I. T.; John 7:38, I. T.,] that the way of the kings of the east might be prepared" that they might be ripe for the fire of destruction, like the destruction of Babylon of old through the Medes and Persians, who took its government away; so shall



spiritual Babylon fall, and wickedness or abomination reign no longer. (Jeremiah 51; Isaiah 21:1; Doctrine and Covenants 28:5; Zechariah 14:12, 13.)

When wrath of God is spoken of, it must not be understood in the spirit of revenge, but as a figure of speech.

We read: "God is light, and in him is no darkness at all."—1 John 1:5.

The wrath of God is compared with fire. The Psalmist said: "How long, Lord? wilt thou hide thyself for ever? Shall thy wrath burn like fire?"—Psalms 89:46.

"There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it."—Psalms 18:8.

Fire is one of the four elements; it not only gives light and heat, but with it we try and purge the metals, and the word is used by the Almighty as a similitude indicating a power to separate, to purify. Even as metals are purified from the dross by power of fire, so will there be powers at work to separate all evil from good, every corruptible thing from incorruptible things. We read: "Therefore I am come to send fire on the earth."—St. Luke 12:58, I. T.; 12:49, K. J.

In connection with this read: "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather divisions."—Luke 12:60, I. T.

It seems to me that fire and division have here the same meaning. We read further: The word of God is as a fire which will try all our works at the great judgment. (1 Cor. 3:13.) Here we find again that fire is used to denote division between good and evil works. We read further: "An ungodly man diggeth up evil: and in his lips there is as a burning fire."—Proverbs 16:27.

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—James 3:6.

Here we see that fire is used to express division by showing the great harm a person with an evil tongue does, not only by making division between friends through lies, slanders, and other provoking speeches, but also by separating himself from God by defiling his body.

We read that the Lord at his coming will be "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thessalonians 1:18.

Read in connection with this: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap."—Malachi 3:2.

Here our Lord and Savior is compared to fire, but it is to my mind clear enough that this is not intended to mean that he is like literal fire, but that he is endued with that power of justice and judgment

whereby he will separate the righteous from the wicked (Malachi 3:18), even as gold and silver are purged from the dross through literal fire. Because it is written in Malachi 3:3, "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Here we find that the Lord is as a *refiner*, that he shall purify the sons of Levi, the priesthood under the Mosaic Law, a similitude of the Church of Jesus Christ, his temple, verse 1, the holy priesthood, 1 Peter 2:5, and purge, separate, or sever them as gold and silver; as gold and silver are purged so as to become pure gold and pure silver by separating them from all other metals and of the dross, so shall he separate the wicked from among the just and shall cast them out into the world to be burned; there shall be wailing and gnashing of teeth. (Matthew 13:51, I. T.)

The Prophet Malachi says: "In that day . . . shall ye . . . discern between . . . him that serveth God and him that serveth him not."—Malachi 3:17, 18.

So we may come to the conclusion that a separation will take place between the Saints who will be considered as pure gold (the pure in heart, Zion) and those of lesser value (silver with dross) who have to be sent back to stand their further purification in the fire with the world, so as to cleanse them of the dross; as the Psalmist said: "Thou puttest away all the wicked of the earth like dross; therefore I love thy testimonies."—Psalms 119:119; Doctrine and Covenants 105:9, 10; 85:8. We have seen how fire purges the gold from foreign substance, and now let us find out in what way the silver (the slothful and disobedient ones) is purged from the dross, and how the heathen nations will be purged or judged, and by what kind of fire. We read in the Book of Doctrine and Covenants, "That which is governed by law, is also preserved by law and perfected and sanctified by the same. That which breaketh a law and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still."—Doctrine and Covenants 85:8; Book of Mormon, Mosiah 8:6.

"I the Lord can not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts."—John 1:9; Doctrine and Covenants 1:5; Genesis 8:5, I. T.; 6:3, K. J.; Book of Mormon, 2 Nephi 11:11.

We read further: "The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."—Doctrine and Covenants 1:6.

¶ If we take these last two quotations and examine them, we must come to the conclusion that the wrath of God upon the wicked is the withholding of his blessings and the taking away of the light which they have received, whereby they fall in darkness and become subject to the power of darkness, the Devil, who, being the enemy of God and his workmanship, even mankind, exerts all his power to accomplish their destruction by wars, by desolating sickness, fire, etc.; they will take up the sword one against the other and will kill one another, until all those who are appointed unto death have met their doom; and nothing left but the pure metal without the dross. (D. C. 45: 4; 63: 9; Zech. 14: 12, 13; Ezek. 38: 21, 22; Isa. 1: 22, 25, I. T.; B. of M., small edition, page 50, paragraphs 2 and 3.)

We know that the Lord changeth not; he is the same yesterday, and to-day, and for ever (Heb. 13: 8; Mal. 3: 6), and we must therefore conclude that he will judge the wicked in the same manner as formerly; and we read in the Book of Mormon a prophecy about the destruction of the wicked, which happened at the time of the death of our Lord Jesus Christ, which prophecy reads practically the same as the prophecy of Malachi 4: 1; Doctrine and Covenants 108: 12, and Doctrine and Covenants 28: 2. It reads as follows: "And after the Messiah shall come, there shall be signs given unto my people of his birth, and also of his death and resurrection; and great and terrible shall that day be unto the wicked; for they shall perish; and they perish because they cast out the prophets, and the saints, and stone them, and slay them: wherefore the cry of the blood of the saints shall ascend up to God from the ground, against them. Wherefore all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of hosts, for they shall be as stubble; and they that kill the prophets, and the saints, the depths of the earth shall swallow them up, saith the Lord of hosts: and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them, and crush them to pieces and grind them to powder; and they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions; for the fire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of hosts."—Book of Mormon, 2 Nephi 11: 10.

We may therefore conclude that the results of both

prophecies will be the same. (Book of Mormon 4: 1-9.)

We read in Ezekiel, that the Israelites were consumed with the fire of the wrath of God, because of their wickedness; and the result was, that the wicked (the filthiness) were destroyed, and the rest were scattered among the heathen nations. (Ezek. 22: 15-31; Ps. 66: 10-12, I. T.) We will find in Zechariah 14: 1-21, and in the two chapters of Ezekiel 38 and 39, practically the same purification of Jew and Gentiles; thus the Lord will sanctify himself, and will be known in the eyes of many nations. "Gog and his army," as mentioned in Ezekiel 38: 14, is the name for the heathen nations, which will go to battle against Jerusalem. Magog is the land or the rest of these nations which have to be purified by fire, as silver from the dross (Mal. 3: 3); therefore we read that the sixth part will be left (Ezek. 39: 2); and all those nations which are left shall come up every year to worship the King, the Lord of Hosts (Zech. 14: 16).

Some might think that this battle with Gog will not take place before the end of the thousand years' reign. The answer is: That at the end of the millennium, not only Gog, but also Magog, meaning all the wicked, will come to battle against the saints; and whereas, we will read in Zechariah 14: 14, that Judah also shall fight at Jerusalem and the Lord come to their rescue; and whereas, the Jews, as a nation, are not yet converted, because if they were, they would come under the gospel law, and it is written, that the saints are forbidden to shed blood (D. C. 63: 8); therefore we must come to the conclusion that the first battle takes place before the millennium; while the second battle of Gog and Magog (the wicked ones of the earth) will take place after the millennium; and Michael, even the archangel (not Judah), shall fight the battles of the saints (Rev. 20: 7-10; D. C. 85: 35).

Some might think, "if the world is not going to be destroyed by literal fire, what then about the following quotation of Isaiah, which has reference to the second coming of the Lord?"

"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence."—Isaiah 64: 1, 2.

Read in answer to this the following: "Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks."—Isaiah 8: 7; read also Revelation 17: 15.

It is clear to my mind, that when in the Scriptures mention is made of fire or of waters, it does not always mean literal fire or literal water; we have to

discern the difference; so in the above revelation fire and waters and boiling, to my comprehension, are used as similitudes for wrath, the heathen nations or the wicked and commotion. It is the same thought but in another form as expressed in Ezekiel 38: 21-23.

Another might say: "But it is written that the elements shall melt with fervent heat" (2 Peter 1: 10, 12), and how can that happen unless it is literal fire? I answer, that it is not meant that there will be universal fire, and that the sky will melt; because by element is meant, the wickedness, the rudiments of the world—ungodliness and worldly lusts. (Titus 2: 12; 1 John 2: 15, 16; Galatians 4: 3, 9; Colossians 2: 8, 20.)

Another reason why, in this case, fire is not meant literal fire, because it would destroy all animal life in the world as well as vegetation; the idea, that the reason that the Saints are to be caught up is to escape burning from literal fire is, I believe, not scriptural. We read in Isaiah: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."—Isaiah 11: 6.

If literal fire was meant, and that everything would be destroyed, except the Saints, the above prophecy, besides many others, would be a failure.

"O, no!" said another, "because Zion, the city of Enoch, was taken up unto heaven with the earth whereon it stood, and all the houses and animals with it, and will come down and be amongst us during the thousand years' reign."

I do not believe that the city of Enoch (the houses, trees, animals, and the part of the earth whereon it stood) ever was taken up, and thus I can not believe it ever can come down; but Enoch and the people of Enoch (called Zion the pure in heart) will we meet, if we are faithful, at the coming of our Lord. I can not imagine that God will take a part of the earth away, with houses, trees, etc., before the earth has been sanctified, which sanctification will take place after the millennium (Rev. 21: 1; D. C. 85: 6). I can nowhere find in the Scriptures that the houses and the earth on which they stood were taken up to heaven.

We read in Doctrine and Covenants, section 45, paragraph 2, "Is the God of Enoch and his brethren, who were separated from the earth [this looks to me that no particle of earth went with them; otherwise mention would have been made thereof, but it mentions only Enoch and his brethren], and were received unto myself; a city reserved until a day of righteousness shall come."

Some might think that this city means the houses. But may I ask of such: If we read in a newspaper that "the whole city went out to meet a certain individual," does that mean that the houses and trees

and animals, etc., went out to meet that person, or does it mean the people?

We read further in Doctrine and Covenants, section 36, paragraphs 12 and 13, and in Genesis 7: 27, 70, I. T.: "And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it [the place, the city] shall be called Zion, a [not the] New Jerusalem. And the Lord said unto Enoch, Then shall you and all your city [Zion of Enoch, the pure in heart] meet them there."

Where are they going to meet the people of God? Unto a place, a holy city, a New Jerusalem which is going to be prepared by God on this earth before the coming of our Lord and before the coming of Enoch and his city (the people, his brethren).

It is clear to my mind that only one city, as described in Revelation 21, will come down from heaven, and that city will be the New Jerusalem; it will come down after the millennium when the whole earth is sanctified and prepared for the celestial glory, that bodies who are of the celestial kingdom may possess it for ever and ever, when it shall be crowned with glory, even with the presence of God the Father (B. of M., small edition, p. 526; D. C. 85: 4.)

C. ROELL.

## Mothers' Home Column.

EDITED BY FRANCES.

"Never a tear bedims the eye  
That time and patience will not dry;  
Never a lip is curved with pain,  
That can't be kissed into smiles again."

### Truth and Honor with Children.

"I hate lies!" said my sister one day.

"Perfectly proper, Nell," said I. "Lying lips are an abomination to the Lord, too."

"Well, I really can see no excuse for a lie."

"Can't you? I can. Unwarranted curiosity about one's private affairs. For instance, you must surely recall the time that prying Miss Staples asked you if you were engaged, before a soul knew of your engagement outside of our family. Do you remember what you said?"

My sister blushed. "Yes—I—lied."

"You did, Nell; and it was a justifiable act, too!"

"I'm not sure of that. I think, if such an instance should occur now, I could escape with neither confession nor lies."

"Possibly——"

"I always did try to speak the truth," continued Nell. "But I believe I dislike lies much more since I have children. I do so hate to have them untruthful."

I laughed, recalling some of little Frank's latest prevarications. "Did you have such a siege of it with Doris?" I asked.

"Doris has had her time, but the motive in her case was a different one. Frank is ingenious and originates a lie to gain some end, principally for the pleasure of his stomach. Doris is

tempted by fear, or, rather, shame, because of some naughty thing she wishes to hide."

"Do you mean that she still does it?" I asked in surprise, not having noticed anything of the kind in the five-year-old.

"Yes, occasionally; but I can generally get her to be perfectly truthful by not making too much of the offense she is trying to conceal. She understands now that I can endure the knowledge of any sin if she is straightforward in confessing it. It surprises me, however, that it should take so long to teach my children to be truthful."

"Perhaps you are reaping the harvest of your lie to Miss Staples!"

"Don't!" said Nell, shivering. "But, really, I have tried so constantly never to be severe with Doris when she tells me of wrong-doing that I can not understand why I must still handle her so carefully. Often I must coax the truth from her, but I never consciously let her go without getting her to tell me it all."

"Both the children have good imaginations," I said.

"Yes; but they rarely are untruthful from the impulse of that alone. A few times they have told me of events that I knew had not occurred, and I have said at the end: 'That's a make-believe story, isn't it?' And they admitted it frankly enough."

"Then, too, don't you think children sometimes dream things that seem to them true?"

"Undoubtedly, we must make allowance for that."

"Well," I said, "Doris and Frank trust you implicitly, Nell; and that will certainly make your task easier."

(To be continued.)

#### Prayer Union.

Bro. John W. Baldwin, Gregville, Alabama, desires prayers of Saints and the Union that he may be more faithful and his health, which has been poorly for about eight years, restored.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### The General Convention.

(Continued.)

First Assistant Superintendent J. A. Gunsolley reported. From his report we clip the following:

"My work has been mostly of an advisory character. I attended the Dow City, Iowa, reunion and assisted in the work there. I also attended a two-day meeting at Galland's Grove, Iowa, in the summer, representing both Sunday-school and Religio interests.

"Being employed in the publishing house, much of the executive oversight of our publishing interests has devolved upon me, and has received the best attention I could give. Especially the *Study Hour* has demanded no little attention. Perhaps a word or two upon this latter item, as to the financial status of this publication would not be thought amiss. It has been prepared with a great deal of labor and care. The cost to date including appropriation is about \$243.00. The estimated receipts are about \$30.00, leaving a deficit of about \$213.00. Our bona fide subscription list is about 100, which, being less than one half the number issued (500), excludes it from the newspaper postal rates, thus requiring us to pay book postage. Of the first issue, about 250 were mailed as sample copies. We suggested in a published notice that those receiving samples who found them of use might remit price and let the association have the benefit of same. I remember one instance where a sister acknowledged receipt of sample, expressed her appreciation of it, and remitted ten cents therefor. Others are yet to be heard from. These facts are pre-

ented that the convention may be in possession of such information as will be necessary to have for the proper consideration of the report of the committee on preparation of the *Study Hour*, that it may act intelligently as to the permanency of the work. Whether it fills a want that is sufficient to justify its continuance, must be determined by the body. I have not sufficient information to recommend either for or against.

"I am greatly encouraged in the work of the association and believe that prospects were never brighter. I am sorry to have not been able to do more and hope to be of use in the future.

"In bonds,

"J. A. GUNSOLLEY."

Report of the Second Assistant Superintendent:

"To the Convention of the General Sunday School Association, Greeting: Another year has followed the swift years of the past, and soon another General Sunday-school Convention will have done its work. Let us pray that it shall be by the direction of the All-wise.

"As I look upon the year from my limited viewpoint, I am encouraged that progress has been made. The little army of faithful workers is swelling its numbers, and beginning to see the fruit of its labor. We have received the addition to our teachers' helps so long needed by our primary workers, and are not disappointed in it; notwithstanding this has added slightly to expenses, we have been so prospered as to be able to reduce the price of the whole line of *Quarterlies* and still keep on a perfectly safe financial basis. In view of this, I question if the time has not come when it would be safe and wise to place a Sunday-school missionary in the field to be supported by a fund as may be provided for. Many were disappointed that on account of a lack of available funds and other hindrances, Bro. Hougas did not reach the Eastern Mission this year. I believe that if a fund were provided, perhaps by special collections in the schools, it would be supported, and needed work could be done thereby. I appreciate the work done for the Sunday-school by our church missionaries, but their first duty is to preach the gospel. I note also the progress made in the home department work; and in this field, I see before us possibilities for good to be accomplished which we have as yet barely entered upon: Here is a work in which every earnest and wise Saint may become an effectual missionary. My own labors for the Sunday-school have fallen far below my desires and hopes. At the beginning of conference year I made efforts in different ways to get into communication with the Sunday-school workers in the Eastern Mission, that I might get to know their needs, and if possible aid and encourage, but up to date I have not obtained the necessary addresses to communicate with all.

"I have visited the New York and Philadelphia Districts and striven to advise and encourage them in the way of institute work and the study of better methods. I attended the convention of the New York District held in February last and was much encouraged by their first program along these lines, and I hope that Philadelphia will make an equally good showing in their next convention.

"The Massachusetts district has been going forward under good leadership for several years; I have contributed my mite the past year, attending conventions, assisting in the programs at reunions, etc.

"Elders I. M. Smith and C. H. Rich, laboring in the Maine districts, have given special attention to Sunday-school interests there. I had hoped that an organization of a district might be accomplished there, but they do not seem to be ready for it as yet.

"It is with deep regret that I have given up hope of meeting with you in this convention. My prayers shall be for its best success.

In gospel fellowship,

"GEORGE H. GATES."

The report of the General Secretary showed a gain of 38 schools, and 2,690 in membership. Thus there are now in the

General Association 46 district organizations, 357 schools, and a grand total enrollment of 18,342. Part of the report this year is based upon the report of last year, several districts failing to report. Can we not make a better showing another year? That is, can we not get reports from *all* the districts? I trust that district officers will not overlook the fact that reports are very necessary, and that it is the work of district officers to furnish all necessary information along these lines. Our financial condition was very good as shown by the report of the General Treasurer. It showed a large surplus on hand, the net profit from the issue of the *Quarterly*. While the increase was very large this year, owing to many delinquent accounts being collected, it will probably be much less next year from the fact that the cream of the accounts are now collected, but more particularly from the fact that the subscription price of the *Quarterlies* has been reduced twenty per cent.

The balance was sufficiently large to make it possible to donate \$500 to the general surplus fund of the church, and \$500 to the college indebtedness.

## Letter Department.

BALDENOB, Arkansas, April 13.

*Editor Herald:* It is somewhat discouraging to the Saints here at present, as Bro. Sands, our elder, will be away for a few months. We have had a nice little Sunday-school ever since it was organized last summer at Bro. Sands' dwelling; have missed only three Sundays. We will begin again next Sunday and try to carry it on ourselves. We have moved out of one room in our house to make room for Sunday-school. Pray for us, dear Saints, that we may not be too easily discouraged, so that when the elders come back this year they will not have the same work to do over, but that this branch may be organized more fully and that we will place ourselves in a worthy condition, so more honest-hearted souls may be added to our branch. Saints here should strive to come up higher every day, and to let our light shine that others may see our good works. How can we expect others to be added if we do not do our duty?

We had a series of meetings here last summer, held by Brn. H. O. Smith, Joseph Ward, and W. S. Macrae, that will long be remembered. There was only one soul added, my husband, Mr. Johnson. When we were first married he was very much opposed to the work. He was a slave to the use of tobacco, but quit just before he obeyed. I thought, before he obeyed the gospel, if I could only see him baptized I would be happy; but still I am not satisfied. I want to see him come up higher. I ask the Saints to pray for me that I may live so as to be a good helpmeet for him, both spiritually and temporally. My life has not been sunshine altogether, especially since I obeyed the gospel, but if we are humble and prayerful, when dark clouds hover over us, when they have passed by the sun will shine the brighter, and encourage us to come up higher.

We take the *HERALD* and *Ensign*; they are welcome visitors in our home, and we gain much spiritual strength by reading their contents. We were sorry to hear of the death of Bro. Short, but oh what a joyful thought to know that he has only passed from mortality to immortality.

Dear Saints, I realize my weakness very much, but I wish my life to be a living sacrifice for the cause of Christ. Pray for me, and my prayers shall ever be for the welfare of Zion.

Your sister in bonds,

BEULAH JOHNSON.

BEAVER, Missouri, April 12.

*Editors Herald:* Not being permitted to attend the General Conference, I have tried to be content in my field of labor while conference is in session.

The Saints here, having no church in which to worship, I have been preaching in private houses with a degree of interest. There is talk of a church being built, but just what will be done in the matter remains to be seen. I am stopping at present at the quiet home of Elder J. C. Chrestensen.

It is a busy time for farmers of Southern Missouri. After the drouth here, prices of bread-stuffs and feed are high; but manual labor and church work must go on. No time for idling, but let us all, whether we till the soil or preach the word as missionaries or locally, all work wisely, that our labor be not in vain. Let the product of the field and the talent of the minister of Christ be used to one common end; namely, to build up the kingdom of God on earth.

Elder Premo and other Saints have recently moved in here from the Northwest, and it is to be hoped that a flourishing branch will be built up. Why not? Shall sheaves be here ungathered or waste among the mountains of the Ozarks? Let us this year make a long pull and a strong pull for the right, all pulling together and "contending against no church, save the church of the Devil," and we shall be blessed in Jesus' name.

C. J. SPURLOCK.

The illustrated magazine feature of the Sunday *Los Angeles Times* has become a prominent and strong feature of that paper. It is full of interesting matter.

Leander Edmund Whipple is editor of a magazine published in New York and devoted to science, psychology, art, literature, philosophy, metaphysics and psychic phenomena. It is called the *Metaphysical Magazine*, and appears monthly.

The April *Open Court* contains an essay by Professor Charles W. Pearson entitled, "Open Inspiration versus a Closed Canon and Infallible Bible."

The *American Journal of Sociology* for March contains: "Political Theory of Calhoun;" "New Movement in Charity;" "The Church as a Maker of Conscience;" "Contemporary Sociology;" "Poor Relief in the United States;" "Social Aspects of the Chicago Stock-yards, No. IV."

## Missionary Appointments by the General Conference.

### APPOINTMENTS OF TWELVE BY PRESIDENCY.

1. F. M. Sheehy, U. W. Greene, Nova Scotia, New Brunswick, Eastern and Middle States, Ohio, Virginia, West Virginia, and Maryland.
2. Heman C. Smith, Michigan, Indiana, Northern Illinois, and Wisconsin.
3. F. A. Smith, Iowa, Minnesota,

- Nebraska, North and South Dakota.
4. Joseph Luff, Colorado, Eastern Wyoming, New Mexico, and Pacific Slope Mission, with British Columbia attached.
5. W. H. Kelley, Rocky Mountain Mission.
6. I. N. White, Missouri, Kansas, Southern and Central Illinois, and that portion of Arkansas and Indian Territory included in Spring River District.

7. G. T. Griffiths, J. W. Rushton, British Isles.
8. Peter Anderson, Scandinavia.
9. J. W. Wight, C. A. Butterworth, Australia and New Zealand.

### JOINT APPOINTMENTS BY FIRST PRESIDENCY AND TWELVE.

#### HIGH PRIESTS.

1. Baker, J. M., Gallands Grove District.
2. Blair, F. B., Lamoni Stake.

3. Bond, M. H., Chicago, Illinois.
4. Bullard, Richard, Massachusetts District.
5. Burton, J. F., Society Islands in charge.
6. Butterworth, C. E., Northern Nebraska District, Omaha objective point.
7. Campbell, Duncan, Lamoni Stake.
8. Carmichael, Albert, Southern California.
9. Carmichael, J. B., Central California.
10. Closson, A. V., Wisconsin.
11. Cochran, A. S., Grand Rapids, Michigan, and vicinity.
12. Crabb, J. C., Little Sioux District.
13. Davies, J. T., Spring River District.
14. Derry, Charles, Western Iowa.
15. Elvin, R. M., Nauvoo District.
16. Evans, J. R., Lamoni Stake.
17. Forscutt, M. H., Southern Nebraska District, Nebraska City objective point.
18. Godby, G. H., West Virginia and Northeastern Kentucky.
19. Goodrich, V. M., Ohio District.
20. Green, George, Canada.
21. Gunsolley, J. A., Lamoni Stake.
22. Hulmes, G. H., Independence Stake.
23. Hunt, C. J., Galland's Grove District.
24. Jeffers, S. J., Ohio District.
25. Kemp, Henry, Fremont District as evangelical minister.
26. Krahl, D. J., Pittsburg, Pennsylvania.
27. Leverton, Arthur, Canada.
28. Lewis, William, Wales and Southern England.
29. Longhurst, R. C., Canada.
30. May, Roderick, Independence Stake.
31. McDowell, W. A., Wisconsin.
32. Metuaore, Society Islands.
33. Moler, James, Clinton District.
34. Montague, George, Oklahoma and Indian Territory except Spring River District.
35. Moore, A. J., Northwestern Texas.
36. Mortimer, A. E., Canada.
37. Nunley, E. W., Central Texas.
38. Parsons, A. H., Independence Stake.
39. Pease, W. H., released according to his request.
40. Pitt, F. G., Northeastern Illinois District.
41. Roberts, I. N., Southeastern Mission in charge.
42. Roush, J. B., Colorado.
43. Smith, G. A., Northern Indiana and Southern Michigan.
44. Smith, John, Lamoni Stake.
45. Snively, J. S., Nodaway District.
46. Tanner, J. A., Northeastern Missouri District.
47. Terry, J. M. Northern California District, Oakland and San Francisco objective points.
48. Turpen, M. M., Des Moines District.
49. Waldsmith, J. W., Southern Nebraska District.
50. Waller, G. J., Hawaii Territory in charge.
51. Weld, F. M., Lamoni Stake.
52. White, Alfred, Far West District.
53. White, J. D., Independence Stake.
54. Williams, T. W., Southern California.
55. Harrington, G. E., referred to missionary in charge of Pacific Slope Mission and Bishopric.

56. Caffall, James, Western Iowa.
57. E. C. Briggs, Ohio and Western Pennsylvania, as evangelical minister.
58. J. R. Lambert, Lamoni Stake as evangelical minister.
59. J. H. Lake, Canada as evangelical minister.

## APPOINTMENTS BY THE TWELVE.

## FIRST QUORUM OF SEVENTY.

1. Adams, J. W., Southeastern Mission.
2. Allen, Arthur, Oregon and Nevada.
3. Baker, A. M., Southern Missouri District.
4. Baldwin, Richard, Kirtland District.
5. Beatty, T. J., Ohio District.
6. Carpenter, J. A., Northern Michigan.
7. Case, Hubert, Oklahoma.
8. Case, Oscar, Dakotas.
9. Chambers, D. R., Pottawattamie District, Council Bluffs objective point.
10. Clapp, J. G., Lamoni Stake.
11. Cooper, F. M., Northeastern Illinois District.
12. Cornish, J. J., Michigan.
13. Davies, E. A., Northeastern Illinois District after November 1.
14. Davies, J. Arthur, Kewanee District.
15. Davies, J. Alfred, Eastern Mission.
16. Davis, R. W., Northwestern Kansas.
17. Devore, L. R., Ohio and West Virginia.
18. Etzenhouser, R., Central California.
19. Foss, J. C., Southern California.
20. Foss, S. O., Maine.
21. Hansen, H. N., Little Sioux District.
22. Harris, D. L., Oregon.
23. Haworth, W. J., Australasia.
24. Henson, E. L., Northeastern Texas.
25. Hills, L. E., Eastern Iowa District.
26. Jenkins, George, Southern Indiana.
27. Kaler, John, Spring River District.
28. Kephart, W. H., Galland's Grove District.
29. Macrae, W. S., Arkansas, except Spring River District.
30. McDowell, J. F., Eastern Mission.
31. McKiernan, James, Nauvoo District.
32. Maloney, R. M., Oklahoma.
33. Mintun, J. F., Des Moines District.
34. Morgan, J. W., Colorado.
35. Payne, S. D., Nebraska.
36. Peak, W. E., Southern Michigan, Galien objective point.
37. Pender, W. S., Utah.
38. Reese, Gomer, Montana.
39. Renfroe, B. F., Texas.
40. Robley, G. W., Central and Western New York.
41. Roth, J. S., Nauvoo District.
42. Rumel, W. M., released at his request.
43. Sheppard, T. J., Texas.
44. Smith, David, Northern Michigan.
45. Smith, F. C., released at his request.
46. Smith, H. O., Southwestern Mission, in charge.
47. Smith, I. M., Eastern Mission.
48. Spurllock, C. J., Southeastern Missouri.
49. Thomas, O. B., Ohio.
50. Wells, G. R., Australasian Mission.
51. Whiteaker, A. L., Wisconsin.

52. Wight, Romanan, Texas.
53. Wildermuth, E. M., Wisconsin and Northern Illinois.
54. Fry, Charles, Fremont District.
55. Hansen, P. M., New Zealand.
56. Keck, A. J., Northeastern Illinois.
57. Phillips, A. B., Northern California.
58. Self, W. M., Nebraska.

## SECOND SEVENTY.

1. Aylor, W. M., Oklahoma and Indian Territory except Spring River District.
2. Baggerly, I. P., Oklahoma.
3. Barmore, A. C., Australasia.
4. Beckly, J. R., Northern Michigan.
5. Blanchard, W. W., New Hampshire, Vermont, and Western Maine.
6. Brown, Samuel, referred to missionary in charge of Canada and Bishopric.
7. Burr, C. H., Wisconsin.
8. Chase, A. M., Utah.
9. Chatburn, F. J., released according to his request.
10. Chatburn, T. W., Wisconsin.
11. Condit, S. D., Rocky Mountain Mission.
12. Davis, John, Wales and Southern England.
13. Ebeling, F. J., Kirtland District.
14. Ellis, W. D., Southern Michigan.
15. Erwin, E. A., Northeastern Texas.
16. Erwin, J. D., Northeastern Missouri District.
17. Goodrich, J. L., Ohio and West Virginia.
18. Gowell, M. F., Wisconsin.
19. Gregory, Frederick, Canada.
20. Hayer, Eli, Minnesota.
21. Howlett, R. B., Canada.
22. Jackson, J. W., Arkansas.
23. Keck, F. C., Spring River District.
24. Kelley, T. C., Minnesota.
25. MacGregor, Daniel, Canada, in charge.
26. Marshall, W. C., Southern Indiana.
27. Moler, H. E., Ohio and West Virginia.
28. Muceus, Peter, Scandinavia.
29. Parker, R. J., St. Louis District.
30. Peterson, J. W., Eastern Iowa District.
31. Porter, C. H., Nebraska.
32. Rudd, D. M., Eastern Iowa.
33. Russell, F. A., Kewanee District.
34. St. John, Benjamin, Canada.
35. Scott, Columbus, Fremont District.
36. Scott, J. M., Kentucky and Tennessee.
37. Scott, M. R., Jr., Southern Indiana.
38. Scott, S. W. L., Eastern Mission.
39. Shields, John, Canada.
40. Simmons, S. W., Northern Texas.
41. Slover, F. M., Southeastern Illinois District.
42. Smith, W. A., Little Sioux District.
43. Snow, C. L., Kentucky and Tennessee.
44. Sparling, Henry, Southern Missouri.
45. Stead, J. D., Nodaway District.
46. Stedman, E. A., Minnesota.
47. Stubbart, J. M., Colorado.
48. Sutton, J. R., Galland's Grove District.
49. Swenson, Swen, Utah.
50. Thorburn, G. W., Scotland.
51. Tucker, D. E., New Zealand.
52. Walters, R. T., Central Illinois District.
53. Ward, Joseph, released at his request.

- 54. White, D. C., Montana.
- 55. Crumley, C. E., Oregon.
- 56. Roberts, J. W., Washington.

ELDERS.

- 1. Adamson, Peter, Northeastern Texas and Choctaw District.
- 2. Albertson, Charles, released at his request.
- 3. Allen, D. L., Kirtland and adjoining districts.
- 4. Allen, S. D., Florida and Alabama.
- 5. Ames, J. N., Maine.
- 6. Anderson, D. A., Hawaii Territory.
- 7. Arber, Joseph, Scotland.
- 8. Bailey, J. J., Eastern Michigan.
- 9. Bailey, O. H., Kewanee District.
- 10. Baker, A. A., Eastern Nebraska.
- 11. Baker, J. H., Western Oklahoma.
- 12. Baldwin, D. R., Arkansas.
- 13. Barr, Andrew, Eastern Michigan.
- 14. Belkham, C. F., Eastern Texas.
- 15. Bell, T. J., Central Illinois District.
- 16. Bennett, Walter, Canada.
- 17. Berve, Amos, Northern Michigan.
- 18. Blackmore, J. A., Canada.
- 19. Booker, W. J., Southern Alabama and Mississippi.
- 20. Booker, W. L., Mississippi and Southern Alabama.
- 21. Brookover, George, Wisconsin.
- 22. Bryan, J. W., Eastern Texas.
- 23. Bullard, E. D., Colorado.
- 24. Chute, G. T., released at his request.
- 25. Cohrt, F. E., Pottawattamie District.
- 26. Condit, John, Idaho and Western Wyoming.
- 27. Cook, D. W., Kentucky and Tennessee.
- 28. Craig, James, Pittsburg District.
- 29. Crawley, D. S., Oklahoma and Southern Kansas.
- 30. Curtis, J. F., Colorado.
- 31. Cushman, S. F., Kewanee District.
- 32. Davis, T. W., British Columbia for summer, Washington for winter.
- 33. Davis, William, Eastern Michigan.
- 34. Davison, H. J., Massachusetts District, New Hampshire, and Western Maine.
- 35. Davenport, W. H., Southwestern Texas.
- 36. Devries, H. J., Northern Michigan.
- 37. Dice, B. J., Far West District.
- 38. Donaldson, J. A., Northern Nebraska District.
- 39. Durand, E. H., Ohio District.
- 40. Earl, C. W., Southern California.
- 41. Ecclestone, William, Birmingham District, England.
- 42. Enge, N. C., Scandinavia.
- 43. Fannon, E. S., released at his request.
- 44. Fields, S. H., Kentucky and Tennessee.
- 45. Flinn, P. A., Southern Indiana.
- 46. Gamet, Levi, Nebraska.
- 47. Gibson, William, San Bernardino, California.
- 48. Gilbert, J. W., Society Islands.
- 49. Goodenough, E. J., Eastern Michigan.
- 50. Goodwin, E. A., Canada.
- 51. Goodwin, W. A., Oregon.
- 52. Granger, Francis, Southern Michigan and Northern Indiana.
- 53. Grant, J. A., Northern Michigan.
- 54. Graves, G. H., Chicago.
- 55. Greenwood, W. H., Sheffield District, England.
- 56. Grimes, J. F., Western Iowa.
- 57. Gurwell, L. G., St. Louis District.

- 58. Hackett, J. T., Ohio.
- 59. Haden, W. E., Indian Territory.
- 60. Hampshire, George, Canada.
- 61. Hand, C. E., Des Moines District.
- 61. Hansen, J. E., Northern Michigan.
- 62. Harp, John, Southwestern Texas.
- 63. Harder, H. R., Indian Territory.
- 64. Hartnell, William, Northern Michigan.
- 65. Hawkins, John, Society Islands.
- 66. Hawley, John, Texas.
- 67. Hawn, O. J., Eastern Michigan.
- 68. Hay, S. R., Central Texas.
- 69. Hayton, T. S., released at his request.
- 70. Henley, G. H., Canada.
- 71. Houghton, Leonard, released at his request.
- 72. Huff, James, Northern Nebraska District.
- 73. Huggill, R. W., Northern Michigan.
- 74. Hutchings, D. A., Little Sioux District.
- 75. Hutchinson, William, Wisconsin.
- 76. Imrie, J. D., Australia.
- 77. Janssen, Herman, Society Islands.
- 78. Jenkins, J. G., Wales.
- 79. Jett, T. J., released.
- 80. Jones, Thomas, Wales.
- 81. Jones, Thomas F., Galland's Grove District.
- 82. Karahoo, Noah, Indian Territory.
- 83. Kehauri, Society Islands.
- 84. Kemp, James, Colorado.
- 85. Keeler, E., Northern California.
- 86. Kelley, J. E., Eastern Mission.
- 87. Kelley, Uriah, Eastern Maine.
- 88. Kelley, W. H., Michigan.
- 89. Knisley, Alvin, Canada.
- 90. Lambkin, B. S., Northern Michigan.
- 91. Layland, A. J., Idaho and Western Wyoming.
- 92. La Rue, W. E., Eastern Mission, Philadelphia District objective point.
- 93. Lentz, J. B., Eastern Mission.
- 94. Livingston, Sheridan, Wisconsin.
- 95. Love, S. D., Arkansas except Spring River District.
- 96. Luis Bellais, Society Islands.
- 97. Madden, S. J., Northeastern Kansas District.
- 98. Maevatua, Hururau, Society Islands.
- 99. Mahuru, Society Islands.
- 100. Mannerling, W. H., Clinton District.
- 101. McClain, J. R., Kentucky and Tennessee.
- 102. McCoy, H. A., Kewanee District.
- 103. McMullen, Alex., Canada.
- 104. McKnight, J. W., Northern Michigan.
- 105. Metcalf, J. W., Louisville, Kentucky, and vicinity.
- 106. Mortimer, J. L., Canada.
- 107. Mullen, A. M., Canada.
- 108. Odell, W. R., West Virginia.
- 109. Omans, F. D., Minnesota.
- 110. Patterson, J. S., Kewanee District.
- 111. Phillips, J. A., Arkansas.
- 112. Phillips, T. A., Canada.
- 113. Pickering, W. P., Oklahoma.
- 114. Pierce, F. J., Wales.
- 115. Porter, J. D., Southern Indiana.
- 116. Pou Haroatea, Society Islands.
- 117. Powell, D. E., Washington.
- 118. Prettyman, C. W., Nebraska.
- 119. Pruitt, W. H., North Carolina.
- 120. Purfurst, A. B., Southern California.
- 121. Quick, Lee, Southern Kansas.
- 122. Riley, J. T., Indian Territory.
- 123. Rich, C. H., Maine.
- 124. Robinson, W. P., Wisconsin.

- 125. Russell, R. C., Canada.
- 126. Sawley, F. L., Rocky Mountain Mission.
- 127. Schreur, John, Northern Michigan.
- 128. Schmidt, E. P., Ohio.
- 129. Seli, K., Colorado.
- 130. Sheldon, N. V., Washington.
- 131. Sheldon, T. J., London, England.
- 132. Shimmel, George, Des Moines District.
- 133. Smart, W. H., released.
- 134. Smith, E. A., Lamoni Stake.
- 135. Smith, Henry C., released at his request.
- 136. Smith, J. W., Australia.
- 137. Smith, W. R., Kentucky and Tennessee.
- 138. Smith, W. W., Independence Stake.
- 139. Sorensen, S. K., Fremont District.
- 140. Sory, M. L., Memphis and West Tennessee.
- 141. Southwick, Henry, Northeastern Illinois District.
- 142. Sparling, William, Dakotas for seven months in the year.
- 143. Strain, J. S., Pottawattamie District.
- 144. Stroh, Samuel, Southern Michigan and Northern Indiana.
- 145. Summerfield, William, Far West District.
- 146. Sweet, J. L., Eastern Michigan District.
- 147. Thurman, H. T., Pottawattamie District.
- 148. Tomlinson, G. C., Canada.
- 149. Tomlinson, Samuel, Canada.
- 150. Tetaku A Moeaua, Society Islands.
- 151. Tapuni Aporo, Society Islands.
- 152. Taneterau, Society Islands.
- 153. Titi, Society Islands.
- 154. Tuteirihia, Society Islands.
- 155. Ullom, L. D., West Virginia District.
- 156. Varoa A Moo, Society Islands.
- 157. Vaughn, Joseph, Nodaway District.
- 158. Washburn, G. D., Michigan.
- 159. Way, Henry, Minnesota.
- 160. Welsh, C. P., Southern Kansas.
- 161. White, Ammon, Far West District.
- 162. White, T. R., Clinton District.
- 163. Wight, L. L., Texas.
- 164. Wildermuth, J. B., Colorado.
- 165. Wildermuth, J. E., Northeastern Illinois District.
- 166. Willey, C. E., Colorado.
- 167. Irwin, C. E., Southern Michigan.

PRIESTS.

- 1. Baggerly, J. M., Canada.
- 2. Beebe, G. W., Jr., Northeastern Kansas District.
- 3. Boswell, J. J., Southern Indiana.
- 4. Burr, A. E., Northern Michigan.
- 5. Corthell, Earl, released at his request.
- 6. Davis, J. T., Southern Missouri District.
- 7. Davis, J. W., Eastern Michigan.
- 8. French, H. E., Ohio District.
- 9. Fuller, W. H., Detroit, Michigan.
- 10. Long, E. E., Ohio and West Virginia.
- 11. Munsell, J. Guy, Nebraska.
- 12. Nunn, J. C., released at his request.
- 13. Paxton, J. W., Southeast Illinois District.
- 14. Roberts, Fred, Western New York.
- 15. Ross, W. T., Far West District.
- 16. Self, R. O., Nebraska.
- 17. Silvers, A. C., Clinton District.
- 18. Smith, S. S., Oklahoma.
- 19. Stevenson, J. N., Clinton District.
- 20. Teeters, J. A., Northwestern Kansas District.
- 21. Thomas, Harry, Southeastern Missouri.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.


**Splendid Home in Independence For Sale!**

The 10-room modern house with barn and 3 fifty-foot lots, on Short Street, near electric line and church, at a great bargain. Belongs to an estate and must be sold. No agent. Write to the occupant. Here is your "chance in a thousand."  
 14-5t H. R. MILLS, Occupant.

**THE Commercial Bank**  
 -OF-  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**FOR SALE.**  
 Good paying Millinery Business.  
 Terms reasonable.  
 Call on or address,  
**MRS. L. ATKINSON,**  
 Lamoni, : : : : Iowa.

**SOUTH SIDE BARBER SHOP.**  
 Laundry in connection. The same old stand. F. A. BLACK. 15

**L. D. S. OCULIST**  
  
 DR. J. S. LAWTON is a specialist and recognized authority on Eye Troubles, use of glasses, nervous headaches, etc. If afflicted or in need, don't neglect it. Dr. Lawton is at M. J. Danielson's, Lamoni, Phone 31, and will answer to all calls. Consultation free. 17

**NOT IN THE CATALOGUE.**  
**JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?**  
 222. Per dozen 10c, 100..... 60  
**THE APOCRYPHAL NEW TESTAMENT.**  
 229. Cloth.....1 25  
**CRUDEN'S COMPLETE CONCORDANCE.** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.  
 206. Cloth.....1 50

**PRIEST'S ANNUAL REPORT.**  
 224. Per dozen, 10 cents; 100.... 75  
**POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**  
 203. Per dozen 5 cents; per 100. 35  
**BALDWIN'S ANCIENT AMERICA.**  
 219. Cloth..... 2 00  
**GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**  
 197. Paper..... 50  
 198. Cloth, limp..... 35  
**RUINS REVISITED.** By S. F. Walker. An able work on archaeology.  
 205. Cloth..... 75  
**ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**  
 207. Per dozen 10 cents; per 100. 60  
**DO YOU WANT MORE LIGHT?**  
 202. Per dozen 5 cents; per 100. 35  
**MINISTRY BLANK REPORTS.**  
 209. Per dozen..... 10  
**THE WORKS OF JOSEPHUS.**  
 227. Each.....1 50  
**KING JAMES' BIBLE.** Large type edition, with references.  
 208. Each.....1 25  
**LECTURES ON FAITH.**  
 220. Limp cloth..... 20  
 221. Paper 10c each, 12 for.....1 00  
**MARVELOUS DISCOVERIES IN BIBLE LANDS.**  
 199. Paper covers..... 30  
**TACTICS OF INFIDELS.**  
 218. Cloth..... 60  
 223. Paper..... 30  
**NOTES ON INGERSOLL.**  
 216. Paper..... 25  
 217. Cloth..... 50  
**EUSEBIUS' ECCLESIASTICAL HISTORY.**  
 226. Each.....1 50  
**YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE.**  
 228. Each.....5 00  
**BOOK OF MORMON.** Cheap edition.  
 210. Paper covers, each..... 35  
 211. Limp cloth..... 50  
**REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.**  
 201. Per dozen 10 cents; per 100 60  
**SABBATARIAN THEORIES A DELUSION.**  
 204. Each 15 cents; two for..... 25

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**  
 Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
 IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.  
 Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
 WM. ANDERSON. MRS DAVID DANCER.  
 ALICE P. DANCER A. K. ANDERSON.  
 G. W. BLAIR. OSCAR ANDERSON.  
 W. A. HOPKINS.  
 Address all correspondence to  
 STATE SAVINGS BANK, Lamoni, Iowa.

**KEOKUK & WESTERN R. R. CO.**

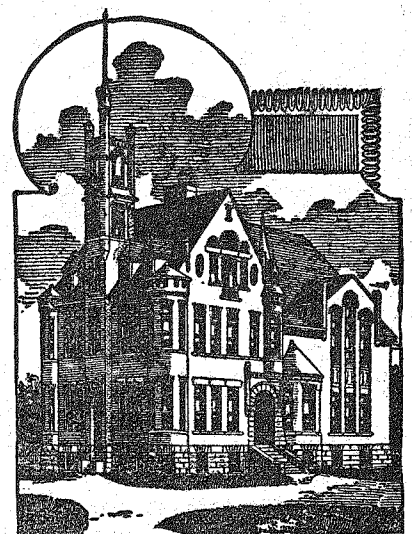
North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Book of Mormon Maps.**

Lecture size 5 x 8 feet on muslin for traveling ministry. \$2.00. Home and office size 39 x 51 inches on paper, cloth back and varnished in colors, \$1.50.  
 All maps sent by express, charges 30c. and upwards according to distance, to be paid at end of route. Send orders to  
**G. F. WESTON,**  
 16 Buchanan, Michigan.

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
 LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

E. J. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 1, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, April 30, 1902

Number 18

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - EDITOR.

**CONTENTS.**

**Editorial:**

The Conference - - - - -	393
Crusade Against "Mormonism" - - - - -	394
Dr. Kennedy on Inebriety - - - - -	394
Addresses at Close of Conference - - - - -	396

**Original Articles:**

The Book of Mormon Verified.—No. 2 - - - - -	397
The Present Conflict Between Science and the Christian Religion.—No. 3 - - - - -	405

**Selected Articles:**

A New Religion in Japan - - - - -	407
-----------------------------------	-----

**Mothers' Home Column:**

Select Reading for May Meetings of Daughters of Zion Locals - - - - -	408
---	-----

**Sunday-School Department:**

The General Convention - - - - -	409
----------------------------------	-----

**Letter Department - - - - -**

410

**Miscellaneous Department:**

<b>Conference Minutes:</b>	
Kentucky and Tennessee - - - - -	411
Manchester - - - - -	411
Pastoral,—I. N. Roberts - - - - -	411
"    Heman C. Smith - - - - -	411
"    Frederick A. Smith - - - - -	412
"    F. M. Sheehy - - - - -	412
"    U. W. Greene - - - - -	412
Railway Clergy Permits - - - - -	412
Bishop's Agents' Notices - - - - -	412
Reunion Notices - - - - -	412
Correction - - - - -	413
Board of Publication - - - - -	413

By letter from Bro. G. J. Waller, of Honolulu, Hawaii, dated April 17, we learn that he had baptized a Chinaman and that on the 20th an American, his wife and two children were to be baptized.



It was thought that Bro. A. H. Smith would return by way of Honolulu and stop over a week or so en route. We have no advices personally to date, (April 29.)

**Editorial.**

**THE CONFERENCE.**

It will be expected, we suppose, that the HERALD will have something to say of the late annual session of conference. However, what the HERALD may have to present must be of a general character.

There was before and at the opening more or less of a feeling of apprehension as to the nature of the session and the final and general outcome.

In the minds of some this apprehension seemed to be well grounded, in view of what transpired at the sessions of 1900-1901. So when the assembly was called to order on the morning of the 7th, anxiety was seen reflected from the countenances of some, who dreaded the shock of contest.

The anxiety passed away, however, as the session progressed, until the greater part of the members were in mind prepared for any exigency that would arise, so well were they fortified in patience and good will to all.

The business of the session was quite successfully conducted to safe conclusions, and a desire for a harmony of action was quite discernible. There did not appear to be a desire on the part of any to work for or reach purely personal ends. The good of the whole and the best and the right seemed to be the object sought by all. That there were different views as to the way and the means to reach desirable results must be conceded; it would have been a very unusual assembly if there had not been. There was little if any feeling of antagonism manifested, and a spirit of concession for the sake of harmony was quite marked and found expression.

We believe that some questions and subjects hitherto causing uneasiness to a greater or lesser extent were removed from the field of controversy, and will not jeopardize the harmony of the body again.

The change effected in the quorum of the Twelve, relieving some of the older men from the care of the field and putting the labor on younger men, should be beneficial, and we trust it will be.

Those brethren chosen to be evangelical ministers have labored with greater or lesser success in the past, and acceptably to the Master, we believe, and it is certain that they will be well received in their ministry again.

Bro. James Caffall, who did not see his way clear

to accept the office of evangelical minister, will labor as an high priest and apostle, in Iowa, and wherever the Spirit may direct him, or wisdom and occasion demand.

The prayer and testimony meeting on the third Sunday of the session was largely attended and greatly enjoyed by the Saints. The Spirit of prophecy and testimony was present in considerable power, and with many. It will be remembered long by those present; it was providentially the good wine at the close of the session.

The brethren, many of them, stayed until the close of the session, wisely determining that it might be necessary. The delegates chosen from the membership, sisters and brothers, showed a greater degree of interest in the proceedings than ever before, and appreciated the business methods employed to reach final conclusions.

We are persuaded that the results will be good.

---

#### CRUSADE AGAINST "MORMONISM."

On his way home from conference Bro. F. E. Cohrt wrote on April 20, sending the accompanying clipping. We give place to both letter and clipping.

MONDAMIN, Iowa, April 20.

*Editors Herald:* Inclosed find a tocsin for war. Listen to the modern Goliath, who spreads himself like a green bay tree. How "do the heathen rage, and the people imagine a vain thing."

As valiant soldiers, courage, brethren, it spurs us for the fray. Our adversary clothes himself in gorgeous apparel, in coat of mail, helmet, shield, and spear. But with a pebble of truth, from ye valiant sons of modern Israel, this our foe will be met.

F. E. COHRT.

#### AN APPEAL FOR AN ANTI-MORMON CRUSADE.

I only wish I were able to sound the alarm as I think it should be sounded. There are 10,000 Mormon elders preaching the doctrine of the Mormonic fraud. Many of the members of the Church of Christ are deceived by their teaching. Within a circuit of ten miles of this place, I know several, who would be faithful and devoted members of the body of Christ had their minds not been poisoned with this delusion. The insinuating talk, the conciliating argument by which the Mormon elder approaches the weak disciple is calculated to deceive the elect.

Any disciple who has been associated with these people, will recall the first step the Mormon asks you to take: "You Disciples are all right so far as you go but you do not go far enough." The Disciple gives his assent, and the seed is sown that has ruined individuals, families, and neighborhoods.

I think it frequently occurs that our good, faithful, and efficient ministers, relying upon their ability to stand upon the Bible and the Bible alone, engage in debate with Mormons, and after the debate is on find they have not quite surveyed the field and the result is a triumph for Mormonism in that locality. Down comes Christianity and up goes Smithianity.

I want to urge upon the brotherhood from the Atlantic to the Pacific, that we put specialists in the field to cope with and vanquish this foe; that there be an organized effort to meet this crying evil in every State and territory. Let us know, when a Disciple is to meet a Mormon, that it means a victory for the truth, that David has met Goliath and that the David is the Disciple.

I believe this is God's work. The Christian Church has the men

and the means. Will a goodly number of us set ourselves apart to the work? We have had here at McArthur, Ohio, a debate between John T. Bridwell, of the Disciples and Elder McDowell, an able Saint, which illustrates what competency, ability and preparation will do. Bro. Bridwell prepared himself, and the result is that Mormonism in this locality has been dealt a deadly blow. Bro. Bridwell has no superior in this work. He is a specialist, and should make it his life work. He is a noble man, thoroughly good, never does or says anything that the brotherhood has to apologize for. Now it occurs to me, very strongly, that a number of men of his efficiency, sustained in the field, directed by a Anti-Mormon board, whose business it would be to place them where needed, could not only stay the tide of Mormonism and save scattered Disciples, but could plant churches of the primitive order.

Along with Bro. Bridwell, we have R. B. Neal, Clark Braden, D. H. Bays and others who are now able to do this work. Bro. Bridwell will go wherever called. He now contemplates a trip through West Virginia and Kentucky, and is only anxious that he may have calls enough to take him into the very heart of Mormondom—Salt Lake City. Let me make an appeal. Are there one hundred disciples who will give \$10 this year for the support of this work. Let every one who will, write me pledging that amount. Don't send any money now, just your pledge, which will indicate that you are willing to join in this work. I will write for your pledge later.

We will start the work, and at the next General Missionary Convention, which meets at Omaha, Nebraska, we will organize for the work by getting together, selecting an Anti-Mormon board with a secretary and treasurer, and by a year from now we can have an organization that will be doing very effective work. Interest will grow as time goes on. For one I agree to be at Omaha and aid in permanently organizing this work, account for what is done between now and then, and continue in the work. I refer you to J. M. Morris, Walla Walla, Washington; E. V. Zollars, Hiram, Ohio, C. A. Freer, Columbus, Ohio, and I. N. McCash, Des Moines, Iowa. Hoping to hear from many, I am,

Yours respectfully,  
MCARTHUR, Ohio.

JAMES W. DARBY.

[There can be no question about the pernicious activity of Mormonism, nor of the need of special preparation on the part of those who would expose its real character. In addition to competent specialists to meet their representatives in oral discussion, there should be an assortment of well-prepared tracts and books for distribution. We have some literature of this kind but there is needed some systematic method of distributing it. We commend Bro. Darby's appeal.—EDITOR.]—*From Christian Evangelist, April 10.*

---

#### DR. KENNEDY ON INEBRIETY.

Dr. J. F. Kennedy, of the Iowa State Board of Health, read a paper in Des Moines, sometime in March, at a meeting of the State institution superintendents and board of control, on the subject of "Inebriety and its Management." The *Council Bluffs Nonpareil* for March 21 quotes part of the paper as follows:

He said: "I here deliberately declare that during a professional life extending over forty-five years I have never known a confirmed inebriate that was not or had not been addicted to the use of tobacco." He said that all tobacco users are not alcohol users, but most of the latter use tobacco. They go hand in hand. He said that corporations are doing much to make men temperate by refusing to employ men who drink. "I believe the State should make the use of intoxicants a cause of dismissal from

office of any State employee or official," said the speaker. School, society, press, pulpit, and literature should be used to combat the tendency to indulge in drink. A tendency to inebriety is inherited, and marriage laws should be enacted to protect society against the begetting of tainted offspring.

The following recently appeared in the daily press:

MORMONS OUSTED FROM TOWN.

Berlin, April 14.—Lorenzo Walker and Josef Zwahles, Mormon missionaries from America, have been expelled by the police from Insterburg, East Prussia, as objectionable characters.

The Mormons now have over a hundred missionaries in Germany. The police of Berlin and other large cities grant them permits to meet freely. The Berlin Mormon congregation numbers one thousand persons.

EXTRACTS FROM LETTERS.

Francis Blunt writes from Whitewater, Wisconsin, April 17: "I can not do without the HERALD, as I live over twenty miles from the branch, and have not heard a sermon for nearly two years. I am now past seventy-four years old, and so badly crippled with rheumatism that I can hardly go with a crutch and cane; yet I feel I am in the faith, and with the help of God will so remain until the end."

Bro. Jephtha Scott writes from Seiling, Oklahoma, April 7: "I am glad to be able to write that the work is improving here. Some of the Saints are studying the books more lately than they ever did before; and they testify that they have through prayer received more light; so everything they read in Book of Mormon and Doctrine and Covenants is understood, and they have received a degree of happiness they never felt before. I had made it a special object of prayer for some time that the Lord would influence his Saints in this vicinity to seek more earnestly after the truth, that they might be confirmed in the faith; and I feel to rejoice that his Saints are growing spiritually here. I pray the Lord to help this conference and to bless his work generally that this gospel may be preached in all the world. The Saints of Canadian Center Branch met in prayer and fasting on April 6, and enjoyed a good degree of the Spirit, for which we are thankful."

S. D. Condit writes from Victor, Idaho, April 14: "I have baptized ten lately; three on March 17, and seven on March 28. On the 6th instant I organized a branch eighteen miles below the Cedrine Branch. The new branch is called Teton, and has fourteen members, ten of whom I baptized since last fall. Benedictus and William Hendrickson were ordained teacher and deacon to take charge. Arrangements were made to ordain Adolphus Hendrickson priest as soon as he secures letter from branch at Moorhead, Iowa. Both at Teton and here the Saints have conducted successful Sunday-school organizations since last fall and are launching out in splendid earnest in branch work. The Lord is evidently moving upon

the people, and we are surprised with successive developments and the earnestness of the people, reformation wrought in their lives, and the missionary spirit they manifest. It is the Lord's work and marvelous in our eyes."

EDITORIAL ITEMS.

B. B. Tyler, a minister of Denver, is posing as an exposé of Mormonism, and in a recent issue of the *Denver Republican* there appeared an account of a sermon in reply to Tyler by John B. Roush. Brn. Roush and Shupe together have been giving Mr. Tyler something to think about, and we have no doubt that they will be able to show up Mr. Tyler's attacks in the light they should stand.

Sr. Mary A. Hines writes from Nevada, Iowa, that she is there nursing an old lady by the name of Hoag, and would like to have some of the Saints call on her if there are any near there. She would also be pleased to see any of the elders who might be in Nevada.

Sr. Carrie S. Crowley, of West Jonesport, Maine, writes that she is striving to live so that she will be permitted to meet her friends who have gone before. She prays that we all may live pure lives before the world.

Benjamin T. Short writes from Jeffersonville, Indiana, that he and his wife are the only Saints there. He states that a Reverend Charles Schook has made an attack upon Mormonism there, taking some of the usual erroneous positions. Bro. Short asks the prayers of the Saints, especially for his wife, who is afflicted.

I. N. Roberts desires the home address of W. H. Pruitt. Bro. Roberts' field address is Garland, Alabama.

In the mission appointments by the Twelve, as published in HERALD for last week, an error occurred in the list of elders which should be noted. J. F. Grimes was appointed to Western Louisiana instead of to Western Iowa as it appeared.

We have received through Brn. John Kaler and H. A. Stebbins, clippings from the *Telegraph* and *Herald*, both of Sydney, Australia, in which the visit of A. H. Smith to that country is spoken of, and in which a clear distinction between us and the Utah church is presented. It is clearly pointed out that the Reorganized Church is the one in true succession and that the Utah church has departed far from the teachings of the original "Mormon" church. The articles as they appeared in these leading papers can not but do our work there great good.

The Board of Publication met on Monday, April 28, in the HERALD Office. The minutes of this meeting appear in another department. It will be noted that the editorial force remains about the same that it was, except that F. M. Sheehy has been added to the staff as a corresponding editor.

## Addresses at Close of Conference.

At the close of the session of April 21, President Joseph Smith spoke in part as follows:

We have just closed the most important conference held for years, and I feel strongly impressed with the thought that this year will be a marked year in the history of the church. The auspices are favorable. The prospects are good, and it will but require a persistent effort to win a victory. I feel that our courage is renewed and our spiritual strength, spiritual insight, spiritual devotion are increased. We have nothing to be afraid of except our own failure to keep nigh unto the Master, and so far as it is practicable for us to do it, near to each other. We can not work unless we work for good, and every man in the field ought to know within himself the assurance that when he hears the name of a brother mentioned, wherever that brother may be as a laborer, "My heart trusts in that man."

We are charged to be clean, who bear the yessels of the Lord. This means to be clean in heart, to be clean in purpose, and to be clean in person. Whatever we may say to the contrary, the advocate of the faith must show that he appreciates cleanliness of body as well as cleanliness of mind. To keep ourselves unspotted from the vices of the world we must not go into the ways of temptation. However strong we may be, our best strength is knowing ourselves and keeping out of the pathways of temptation. If a man knows his own weakness he is only strong when he keeps away from the place where he may be tempted.

Our position so far as theologians and the faith in which theological war is waged is a strong one; but we must be careful that we do not, in the sense of security, and our strength, impose upon our hearers as boasters. I think the safest and only way, so far as boasting is concerned, is to boast only in Christ. I have noticed in my history in watching others and in watching myself, that the strongest men among us are the humblest ones, and when I have been humble I have been strong, and when I have been haughty I have not been strong. I suppose it has been upon the hypothesis that the Lord helps those who need help, and only those who are humble, earnestly humble, appeal to God in the strongest manner. I was well pleased to notice what one brother said since we have been assembled here, that the strong ones seemed to be left to get along without much help, while others that are weaker received a greater and larger portion of help. That is according to His divine mercy. That is according to our understanding of it. If our children, any one of them, is strong, we do not pay the attention to him that we do to the weaker ones. It is the weaker ones of the flock of our families that we look after the most. The strong and hearty ones we let take care of themselves more than the others. I believe that God deals with us as his children in precisely the same manner. And on account of the various gifts, or manifestations that are mentioned by the apostle, that the man who stands in the pulpit, his face glowing with the inspiration of his subject that the Master gives, that man has just as clearly received a manifestation of the Spirit as the man who speaks in tongues and prophecies. I have been made to feel the strength of the apostolic position of Paul where he said, "I would rather speak five words with my understanding . . . than ten thousand in an unknown tongue." I would rather stand on the confines of the field and know from the knowledge within myself and things around me that I stand secure and strongly entrenched, than to create a flame of transitory emotion in the congregation which I may address. You can accomplish great results by steadfast purpose and persistently hanging on. The spirit of continuity is the spirit which will accomplish this work ultimately. The spasmodic, brilliant man who leaves a shining mark behind him must be followed by the slow brother

to reap his harvest. This has often been the case in the history of the Reorganized Church.

I have learned more than one lesson by my defeats. When I thought I was strong I found I was weak. I believe this represents the points that many of you reap in your experience, when you think yourselves to be strong you are really weak. And when you went into the stand and felt weak and humble and scarcely knew how to approach your subject you found yourselves to be strong.

I advise you not to be harsh. The day is coming when there must be a better unity of effort and a more kindly spirit exhibited in our preaching. Our success will be better if we show them the better side without compromising the teachings we are holding. We will break down the barriers more rapidly than we will if we insist upon our superiority and keep them at a distance. I believe the time is coming when we should pay heed to the statement in one of the revelations, to not be over-careful with those that are on the other side of the question. I believe we should be careful in this regard.

I congratulate you all on the degree of patience, the degree of firmness, the degree of compassionate consideration that I feel you have had toward one another in this conference, and I pray God's blessings to be with you, one and all. I believe the time is coming for us to urge an onward conflict in every place we can possibly reach, and these means that are reached by missionary effort, and these appointments now made are all made with an understanding with the Twelve and Bishopric that they are all of them given upon the understanding that we will send them, if it is within our power, and God will bless the sending and give us souls for our hire. Placate, so far as you can, the asperities of opposing forces.

I wish to bear witness to the good, faithful work of our brother, Heman C. Smith, who as historian has done excellently well. I am glad he was sustained, for I think we can not afford to have that work marred. He has had an able assistant in Bro. Lambert, who has well watched over what was intrusted to him. And when the work is completed we will have a good record. I trust them both: I know them both. Bro. Smith is anxious that the brethren in the fields personally will cooperate with him by keeping a record of the things that transpire under their observation and in the fields where they are laboring and where they are connected, keep him informed of the history so that it may be put upon record and not be lost. One of the things that has burdened us so far as the history of the early church is concerned is the simple fact that they did not keep a sufficient record of the events as they transpired.

Bishop E. L. Kelley spoke as follows:

Of course, I do not expect to make a speech on what is termed the temporal law, but wish to call the attention of all to the fact that we have heard a large number of names read for the ministerial field. These ministers go to all parts of the world, nearly. Australia, New Zealand, the United States, the Canadas, Scotland, Wales, and Scandinavian countries.

The Presidency asked me this morning before making the final appointments to these foreign fields if we could send them if they were appointed. We answered that if the Presidency was satisfied the Lord was directing the mission we would try and find means to send them. We believe that God works in harmony in all departments of his work and that if he calls an individual to go to Australia or New Zealand and places a duty upon the church to send him there, he will help the church to do this; and he expects that we will do our part. In this way we are his co-workers. We can not ask the Lord to do it all, and claim to have part in the work. He wants us to do our part. He wants us to exercise faith; to contribute of our means; and we have to exercise faith when we do that. When an individual has no faith in the work of God, it is very difficult for him to

give ten cents for its support. But if he has all faith in the work, and believes he will be rewarded according to his works, by and by, it is not very difficult for him to say, I will help all that I can.

I call attention now to the fact that three hundred sixty names are reported on the list for missions. Now if we were engaged in a great financial business with three hundred sixty men to move out to work, and one half of them only would move out to accomplish the work and the others would be idle for a month or two, you can see that great loss would occur, and but little in comparison accomplished. What we want is unity of work, every man standing at his post of duty. This is the Lord's work, the most important that men and women can engage in; and we must see that every minister whose name is upon these lists enters the field that has been assigned him, and labor there industriously and faithfully, without ever thinking of furling the flag for one moment until the next annual conference.

And what can we not hope with reference to the accumulation of funds for the church if those of the Bishopric are enabled to say to the church during the year that every man who has been called is in his place at work? Why should not he be in his place? God gives us the special blessings of health and strength and ability so that we may go without scarcely ever having to lose a day, unless it is on account of some folly of our own. Why should we not be in our places, then, the entire year? It will be but a short time. Those who take foreign missions must be engaged wholly, and far away from their homes. Why not those be so engaged who are near by home and labor just as faithfully and stay away from home, if necessarily, just as patiently as those who are called to go to distant fields? Now we must do this. By so doing we will strengthen greatly the financial arm of the service and silence a great many complaints which come in, that we have to inquire into. Sometimes you do not know anything about the trouble we have inquiring into complaints or they are referred to the missionaries in charge, and this takes up time and takes our energies from the work where they ought to be applied. We do not want to be suspected even of having to look after an individual who is sent into the field. That is not the work of the Bishopric.

Ministers who are working faithfully in their fields need never think that the Bishopric is looking after them to see that they are in their places. They will know if they are in their places, that should the Bishop or his counselors come around, it will be but to help in the work. I speak of this that we may work in harmony. We have a right to expect to find the minister in his field unless sickness has carried him out; and let us go with sufficient faith so as to be able to say that sickness shall not do this. I heard Bro. Evans say the other day that he had only lost about seven Sundays in the past twenty years. It is only very few days I have been unable to make appointments the past twenty years; but if I had listened to the hindering things which have often come up I might have squandered one third of my time, during the time named and have justified myself by saying I thought it was my duty to first look after my family, to see if they were in good health and proper condition.

We have to trust in God, my brethren; we have to trust him not only in many things, but all things. I had to do it to-day, when I stated to the President concerning those they were sending out, and to the Twelve when they wanted to know if they should not strike some of the names off the list, that we would not have them strike them off, but wait and see if they could not be sustained. And we expect that they will be. If every one works as he should, God will help us to do it. It will not be on account of the great work that the Bishop will do, or his counselors, but our Master. When you come back, one year hence, and bring your sheaves with you, let us all give him the glory.

Those of us who are called to labor in temporal things are going to try to show that we have done our duty, and ask your

coöperation. If you find out that there is anything in the department of the Bishopric in its work in the field that ought to be looked after, direct a line to the Bishop, and he will see that it is attended to at once; and if we do not, report us to the President of the church or High Council as being unfaithful to duty. It should be inquired into in that manner, and let us answer for failing to perform our duty under lawful and just complaint.

I want to have my work in such a state that I can at least conscientiously feel that when I go on the other side I will be commended of the Lord; and if I make an error here I would rather have it corrected here. I do not want to perform the duties of the office of Bishop one hour unless I can perform it in accordance with the will of God. And I trust he will never permit me to continue in the office a week when my work is no longer acceptable unto him. I have always asked him to so direct.

I trust the Lord will bless each one as we go from hence, that we may go out working and toiling for the Master. There are but a few years for us to work, when there will be such a change in the conditions of the church in this country as few are expecting at the present time. Those who are sent far from their homes ought to count it gain to have an opportunity to suffer for Christ, and move out. And those who are permitted to stay nearer their homes and suffer for him, they ought to count it gain that they might suffer for him who has done so much for all of us. Let us move out in the spirit of sacrifice, the spirit which God wants us all to move out with, and we shall have success.

Those who labor and minister in temporalities will have to sacrifice too; and if God has called upon us to sacrifice in the work that we are called to perform, let us not count it a grievous thing, but act at once as we would have done if it had been an easy thing imposed. Since God has asked us to do a work of sacrifice let us not rest night nor day until we have accomplished it. If we all do this, laboring in unity and love, from this time until the time of the convening of the next annual conference there will be such a rift in the clouds which have hung over us that will enable the light to shine more brightly than we have even witnessed at the closing of this conference. May the Lord greatly bless and prosper each and all who minister in word, and those who labor in business, to perform his great and holy work, in my prayer in Jesus' name.

---

## Original Articles.

### THE BOOK OF MORMON VERIFIED.—NO. 2.

ESTABLISHED BY FORTY EMINENT ARCHÆOLOGISTS AND AUTHORS.

BY ELDER A. B. PHILLIPS.

So numerous are the traditions in America which agree with the Old World history that Baldwin says: "The traditions on both sides of the Atlantic are without meaning unless it be admitted that there was communication between the two continents in times of which we have no history."—*Ancient America*, p. 186. In another work, *Prehistoric Nations*, published 1873, he, on page 403, says of "very remote antiquity": "Nor is it improbable that there was communication across the Pacific."

The Nephites were an "exceeding fair" people, while the Lamanites were cursed with darkness because of their iniquity, and the Indians are their descendants according to the Book of Mormon account. The fact that a light-haired race, entirely different from the Indians, did dwell here is clearly proven.

The *Antiquarian Journal*, volume 20, page 259, says of a skeleton found in New Mexico: "A bunch of this person's hair was about two inches in length and was as fine as average Caucasian hair, a little inclined to be curly, and of a dark brown color, which is evidence to my mind that they were a different race from the ordinary Indians. The skulls dug out were well formed, not the shape of the Indian, but more resembling that of the white race, full in front and wide above and in front of the ears, showing that they had well developed and well shaped heads." Eighty skeletons were found at the above place.

Short says: "The silicious sand and marl of the plain southward of Arica, where the most remarkable cemeteries are situated, is slightly impregnated with common salt as well as nitrate and sulphate of soda. These conditions, together with the dry atmosphere rivalling that of Egypt, and in which fleshy matter dries without putrefaction, the human hair has been perfectly preserved, and comes to us as one of the best evidences of the diversity of the American races yet produced. In general it is a lightish brown, and of a fineness of texture which equals that of the Anglo-Saxon race. . . . The ancient Peruvians appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race."—North Americans of Antiquity, pages 186 and 187.

If the Book of Mormon contains not "a grain of truth," then Mr. Short's statements are also false; for what science was long in discovering, the Book of Mormon presented years before to the world. Haines says the Mandans "were remarkable for their fair complexion, blue eyes, and lack of prowess in war."—American Indian, p. 235. Short says on page 189 of Menominees or "White Indians": "The peculiarity of the complexion of this people has been marked from the first time a European encountered them." Evidencing the truth of the Book of Mormon statement of their Israelitish origin, we now present the following from Bancroft: "Many traces of their [Jewish] old laws and ceremonies are to be found among them at the present day. . . . There do actually exist, besides, many Hebraic traces in the American languages."—Native Races, vol. 5, pp. 82, 83. Page 81 says: "The Jews were famous for fine work in stone, as is shown by the buildings of Jerusalem, and a similar excellence in this art is seen in the American ruins. The Mexicans have a tradition of a journey undertaken at the command of a god, and continued for a long time under the direction of certain high priests, who miraculously obtained supplies for their support."

High priests were a Jewish institution and were also had in America according to the Book of Mormon; this Bancroft confirms; also Donnelly says: "The priesthood was thoroughly organized in Mexico and Peru. They were prophets as well as priests."—Atlantis, p. 159.

Le Plongeon's Sacred Mysteries among the Mayas and Quiches, published in 1866, page 48, says Mr. Cushing was commissioned by the Smithsonian Institution to study the customs and manners of the Zuni of New Mexico. He discovered "the existence of twelve sacred orders, with their priests, their initiations, their sacred rites, as carefully guarded as the secrets of the ancient sacred mysteries to which they bear great resemblance."

Concerning traces of Hebrew in American languages, Priest says: "Their Jewish customs are too many to be enumerated in this work."—American Antiquities, p. 59.

Boudinot, Adair, and several others mention this singularity, and lists of Hebrew words with their English and Indian equivalents are given also in Haines' American Indian, published in 1888, page 100, from which we extract a partial list as follows:

ENGLISH	INDIAN	HEBREW OR CHALDEAN.
God	Ale	Ale Alein
Shiloh	Shilo	Shiloh
heavens	chemim	shemin
father	abba	abba
man	ish	ish
wife	awah	eweh eve
winter	kora	korah
woman	ishto	ishto
his wife	liani	lihene
this man	vwoh	huah
man of god	ashto allo	ishda alloa
very hot	hew hara or hala	hara hara
Jehovah	Yohewah	Jehovah

Several writers show Indian words in abundance which are similar to the Hebrew. Although this appears true of only certain tribes, yet the similarity is too perfect in many instances to be regarded as accidental, and some words are identical.

Adair says: "They always invoke Yo He Wah a considerable space of time before they apply any medicines, let the case require ever so speedy an application."—History of the American Indians, p. 172, published at London in 1775.

The *Prophetic Watchman*, September 14, 1866, said of a stone relic: "It was found in 1860, and has engraved upon it, Moses and the Ten Commandments. . . . Over the figure is a Hebrew word signifying Moses. The other inscriptions are almost literally the words found in some parts of the Bible, and the Ten Commandments are given in part and entirely, the longest being abbreviated. The alphabet used, it is thought, is the original Hebrew one, as there are letters not known in the Hebrew alphabet now in use, but bearing a resemblance to them. All things on this stone point to the time before Ezra."—Palmyra to Independence, p. 69.

As the Nephites came from Palestine about sixty-five years before the time of Ezra, it is but reasonable that a stone engraved by them soon after they arrived in America would "point to the time before Ezra" instead of after, although many years afterward the

Nephites altered their characters by combining Hebrew and Egyptian and naming it "reformed Egyptian."

The Gadianton robbers, previously mentioned, after a time became a strong and numerous band, and the Book of Mormon says of them: "And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places."—P. 408.

Also on page 423 we read: "The Gadianton robbers, who dwelt upon the mountains, who did infest the land; for so strong were their holds and their secret places, that the people could not overpower them." These bands of robbers are frequently mentioned in the Book of Mormon; they lived in the time of the later civilization, the Nephites, and their remains are doubtless the same that are known now as "ruins of the Cliff-dwellers," which are found in a variety of places. Some of them were discovered by Simpson in 1849, but hardly anything was published concerning them until F. V. Hayden's report to the government in 1874-76.

Justin Windsor confirms this. He says the reports of Hayden "brought to us in those of 1874-76 the knowledge of the Cliff-dwellers."—Narrative and Critical History of America, p. 440, published in 1889. For years they were thought to have been the most ancient of American civilizations, but more recent research shows to the contrary, and again the Book of Mormon record is sustained.

The *American Antiquarian* says: "It was formerly the opinion that the Cliff-dwellers were among the most ancient people in America. . . . This opinion has been greatly modified by recent exploration, and the evidence now is, that so far from being the earliest people they belonged to the last of three periods of occupation."—Vol. 19, p. 100, published in 1897. On the same page he says: "The people had dwelt and continued in a peaceful and an agricultural condition for many years, and perhaps centuries, but had at last suffered from the attacks of wild tribes, who invaded their possessions, kept them constantly disturbed, and drove them first to the mesas and afterward to the cliffs, as the only places where they could be secure." The Book of Mormon account agrees with the foregoing except that it shows the Gadianton robbers to have been driven to the mesas and cliffs instead of the "peaceful and agricultural people," which is the most reasonable, as the following shows: "They (cliff-dwellings) were not mere refuges for the people in the time of attack, nor summer homes for an agricultural people, . . . they made them strongholds which they occupied permanently."—*American Antiquities*, vol. 20, p. 87. This is precisely what the Book of Mormon stated nearly seventy years before.

The Gadianton robbers finally united with the Lamanites and exterminated the Nephite nation, after

years of wars which ended more than four hundred years after Christ's birth; therefore the inference is that the Gadianton robbers were builders of both the cliff-dwellings and the pueblos, if we accept Book of Mormon history. Hence both were occupied at the same time, although archæologists have formerly supposed them to be two distinct peoples, living at different periods, yet they find it impossible to prove that such was the case. The *American Antiquarian* says on this point: "It is indeed difficult to draw the distinction between the earlier and later people, for the pueblos and the cliff-dwellings are built in the same general style, and contain similar relics and specimens of art, and are attended with similar pictographs and symbols."—Vol. 19, pp. 100, 101.

While the Lamanites, the descendants of which are the American Indians, were cursed with a dark skin, the Gadianton robbers were a white people, except some who had come from the Lamanites to unite with them; therefore it is not strange that their remains show some of them to have been a light-haired race.

Of Cliff-dweller remains at the World's Fair, Chicago, "Stebbin's Lectures" says, page 63: "Upon all the skulls the hair was as fine as the hair of the white people of our time, and some was both fine and light colored. Indian hair is all dark, all coarse. The skulls were shaped like the skulls of white people." Also "Appleton's Annual Cyclo-pedia," 1899, page 19, says: "A number of well-preserved mummies found by a prospector in a sealed cliff dwelling in the upper Verde cañon had well-developed skulls, covered with fine, silky hair, and were bandaged with cotton and woolen cloths of various degrees of fineness, some of it embroidered in open work."

When the Gadianton robbers amalgamated with the Lamanites it would have naturally produced a variety of complexions in their descendants, and various authors show this to be true of the Indian tribes. On this point Prichard says, volume 1, page 269: "The American races show nearly as great a variety in this respect as the nations of the old continent. There are among them, white races with a florid complexion."—*Researches*, published 1841.

From Baldwin we quote as follows: "It has been suggested that the Mandan Indians were a separated and lost fragment of the mound-building people, they being noticeably unlike other Indians in many respects, lighter in color, and peculiar in manners and customs. . . . That the Mandans were like what a lost community of Mound-builders might have become by degeneration through mixture and association with barbarians may be supposed."—*Ancient America*, p. 74.

As we have said, the Book of Mormon shows they are from the Lamanites instead of the Mound-builders, which is sustained by researches of recent time, while Baldwin says: "Those who seek to identify

the Mound-builders with the barbarous Indians find nothing that will support their hypothesis."—*Ibid.*, p. 62.

Of the Menominees, Short says: "The whiteness of these Indians, . . . early attracted the attention of the Jesuit missionaries, and has often been commented upon by travelers. The peculiarity of the complexion of this people has been marked from the first time a European encountered them."—*North Americans of Antiquity*, p. 189. Catlin also remarks on this singularity among various tribes. Is it likely that any man, however well educated, could have written such an accurate history of these aborigines years before the facts were known to the world, except, indeed, he had received a true record written by themselves? Indeed, if all the works of modern archæologists had been then accessible, he still could not have accomplished such a work as the Book of Mormon, which has stood the test of every modern investigation and has proven its account true in spite of its opposition to the erroneous theories had at the time it was first published.

These aboriginal inhabitants also used coins of different values, according to the Book of Mormon. This is sustained by Donnelly, who says: "A round copper coin with a serpent stamped on it was found at Palenque, and T-shaped copper coins are very abundant in the ruins of Central America."—*Atlantis*, p. 345.

Priest says, at Circleville, "was dug up from beneath the roots of a hickory tree seven feet eight inches in circumference, a copper coin, but bearing no comparison with any coin now known."—*American Antiquities*, p. 175, fifth edition.

The *Pittsburg Leader*, November 6, 1891, says that at Laconia, "A well was being drilled; at the depth of one hundred twenty-five feet the drillings showed they were passing through a layer of brick. . . . As there were no brick houses in town and never had been it could not be believed. While quite a crowd was around the well-hole, the men brought up to the surface a lot of mud and examined it, as they had done from the time they found the brick residue. In the mass of mud there was a small piece of metal, which when cleaned off, was found to be a piece of money. It was octagonal in shape and had hieroglyphics on it, which could not be deciphered, but which were evidently meant to represent the value of the piece. . . . It is claimed by antiquarians here that the bricks and coin are the relics of a prehistoric race which lived here many years before the Indians and built the pavements and roads which were discovered at Memphis, on the other side of the river above here."—*Palmyra to Independence*, pp. 94, 95. Baldwin says the Muyscas north of Quito "used small circular gold plates as coin."—*Ancient America*, p. 271.

An extended list of finds could be made but would

be superfluous. We therefore omit them, and hasten to an account of the closing scenes of Book of Mormon history, which states that the record having been handed down from ancestors was finally deposited by the last of the Nephites in the hill Cumorah, where it continued until delivered to Joseph Smith for translation in 1827.

Traditions of "sacred records" hid in the earth are recorded in Priest's "American Antiquities," page 69; also in "Indian Myths," pages 225, 226.

Bancroft mentions "a complaint in the Quiché annals known as the Popul Vuh, that the 'national book' containing the ancient records of their people had been lost."—*Native Races*, vol. 2, p. 770.

Boudinot says of the Nauatalcas who live in Mexico: "That their forefathers wandered eighty years in search of it (Mexico) through a strict obedience to the commands of the Great Spirit: . . . that the book which the white people have was once theirs: that while they had it they prospered exceedingly. . . . They also say that their forefathers were possessed of an extraordinary divine spirit, by which they foretold future events and controlled the common course of nature, and this they transmitted to their offspring on condition of their obeying the sacred laws. That they did by these means bring down showers of plenty on the beloved people. But that this power, for a long time past had entirely ceased."—*A Star in the West*, pp. 110, 111.

The Book of Mormon was engraved upon gold plates, about seven by eight inches in size, not as thick as tin, in characters called "reformed Egyptian"; both Egyptian and Hebrew "hath been altered by us," says the Book of Mormon on page 500. At the time these plates were found it was supposed that the aborigines had left no records in hieroglyphics, much less was it supposed anything would be found approximating Egyptian or Hebrew characters; but as already shown, traces of both Egyptian and Hebrew knowledge have since been evidenced, so also hieroglyphics; even phonetic characters have been found in recent investigation. But in 1833 Atwater said: "No article has been found, within my knowledge, which contained on it either letters or hieroglyphics."—*Western Antiquities*, p. 138. The Book of Mormon claim was therefore scorned and ridiculed, but since then several articles have been found which prove the claim to be reasonable and in harmony with recent discoveries.

Delafield says, in *Antiquities of America*, published in 1839, page 43: "Hieroglyphic writings are necessarily of three kinds, viz.: phonetic, figurative, and symbolical." Page 46 says: "We find the three species of hieroglyphics common to Mexico and Egypt."

Taylor says: "There is even evidence that the Maya nation of Yucatan, the ruins of whose temples and palaces are so well known from the travels of



Catherwood and Stephens, not only had a system of phonetic writing, but used it for writing ordinary words and sentences."—Bancroft's Native Races, vol. 2, p. 781.

Foster says on page 322: "The hieroglyphics displayed upon the walls of Copan, in horizontal or perpendicular rows, would indicate a written language in which the pictorial significance had largely disappeared, and a kind of word-writing had become predominant. Intermingled with the pictorial devices are apparently purely arbitrary characters which may be alphabetic."—Prehistoric Races.

Bancroft says: "The Palenque inscriptions show the abbreviated hieratic writing."—Native Races, vol. 2, p. 782.

In the St. Louis *Chronicle*, February, 1889, and copied by Etzenhouser in Palmyra to Independence, page 91, we read: "Rev. S. D. Peet, the well known antiquarian, is reported as having found in Illinois, two crossplates which have all the appearance of being rude musical instruments. These plates are about fifteen inches square and there are places for strings and a bridge. Along the lower edge is a row of hieroglyphics similar to those on the famous Palmyra plates, said to have been discovered by Joseph Smith and from which he interpreted the Book of Mormon." This discovery has since been corroborated by others. Another one made in Ohio is described by A. A. Bancroft as finding "a stone dressed to an oblong shape, about eighteen inches long and twelve wide, which proved to be a casket, neatly fitted and completely water-tight, containing a slab of stone of hard and fine quality, an inch and a half thick, eight inches long, four inches and a half wide at one end, and tapering to three inches at the other. Upon the face of the slab was the figure of a man, apparently a priest, with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters, and upon the edges and back of the stone were closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark, and he pronounced the writing to be the ten commandments in ancient Hebrew."—Native Races, vol. 5, pp. 94, 95.

The Book of Mormon plates, years before these discoveries, were also found in a stone box. Joseph Smith and eleven others testified to having handled and seen the plates, and also the engravings in hieroglyphic characters upon them. The witnesses have never been impeached, some of them reaffirmed their testimony at death.

On the top of the Copan altar are hieroglyphics within which may be seen, apparently, phonetic characters; they are shown by Bancroft, Stephens, Baldwin, and others. We present in this work three tablets and three other specimens of hieroglyphics (Figures 1 to 6), as taken from archaeological works:

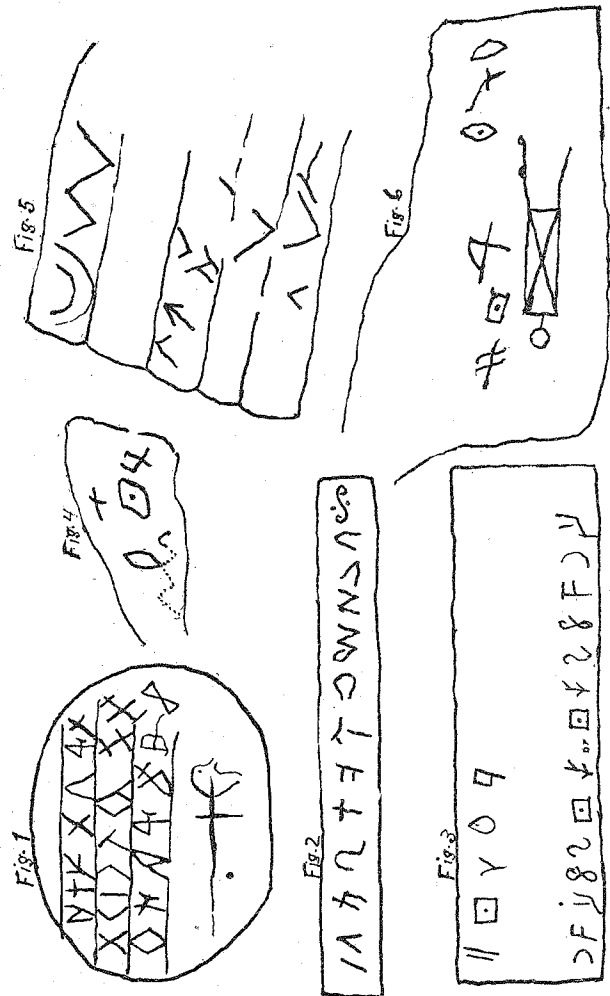


Figure 1 is the Grave Creek Tablet, found in 1838 near Wheeling, West Virginia, of which Mr. Schoolcraft says: "There was a large oak tree, at the top of the central part of the mound, from which the tablet was taken, the cortical layers of which was stated at from three hundred to five hundred; which would show that the mound had not been disturbed for at least that number of years, or since 1838." The tablet is shown in Figure 1, plate 38 of his work, "Indian Tribes of the United States," volume 1, description page 122, published in 1851 by the authority of Congress.

MacLean says: ". . . I have no hesitation in declaring that if the authenticity of the Grave Creek Tablet has not been established, then no reliance can be placed upon human testimony."—The Mound-builders, p. 95. Some of the characters on this tablet resemble Book of Mormon characters transcribed by Joseph Smith, as a comparison will show, and yet there may have been changes in the hieroglyphics between the time and the people of each. The characters as transcribed by Joseph Smith are found in Presidency and Priesthood, opposite page 204, or in Report of Committee on American Archæology, after page 100. Figures 2 and 3 are characters found on tablets dug from a mound near Davenport. The

small tablet is about seven and the large one about twelve inches in length; they were found in 1877, five and one half feet below the surface of the mound, and four feet below some Indian relics, a fact which shows that the Indians had used the mound for burial purposes, probably long after the tablets had been placed there. A more complete description may be found in Peet's "Prehistoric America," pp. 44, 45 (volume 1, published in 1892), together with a reproduction of them. Eight of the characters in figure 2, and six in figure 3 closely resemble those of the Book of Mormon, as closely as like characters could be expected to do when written by different people on different material and at a different time, perhaps, and both being copied from their originals, which would cause the same characters to appear slightly different. Figures 4, 5, and 6 are from "Antiquites Américaines," published by Charles Christian Rafu, Copenhagen, 1845, and are shown in plate 13 of that work. Figures 4 and 5 are from the Portsmouth rocks, and figure 6 from the Tiverton rocks. Page 356 says: "Many rocks, inscribed with unknown characters, apparently of very ancient origin, have been discovered, scattered through different parts of the country; rocks, the constituent parts of which are such as to render it almost impossible to engrave on them such writings, without the aid of iron or other hard metallic instruments. The Indians were ignorant of the existence of these rocks."

Several other works might be referred to which show that the art of writing with phonetic characters was had anciently in America. Le Plongeon says on page 113: "The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas."—*Sacred Mysteries Among the Mayas and Quiches*.

The Book of Mormon says there were many records kept by their people and Baldwin says: "The ruins show that they had the art of writing, and that, at the south, this art was more developed, more like a phonetic system of writing than that found in use among the Aztecs. The inscriptions of Palenque, and the characters used in some of the manuscript books that have been preserved are not the same as the 'Mexican Picture Writing.' It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period."—*Ancient America*, p. 187.

The Book of Mormon, pages 203, 204, shows that they had civil courts with judges and a supreme court with a "chief judge," and Bancroft says: "In Mexico, and in each of the principal cities of the empire, there was a supreme judge. . . . He heard appeals in criminal cases from the court immediately

below him, and from his decisions no appeal was allowed, not even to the king."—*Native Races*, vol. 2, page 434.

The state of civilization among the Aztecs was of a superior order, and yet it is agreed that it was greatly inferior to the Mayas or their ancestors. Bancroft says: "In Mexico every quarter had its school for the common people, after the manner of our public schools. There were higher schools or colleges for sons of nobles and those destined for the priesthood, wherein were taught history, religion, philosophy, law, astronomy, writing, and interpreting hieroglyphics, singing, dancing, use of arms, gymnastics, and many arts and sciences."—*Essays and Miscellany*, page 36.

The "Aztec Calendar Stone" shows their ancestors kept a perfect system of time, and this was announced on the Book of Mormon plates had by Joseph Smith in 1827, and is confirmed by Bancroft. Of the Nahuas he says: "Their calendar divided time into ages of two cycles, each cycle consisting of four periods of thirteen years, the years of each cycle being distinctly designated by signs and names with numbers, in orderly arrangement, as shown on their sculptured stones. The civil year was divided into eighteen months of twenty days, with five extra days to complete the year; and each month into four sections or weeks. Extra days were also added at the end of the cycle, so that our calculations are closely approached. The day was divided into fixed periods corresponding to hours. All the above divisions had their signs and names."—*Ibid.*, page 37. He continues on page 38: "All this, be it remembered, was the condition of things four hundred years ago. Compare it with the European civilization or semi-civilization of that day on the one hand, and with the savagism of the Iroquois and Ojibways on the other, and then judge which of the two it most resembled."

Beside the Aztec Calendar Stone, they had calendars of gold which the avarice of the Spaniards destroyed. Baldwin mentions them, both of gold and silver, which fell into Spanish hands, and remarks: "But these Spaniards did not go to Mexico to study Aztec astronomy, nor to collect curiosities. In their hands every article of gold was speedily transformed into coin."—*Ancient America*, p. 215.

So also it was with the ancient manuscripts; all that could be found by the Spanish priests were destroyed, in order that they might have no memory of the religion of their ancestors; therefore but little can be known from their written history, outside of the Book of Mormon, until some one deciphers the hieroglyphics left among their remains.

We previously quoted from writers concerning their skill in erecting beautiful and massive buildings. The temple at Copan is eight hundred nine feet long; the width is six hundred twenty-four feet, and the wall on one side "rises perpendicularly to a height, in

its present ruined state, of from sixty to ninety feet." "The whole is built of cut stone in blocks a foot and a half wide by three to six feet long, and, without taking into account the excess of superimposed pyramids over sunken courts, must have required in round numbers over twenty-six million cubic feet of stone in its construction." (See Bancroft's *Native Races*, vol. 4, pp. 86, 87.) This temple is inclosed by a wall about nine hundred by one thousand six hundred feet, which is about twenty-five feet thick; in all, a work which challenges us in its greatness. The great temple of Mexico was eighty-six feet high and "about three hundred and seventy-five feet long and three hundred feet broad at the base."—*Ibid.*, vol. 2, p. 579.

The Book of Mormon as before quoted shows that they built many large cities, some of which were destroyed; this statement is sustained by Bancroft, who says: "Mexico Tenochtitlan has been estimated to contain sixty thousand houses, and Tezcuco was said to contain one hundred and forty thousand houses."—*Ibid.*, vol. 2, pp. 560 and 569. As previously shown, only indestructible material remains to evidence the extent of these ancient cities, which must naturally have been built of wood, excepting the more important public buildings, the ruins of which plainly attest the superior skill of their builders. But many extensive ruins probably remain to be explored in this locality, and Baldwin says a great forest "covers the southern half of Yucatan, and extends far into Guatemala, which is half covered by it. . . . Its vast depths have never been much explored. . . . It is believed that ruins exist in nearly every part of this vast wilderness."—*Ancient America*, pp. 94, 95. The Copan and Palenque ruins are near the southern edge of this forest. Of Palenque, one explorer says: "A city which, I hazard little in saying, must have been one of the largest ever seen."—*Ibid.*, p. 96. Del Rio gives its ruins an extent of about eight leagues (*Description*, p. 4), while the London Geographical Society gives it an extent of twenty miles. (Vol. 3, p. 60.) Recent explorations have been less successful in determining its extent, owing to the heavy and dense tropical forest growth which now covers a portion of its ruins.

Some of these ancient cities show such superior civilizations to that of the aborigines found here, that some may regard it improbable that they are descendants of them, but Mr. Haines, who made an extensive comparison of their conditions, says: "Whilst this higher state of civilization spoken of might have existed on the Western Hemisphere at some period in the earth's existence may not be denied, yet there is no proof, or even fair presumption that such a people, if they ever existed, were not the ancestors of the aborigines found here at the time of the discovery. The native Indian possessed as high an order of intellect as the white invaders of his country. . . .

The beginning of civilization is but the beginning of vice and corruption, and the history of the world goes to prove that it is but a question of time when vice and corruption will prevail, and when human society will relapse into its original condition from the overgrowth of what we call civilization."—*The American Indian*, published in 1888, p. 74.

Concerning a relapse of this kind, from the sixth to the sixteenth centuries, known as the Dark Ages, Bancroft says: "I have no disposition unduly to magnify the New World civilization, nor to under-rate Old World culture, but during these ten centuries of almost universal mediæval gloom, the difference between the two civilizations was less than most people imagine. On both sides of the Dark Sea humanity lay floundering in besotted ignorance."—*Native Races*, vol. 2, p. 97.

The Book of Mormon, on page 133, shows the above to have been true concerning their degenerating to almost barbarous conditions in some instances; also on page 436 that they finally divided into tribes, although of common origin; which is shown to be reasonable according to Haines, who says of the aborigines of North America: "The evidences we have, as to a common origin, are apparent to every one who has given attention to this subject, and are quite conclusive on this point, even as to those tribes and nations whose languages are radically different. . . . They all have the same, or essentially the same, religion."—*The American Indian*, p. 73.

Domenech says of this common faith: "All the savages of the New World, without exception, believe in the existence of a supreme being whom they call the Good or Great Spirit; they adore and pray to him, as we adore and pray to the Creator of all things. They believe likewise in the existence of an evil spirit, who is their enemy, and the antagonist of the Great Spirit, but less powerful."—*The Great Deserts of North America*, vol. 2, pp. 376, 377, published in 1860. This fact of a religion so universal, plainly shows that the period of disintegration among them could not have been as long as that of the Old World, and yet quite awhile must have elapsed for them to develop their many tribal, and other peculiarities.

We might fill volumes with the proofs of this record, called the Book of Mormon, but have contented ourselves with quoting a few of the principal statements made in it concerning the aborigines, as to their origin, journeyings, extent of their civilization, their cities, arts, and sciences, animals, customs of the people, religion, manufactures, mining, coins, metals, roads, and other constructions, their knowledge of astronomy, writing, agriculture, government, sacred records, the great destruction by earthquakes, etc., knowledge of Christ; the Gadianton robbers or Cliff-dwellers; and their final decline from civiliza-

tion to the condition in which they were discovered four hundred years ago; all of which have been abundantly proved by more than one hundred and twenty statements from the works of about forty eminent archæologists and authors of recent time, or since the publication of the Book of Mormon, with the exception of one or two which could have been dispensed with.

American archæology is such a broad field of research that, in no one, nor a half dozen modern or older works upon the subject, can a sufficient amount of information be found for a definite outline of the principal events and statements of the Book of Mormon record, and Baldwin may well say of the "more important" as well as all other works on the subject; "not one of them attempts to give a comprehensive view of the whole subject."—Ancient America, preface.

The importance of the Book of Mormon may therefore be better understood when it is realized that it was years ahead of all archæologists on the subject and that everything discovered by recent research confirms it as a true record, engraved by the ancients upon plates of gold, and translated by the gift and command of God. The Christian world believes that God revealed the past through Moses from the creation of the world; it is therefore not inconsistent with their belief to accept this revelation of a later time, which also gives knowledge of a prehistoric people, and is consistent with their manner of recording events on metallic substances; concerning this, Brown's Antiquities of the Jews, vol. 2, page 90, says: "It is generally thought that engraving on brass and lead, and on a rock or tablet of stone, was the form in which the public laws were written."

As a fitting conclusion we present some characters for comparison, that the resemblance may be seen.

No. 1  
 5-7><w34{ }c-0... Egyptian.  
 5-97l w 3 + 4 u c - 0... Book of Mormon.

No. 2  
 y+7L3X959 w 070 Old Hebrew.  
 y+7L4+959 w 070 Book of Mormon.

No. 3  
 ■ IL - 2 9 P 1 v Egyptian Hieratic.  
 ■ K - 2 0 6 1 v Book of Mormon.

No. 4  
 A/L 2 - T 2 2 2 = □ X Maya Hieratic.  
 A/L 2 - T 2 2 = ■ + Book of Mormon.

Some of the Book of Mormon characters are slightly enlarged but retain the form of the originals, so that an accurate comparison can be made.

The first line of No. 1, are Egyptian demotic and phonetic characters, taken from the works of Rawlinson in his History of Ancient Egypt, vol. 1, pp. 116 and 122, and from Wilkinson's The Egyptians, p. 214. The demotic was invented at least 700 B. C., and rapidly succeeded the hieratic, which we are told was invented "as early as the ninth dynasty." (See "Museum of Antiquity," p. 861.) As the Nephites came to America about one hundred years or more after the time the demotic characters were introduced, it would be fair to presume that the "reformed Egyptian" with which the Book of Mormon plates were engraved, would contain some characters of Egyptian hieratic and demotic and some Hebrew characters of the old type as well. This, upon examination, is found to be the case; and the first line of No. 2, which contains the old form of Hebrew, according to Rawlinson (see History of Phœnicia, page 378, and The Album of Language, by G. Naphegyi, page 54) is similar to Book of Mormon characters shown below it.

No. 3 contains, on the first line, Egyptian hieratic characters as discovered by Champollion and shown in Le Plongeon's Sacred Mysteries Among the Mayas and Quichés, preface, p. 12, the next line being Book of Mormon characters. Some of these characters it will be noticed are reversed in the Book of Mormon characters,—as the third in line No. 1—and this it should be explained does not necessarily imply that they do not stand for the same characters, as the authors quoted show that they are sometimes reversed; also the tenth character of No. 2, we are informed, was made both with the loop and with the perpendicular cross marks, and a few others which are slightly different, resemble each other enough to show a common origin, but also that, as the Book of Mormon states, both the Egyptian and Hebrew "hath been . . . altered by us according to our manner of speech."

The first line of No. 4 shows the ancient characters of the American aborigines called by Le Plongeon, "the Maya Hieratic," which is shown on page 12 of the work previously quoted, and which he says was "discovered by me" while making a tour of research in the regions of Central America, and among the remains of this prehistoric race. (See page 113, also 11 of preface.) This work it must be borne in mind was not published until 1886, at which time the discovery of these characters was first made known to the world; and Atwater said, more than five years after Joseph Smith received the Book of Mormon plates, that no characters within his knowledge had been found, of either letters or hieroglyphics; hence the fact that Le Plongeon discovered these characters, which are so identical with those had by Joseph

Smith more than fifty-eight years before, proves to unbiased minds that they are genuine; and with other confirming evidences which have been presented, enough has been evidenced to satisfy the minds of any impartial jury on earth that the Book of Mormon is indeed a true record of the people who anciently inhabited America; and the dealings of God with them are therein contained; therefore our hearts swell with gratitude to our gracious God as we lift our voices and sing:

Book of Mormon, hid for ages  
On Cumorah's lonely hill,  
Written by those ancient sages  
Whom Jehovah taught his will;  
Glad we hail it,  
Fullness of the gospel still!

To the above we add our humble testimony that the work is divine. May its glorious light shine forth to all men as it has to us, until they are led to worship "in spirit and in truth" Him who is "no respecter of persons, but *in every nation* he that feareth him and worketh righteousness is accepted with him."



#### THE PRESENT CONFLICT BETWEEN SCIENCE AND THE CHRISTIAN RELIGION.—No. 3.

BY WILLIAM WOODHEAD.

"If we turn to France, we meet again with similar evidences of ceaseless change. Chevalier Pertz has printed a treaty of peace a thousand years old, between Charles the Bold and King Louis of Germany (dated A. D. 841), in which the German king takes an oath in what was the French tongue of that day, while the French king swears in the German of the same era, and neither of these oaths would now convey a distinct meaning to any but the learned in these two countries.

"So also in Italy. The modern Italian can not be traced back much beyond the time of Dante, or some six centuries before our time. Even in Rome, where there had been no permanent intrusion of foreigners, such as the Lombard settlers of German origin in the plains of the Po, the common people of A. D. 1000, spoke quite a distinct language from that of their Roman ancestors of their Italian descendants, as is shown by the celebrated chronicle of the monk Benedict of the convent of St. Andrea on Mount Soracte, written in such barbarous Latin, and with such strange grammatical forms, that it requires a profoundly skilled linguist to decipher it."—Lyell's *Antiquity of Man*, pp. 459, 460; *Present Conflict*, pp. 424, 425.

Professor Hutson says: "Travelers among the Brazilian Indians tell us that when a branch of a tribe has lived apart from the main stock, it develops different customs and totally different language. This is probably universally the case with savages, and it is no doubt the reason why the great diversity

of languages among the black, the red, and the yellow races is nowhere supplied with a clew which shall enable us to trace them to any common origin."—*Beginnings of Civilization*, p. 107.

And so pass ancient languages out of use, and new ones spring up in their stead. The remote existence of distinct languages offers no serious objection to the Bible history of mankind.

#### EXTINCT ANIMALS.

Man was the contemporary of many species of extinct animals, and we are told that the whole of historic times has sufficed to produce scarcely a perceptible change in those now living. This entire cycle of extinct animal existence must have occupied many tens of thousands of years; therefore the relics of man found with their remains must be as many, or at least nearly as many tens of thousands of years old. And this line of argument again makes man much older than the Bible man.

Professor H. W. Morris says, "Geology reveals past periods of vast destruction of animal life both on land and in the sea, the causes of which we can not even conjecture. There is nothing going on at present in the domains of the elephant and the reindeer which could accumulate the masses of elephant bones and tusks that are found in the frozen cliffs of Siberia, or the hundreds of antlers of reindeer that were taken out of only one of the Gower caves. These relics attest the power of past destroying agencies, and the vast aggregate of life extinguished."—*Present Conflict*, p. 478.

Man lived with animals long since extinct, but how long ago no one seems to know. The fossils of animals and man's relics which have been found in America and appear to have been contemporary are the smilodon, toxodon, mastodon, hoplophorus, megatherium, mylodon, glyptodon, elephant, a large bear, a large jaguar, megalonyx, a large tapir, pachydermata, palæolana, elotherium, oxen, hipparion, and several kinds of horses, some recalling the horse of the present day. (See *Prehistoric America*, pp. 31, 32, 35, 36, 37, 39, 42, 477, 478, 583, 534, 535. Swine, sheep, and camel. *Atlantis*, pp. 55, 350, and a beaver-like animal, the platyonyx, and the chlamydotherium, *Prehistoric America*, pp. 19, 26.)

When some of these discoveries were first made they caused a shock in the scientific world, some of them denied the contemporaneity of the men and mammals whose bones were found together, and the Argentine Scientific Society even refused to listen to the reading of a paper upon the subject. (See *Ibid.*, p. 30.)

The cause of the change in the fauna is a mystery as well as the age in which they disappeared. But so fresh is the ivory of some such perished animals throughout Northern Russia, that according to

Tilesius, thousands of fossil tusks have been collected, and used in turning; yet others are still collected, and sold in great plenty. He declares his belief that the bones still left in that country must greatly exceed in number those of all the elephants now living on the globe.

Remains of the mammoth have been gathered from the cliffs of frozen mud and from the ice on the east side of Behring Strait in Alaska. As the cliffs waste away by the thawing of the ice, tusks and bones fall out and a strong odor of animal matter is exhaled from the mud. (See Present Conflict, p. 485.)

"Another class of evidences which go to show that these large mammalians survived till comparatively recent times are found in their well-preserved remains in the frozen regions of Siberia. Of these we have the following interesting examples in Sir Charles Leyell's great work. 'In 1772, Pallas obtained from Wiljuiskoi, in latitude 64°, from the banks of the Wiljui, a tributary of the Lena, the carcass of a rhinoceros, taken from the frozen sand. This carcass, which was compared to a natural mummy, emitted an odor like putrid flesh, part of the skin being still covered with short crisp wool, and with black and gray hairs.'" And Professor Brandt adds, "I have been so fortunate as to extract from cavities in the molar teeth of the Wiljui rhinoceros a small quantity of its half-chewed food, among which fragments of pine leaves, one half of the seed of a polygonaceous plant, and very minute portions of wood with porous cells, were still recognizable. It was also remarkable, on a close investigation of the head, that the blood vessels discovered in the interior of the mass appeared filled, even to the capillary vessels, with a brown mass (coagulated blood), which in many places still showed the red color of the blood.'" —Present Conflict, pp. 483, 484.

Professor Prestwich says in view of such facts that "The evidence from the occurrence of human relics with the bones of extinct animals, as it at present stands, does not seem to me to necessitate the carrying of man back in time past, so much as the bringing forward the extinct animals towards our own times." —Present Conflict, p. 479.

And in the light of a very recent find Prestwich's opinion seems to be confirmed for "an expedition of scientists is to proceed to Kolynsk, Russia, to bring to St. Petersburg the remains of a mammoth recently discovered there and preserved more perfectly than any so far found, for this one's body seems intact; hair, skin, and flesh in place, and even the undigested food in the stomach." —*Christian Advocate*, for September 25, 1901.

Thus we see that naturalists waver backwards and forwards, some argue that these facts carry man back to a very remote time, while others argue that the same facts bring the extinct animals nearer our times.

It may be out of place here in this paper, but if the

reader will turn to Ether 4: 3, it will be seen that the Jaredites were contemporary with the animals that the scientists are now so perplexed about; and in view of such strange facts concerning the disappearance of animal life, in the regions where found, it is natural to ask, How came they to disappear? and how subsisted these great animals in these barren and severe northern latitudes? or, how and whence came they to those climes? As yet no satisfactory answer to scientists is forthcoming. Some have suggested "a constant elevation of the whole Arctic region," which would increase the severity of the northern winters. Others suggest that the mammoth and elephant migrated north during the summer months in herds for pasture, and were caught up there by a blizzard which ended the race in these northern climes. Herds of wild oxen to the number of fifty at a place have been found frozen to death in the ice. Dr. Hamy in his work on Zoölogy of Mexico, affirms that man there was "contemporary with the gigantic animals whose destruction, according to the native writings, were completed by the Olmecs." These Olmecs are represented as occupying Mexico in very remote ages. (See the Aztecs, p. 33. And here is an incidental agreement with Ether 4: 3.)

It is said that great physical changes have taken place in the earth's surface. In Europe evidences of extinct animals, as the mammoth, cave bear, and the woolly-haired rhinoceros mixed with human relics. It is believed also that the shape of the continent was different from at present, that the "British Isles was a part of the continent. And that there was continuous land from Scotland to Denmark. And that Europe had an arctic climate." "At this time," says Professor Hutson, "Europe with alternations of intense cold and heat sufficient to allow the mighty creatures of Africa to roam northward, there was also such a continuity of land surface as to make the Eastern Hemisphere practically one vast low-lying continent." —Beginnings of Civilization, p. 132.

And what seems to confirm Professor Huston and others in this view is that, "Returning miners from Cape Nome reported that at the mouth of Turner Creek, in Kangarok district, a buried forest had been discovered, trees one hundred feet long have been uncovered, some in excellent state of preservation and others that have decayed, the wood resembles California redwood, and some of the trees are very large. About this buried forest, other evidences have been found, pointing to the fact that at one time this district had a tropical or semitropical climate; in the buried forests elephant tusks, deer horns and mammoth tusks have been found." —*St. Louis Globe Democrat* for October 15, 1901.

And "many bones of elephants, rhinoceroses, hippopotami, and other animals, have been found in the gravel on which London stands; they have been dug up on the site of Waterloo Place, St. James'

Square, Charing Cross, Bethnal Green, and the London Docks: and in the British Museum is laid up a flint weapon of the spearhead form, which was found with an elephant's tooth, near Grays Inn Lane, in the heart of the city. Similar discoveries have been made in the valley of the Ouse and several other streams."—Present Conflict, p. 470.

In Wales at a place called "Bosco's Den, no less than one thousand antlers of the reindeer were extracted. . . . Here also were found several well-shaped flint knives."—Ibid., pp. 464, 465.

In cutting a water-course for a paper-mill at Wells, England, were found the "bones of elephants, rhinoceroses, bears, wolves, elks, foxes, etc."—Ibid., p. 464.

"From a study of variety of natural facts, geologists have been led to the conclusion, that at the early period when the stone implements of England and France were in use, these countries were undivided by sea, and the climate in them was much colder than at present, as cold, in fact, as that which now prevails some ten or fifteen degrees farther toward the north, or in the latitude of the localities in which some of the Siberian carcasses have been discovered. Under these circumstances, therefore, the hair-clad mammoth and rhinoceros would find a congenial home at that period in the valleys of the Thames, the Somme, and the Seine, where their remains and the stone hammers and flint knives are now found lying together."—Ibid., p. 488.

Such are some of the physical changes that man has witnessed. It is said that "the hairy mammoth and his compeers had their dying day prior perhaps to the time of written history, and other species we know have been brought to their dying day within the period of history. The bear died out in the British Isles in the eleventh century of the Christian era; the Irisk elk, whose antlers stood ten feet and a half above the ground, in the beginning of the fourteenth century; the Reindeer of Denmark toward the close of the fifteenth century; the Urus, first mentioned by Julius Cæsar, in the sixteenth century; the Moa of New Zealand and the Epiornis of Madagascar within the epoch of the traditions of those islands; the Dodo and some other birds of Mauritius in the seventeenth century; the Solitaire of the island of Rodrigues disappeared somewhat later; and the last seen of the great Auk of the Arctic Regions was in 1844. Other species still are fast approaching the day of their extinction. 'The Kangaroo and the Emu,' says Lyell, 'are retreating rapidly before the progress of colonization in Australia. . . . The Beaver and Moose and Bufialo of North America . . . appear to be inevitably doomed.'"—Present Conflict, pp. 490, 491.

It is estimated that six million buffaloes have disappeared within a century (see *Munsey's Magazine* for June, 1901), and with such facts before us we see

that the extinction of the mammoth, etc., is but one of many similar events that have taken place within the human period.

With the consent of the reader we will now turn aside, to notice a "commandment." It is true that this paper is not dealing in commandments, but we wish to notice one or two, as we go along our weary way through these relics and "dry bones."

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; . . . that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."—Doctrine and Covenants 85: 21, date 1832.

## Selected Articles.

### A NEW RELIGION IN JAPAN.

Japan is thoroughly aroused by the impassioned discussion still occupying the reviews as to the possibility and necessity of endowing that country with a new religion. Neither Buddhism nor Shintoism nor Christianity appears to be longer to the taste of the *elite*, and each is emulating the other in searching after a supreme doctrine. Among the most earnest and ardent seekers is Doctor Inoue Tetsujiro, who, while conducting the Japanese toward the promised land of a new faith, attacks on the way all the religions and all their heads. This has stirred up the reviews against this "breaker of idols." Doctor Inoue, with characteristic impetuosity, replies, in the review *Tetsugaki Zasshi* (Japan), to his critics and detractors:

"My new religion is not a whitewashing of ancient doctrines. I should like to find a new substance for our life, but not a new form. The form has constantly changed throughout the ages, and all the forms are alike in value. But the substance has never varied."

Doctor Inoue expresses himself as opposed to Roman Catholicism, which he holds to be inferior to Protestantism, and regards all religions as superannuated because they are based upon exterior words and ceremonies. Christianity and Buddhism are playthings, he tells us. In fact, all religions are more or less corrupt, and his compatriots, he thinks, would only be losing their time in searching after an ideal religious doctrine, for the simple reason that there is none. The only thing to do is to create a new religion by borrowing the best from existing beliefs, and then reconciling the principles thus elaborated with modern science.

In the same review, Doctor Enryo combats the theories set forth by Tetsujiro. It would be childish, says Doctor Enryo, to try to build an entire religious edifice from certain of its parts. The believing portion of humanity is accustomed to its articles of faith. These are imperceptibly connected with the state of the soul, and it is chimerical to expect to find a man skillful enough to effect with impunity an amputation of the kind. Doctor Enryo writes further as follows:

"He [Inoue Tetsujiro] says among other things that Buddhism is impracticable and bad because it contains numerous doctrines and sacred books far too voluminous. But when we open Webster's large dictionary, are not the incalculable number of English circumlocutions and words equally formidable? What would be said, however, of any one who, acting on this principle, should condemn this language as useless or too complicated? Buddhism, it is said, teaches pessimism and asceticism. . . . This is rather due to its commentators than to Buddhism itself. . . . The Shinn priests eat meat. . . . The Buddhist sect of the Nichiren has rejected pessimism and gaily enjoys life. . . . The Mahanya, the essential doctrine of Buddhism, might be developed into a system of optimism perfectly in accord with the obligations of modern life. Was not the Christianity of the Middle Ages equally a doctrine of pessimism and of renunciation of life? See what it has become to-day!"

Elsewhere, Doctor Enryo criticizes Tetsujiro and his numerous adepts for wishing to base religion upon science:

"Is that necessary? The number of people who understand science is exceedingly limited, while religious principles interest everybody. Admitting the possibility of creating a religious doctrine that should be in complete accord with science, what a sorry religion it would give us! . . . It would above all be robbed of its primordial charm, its perfume of the past. . . . What would you think if any one were to offer you an ideal soup made of beans, meat juice, milk, and fish sauce? What a strange mixture that would be, and yet each article, taken separately, is good and highly esteemed."

He says further:

"Humanity already has a religion of this character, that of Auguste Comte. And when, after incredible efforts, I succeeded in finding his church in London, I was told that the number of these adepts has never exceeded forty or fifty persons.

Enryo concludes that there is but one solution possible of the religious problems which vex humanity, and that is to ameliorate and reform the existing religions, but not to try to create a new one, for "it is easier to repair an old building than to build a new one." — *Translations made for the Literary Digest, April 12, 1902.*

## Mothers' Home Column.

EDITED BY FRANCES.

"The years have linings just as goblets do:  
The old year is the lining of the new;  
Filled with the wine of precious memories,  
The golden *was* doth line the silver *is*."

Select Reading for May Meetings of Daughters of Zion Locals.

OUR OLDER CHILDREN.

A recent educator divides childlife into five periods—prenatal, infancy, childhood, pubescence, from ten to fourteen, adolescence, from fourteen to twenty.

Too much importance can not be attached to the first two periods, and while we believe that much depends upon the early impressions made, and the habits formed while very young, we also believe that, quite often, parents who have been reasonably successful in the early training of their children, fail in guiding them over the trying periods of pubescence and adolescence, at which time wild, impossible ideas frequently predominate.

The little one who has been easily controlled and guided will frequently, at this age, become irritable and refractory, and at times sullen, moody, and absent-minded.

The troubled parent asks: "What shall I do? I have scolded and talked until I am discouraged." We answer, scolding and fault-finding is not what your child needs, but sympathy. His or her heart is craving sympathy, and greatly needs the loving patience of wise Christian parents. The boy does not understand himself. The world looks differently to him now. How it has enlarged within the past few years or even months! He sees wonderful possibilities before him now, and he begins to think himself capable of deciding his own course, whether it be the choice of companions, anticipated pleasure, or business plans. Be patient with him, and even though you could not consent to his requests, do not repulse him by a positive denial. Counsel with him and entertain his views for a time, then gently and kindly suggest a better way and ask his opinion. Doubtless he will accept your ideas without being aware that he has been controlled. You have gained a victory, you have held your boy, and he will come to you again not afraid of being repulsed.

Avoid opposing your children or they will become obstinate and discouraged and you will drive them from you; but by kindness and tact, and by instilling right principles, get them to think right and to love the right, and their acts will be governed accordingly.

Control them, but do it as much as possible without their being aware that they are controlled. Some wives control their husbands by this tact, and husbands their wives, and why not parents their children, and so preserve the harmony of the home and hold their confidence and love?

The daughter not only should be advised of the care of her health at this time, but she needs the sympathy and companionship of a wise mother. Advise both son and daughter of the change being wrought in their physical nature at this age, by which they are to take their places in the endless chain of transmission.

Inform yourself so you can tell them reverently of God's plan. You will find no better help than Dr. Mary Wood-Allen's "Teaching Truth," "Almost a Man," and "Almost a Woman." You can not afford to leave them to the counsel of the vile and evil-minded, who may drag them to their own level of dirt and mire. When they form their first attachment do not ridicule and tease them. Sometimes it is best not to notice it, but if advice is needed, let it be given in kindness, exchanging views. Study to avoid opposition, and again let me say, use tact, be patient, and keep the confidence of your children, for as soon as you lose their confidence they are in danger.

When they have their trials in self-control, instead of scolding



and blaming, be gentle with them, and advise them to be patient with themselves; tell them that you will try to help them to overcome, that nature will soon adjust all this disorder and calm these strange emotions, and they will be able to control themselves and develop into the noble man you desire for your son, and the amiable, loving, and energetic woman that you would delight to call daughter. That they are taking on manhood and womanhood and will soon take their places in the world, either to make a success or a failure. Always predict success, and it will go a great way in stimulating them to strive to attain to the high standard that you predict for them.

Make intimate companions of your children; ask their opinion in regard to your plans. I knew a mother whose boy of fourteen became very obstinate and self-willed. After much prayer and study she decided it was better to treat him as a companion. She would ask his advice as to the color and style of the dress or hat she was about to purchase, or his judgment and taste in arranging their furniture. If they were to have company he was consulted in planning for their entertainment. This companionship had the desired effect. This mother's tact and her pleasant and kind treatment won her boy. If mother looked up to him for counsel and advice it would be beneath his dignity as a gentleman to give her a cross word, or to refuse her wishes.

If by lack of sympathy or patience you lose your hold upon your boy or girl, you may never be able to regain it. The question comes to us as parents, How can we so govern, control, and develop ourselves that we shall be competent to train, develop, and guide the dear ones that God has committed to our care?

Let us study our children and their needs; take helps, of which there are so many now; inform ourselves, and seeking the help of God add to our knowledge, love, patience, and sympathy, and withal a large portion of the love of Christ, that we shall not mar the clay that God has given us to mould, but that it shall, under our care, become a vessel of honor meet for the Master's use.—*Elizabeth L. Stevens, in American Mother.*

#### Program for May Meetings of Daughters of Zion.

Opening hymn, Saints' Harp No. 4. Prayer. Scripture reading, 2 Corinthians, chapter 5. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp No. 73. Dismissal prayer.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### The General Convention.

(Continued.)

From the Librarian's report we clip the following:

"After being elected . . . I was not able to get to work for about two months, largely owing to other more urgent work, but partly because I had not a working list at hand of the Sunday-school districts. The General Superintendent, however, furnished me with a list of thirty-two districts, and the latter part of June I sent out letters to those districts, addressing the district librarian where one had been appointed, and in other cases the secretary or the superintendent. As a result, during the next three months, ten of the districts were heard from in some form or other.

"Not being satisfied with this first effort, another letter was addressed to each of the district associations, March 1, and as a result, twenty were heard from. It is a source of regret that the year was not a few months longer, for, doubtless, one more effort would have won the rest of them or nearly so.

"The library work is evidently still in its infancy. It is in fact

hardly started yet. There are a few fine local libraries, but they are not nearly so numerous as they should be, and the district libraries are still quite small. A few districts more have been persuaded to appoint a district librarian, and several have this year taken up the idea of a district circulating library, so that when one school in a district has received its measure of use from a good book, instead of letting such valuable matter lie idle, and take up room needed for other books, under the direction of the district librarian it is placed in some other school and continues its usefulness. It also involves the idea of the various schools of the district subscribing or donating means toward buying books to be used in the district entirely, and so be placed and moved under the supervision of the district librarian.

"Some schools, in fact many of them, are hardly able to build up a suitable library alone, and it is to help them that this district library becomes of value. But even the strongest schools ought to be benefited, when it is working well. For they will have, first, the full benefit of their own books, then loaning these to be used elsewhere in the district, the district will loan them some of the books belonging to the district and some of those donated or loaned by other schools, so a greater number of the best books are placed at the disposal of all at a less total cost. How often the books should be moved would depend in part on how long it would take a school to get the full benefit of their use, and partly on the size of the district, that is how far the books would have to be moved. To confer the greatest amount of good consistent with a low expenditure for transportation should be our constant aim.

"Sr. Blanche Andrews, of Carson, Iowa, has suggested the advisability of the General Association taking up the work, and providing a general library. A small beginning could be made, say ten books to each district; they could be brought to the convention each year by delegates and returned the same way, thus saving transportation charges for the most part; it will have the advantage of a few carefully selected books of the highest type as a nucleus to the district and local library work. There are some practical difficulties here, the means of raising a few hundred dollars to start it with. Would it come out of the general treasury or would it necessarily be raised by special collections? There would also be the current expenses of replacing worn out volumes and for transportation in some cases, at least, even if we did not go on to enlarge it at once. . . . But these may be solved upon further consideration.

"In connection with these thoughts there comes the idea that Sr. Allen, our former librarian advanced so strongly, and that is a catalogue of suitable books with a short description of each, with possibly some information as to price which would certainly be a valuable aid to all of us. I have written to all district librarians, and others asking for list of books, and some district librarians have sent me short descriptions of books, but only a few have been heard from. I have also examined some books at the request of district librarians as to their suitability. . . .

"Upon request I have written a few papers for district work, sent letters to others, and clippings with suggestions to still others; but it has only been a few at best. The library work is a thing of slow growth, and it will probably be several years before it is in thorough working order. But in the meantime ground is being slowly but surely gained. . . .

"It was with deep regret that we found ourselves elected librarian last April, not because we are unwilling to work, for it would be a source of great pleasure to take up this line of work thoroughly and see it succeed, but because other work was already pressing to such an extent that we felt with our utmost effort we could do nothing like justice to the work. And so it has proven. The executive meetings after the convention last year were indeed a treat and it is a source of keen regret that I am not able to be present at the convention this year. . . . I am thoroughly interested in the work and see its needs in part. Later, it may be possible that I can help, but now in justice to

all, as at present I can not give the work the attention it requires and ought to have, I can only request that my name be not considered for the office. . . . Believe me, this arises from no lack of interest or willingness to work on my part, but from my inability to continue all the work I have on hand and do it well as it should be done.

Respectfully,  
"S. A. BURGESS, General Librarian."

## Letter Department.

MANCHESTER, Texas, April 17.

*Editors Herald:* After a long, cold winter, we are having a wet spring. The farmers can not plant their crops; but while the wind blows and the rain falls we still, by the help of God, are trying to carry the angel's message on. I have just returned from Coal Gate, Indian Territory, where I went to look after the gospel work. About six years ago Bro. Montague organized a branch at Coal Gate, with several members. Trouble got into the branch and most of the members moved away. About two years ago the branch quit meeting, and the work went down. So I went up there about March 25, called the Saints together in a business meeting, Brn. McClain and Faulks meeting with me, at the home of Bro. Huffered, and we had quite a good meeting. The brethren that were present resolved to try to renew the work.

Brn. McClain and Huffered rented the opera house and we began preaching. The audience was small at the start, but the last night of preaching we had a good attendance and splendid attention. After services two or three came to me and asked me to pray for them. I baptized one and others said they would be baptized in the near future. We went to work to see if we could not get a church built in the town. One Mr. A. G. McPherson, a noble man and who, I think, will obey the gospel soon, gave us a beautiful lot in the heart of the residence part of the town, on which to build a church, and said he would give help otherwise. Bro. McClain gave fifty dollars, Bro. J. W. Huffered twenty-five, and others said they were willing to help all they could. So I hope we will soon have a nice church in the town of Coal Gate, which bids fair to be quite a little city. It has about three thousand inhabitants and is putting up some fine brick and stone buildings. It is in a lovely prairie country, with the hills rich with coal. Two new railroads are just passing through the country, so there is a good outlook for the gospel in that country. I think an elder would do well to locate there to help care for the branch and to present the gospel to the people in that country, and beyond a doubt, quite a number would be gathered in.

E. A. ERWIN.

PERRY, Iowa, April 13.

The old saying, "If you know something good tell it to others," comes to our mind to-night as we sit thinking of the pleasant hour just passed. The Congregational church of Perry was filled this evening with attentive listeners for the reason that Lawrence Carstensen, a Latter Day Saint minister, and popular business man of the town, was to lecture on his trip to the Holy Land. The pastor of the church opened the service by prayer. In his prayer he said, "Father, we feel that this man has come as a messenger of truth unto us." After prayer, a hymn was sung, also a most beautiful anthem by Perry's best singers, after which Bro. Carstensen was introduced. With that sweet simplicity the Master taught, with a manner void of affectation, and with that naturally refined dignity that comes through the Master's blessing, our brother began his interesting talk in a beautiful descriptive manner giving minutely a picture of what he had seen in that far-away land where our Savior was one of the participants in the greatest drama of events the history of the world records. All eyes were upon our faithful brother, not a

whisper was heard; but all were eager to catch every word falling from his lips. Our hearts swelled with gratitude as we saw him face his congregation so squarely, driving all prejudice before him with that Divine help promised him and all those who do the will of the Father. He talked on the wonderful events connected with that great drama, he described the once lovely Palestine, and other interesting events.

Bro. Carstensen has won the hearts and confidence of the people of the town of Perry. May it please the Master to call into his work many more young men who have tact, ability, and a studious disposition. One other pleasing feature was that after the lecture was closed, a most appropriate hymn was sung, in which were a great many words used in the lecture. One would think it especially composed for the occasion. How beautiful is consistency, how admirable a thing fittingly done. Many were the praises for our brother, from different groups of people as they dispersed to wend their way homeward. May our Father in heaven give a blessing to those outside the church who so willingly and kindly assisted our brother.

N. M. M.

SAN FRANCISCO, April 8.

*Dear Herald:* I picked up a paper the other day and was attracted to an article headed, "The Marvelous Power of Self-Denial;" and recognizing it as a sterling quality in the human soul, I read, seeking for a lesson to assist me in a compliance with that principle so much admired by the good and the true. During a certain week each year believers in the Salvation Army's purposes are urged to deny themselves so as to assist in the good work. In London this year five hundred thousand dollars was raised in this way. Among the multitude who made an effort to promote what to them seemed to be a good cause, were a few examples given.

"One young woman lived for a week on brown bread and apples and managed to save \$1.25, which she sent to the Salvation Army. Since \$1.25 represented the difference between her usual fare and the brown bread and apples, you may believe that it was a poor woman who made this sacrifice.

"An old woman in a workhouse, who had not one penny in the world, requested the authorities to cut her rations in half during self-denial week and send to the Salvation Army whatever the other half might be worth. The managers wisely refused. The poor old woman, determined to deny herself for the sake of principle even without financial result, distributed half of her small supply of food among other inmates of the institution.

"The nurses and doctors of the North London workhouse, touched by this piety, raised a collection of \$3.75, gave it to the old woman and let her send it to the Salvation Army.

"Many 'charwomen,' a class of domestics in England who work by the day and who earn barely enough to keep their families alive, arranged with their mistresses to deprive them of butter at their meals during self-denial week and turn over the proceeds to the Salvation Army."

What an admirable enforcement of their convictions, and further confirmation of the truth expressed by James: "For as the body without the spirit is dead, so faith without works is dead also."

The lesson that forced itself upon me was, if the people can make such sacrifices with their cause, what ought we to do with the grand cause which has been intrusted to us? Talk about paying the Graceland debt! Why, if our people would follow the examples given above it would have been brushed out of existence at once. If our people would be as demonstrative of their love and fidelity as these people, the work would move much faster than it now does. It requires what Paul speaks of as "a willing mind."

Remember, when Jesus was among men, the people would not and he could not. God always permits us to act on our agency. Brethren and sisters, with such a marvelous work as has been

committed to us, let us put in practice at least as much of the principle of self-denial as others. We are called to be leaders in good works. We are called upon to "bring to pass much righteousness" of ourselves and not wait to be made ashamed by others taking the lead. Let us take the place assigned to the people of God, the light of the world. We have the example of self-denial in our Savior. When we see such devotion and earnest effort upon the part of those whose cause we look upon as being inferior to the one we represent, it ought to make us realize what we ought to do as an expression of our convictions and an enforcement of the deep-rooted effect it has upon us.

CHAS. A. PARKIN.

AKRON, Iowa, April 6.

*Editors Herald:* I, too, have observed this fast day, that I might be in touch with the Saints assembled in conference. How my heart yearns to be with them there! I am alone; not only separated from Saints but from my family also.

I arose at six this morning, and have spent the day in worship, by reading, singing, prayer, meditation, and in praising my heavenly Father for the daily blessings that come to me through the gospel. I have not thought of being lonesome, only the yearning to be with Saints. I know of but one Saint nearer than Sioux City, thirty-five miles away.

Sr. Lena Hughes when a girl lived with me nearly fourteen years. I taught her the gospel and she became a follower of Jesus. My own were taught but as yet none have obeyed the true gospel; yet I am hopeful because of the precious promises given me by the Spirit of their salvation and that my prayers that I am promised are treasured up shall be answered notwithstanding there is not a ray of light as to how this work will ever be accomplished. Yet I know there is nothing impossible with God. I have prayed and fasted for their salvation and I am promised that my Father who heareth in secret will reward us openly. Praise his holy name!

The HERALD and *Ensign* are welcomed as eagerly as a meal when hungry. I can not do without the church literature. I am always anxious to know how the work is progressing. I am so strengthened to read the good letters and sermons each week. May God prosper his servants.

I ask the prayers of the Saints that I may be restored to health and that my family may obey this gospel of the kingdom.

MRS. M. A. CHRISTY.

## Miscellaneous Department.

### Conference Minutes.

**Kentucky and Tennessee.**—Convened with Foundry Hill Branch, February 15, at two o'clock; M. L. Sory chosen to preside. Branch reports: Foundry Hill 62, gain 3; Eagle Creek 33, gain 1; Sedalia 127, gain 21; Haley Creek 47, gain 3. Elders reporting: J. H. Adair, L. M. McFadden, M. L. Sory, C. L. Snow, I. N. Roberts, J. R. McClain; Teachers W. J. Seaton, Bro. Oliver. Officers for the next twelve months: J. R. McClain, president; J. H. Winn, secretary; D. W. Cook sustained as bishop's agent. The conference passed off quietly and all seemed to rejoice in the one faith.

**Manchester.**—Conference was held March 29-31. Business sessions were held in South Manchester branch room, 4 Elvington Street, Hulme; Sunday services in Hulme town hall, Stratford Road. The chief item of business on Saturday was the election of Henry Greenwood as district president, George Baty as vice-president, and Thomas Brien district secretary. T. J. Sheldon, who is appointed to the European Mission, with London as his objective point, was with us, and right glad we were to see him. By unanimous vote he and Bro. Dewsnap, Sen., were associated with Bro. Greenwood in presiding over the conference. Sunday was a glorious day for us; Elder Sheldon addressed us upon the topic of eternal life. Sunday afternoon was a fellowship meeting, president and vice-president in charge, and it was a grand one. It was a marked feature of this meeting the part the young

took in it, interspersed with the middle-aged and the aged. Sunday evening Presidents Greenwood and Dewsnap, Sen., were on the stand, and after opening services our Bro. Sheldon was again presented as speaker. His text was from Matthew 1:21, the angel's direction to Joseph: "Thou shalt call his name Jesus, for he shall save his people from their sins." Truly we had a good day. Monday morning found us gathering at nine a. m. for a long day's sitting. A lot of work was got through which will go to help build up the Lord's work in these parts. The Aaronic priesthood petitioned conference for voice and vote in its deliberations. This was postponed until next quarterly conference. Our late district president was presented on Saturday with an illuminated address from the members and officers of this district. Bro. Dewsnap, Sen., after having been president of this district for about twenty-five or twenty-six years, sought and obtained honorable release from the office. The whole district joined in subscribing to this address as a token of their respect, love, and esteem. It is gold-mounted and framed in a very nice oak frame. Our brother is being presented with a Bible, also, later on. The address was presented by Bro. Henry Greenwood, vice-president, and who succeeds our Bro. Dewsnap. Bro. Dewsnap received it and replied in feeling terms. May he be spared many years yet to give us the benefit of his vast experience in this latter-day work. The conference was very profitable and spiritual to all who took part in it.

### Pastoral.

To the Missionary Force of the Southeastern Mission; Dear Brethren: As our conference is over and we are entering the labors of another year, I trust that all are fully prepared to wage the warfare to the fullest extent. Bro. J. W. Adams and J. W. Metcalf will operate in the city of Louisville, Kentucky, and vicinity; C. L. Snow and J. M. Scott in Southeastern Tennessee and North Carolina; W. R. Smith and S. H. Fields, Kentucky and Tennessee; J. R. McClain and D. W. Cook, Tennessee and Kentucky District; W. H. Pruitt, North Carolina; M. L. Sory, Eagle Creek and Foundry Hill, Tennessee; S. D. Allen, Florida; W. J. and W. L. Booker, Alabama and Mississippi. Dear brethren, let us now as faithful servants of God occupy the various fields assigned with credit to the church and ourselves as ministers of Christ. Let no time be lost. The harvest is great and laborers are few. Keep a record of all labors performed as required by the General Conference, and each one report the same to me every quarter on July 1, October 1, January 1, and March 1. Please take notice and be prompt in reporting. My field address is Garland, Alabama. I hope to hear from each missionary between times of reporting, as changes in the field may be necessary. Hoping and praying for the success of all, I am, Yours in bonds, I. N. Roberts, Missionary in Charge. Lamoni, Iowa, April 23.

To the Ministry and Saints of Michigan, Indiana, Northern Illinois, and Wisconsin; Greeting: By virtue of appointment from the General Conference I am expected to take the active supervision of the interests of the church among you for the ensuing year, and am intensely anxious to secure your coöperation, without which my efforts will be fruitless. I trust that at the close of the year we shall not be ashamed of the record that shall have been made. In order to further advance the interests of the work committed to our trust and to more readily meet the demands that may be made of us, I hereby appoint in charge of the respective fields brethren whom I trust you can heartily support, and to whom you can address all matters that should properly come to the missionary in charge, and whom you may counsel in regard to all legitimate demands for labor: Elder C. H. Burr will be in charge of Wisconsin. Elder J. Arthur Davies will be in charge in Kewanee District. Elder F. M. Cooper, in charge in the Northeastern Illinois District, except the city of Chicago. Elder M. H. Bond, in charge in the city of Chicago. Elder J. J. Cornish, in Northern and Eastern Michigan Districts. Elder W. E. Peak, in the Southern Michigan and Northern Indiana Districts. Elder George Jenkins, in Southern Indiana. Missionaries appointed to these several fields of labor will please take notice and report to the one in charge, as required by the rules hitherto governing, which require prompt reports on the first days of July, October, January, and March. Please get your reports in promptly so that those in charge may report to me on the 10th days of the foregoing months. In looking over the lists I observe that Bro. W. H. Kelley and G. D. Washburn are not appointed to any specific field. The former will please report to Elder J. J. Cornish for direction and the latter to Elder W. E. Peak. Will those in charge please publish their addresses as soon as practicable that they may be the more readily communicated with. Trusting that harmony and peace may abide with us and success under the blessings of God crown our labors, I am, Your co-worker in the cause of truth, Heman C. Smith.

To the Ministry and Saints of Iowa, Minnesota, Nebraska, and the Dakotas; Greeting: Through the providence of God, it has fallen to my lot to have charge of the mission work in the States named above. I would therefore appeal to the ministry and laity to go to with a will, and give us your hearty cooperation in spreading the glad message of the gospel as far and as wide as may be possible. I beseech you of the missionary force to get out of the old beaten trails, and make new paths into the wilderness, and open new clearings, and plant new colonies, wherever we can get a foothold, leaving the branch and district organizations to look after the work intrusted to them, and made their duty by the law, so far as it is practical. To the local ministry I appeal: Use every means you can to care for the work under your jurisdiction, whether in branch, district, or stake, freeing so far as possible the missionary force from such burdens, that they may push the work with all their might in the new openings. The laity can render much assistance in various ways also if they will. We would be pleased to have the isolated and scattered Saints correspond with us as to the possibilities of opening the work in your neighborhoods, and should you not know the address of the missionary in your district you can write me at my home address, and I will do all I can to answer the calls so far as our limited force will allow. I would call your attention, the ministry especially, to section 122: 7 of the Doctrine and Covenants, and plead with you to put it to the test in our mission this year and verify the promise of God found therein. In order to facilitate the work we have placed the brethren named below in charge of the fields named. Those laboring in the several districts will please take notice and report to the brethren named on the first of July, October, January, and March. Be careful and prompt in reporting. Also write them for directions concerning work in your several districts. (This should not be construed to mean that you should not write to the missionary in charge if you have matters of importance upon which you wish to consult him.) In view of Bro. John Smith, president of Lamoni Stake, being placed in the field under general appointment, I have felt it would be to the best interests of the work in the Stake to appoint him in charge in the Lamoni Stake. Des Moines District, J. F. Mintun; Galland's Grove District, J. M. Baker; Fremont District, Columbus Scott; Nauvoo District, James McKiernan; Little Sioux District, H. N. Hansen; Pottawattamie District, D. R. Chambers; Eastern Iowa District, D. M. Rudd; Southern Nebraska District, W. M. Self; Northern Nebraska District, C. E. Butterworth; Central Nebraska District, Levi Gamet; Brn. S. D. Payne and C. W. Prettyman in Western Nebraska; Oscar Case and William Sparling in the Dakotas. All the appointees to Minnesota will please report to the missionary in charge direct until further notice. Elder James Caffall will be privileged to labor at large in the mission as he may desire, or be invited, and his health permit, reporting to the missionary in charge direct. Bro. R. O. Self, Central Nebraska District; Bro. A. A. Baker, Southern Nebraska District; Bro. Guy J. Munsel, Northern Nebraska District. I shall try and visit you in your several fields so far as I shall be able. Now, brethren of the missionary force, let us arise and thrust in our sickles and reap without cessation until the last report for the year shall be in, and may the yearly report be so full, and evidence to God and the church that we have not been idle or slothful servants, but alive to the interests intrusted to us, and that we fully appreciate the responsibility under which we are laboring. May the peace, power, and protection of God be with you in your work. Frederick A. Smith, Missionary in Charge. Lamoni, Iowa, April 25, 1902. Home address, Box 225, Lamoni, Iowa.

To the General Conference Appointees of the Eastern Mission; Greeting: The following arrangement and disposition of laborers is agreed upon; viz.: Ohio District, H. E. Moler, T. J. Beatty (Columbus); E. E. Long, H. E. French, J. L. and V. M. Goodrich. West Virginia District, G. H. Godby, Wm. R. Odell, E. H. Durand. Pittsburg District, James Craig, L. D. Ullom, D. L. Allen, J. T. Hackett. Kirtland District, R. Baldwin, F. J. Ebeling, E. P. Schmidt, O. B. Thomas. Maine, C. H. Rich, Uriah Kelley, J. N. Ames, S. O. Foss. Massachusetts District, H. J. Davison, I. M. Smith. New York District, S. W. L. Scott, W. W. Blanchard. Scranton, Pennsylvania, J. Alfred Davis. L. R. Devore, Kirtland, Ohio. W. E. LaRue, Philadelphia District. D. J. Krahl, Pittsburg, Pennsylvania. J. B. Lentz, Greenwood, New York. G. W. Robley, Providence and Fall River, for present, in charge. H. E. Moler, Ohio District. O. B. Thomas, Kirtland District. Will the brethren send us their post-office addresses and as soon as convenient get in touch with us. F. M. Sheehy, 5 Montgomery Avenue, Somerville, Massachusetts. U. W. Greene, 353 Marion Street, Brooklyn, New York.

#### Railway Clergy Permits.

All General Conference missionary appointees, and all general church officers who devote their entire time to religious work, having no other occupation or business, have been indorsed to the Central, Western, Southwestern, and Trans-Continental Passenger Associations (the only associations that issue clergy permits) as entitled to clergy permits according to their published rules, which require that applicants for such permits shall be "regularly ordained ministers, devoting their entire time to religious work, having no other occupation or business." These indorsements are made with the understanding that any who may cease from religious work, or otherwise place themselves out of harmony with said rules of the railway associations, will promptly surrender their clergy permits to the associations issuing; also that "general missionaries in charge of territory are also advised to see that such rule is observed by all laboring under their direction; this to prevent even any unintentional violation of the rules that might otherwise occur." All local ministers have been referred to their missionaries in charge for indorsement, as heretofore, according to established rule. A list of names and addresses of said general missionaries in charge, including designations of territory, has also been furnished. Careful compliance with rules by applicants will secure the interests of all concerned, and protect against discriminations that might otherwise be made. In territory where railway associations do not issue permits to ministers, applications therefor should be made to separate railroad companies, some of which issue clergy permits, and some do not; while others issue only to pastors located and residing on their lines, but not to missionaries. Where a missionary appointment is changed to that of a city pastorate or mission, under rule of conference authorizing change of missionary in a field by the one in charge, a new certificate of appointment will be issued in harmony therewith, when necessary to secure clergy credential, if so requested by the one in charge. All are required, under the rules, to make their own applications. Where discrimination or misunderstanding occurs, the undersigned will, if reported, take up the matter and do what he can to aid in obtaining permits, etc. R. S. Salyards, Church Secretary, Lamoni, Iowa, April 26, 1902.

#### Conference Notices.

Southern Nebraska, will be held at Nebraska City, Nebraska, May 18, 19.

In order to have Bro. I. N. Roberts, missionary in charge, present, conference of Mobile district will meet at Theodore, Alabama, June 21, 22, instead of 14, 15, as previously announced.

Fremont District convenes at Henderson, May 24.

#### Convention Notices.

Philadelphia will meet at Baldwin, Maryland, May 3, 4.

Southern Nebraska will convene on May 15, 16, at Nebraska City.

Massachusetts will convene in Saints' chapel, Plainville, May 10, at 2: 30 p. m.

Eastern Maine will convene at South Addison, May 24, instead of the 17th, as before stated. This by advise of the missionary in charge.

Maine will convene at Bray's Mountain, May 18, 19.

Fremont Association meets at Henderson, May 22, at eight p. m.

#### Bishop's Agents' Notices.

Saints and Friends in Minnesota; Greeting: Please take notice that as Minnesota is my field of labor for the coming year, I will remain Bishop's agent for said State, and trust that as you all very well know that the law of tithing is essential to salvation, I trust none will neglect their duty, but send along their tithing, and receive the blessing that God has in store for all who obey his law. My field address is, F. D. Omans, Box 337, Perham, Minnesota.

#### Reunion Notices.

The annual Western Iowa reunion will convene at Dow City, Iowa, Friday, September 5. The main part of the large tent top is new, insuring comfort to worshipers in any kind of weather. Other notices will be given in due time. A. H. Rudd, Secretary, Dow City, Iowa.

## Correction.

In HERALD for April 23, article, "Burning of the wicked," page 386, second column, first line, "Book of Mormon 4: 1-9" should read, Book of Nephi 4: 1-9. Page 387, first column, seventh line, 2 Peter 1: 10, 12 should read, 2 Peter 3: 10, 12.

## Board of Publication.

At a meeting of the Board of Publication, April 28, the following business was transacted:

An organization was effected by electing Bishop E. L. Kelley, President, F. B. Blair, Business Manager and Treasurer, J. A. Gunsolley, Secretary; President and Business Manager, Executive Committee, W. A. Hopkins to act as a member of the Executive Committee in the absence of the President.

President Joseph Smith was continued as Senior Editor of the SAINTS' HERALD, with Frederick M. Smith as Associate Editor, and Joseph Luff and F. M. Sheehy as Corresponding Editors. W. H. Garrett was continued as Editor of *Zion's Ensign*, with C. Ed Miller as Business Manager and Foreman.

The Religio-Literary Society was granted the use of fourteen pages of *Autumn Leaves* for their use, they to select their own editor.

R. J. Lambert was retained as Superintendent of the printing department of the HERALD; A. H. Mills was retained as book-keeper of the *Ensign*. The matter of Editor for the *Hope* and *Autumn Leaves* and the employment of other needed help for the two establishments was left to the Executive Committee.

It was ordered that the Book of Mormon Vocabulary be published as soon as practicable.

T. A. Hougas and H. R. Mills were appointed a committee to investigate the matter of an enlarged hymnal and report at the next meeting.

It was ordered that during six months of the summer season the employees be allowed half day Saturdays, and that during the remaining six months the time be nine hours per day.

Adjourned subject to call of President.

J. A. GUNSOLLEY, Secretary.

## Died.

RUSSELL.—Alice M. Chute Russell was born December 18, 1878, in Conecuh County, Alabama. Passed peacefully away April 5, 1902, at Bay Minette, Alabama, leaving husband and little boy about sixteen months old.

CHUTE.—Ethel May was born May 4, 1900, at Bay Minette, Alabama; died December 13, 1901, at Bay Minette. She never enjoyed health.

CATO.—April 5, 1902, James LaVerne Cato, aged 10 months, son of Elder J. N. and Hattie J. Cato.

CARMICHAEL.—William W. Carmichael was born in New Trenton, Indiana, April 27, 1833. Was united in marriage to Susan M. Chappellow, May, 1857. To them were born two sons and two daughters. The former died while in infancy. He united with the church February 9, 1874, being baptized by B. V. Springer. He was ordained deacon of the New Trenton Branch, November 21, 1883. He lived a devoted life until death, which occurred March 20, 1902. Wife and two daughters mourn. Remarks by M. R. Scott, Jr.

HEMSTOCK.—At Audubon, Minnesota, April 9, 1902, Mr. Benjamin F. Hemstock. He was born May 23, 1840. He had been confined to his home for many years, and at times was a great sufferer. He had three sons and one daughter; two survive, one son and a daughter. He was tenderly cared for in his sickness by his son, Bro. Edward Hemstock. Funeral service at the house, April 10, by Elder T. J. Martin. He was buried in Oak Grove Cemetery, Detroit.

WESTON.—At Dorchester, Nebraska, of pneumonia, April 8, 1902, Alma Francis, son and only living child of Bro. William J. and Sr. Rena (Coates) Weston. Born July 21, 1896. Comforting funeral discourse by Elder Pettit, of Christian Church, himself, congregation, school-teachers, and neighbors showing every kindness. Pupils of first and second rooms attended funeral in a body, and as a farewell tribute, each lovingly contributed a white flower. The adage, "Death loves a shining mark," has been again exemplified. Our darling is safe with loved ones gone before. Blessed in 1898 in Omaha by Elder F. A. Smith.

DALBEY.—Poleaty, wife of Dick Dalbey, at her home near Lydia, Texas, February, 24, 1902, aged 49 years. She was born in Titus County, Texas, February 24, 1853. In early life she united with the Missionary Baptist Church and lived up to what light she had, but when she heard the restored gospel she accepted it, being baptized May 14, 1899, by John W. Kent. She was always willing to care for the elders and to do all she

could to promulgate the gospel. Husband, five children, and a host of friends mourn.

CHATBURN.—Jonas W. Chatburn was born in Lancashire, England, March 11, 1821; died March 31, 1902, at his home in Harlan, Iowa. Came to America 1845, to Iowa 1850, to Harlan in 1867, where he resided until his death. He was baptized into the Reorganized Church May 11, 1869, and ordained a high priest September 12, 1879. Was president of the Harlan Branch for years, still holding that office at his death. He was an earnest, faithful worker right up to his death. The church lost a noble Saint, the community an excellent citizen, the poor a tender-hearted friend, the family a father, grandfather, brother, a wise counselor. He left a clean record and carried the esteem and respect of all who knew him best. A good man gone to his rest with the righteous in the paradise of God. He leaves two sons and four daughters to mourn. He was buried from the church in which he presided, the large concourse of citizens of every shade of belief mutely telling of the esteem in which he was held. Service in charge of Bro. R. M. Elvin; sermon by F. A. Smith.

HUFFMAN.—Charles Raymond, son of C. H. and Sr. Pearl Huffman, passed to the child's haven of rest, from the home of his grandparents, Bro. and Sr. A. D. Fifer, in St. Joseph, Missouri, with whom they lived, on April 21, 1902, at the age of 1 year, 4 months, 28 days. Funeral from the home on the 22d; sermon by Elder J. M. Terry.

DALEY.—Thomas Daley was born March 27, 1843, at New York, and died March 26, 1902, on the train near Winnimucca, Nevada, while enroute to General Conference. His remains were brought to the home of his father-in-law at Council Bluffs, Iowa, for burial. He was baptized July 25, 1875, and ordained a seventy June 15, 1886, being an active missionary in the Reorganized Church for about twenty-five years. Wife, one son, and other relatives mourn his departure. He was a sufferer for about eleven months, but his faith and hope were ever bright. Funeral from the home of Bro. James Caffall, in charge of Elder C. E. Butterworth; sermon by Elder F. A. Smith.

WALTER.—Sr. Frances Walter was born February 12, 1854, near Chelsea, Iowa; died April 9, 1902. She was married to Elder Charles E. Hand, April 5, 1870. There were born to them eleven children, three preceding her, leaving husband, six sons, and two daughters to mourn. She had been taught from youth to believe in God. When the gospel was preached in her neighborhood she obeyed, and was faithful until the summons home came. She was a faithful wife and companion, a loving mother indeed, and kind to all, a friend in time of need. Funeral service at the home by Elder Wm. C. Nirk, assisted by Elder George Shimel.

WILLIAMS.—Near Breeze, Missouri, April 13, 1902, at the age of 64, Sr. Williams. Her maiden name was Daek. Was married to Elder Alex. Williams in 1856, who died in 1877. She lived a widow twenty-five years, raising a large family, six of whom survive her. Many sympathetic friends were present at the funeral services, which were conducted by Elder J. M. Richards.

PULLEN.—Elizabeth Ellen, wife of David Pullen, at home, Eliza, Illinois, April 17, 1902. Born May 14, 1842, in Duncan Township, Mercer County, Illinois. Baptized by Elder J. T. Kinnaman, August 21, 1897. She was a devoted wife, a kind mother, and a good neighbor. Funeral services were held at Union church, Eliza, Illinois, conducted by Elder William E. La Rue. Interment in Eliza Cemetery. Sr. Pullen had always resided in this neighborhood and was well known and much respected. It was said to be the largest gathering for funeral service ever had at this place.

THORNE.—At her home in Willard, Utah, March 31, 1902, Eleanor Thorne. She was born December 22, 1817, at St. Johns, New Brunswick. Was baptized into the Reorganized Church August 23, 1869, by David H. Smith, at Salt Lake City, Utah. Her husband, Asahel Thorne, also a member of this church, had preceded her five years, having died February 10, 1897. He will be remembered by many of the ministry for his deeds of kindness. Sr. Thorne was taken from this life very suddenly. She was preparing breakfast, and died sitting in her chair. She lived in a Mormon community. The neighbors had been very kind to her in time of sickness and need. Her son who lived with her was a member of the Mormon church, and by his request the elders of that church conducted the services. She was buried in Willard Cemetery.

## Addresses.

N. C. Enge, Elvegaden 3 and 5, Christiansand, Norway.  
Daniel MacGregor, Box 648, Stratford, Ontario.

A full and authoritative statement of the cost and demands of the United States navy is presented by the engineer-in-chief, Rear-Admiral George W. Melville, in the *Review of Reviews* for May. The article is illustrated with photographs of the various types of modern war vessels.

The editorial department of the *Review of Reviews* for May gives an excellent summary and exposition of the various measures before Congress. There are also illuminating paragraphs on foreign politics—the French elections, affairs in the far East, and the South African situation, with discriminating comment on the career of Cecil Rhodes and the purpose and probable results of his remarkable benefactions.

*Country Life in America* for May is a timely number of this large and superb magazine containing, notably, some remarkable photographs of live trout and of brook fishing. A second installment of the "Country Home-making" series gives practical suggestions for laying out and grading the land. An illustrated article shows how a golf course for home playing can be satisfactorily made in a small stretch of ground. Other features concern the varied pursuits and things of the country: the value of "Our Mountain Forests" is told by Doctor Chase P. Ambler, with many beautiful pictures of the Southern Appalachians; "Glimpses of Brook Life" treats of the plants and animals found along the streams; and "The Inspirations of a Great Farm" tells of the development of profitable dairy herds and of business methods in farming; while "The Nursery and Nurseryman" offers information about plant-raising, with hints about transplanting. Among the timely articles on nature are "The Round of the Song Sparrow's Life" and "An Acquaintance with Screech Owls," both with remarkable photographs of the live birds, their nests and young—giving life-histories of the popular spring songster and the night-wanderer; and "The Mountain Goat," as a peculiarly American game animal, is the subject of an illustrated article by Doctor C. Hart Merriam. The calendar of all the work and recreation of the out-door world is, this month, a profusion of May flowers and birds' nests, with a great deal about gardening and floriculture and sports. In all, *Country Life in America* is certainly the most beautiful of magazines and the representative journal for those who love the country.

European Tourists and others destined to eastern points, will find the low rates applying over the Nickel Plate Road to New York, New England and other eastern destinations, specially attractive. The eastern terminals via this line are only from three to ten minutes from all ocean steamship docks, and the service afforded is first-class. Three trains daily from Chicago. Uniformed colored porters are in charge of day coaches, whose duties require that proper care shall always be given to keeping cars clean and attending to the wants of passengers enroute. Meals served in dining-cars at prices that are reasonable and within reach of all. Details cheerfully furnished on application to John Y. Calahan, General Agent, 111 Adams St., Chicago. Chicago City Ticket Office, 111 Adams St. 18-3t.

#### Iowa State Sunday-School Convention.

The Thirty-Seventh Annual Sunday-school Convention of Iowa will be held at Sioux City, June 10-12. An exceptionally strong program has been arranged to make this the best convention ever held in our state. Professor E. O. Excell, the Convention Chorister of world-wide fame, who conducted thirty-two State and Territorial Sunday-school conventions under the direction of the International Sunday-school Association is to be the leader of song; W. C. Pearce, General Secretary of the Sunday-school Work in Chicago, known as the "Children's Friend," comes as the International Field Worker; Mrs. Mary Foster Bryner, International Primary Field Worker, a Primary Specialist and Convention Speaker, should be heard by every Iowa Primary Worker; Reverend Stephen Phelps, D. D., of the Omaha Theological Seminary, a Bible instructor with rare talent, will give two Bible studies each day; Willis Brown of Chicago, General Secretary of the Anti-Cigarette League, is an orator of national repute. These, with the ablest Sunday-school leaders of our own state, will furnish an unequalled opportunity for fellowship, instruction, and inspiration in the great Sunday-school work of Iowa. Every superintendent is urged to have his school represented at this great convention. Credentials can be secured for delegates from your County Secretary. Reduced rates on all railroads. Free entertainment for lodging and breakfast for all delegates. For information write to B. F. Mitchell, General Secretary, Des Moines, Iowa.

#### The Chautauquan Magazine for May.

A condensed history of "The Diplomatic Service of the United States" is one of the leading features of *The Chautauquan Magazine* for May. This article, by Louis E. Van Norman, supplements the intensely interesting series entitled "Formative Incidents in American Diplomacy," which Professor Sparks has been contributing during the year. The current installment deals with Mexico and Cuba, the latter being characterized as "The Turkey of America." The Current Events Programs in this issue are arranged to cover these and other international topics uppermost in the public mind.

"Made in Germany" is the title of a careful statement of German trade methods which have made the German Empire such a formidable competitor among nations. Mr. George B. Waldron comprehensively describes the thorough preparation characteristic of the Germans when they undertake a national trade policy. In the same issue of *The Chautauquan*, Professor Robert Waller Deering completes a Critical Study of Goethe's "Faust." The frontispiece of the magazine reproduces a famous drawing showing "Mephistopheles in the Guise of a Monk, Appearing to Faust."

Among the practical papers are "The Utilization of Time-Waste," by Herbert W. Horwill; "Food for the Farmer's Family," by Martha Van Rensselaer; and "Children Out-of-doors," by Emma Treavor Eadie.

The travel article for the month is "Among the Alps," by Professor Oscar Kuhns. It is profusely illustrated.

In the C. L. S. C. Round Table, accounts of public libraries promoted by a large number of Chautauqua circles are presented.

#### Train Sets New Record.

The report of a run of fifteen miles at the rate of nearly one hundred miles an hour, which came to headquarters the other day from the Western Division of the Chicago, Burlington & Quincy Railroad, was so startling that it was discredited by the Chicago officials, and a detailed report called for.

The result is the following report from conductor G. H. Burns, which established a new world's speed record for runs of fourteen miles and over, the nearest approach to it being the run of the Lehigh Valley Black Diamond Express in April, 1897, when 43.96 miles were made at an average rate of eighty miles an hour.

Conductor Burns says: "Train No. 6 left Denver for Chicago March 24, ten minutes late, having to wait for a through California car from the D. & R. G. Railway.

"A heavy wind prevailed to Akron, 112 miles from Denver, which put us out from Akron thirty minutes late. No special instructions were given as to speed because it is customary when late to run from Akron to Wray, a distance of fifty-four miles, at the rate of seventy to seventy-five miles an hour. We passed Eckley, thirty-nine miles east of Akron, running at seventy-five miles an hour. Between Eckley and Wray, a distance of 14.8 miles, I was in the observation car. In the car were several gentlemen talking about the run. We passed Eckley at 7: 56 p. m., all hands holding watches corroborating. It seemed so short when the whistle was blown that one remarked, speaking of the engineer, 'Oh, well, he was not doing so much as we thought he might.' The speaker believed we had only reached Robb, a distance of 6.1 miles from Eckley, but at that moment the train dashed over a well known bridge between whistling-post and depot. Then I got up and said, 'Gentlemen, we are at Wray, and you have ridden 14.8 miles faster than was ever made before.' We had made the distance in exactly nine minutes, or at the rate of 98.66 miles an hour."

The train consisted of engine, mail-car, baggage-car, two reclining chair-cars, special car Grassmere, three sleeping-cars, and a dining-car, nine cars in all. It was the east-bound fast express for Chicago, the reverse of the famous train west-bound, "The Burlington's No. 1," fast express Chicago to Denver.

#### Book Reviews.

"A Lay Thesis on Bible Wines," by Edward Emerson. Published by Merrill and Baker, 9-11 E. 16th St., New York.

It is certainly a novelty for a maker of wines to enter the already crowded field of theological discussion; and yet, when that wine-maker is a man of varied experience, a thorough expert in his line, and a man whose education is by no means confined by the limits of his wine vaults, and when his special contribution to that class of literature is nothing more nor less than "A Lay Thesis on Bible Wines," a title which accurately describes the topic selected for discussion, the thought of incongruity between subject and author vanishes. And considering

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filing of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

that much has been written upon the subject from a theoretical sense, and little from a practical point of view, it is easily seen that from this standpoint no one is more qualified to write upon this subject than the author.

The Thesis will undoubtedly interest all who have paid the slightest attention to the two-wine theory, or those who have any occasion to use wine in sacred rites. There is also that in the Thesis which will interest those who dally with the temperance question, pro or con. Mr. Emerson does not mince matters that require straightforward handling. From a practical standpoint the author demolishes the theory that an "unfermented wine" can exist or ever did exist. The Thesis is not merely a superficial raking over of old matter, nor a mere attack on exponents of the two-wine theory, but a practical, logical argument written, not for the sake of controversy, but advocating a return to the simple, non-prudish beliefs in connection with the wine question taught by the Bible. The author draws a sharp distinction between temperance and total abstinence, and calls to order the prohibitionist who advocates legislation which is distinctively class discrimination.

Mr. Emerson's treatment of the two-wine theory is direct and convincing. Demolishing a favorite term of the ascetics, "unfermented wine," he proceeds to destroy the foundations of their arguments, showing first that unfermented wine can not exist if the term is taken literally, and that if a substance was in Biblical times made from the grape and could be kept sweet and pure, or, in other words, unfermented, why can it not be produced to-day? Little doubt is left in the minds of the reader as to the possibility of the making of unfermented wine being a lost art. The author carefully supports each statement with competent authority. His practical explanation of the quotation, "No man puts new wine into old bottles," will surprise many, although but few can fail to be convinced by it. Of course, the basis of the argument against the two-wine theory, which is carefully explained by the author, is that it is impossible to keep grape juice which comes in contact with the atmosphere unfermented; that the winemakers of Biblical times certainly had no facilities for overcoming natural fermentation, and that it was never intended that prohibitionist theories should interfere with the solemn partaking of communion. The author argues that asceticism has done more to check the cause of temperance than to aid it. He realizes that his critics will charge him with mercenary motives, and properly forestalls their criticism with the thoroughly sound argument that he advocates temperance.

The Thesis is, in a word, a comprehensive practical statement of the many questions involved in the consideration of Biblical wines and their use, of temperance as opposed to total abstinence, of common sense as opposed to prudishness.

## Coming From Jerusalem.

INTERESTING FEATURE OF THE RELIGIOUS EXHIBIT AT THE WORLD'S FAIR.

St. Louis, April 10.—Mr. Walter Williams, editor of the Columbia, Missouri, *Herald*, member of the board of Curators of the State University of Missouri, Superintendent of one of the largest Sunday-schools in the country, and former President of the National Press Association of America, now traveling in the Old World as the representative of the Louisiana Purchase Exposition, writes from Jerusalem under date of February 24, as follows:

"I have secured from Dr. L. Schoenecke of Jerusalem, the promise to exhibit at the World's Fair in St. Louis the world-famous models of the Temple of the Jews, models prepared by his father-in-law, the great scholar, Dr. Schick, and perfected by himself. Efforts have been made to secure these models for use at other Expositions but so far entirely without success.

"Some thirty-odd years ago there came to Jerusalem a German Archaeologist, Dr. Schick, who thenceforth made the Temple area his life-study. Last December he died and the fruits of his life-work are to be seen in the fine models, made of thousands of pieces of wood and showing the various temples as this learned scholar believed them to be. For three thousand years the Temple area has been sacred. Jews, Christians, Moslems alike never cross the spot. Eight great temples have been built upon it, three Jewish, one Pagan, two Christian and two Mohammedan. Of these the most notable are the Temple of Solomon, the Temple of Herod, the Church of Justinian and the Mosque of Omar, the present Haren-es-Cherif.

"Beginning at the southeast corner we see part of the Temple Hill or Mount Moriah, in Solomon's Temple, rising in rock steps up to the city wall, the valley of Kedron to the right and to the left the Tyropoean Valley, and inside the wall of the mills bastion and the 'House Mills.' Following up we see two streets leading up to the double and triple gates of the 'King's House.' On a higher terrace is the Palace of the King, Solomon. Here to the left is the 'House of the Forest of Lebanon' and, crossing above the double passage, we reach the Judgment Hall in which was the throne of the King and, further, after crossing the triple passage the King's private lodging. Above this terrace of palaces and on a higher level are the Outer Temple Walls and porches forming a great square. Inside the porches extends the Outer Court, or Court of the Gentiles, behind which none but Jews could go. A rise of twelve steps brings us to another platform or terrace called Chel or the Rampart, on which stands a large building with three wings and three stories high. Inside this building are the Middle Court and the Inner Court. Fifteen steps on which the Psalm of De Deus was chanted led up to this Inner Court and thence up five steps to the Court of the Priests and there on the Holy Rock of Sakhra, stood the altar of burnt offerings and the brazen sea. Up twelve steps more on the highest platform, stood the House of the Lord, where the Ark of the Covenant reposed, beneath the outspread wings of the cherubim in the Holy of Holies. The houses face to the east. On the north outside the temple inclosure, we see the fortress with the towers Mea and Hananeel, mentioned by Vehmeh.

"When Herod pulled down and rebuilt the Temple of Zerubbabel he enlarged the Temple area taking into the inclosure the ground space formerly covered by the palaces of the King and extending the wall to the west. A grand porch, called Solomon's Porch, was put where the line of palaces had been, but the Inner Temple and the Chel and its buildings were arranged much as in Solomon's time. The altar is large and of stone. Marble pillars in the courts have taken the place of pillars of brass. The upper room has a greater room and a middle tower on the front is left unfinished. Herod's fortress of Antonia has taken the place of the old stronghold on the northwest.

"The great Christian church of St. Mary, built in the reign of the Emperor Justinian, and called Justinian's church, was erected on the foundation of the Temple of Jupiter built in the second century by Hadrian. At this time the platform upon which the church stood was constructed, Hadrian's monument was made into a chapel of St. James and the Golden Gate in the east wall was restored. Between the great Byzantine Church and the earlier one came the aqueduct from Solomon's pools beyond Bethlehem, to the outlet among the cypress trees. On the northeast corner a large Government house had taken the place of the Tower of Antonia of Herod's time. The rock steps and cistern are seen.

"The beautiful Mosque has taken the place of Justinian's Christian church. The first building within the inclosure is the Aksa Mosque and close to it the Mosque for the women, once the armory of the Knights Templar. At the cypress trees is still the outlet for the aqueduct. Saracenic buildings, minarets, residences, schools, porches are along the western wall. On the east is the Golden Gate. In the southeast corner the surface pavement is above the subterranean space, the so-called stables of Solomon. Over the whole area are seen white marks. These are the mouths of walls or cisterns beneath. The great Mosque shows traces in its architecture of all the phases of ownership it has seen—Byzantine, Crusader, Saracen.

"Dr. Schick has reproduced with marvelous ingenuity all these buildings and the beautiful models show the result of intelligence, patient industry, and profound scholarship."

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1 50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
 Terms reasonable.  
 Call on or address,

**MRS. L. ATKINSON,**  
 Lamoni, : : : : Iowa.

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**L. D. S. OCULIST**

DR. J. S. LAWTON is a specialist and recognized authority on Eye Troubles, use of glasses, nervous headaches, etc. If afflicted or in need, don't neglect it. Dr. Lawton is at M. J. Danielson's, Lamoni, Phone 31, and will answer to all calls. Consultation free. 17

**Splendid Home in Independence For Sale!**

The 10-room modern house with barn and 3 fifty-foot lots, on Short Street, near electric line and church, at a great bargain. Belongs to an estate and must be sold. No agent. Write to the occupant. Here is your "chance in a thousand."  
 14-5t H. R. MILLS, Occupant.

**FOR SALE**

Or will trade for a farm. A clean Grocery Stock of about \$3,500.00, doing a good live business of \$1,700.00 per month.  
 J. C. SMITH,  
 1041 W. Maple St., Independence, Mo.  
 18-4t

It will be to your advantage to ascertain the rates from Chicago to New York, New England and all eastern points applying over the Nickel Plate Road and its eastern connections. Three daily trains, on which there is no excess fare. One feature of service on that road is meals in dining-cars, on American club plan. Pay for what you get, but in no event more than from 35c to \$1.00. Folders, rates and all information cheerfully furnished by applying to John Y. Calahan, General Agent, 111 Adams Street, Chicago, Illinois. Depot, Fifth Avenue and Harrison Street. 18-3t

**LOWEST RATES TO EASTERN POINTS**

will always apply via the Nickel Plate Road and its eastern connections to all points in New York, New England and the Eastern States. Three daily trains to Ft. Wayne, Findlay, Cleveland, Erie, Buffalo, New York and Boston. Standard equipment on all trains. Meals served in dining-cars, on American club plan, at prices to suit passengers, from 35 cents to \$1.00 per meal. For particulars call on or address, John Y. Calahan, General Agent, 111 Adams Street, Chicago. Depot, Fifth Avenue and Harrison Street. 18-3t

**NOT IN THE CATALOGUE.**

JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?

222. Per dozen 10c, 100..... 60

THE APOCRYPHAL NEW TESTAMENT.

229. Cloth.....1 25

CRUDEN'S COMPLETE CONCORDANCE. A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.

206. Cloth.....1 50

PRIESTS ANNUAL REPORT.

224. Per dozen, 10 cents; 100... 75

POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.

203. Per dozen 5 cents; per 100 . 35

BALDWIN'S ANCIENT AMERICA.

219. Cloth..... 2 00

GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.

197. Paper..... 5

198 Cloth, limp..... 3

RUINS REVISITED. By S. F. Walker. An able work on archaeology.

205. Cloth..... 75

ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.

207. Per dozen 10 cents; per 100. 60

DO YOU WANT MORE LIGHT?

202. Per dozen 5 cents; per 100 . 35

MINISTRY BLANK REPORTS.

209. Per dozen..... 10

THE WORKS OF JOSEPHUS.

227. Each.....1 50

LECTURES ON FAITH.

220. Limp cloth..... 20

221. Paper 10c each, 12 for.....1 00

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**  
 Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
 IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
 WM. ANDERSON. MRS DAVID DANCER.  
 ALICE P. DANCER A K. ANDERSON.  
 G. W. BLAIR. OSCAR ANDERSON.  
 W. A. HOPKINS.

Address all correspondence to  
 STATE SAVINGS BANK, Lamoni, Iowa.

**KEOKUK & WESTERN R. R. CO.**

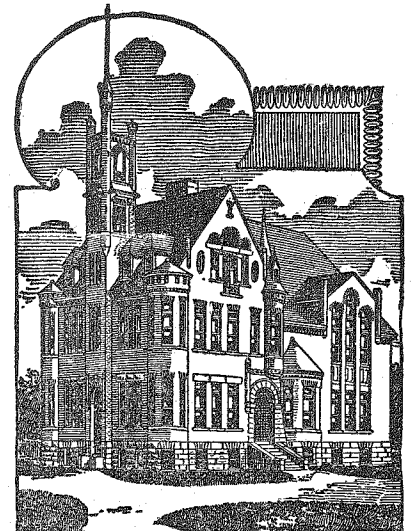
North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Book of Mormon Maps.**

Lecture size 5 x 8 feet on muslin for traveling ministry, \$2.00. Home and office size 59 x 51 inches on paper, cloth back and varnished in colors, \$1.50.  
 All maps sent by express, charges 30c. and upwards according to distance, to be paid at end of route. Send orders to  
 G. F. WESTON,  
 Buchanan, Michigan.

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
 LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

L Campbell 12 Sep 01

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—John 8:32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, May 7, 1902

Number 19

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

<b>Editorial:</b>	
How Readest Thou? - - - - -	417
How Shall I Know? - - - - -	418
Death's Inroad - - - - -	419
<b>Original Articles:</b>	
The Present Conflict Between Science and the Christian Religion.—No. 4 - - - - -	420
Periods - - - - -	423
<b>Mothers' Home Column:</b>	
Truth and Honor with Children - - - - -	423
<b>Sunday-School Department:</b>	
The General Convention - - - - -	424
Bishop's Annual Report - - - - -	425
Letter Department - - - - -	468
<b>Miscellaneous Department:</b>	
Conference Minutes:	
Kirtland - - - - -	470
Pastoral,—F. M. Cooper - - - - -	470
"    I. N. White - - - - -	470
Second Quorum of Seventy - - - - -	471

THE POPE is about to introduce a new decoration, as a mark of distinction, to Roman Catholic men and women of letters of all nations who have produced excellent work. The name of the decoration has not yet been made public; as described, it will be composed of two palm leaves surmounted by a lamb. "Both purpose and design," remarks *The Catholic Telegraph*, "are certainly striking, and show the esteem in which literature is held by the Pope."—*Literary Digest*.

"IN spite of its enormous size, says *The Scientific American*, "the Cathedral of Nôtre Dame in Paris has hitherto been simply lighted by wax candles, as gas, it was thought, would damage the walls and valuable paintings. Now we understand that it is about to be electrically lit. The cost of installing the electric light is estimated at ninety thousand dollars."—*Literary Digest*.

## Editorial.

### "HOW READEST THOU?"

Will you answer the following questions as to the meaning of Doctrine and Covenants 3: 16, "Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church." Should it not read is of my church?

The passage referred to reads alike in each edition of the Doctrine and Covenants since 1835; so we conclude it correct as given. The meaning is practically the same, however, for certainly one only can not be the whole church; besides, the word *whosoever* includes many, every one who is obedient to the command and does so in accordance with the principle enunciated in section 52, paragraph 4: "Wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances."

Again, section 42, paragraph 23. By some the claim is made that the members are to be excluded from all church trials if the elders choose to do so. There are some among the members here who claim that they have the same right to be present at a trial of this kind as they would before the courts of our land. Which construction is the correct one?

We have always understood the restriction in the section and paragraph, "And if he or she confess not; thou shalt deliver him or her up unto the church, not to the members, but to the elders," to mean that the trial of one accused of wrong-doing should be conducted before the elders, two or more sitting as a court, and not before the membership. This would give the elders so sitting the right to exclude all but the parties and the witnesses, if they deemed it proper from the nature of the case. The first construction is therefore correct.

Again, is it a good policy to elect a priest as president of a branch when there are elders living in the branch that have never held the office; especially when the priest failed to magnify his calling as a priest?

Under ordinary conditions, No. Under certain conditions, Yes. If for any good reason the elder or elders living in the branch are disqualified, and the priest was qualified to preside, then it would be good policy. If, however, an elder was qualified he should be chosen.

What is the proper course to pursue with an elder who claims he is not in harmony with the church; who says he will not act officially for the church; who claims that Joseph Smith in translating the Scriptures made them worse instead of better; who claims that the Book of Mormon is the worst conglomerated mess

that he ever saw; and generally holds people who believe these things up to ridicule?

Such a man should be silenced, and not be allowed to continue such talk as a representative of the church. As an individual a man is entitled to freely express himself; but as a representative of the church he is not authorized to thus antagonize his brethren in the ministry. Let him be outside, if he holds such views.

Is it not fully as necessary to deal with a member holding the priesthood when they are not in line of duty as with one who does not? Is there any difference in the manner of procedure when dealing with one, or the other?

All are amenable to the law. There is no one exempt from prosecution for wrong-doing. There must be a difference in procedure, or Paul would not have written, "Against an elder receive not an accusation, but before two, or three witnesses."—1 Timothy 1: 5. A bishop must be tried before a council; a president of the high priesthood by the bishop and a council. Members may be cited before the elders. Preliminary procedures should be alike in all classes. "If a brother offend thee," etc.

#### HOW SHALL I KNOW?

The twelfth chapter of first Corinthians, in which Paul writes of the gifts of the gospel, or the various manifestations which should be found in the church as evidences of the work of the Holy Ghost among the believers, seems to be plain to the reader and easy to be understood. But there is latent in many a spice of questioning which will now and again take on the form of, How do I know? That is, when Paul wrote, "To one is given by the Spirit the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues," how can I know whether these several manifestations are the results of the influence of the Spirit, or represent the natural ability and acquired learning of the one through whom they are made?

Whether we can or can not determine satisfactorily to ourselves, as from our own knowledge, that each or every manifestation of the nine gifts of the Spirit referred to as named in 1 Corinthians 12, when witnessed by us and occurring in our presence is from the operation of the Holy Ghost upon the one through whom it is given or not, the facts remain that such gifts or manifestations of the Spirit's presence among the believers and in the body (church) of Christ was promised and were visible and recorded as in Christ's church under apostolic regime. How shall we dispose of that proposition?

The three gifts or manifestations first named can not be classed actually among the visible, or more easily noticeable of those named in the chapter, as for instance, a man or woman may continue a mem-

ber of the body, the church, for many years and nothing occur by which to bring to the knowledge of others the fact that such man or woman had been walking the pathway of saintly duties under the guidance and aid of the gift of wisdom, knowledge, or faith. And yet when something does occur by which the indwelling of the gift referred to with such person is brought to light, what a revelation of Christ's loving kindness and the Spirit's wonderful prescience it proves to be.

In the case of these gifts resident in an individual, or given for exercise from time to time, there would be a need for the presence and the exercise of the gift of discernment if one was to know before the passing of time brought knowledge by discovery.

This seems to have been provided for by Paul when beginning to write this epistle to the Corinthians, he wrote thus: "For what man knoweth the things of a man, save by the spirit of man which is in him? even so the things of God knoweth no man, but [by] the Spirit of God."—1 Corinthians 2: 11.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. 2: 14.

Modern revelation deals with this question much the same way as will be seen by the following: "And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh."—D. C. 46: 8.

From these we draw the conclusion that any one having become a member of Christ's body, the church, when present at the meetings or other places in which the gifts referred to are manifested, may ask that he may receive evidence, or knowledge by the assurance of the Spirit that the manifestation is of the Spirit, and so be comforted and assured. However, the gifts are not for a sign, *i. e.*, they are not intended to be the only and conclusive evidence that the gospel of Christ is true, or that the church is upon the earth among men.

We know of no other way in which the question, How may I know? may be safely answered.

Of course, if a thing prophesied comes to pass it must be that it was spoken by the spirit of prophecy. If a tongue be spoken and interpreted it may be determined by the spirit of interpretation, or the discerning of spirits. So, also, of miracles and healings. These are more or less open and visible; and if done in Christ's name and by his people can not be the result of animal magnetism, hypnotism, Health Science, spiritualism, or the power of Satan in "lying wonders" or deceivableness, but must be by the Spirit of Christ, as his word asserts. See Mark 16: 17, 18; Matt. 28: 20.

## DEATH'S INROADS.

The angel of death was busy with the ranks of the banner bearers about conference time. Jonas W. Chatburn, of Harlan, Iowa, one of the most reliable of men and early a member of the Reorganized Church, passed on just before conference convened. Then, while the Council of Twelve was in session, Bro. Caffall was called home to Council Bluffs, to meet his daughter, and care for the body of his son-in-law, Bro. Thomas Daily, of Santa Rosa, California, who started for conference, but left this world of uncertainties for the certainty of the land of spirits. These failed of the life of the flesh, ere yet the assembly was called to order for the business of the forty-ninth annual conference.

While the session was being held Brn. Morris T. Short and John A. Robinson, both of Independence, Missouri, were gathered in by the Reaper, and grief for their loss was mingled with the cares of the work in hand.

Bro. David L. Harris, of San Bernardino, California, came in from his field in the northwest, hoping to attend the conference before going to his home. But, sickness overtook him and on the Friday, before the session adjourned he was taken in care of Brn. Albert Carmichael and Charles E. Crumley to his far-off home, where on the 27th, the fourth Sunday of the month, he laid the weapons of the earthly warfare down in the last struggle of the life that now is and passed to that of the peace beyond.

Of all these our fellow workers we can safely say they "have fought a good fight, have kept the faith," there is a crown for them, a crown of life in Christ Jesus our Lord.

## EXTRACTS FROM LETTERS.

C. J. Spurlock writes from Grove Springs, Missouri, April 24, that he has visited nearly all the branches in the Southern Missouri District. He thinks he can see the need of the district president visiting all the branches to instruct the branch officers and enforce the law. He says: "Some of the branches are doing quite nicely, while others are rather slothful. There is room for improvement in all. The Sunday-school and Religio work need to be looked after."

Bro. C. L. Snow writing from Kirksey, Kentucky, May 1, says of the book, "Truth Defended," written by Bro. Heman C. Smith: "I have just read it through and it is certainly a grand work, and should be in the hands of every Latter Day Saint who wants to keep pace with the church and what it is doing, and what it has to meet. No one can afford to be without it. This little book contains so much historical matter and light on things that pertain to this latter-day work that makes it worth more to any Saint than one might think. I make this offer to anyone of the members of the church; if they will

send and get a copy of Bro. Heman C.'s book, and after they have read it through, if they decide it is not worth the price, and will send the book to me I will pay to them the money they paid for it and will keep the book to loan out to others. This holds good for a reasonable length of time. Let me hear from you, Saints. I trust that this year may be one that I can say I have done more for the cause of Christ than ever before."

James Ferguson writes from Lambert, Oklahoma, April 27: "Lambert is on the Choctaw Road, some thirty miles south of Anthony, Kansas. I live two miles south of Lambert and three east. There are plenty of schoolhouses which can be procured for services, and if any of the missionaries will call, he can have a home while here, and I think a good hearing can be secured. I should like to hear from any of the Saints in this part of the country."

G. H. Godbey writes from Kenova, West Virginia, April 29: "I stopped at Wayne, West Virginia, on my way home from General Conference. This place is within ten miles of where Bro. Odell and I were attacked by a mob January 24. I preached twice and baptized a Baptist deacon and one lady. The spirit of mobocracy was running so high I thought it wisdom not to stir things up more than was necessary at the present. A brother at Genoa wrote that several were ready for baptism, and wanted to know if it would be wisdom to risk coming there. I wrote him I would not send a man nor come myself, knowing as I did that there were sixty desperadoes sworn to mob us if we went, that we would wait and let the Lord open the way for his work there, and if there were some who did not want to wait, they could come somewhere else to be baptized. I could feel a terrible spirit all the time I was there, that kept me uneasy day and night. Any one who has passed through the hands of a mob having the disposition to kill, does not want to try it again."

Under date of April 27 Asa E. Bailey writes from Milton, Florida: "I am still in the faith, but everything is very dull and we are not as active as members should be. Remember us in your petitions that we may be blessed and led out of our weak condition, and that God may guide us by the inspiration of his Holy Spirit."

## EDITORIAL ITEMS.

We are pleased to state that we were misinformed in regard to the prophesying mentioned in the first paragraph of our editorial under the caption of "Prophesying," on page 300, of HERALD for April 2, 1902. The brother referred to has assured us that while he did administer to the brother who was sick, there was no such promise or prophecy for recovery.

The *Chicago Record-Herald* for April 20 devoted about three fourths of a page to an illustrated write up of the "Latter Day Saints at Lamoni."

In this issue the Bishop's annual report appears. Our readers will note that we have printed in this issue fifty-six pages,—more than twice as many as usual.

## Original Articles.

### THE PRESENT CONFLICT BETWEEN SCIENCE AND THE CHRISTIAN RELIGION.—No. 4.

BY WILLIAM WOODHEAD.

In the light of the present conflict (supposed) between science and the Christian religion, may I ask, Whence came this wisdom, this foresight? Since that "commandment" was given this whole controversy has been brought up pro and con, some of the greatest writers on the things "that have been," and the things "under the earth," have been born. Remember these subjects, though perplexing and small, are among the things that we are to "study" and thus be prepared to "magnify" the callings "when I send you again." In the light of the present conflict we can see the wisdom of such advice, viz., to put the church in touch with coming discoveries and "theories." The Bible is our witness, but science as interpreted by the modern school is becoming in great favor, and your witness is given a back seat! And this is an age of doubt.

While here we will notice another revelation, this one given in 1831:

"And his [the Lord's] voice shall be heard among all people, and it shall be a voice as of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem [Asia] and the land of Zion [America] shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided."—Doctrine and Covenants 108: 5.

This is a wonderful statement—one that is far-reaching—one that may be put on trial. For if the land surface and the water surface of our globe have thus been changed, if the mighty deep has changed places, and thus oceans and islands made, evidences of such physical changes in the earth's surface will be noticed in the changed climatic conditions, in the disappearance of animal life, and also in the vegetable species native to a given locality or climate. And this is just what the new school of unbelief are now contending for, they point out these great changes in the mountains and valleys and ocean currents. But naturalists remove these great changes so far back in time as to impeach the Mosaic account of creation. Can we not see the finger of God in the above instruction given seventy years ago to forewarn his people of these things?

One thing has been clearly demonstrated by these men, viz., that geology is a witness to the recent creation of man as taught in Genesis, for man was the last thing created of whom there is no trace in any but the latest strata. (See Historical Evidence, p. 75, and note 83, p. 285.)

Professor Hutson said in 1887, "That in prehistoric times there was a continuous land from Scotland to Denmark, the British Isles were a part of the mainland. There was no German Ocean; the eastern rivers of what was afterward Britannia emptied into a mighty river of which the Rhine, the Weser, and the Elbe were also tributaries. Where the English Channel now ebbs and flows was then a valley; there was no Mediterranean Sea. That vast basin, which a later age was to offer for the coasting trade of the Sidonians, was then represented by a series of landlocked lakes. Europe and Africa formed one continuous area, and extended westward as far as where the Azores and the Canaries now lie as seagirt isles. Spain was joined to Morocco. Italy ran down to the land where, centuries later, her great enemy, Carthage, ruled. Greece included the isles now clustered near her. A great sea covered the sands that now form the Desert of Sahara. . . . The rivers were immense streams, many miles wide. The forests that grew on their banks, and were to leave behind them great formations as evidence of their existence, teemed in those days with monsters that man of that early age, when he came upon the scene, must have had courage and cunning to war with and destroy." (See Beginnings of Civilization, pp. 132, 133.)

Such are some of the "theories" about this earth of ours. Revelation said seventy years ago that at some remote time it had been divided up into continents and islands and later comes science and confirms it! But revelation goes on and says that it will be reunited again, and "become one land." What say ye wise ones?

#### WHAT MAN THINKS OF HIMSELF.

We turn now from man's relics, his color, and difference in physical structure, to his inner soul, his mind, his hopes, and ask what has he got to say about himself?

Professor Max Müller says, "Wherever we find man, we also find worship and religion."

Kersey Graves says (himself an Agnostic) that in the Old World's religions there are three cardinal principles. 1. The primeval innocence of man. 2. His temptation and downfall. 3. His restoration to divine favor by the death of a God. (See his Bible of Bibles, p. 335.)

In the New World the same fundamental principles were found to be the inheritance of the Red Race. Donnelly says: "And it can be asserted that there is scarcely a prominent fact in the opening chapters of the book of Genesis that can not be duplicated from the legends of the American nations, and scarcely a custom known to the Jews that does not find its counterpart among the people of the New World."—Atlantis, p. 198.

Reverend H. Olin Cady, writing from Cohentu,

Sz-Chuan, West China, in the *Sunday-School Journal and Bible Students' Magazine* for September, 1901, pages 602, 603, says: "Preceding and subsequent to the birth of Christ there was in China a vague expectation of the advent of some great personality. Many centuries before, in the Chung Yung, it had been written, 'In the west there will be a sage.' The grandson of Confucius wrote concerning the western sage. It is said that 'Ming Tih' 'was much given to the study of these old writings.' One night, after meditating what these things might mean, he saw in a vision a form like a man of gold. The vision convinced him that the time was come, the golden age of the sage, and he at once sent an embassy west to find the great western sage.

"It was in A. D. 61, that the embassy set out. Eighteen men with their retinue set out on the long, weary journey. Days grew into weeks, weeks into months, months into years, mountains rose and onward ever onward, they plod their dusty way; the plains of China were left behind; the great uplift of the mountains of Central Asia, so appropriately called 'the roof of the world,' had been flanked; close they had hugged them, and bending southward in what is now Afghanistan, they met some travelers on white horses, they were Buddhist teachers. Listening to their new teachings, seeing their golden images, reading their books, they thought they at last had found what they were seeking, and they turned back to China, carrying with them Buddhism, its books, images, and teachers. After six years of absence, on the last of the Chinese year 67, A. D., they stood again before the emperor, 'Ming Tih.' This was the beginning of Buddhism in China, and the images of the eighteen men were stood in every temple."

Professor Nadaillac says: "Similar myths are found among various Indian tribes; the legend of a deluge and of a savior and benefactor of the human race extends to the Alaskan tribes and is in fact almost world-wide among all classes of men in some form or other. No dissemination of merely Christian ideas, since the conquest, is sufficient to account for these myths, which appear to have their root in the natural tendencies of the human mind in its evolution from a savage state."—*Prehistoric America*, p. 531.

We see that Nadaillac admits that the human race is in anticipation of a benefactor—a savior; then he attempts to explain this world-wide feeling in man by saying "which appears to have its root in the natural tendencies of the human mind in its evolution from a savage state. That is, as soon as man evolved from savagery, he evolved the Christ idea of a savior and benefactor of the race! Is that it?"

Professor Brinton says: "All history, it has been said, shows man living under an irritated God, and

seeking to appease him by sacrifice of blood."—*Myths of the New World*, p. 333.

Kersey Graves, years ago, wrote a book entitled "The Sixteen Crucified Saviors," in which he pointed out that heathen nations believed in, and had their saviors. This he does to prove that the Christ idea was borrowed from heathenism. And this he does again in a later work entitled "The Bible of Bibles," by proving that the heathens taught Christian doctrines in pre-Christian times.

Brinton referring to Count de Maistre's explanation of such resemblances in heathen and Christian doctrine says: "Therefore the strange resemblances in heathen myths to what is revealed in the Scriptures, as well as the ethical anticipations which have been found in ancient philosophers, all so far from proving that Christianity is a natural product of the human mind, in fact, are confirmations of it, unconscious prophecies, and presentments of the truth."—*Ibid.*, p. 334.

Colonel Ingersoll in his Kansas City speech in 1892 pointed out that certain Christian doctrines were "older than the church." This enigma troubles all these philosophers. But may I ask, how old is the church? The Christ was preached in Eden, in the "seed of the woman," and this promised seed became the anticipation of all nations; hence Haggai refers to the Christ as "the desire of all nations." (See Haggai 2: 7.)

Now taking the view of the modern school, that man is not one species, but derived from different Adams, viz., a red Adam in America, a white Adam in Europe, a yellow Adam in Asia, a black Adam in Africa, and that their creations were at different times, and still we may increase the number of Adams if you desire up to Burke's sixty-three! Then laying aside the Bible promise of a Savior, how shall we account for this "desire of all nations," irrespective of color, age, whereabouts, or his civilization? The savage, semi-savage, and civilized man everywhere is found to have the same foundation upon which his religious structure rests, viz., the primitive innocence of man, his temptation and downfall, and his restoration to divine favor by the death of a God. How came the heathen in possession of the Bible idea of the fall and redemption—the Christ idea, "All history" proves him, says Brinton, to be living under the same identical conditions "under an irritated God, and seeking to appease him by sacrifice of blood."

So that no matter how many Adams we sprung from, man everywhere came to the same conclusions, viz., first, that he has a God; second, that he needs a Savior. This hope we are told is the natural product of the human mind. The human race is not only unanimous, that there is a God, and that they need a Savior, but third, that there is an evil principle—an unseen enemy. He is nearly unanimous.

Fourth, that he has a soul. Fifth, that the soul is immortal. Sixth, man, nearly everywhere in remote times, represented his hope of immortality by the cross. "In Egypt, Assyria, and Britain it was emblematical of creative power and eternity; in India, China, and Scandinavia, of heaven and immortality; in the two Americas, of rejuvenescence and freedom from physical suffering; while in both hemispheres it was the common symbol of the resurrection, or 'the sign of the life to come;' and, finally, in all heathen communities, without exception, it was the emphatic type, the sole enduring evidence of the Divine Unity."—Atlantis, pp. 321, 322.

Now if we waive the theory of a primeval revelation given to man as intimated in the Bible, and set aside the Mosaic account of creation with its promised Redeemer, and adopt the theory of diversity of species as advocated by the modern school, then how can we account for the unity of beliefs? How came these diversities of species to adopt the same symbol to represent the same idea? It is said that "the cross is the symbolic expression of a religious idea." But how came these red, white, and black species, which had been created or evolved at different times in different countries, and knew nothing about one another, to get the same ideas, and the same symbol to represent their same ideas? Was this unity of beliefs and symbol all accidental? Do we not see here an evidence of the unity of the race—a common brotherhood? Don't we see that mankind has adopted by unanimous consent the Bible doctrine of redemption? The cross is the symbol of that redemption, and it has been foreknown that the world's Redeemer would die on a cross. (See Doctrine and Covenants 36: 11.) The cross became the symbolic representative of that idea; all ancient people appear to have had a knowledge of such a provision in the divine economy, and all adopted the cross to perpetuate its remembrance.

"When the Spanish missionaries first set foot upon the soil of America, in the fifteenth century, they were amazed to find the cross as devoutly worshiped by the red Indians as by themselves."—Atlantis, p. 319.

"A few years since the Indians on our reservations, in wild despair at the misery and deaths of those dearest to them, broke in mad appeals, in furious ceremonies, to induce that longed-for Savior and friend to appear. The heartless whites called it a 'ghost dance' and a 'Messiah craze,' and shot the participants in their tracks, hastening the implacable destiny against which the poor wretches had prayed in vain."—Myths of the New World, p. 225.

And when the Spaniards landed on Mexican soil the natives "rushed into the water to embrace the prows of their vessels, and despatched messengers throughout the land to proclaim the return of Quetzalcoatl" (the Toltec Savior).—Ibid., p. 221.

We see then how deep-rooted in the human mind this Christ idea was. And if we set aside the diversity of species theory also, and adopt Charles Darwin's theory of evolution, then we have something like this:

First, the Ascidian tadpole evolved into a man.

Second, when the tadpole saw that he was a man, he evolved the idea that he was more than flesh and bones, and that he had a soul.

Third, the tadpole-man next evolved the idea that the soul was immortal.

Fourth, then, as by previous agreement, man everywhere adopted a symbol to represent immortality, the cross, a condition that he had never seen, and could not find out.

Fifth, then everywhere as by unanimous vote, he adopted the cross as that symbol, this was all accidental, too!

Sixth, then he evolved the idea that he had an enemy.

Seventh, that the works of this enemy will be destroyed by the death of a man-god.

Eighth, then he evolves the idea of rewards and punishments.

Ninth, he is found to be a worshiper everywhere, trying to please an irritated god by sacrifice.

Tenth, then he got the idea that the body, though mortal, would live again; at least this was the case with many, hence they evolved the idea of embalming the dead. This doctrine of embalming rested on the belief of immortality, so the Egyptians, Romans, Greeks, Babylonians, Peruvians, Central Americans, Canary Islanders, and Chinooks, or a belt of nations around the globe did! Did each race on his own motion, and by natural means, without superior aid or inspiration, adopt the same ideas, cultivate the same hopes? Is all this accidental harmony?

We see that he evolved into a man when he might have evolved into something else, then man everywhere, though heathen he was, evolved the same identical ideas, and then he went one step farther, and evolved the same identical symbol to represent those ideas by, and all this is done by a tadpole man, apart from any distinctions, socially, of castes, color, or location, or degrees of civilization. These ideas seem to have been the aboriginal possession of every people of antiquity, no matter what their conditions were.

Are not these common ideas evidence of common descent, of universal brotherhood? Is that not a fair inference?

Again when we ask each race for his pedigree, they usually trace back their genealogy to the same man or men.

In the Bible, the first great epoch in human history is ten generations, from Adam to Noah.

So likewise the Chaldeans give ten Antediluvian kings of long life. And the Iranians commence his-

tory with the reign of ten Peisdadien Kings, men of the ancient law. The Chinese commence history with ten emperors, partakers of the divine law. The Hindoos first count nine Brahmadikas who with Brahma, their founder, make ten. The Germans believed in the ten generations of Odin. And the Arabs in the ten kings of the Adites. (See Atlantis, p. 27.)

Thus the first great epoch with these races agree with the Bible again, not in years, but the number of rulers in it;—namely, ten.

How came the descendants of all these Adams, or the descendants of the Darwin man, to get the same idea again, and again agree with Moses? Was that accidental agreement again? Is that the way to impeach a witness? All swear that the Bible story is true!



#### PERIODS.

There comes to all men a lull in the affairs of life, even if such lull is but the result of other duties, or of more important business, and what is true of the individual, is likewise true of an organization.

Perhaps the time will come to this Church of Christ to "stand still, and see the salvation of the Lord," but in the absence of such a commandment there remains nothing for us save faithfulness in that which hath been appointed for us to do.

The importance of the General Conference has occupied our attention during the past month, and now upon a careful examination find a falling off in the receipts for Graceland.

The Saints are to be congratulated upon the good work accomplished last year, and it is to be hoped they will not slack in their efforts, but with a will and a cheer put their shoulder to the wheel and continue to push forward the well begun work, until success and victory shall be our crown.

In the near future we shall incur additional expense in the sending out Catalogues for college year 1902-3, and we hope you will not forget us in this necessity.

Let those of tender feelings who are pained at our constant and frequent appeals think carefully and seriously, that the payment of the debt and the running expense of Graceland has not been provided for by the church in any other manner than by appeal to the Saints, and only as there is a halting or lagging upon the part of the contributors do I employ my pen.

Those of the church who are not interested in the success of this institution, or may entertain opposition thereto, will they please look upon our work in charity, remembering that we are but the servants of the body, and are seeking honestly and faithfully to discharge the imposed responsibility and duty.

Perhaps others might do much better by employing other measures. From our viewpoint, and limited

store of knowledge and wisdom, we do the best we can.

As the college year closes in the early part of June, and we desire to close with all accounts paid up in full, we kindly invite one and all to supply immediate aid, for we are in the campaign for the success of our Graceland.

Hopefully trusting to the consideration and liberality of the Saints, On duty,

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa.

## Mothers' Home Column.

EDITED BY FRANCES.

"He sees when their footsteps falter, when their hearts grow weak and faint;  
He marks when their strength is failing, and listens to each complaint;  
He bids them rest for a season, for the pathway has grown too steep;  
And, folded in fair, green pasture,  
He giveth his loved ones sleep."

#### Truth and Honor with Children.

(Continued from HERALD of April 23, 1902.)

"Yes," said my sister, looking pleased, "I think they do trust me, and they ought to. I have never consciously told either child the whitest kind of a lie. How could I expect them to be truthful if they ever heard me say what was not true? As it is, I believe, when they are older they will grow to love truth as much as I do. We often talk about fairies and brownies, and they understand these are creatures of fancy. And, perhaps as something more of a reality, we have looked upon Santa Claus. For I want my children to have all the fun that others do, and I half believe in the jolly old man myself. But last Christmas Eve Doris said, as I undressed her: 'Is Santa Claus really or believing, mamma?' And what could I do? Was I to tell my child a first lie merely to give her a little more fun?"

"I know well enough what you did," I replied.

"Of course," I said, "it's only believing, Doris, like the brownies." "Who gives us the presents, mamma?" Doris asked. "O, papa and mamma and friends," I answered. "But I want you to get just as much fun out of it as if it were true. So, when you wake up to-morrow and find your stockings full I hope you'll say, just as if it were true: 'Goody, goody! Santa Claus has been here and filled our stockings!'" "I will, I will," said Doris, laughing gleefully. And so she did."

That night as the children were eating their supper in the nursery, their mother and I sitting in an adjoining room, Frank called out:

"Mamma, Doris jus' took anuvver spoonful of jam."

"I didn't," said Doris.

"There it is!" said Nell, getting up. Presently I heard her in the nursery, asking cheerfully:

"Most through supper, children?"

Then the voices rippled on, evidently discussing indifferent subjects. With some curiosity, I arose, and looked in through the door. Nell stood beside the little table, one hand gently stroking Doris' head.

"Would you like some more jam, Doris?"

"No, mamma."

"She took——" began Frank.

"You needn't tell me," said the mother. "Doris will, I'm sure. Don't say anything that isn't true, darling; it would make me feel so badly. Did you take some jam?"

"Yes, a little."

"Did you have all you wanted? Wouldn't you like some more?"

Then Nell kissed her, saying: "I'm so glad you told me the truth," and immediately began talking of other things.

My sister's comment on the matter later was this:

"Of course, the principal thing is to get them to be truthful. Jam is entirely unimportant compared with truth."

When, later, we went down to tea, we saw Doris' doll on a chair in the dining-room. "Don't let me forget," said Nell. "I promised to put Rosie in the playhouse before I went to bed." Neither of us thought of the doll again during the evening.

That night I awoke from my first sleep at the sound of careful footsteps in the hall. I feared one of the children might be ill and looked out. At that moment my sister was about to enter the nursery.

"Any one sick?" I asked.

"No," said Nell, in a whisper. "I forgot this," holding up the doll.

"What time is it?"

"About half-past two."

At breakfast Nell told me how she had waked suddenly in the night with the thought of the doll. "I wouldn't lightly break my word to the children. Where an older person might understand an omission for good reasons, a child would lose confidence in you. Children are sharp observers and very critical. Once I hastily threatened to punish Doris if she did a certain wrong thing again. Not long after she repeated the offense; and, as I hated to punish her, I looked about for an honorable escape from doing it. She had hurt Frank. I said, if she would tell Frank she was sorry, and try very hard to be good to him in the future, I would excuse her that time. She did what I asked and all seemed happily settled; but some time after, when I found occasion to tell the children how carefully one should keep his promises, Doris remarked: "You broke your word once, didn't you, mamma?" And I learned by a few questions that the little midget had given me a black mark because of my leniency to her that day. That taught me a lesson; and I have been more careful since to promise less, but to absolutely keep my word unless circumstances beyond my control make that course impossible. In such a case (which rarely happens) I explain the matter fully to the children."

One afternoon, as Nell and I started off on a walk with the little ones, Frank said he had forgotten his whistle. "If you want it, go and get it," said his mother.

"Will you wait for me?"

"Yes, I'll wait right here."

So the little fellow ran back to the house. I have seen children look behind to see if an agreement were kept, but it did not occur to Frank to feel any doubt. It was a sunny spot where we stood, and I suggested that we should cross the street and wait under a tree.

"You go with Doris," said Nell. "But I will stay here. Frank is so little that he might think I had failed to keep my promise, did I budge from the spot."

Then, humorously, she drew with her parasol a circle about her in the gravel. We did not wait long for Frank. I said to him: "You see mamma kept her word and waited for you."

"Course her did!" said Frank. "I would be ashamed of her if her didn't!"

I carefully watched my sister through the remainder of my visit, and I never heard the slightest prevarication from her, although, now that my mind had been specially directed to the subject of truth-telling and the exact keeping of promises, I noted with horror the prevalence in other families of the apparent belief that no responsibility is to be attached to lies or breaches of honor with little ones.

I heard mother say: "If you do that again you can have no

candy to-day." And the box of candy would be brought by the delinquent and partaken of before my very eyes.

"Where is my baby sister?" said a little tot one day to his mother. "I don't know," said she. "Perhaps God has taken her away. You know you struck her." And the little sister was at the time enjoying her customary carriage-ride in the care of the nurse-girl.

"Does it taste bad?" said Doris, drawing back, as her mother was about to give her a spoonful of medicine.

"I don't like it," said her mother. "But perhaps you will not mind it. When I have to take it I swallow it as quickly as I can."

"No matter how desirable the end may seem," my sister often said: "No lies, no lies!"

Nell and I looked down from a window upon the children one day as they played with little neighbors; and we heard Tommy, who lives next door and is a year older than Doris, say:

"Let's come and ask your mother; she won't fool us." And it seemed to me that out of the mouth of babes Nell's praise was perfected.—*Christian Register*.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The General Convention.

(Continued.)

The editor of the *Gospel Quarterly* submitted a report of the work she had done, a part of which we give herewith:

"Heretofore my reports have been brief, but I feel that in reporting to you this year I ought to express humbly my gratitude to our heavenly Father for the blessings he has granted, not to me only, but to you as well, who are co-laborers in the Sunday-school work.

"Because we are all thus interested in this department of work, it is due you that I should tell you what the Lord has done for us in that part of the work intrusted by you to me.

"By your appointment I have labored editorially for the past ten years. No one but the Lord knows what is expressed in that statement. Only he can fully sympathize with me in bearing what is often an onerous burden, and only he can understand the deep joy that wells up in my heart as the realization of his truth dawns upon my mind and thrills my being.

"During the past year circumstances have combined to cause my work to press upon me with unusual heaviness; the third quarter of my task occupied the greater part of three months, being completed by the close of January.

"I handed my lessons in on Friday, and on the Monday I seated myself to begin my fourth quarter. I do not remember ever having contemplated a task with more anxious feeling, on account of limited time. I had but two months before conference, and in addition to my literary work had household cares greatly increased by our usual gathering. My third quarter had required three months; I knew I could not spare more than six weeks for the task facing me; my text seemed so difficult as I glanced over it that I could not hope to accomplish it in the time that remained.

"In my extremity I bowed my head upon my hands and told the Lord of my need. I told him I could not do the work alone, and that, without his assistance, I should not be able this year to complete the required work.

"And, thanks be to him, I did not fail; my work is finished; in six weeks I had accomplished as great an amount of work as I had before in three months.

"I finished the effort worn in body but strong in spirit, with a sense of nearness to my Father and friend, and with great gladness in my heart.

"I can not convey to you what the experience of that six weeks of hard work was to me; I can not tell you how the way opened up before me as I plodded steadily through the difficult text; but he who in the beginning said to me, 'I will hold thy hand,' has been faithful all along the way, and never more manifestly so than in the recent past.

"And I give thanks to him, and rejoice in the goodness of our heavenly Father.

"According to my judgment we have sufficient material to furnish good lessons in the New Testament for two years to come.

Respectfully submitted,

"ANNA SALLYARDS."



# Bishop's Annual Report

Of Receipts and Expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints  
From January 10, 1901, to January 10, 1902.

## SUMMARY STATEMENT.

### RECEIPTS BY BISHOP.

On hand last report.....	\$ 5,110 56
Bills receivable.....	3,579 89
Real estate contract.....	2,391 53
Bills payable.....	14,396 48
G. H. Hilliard, counselor.....	612 50
Bishop's agents.....	9,975 64
Real estate.....	1,425 00
Real estate, expenses.....	7 50
Deposit, to buy land.....	1,000 00
Graceland College.....	8,487 78
Christmas Offerings.....	1,540 10
Saints' Home.....	4,310 92
Memorial fund.....	182 00
Redemption fund.....	25 50
Elders' expenses.....	157 79
Postage.....	3 00
Rent.....	434 02
Bishop office expenses.....	8 75
General church expenses.....	50
Exchange.....	10
On contract J. B. R.....	311 46
Interest.....	594 55
Tract fund.....	8 46
Consecrations.....	123 00
Tithes and offerings.....	10,855 52
Aid.....	97 35
Corn and hay, Far West Farm.....	304 77
Account, S. B.....	2,814 97
Accounts.....	4,247 24
<b>Total.....</b>	<b>\$73,006 88</b>

### EXPENDITURES.

Bills receivable.....	\$ 1,806 27
Real estate contracts.....	333 94
Bills payable.....	5,198 43
Elders' families.....	8,170 55
Bishop's agents.....	9,377 41
Real estate.....	11,250 00
Real estate expenses.....	180 72
Corn and hay.....	216 77
Insurance.....	15 40
Taxes.....	183 33
Repairs and improvements R. E.....	16 39
Live stock.....	25 00
Graceland College.....	8,197 32
Accounts.....	3,841 20
Saints' Home.....	4,740 31
Elders' expenses.....	8,626 51
Expense Bishop's office.....	1,194 66
Expense general.....	568 64
Expense auditing.....	520 59
Expense Patriarch office.....	76 85
Expense Secretary office.....	665 27
Expense First President's office.....	474 78
Expense Recorder's office.....	702 02
Expense Historian's office.....	260 00
Chicago Mission.....	60 00
Rock Island Mission.....	80 00
Rent.....	115 00
Expense Quorum of Twelve.....	10 00
D. W. Wight funeral expenses.....	210 50
C. R. Duncan funeral expenses.....	53 52
Church library.....	22 12
Interest.....	924 68
Public libraries.....	8 85
Tract fund.....	151 12
Tithe and offering account.....	187 76
Aid.....	3,222 57
European Mission, expense secretary.....	2 40
<b>Total.....</b>	<b>\$71,690 88</b>
<b>Balance on hand.....</b>	<b>1,316 00</b>

### ACCOUNT WITH AGENTS.

#### RECEIPTS.

Balance due church last report.....	\$14,107 86
Less correction agents' balances.....	47 81
<b>Total.....</b>	<b>\$14,060 05</b>

Received from Bishop.....	9,377 41
Received from tithes, offerings, rents, etc.....	73,825 74
Due agents.....	89 10
<b>Total.....</b>	<b>\$97,352 30</b>

### EXPENDITURES.

Due agents last report.....	\$ 79 76
Paid elders' families.....	52,521 92
Paid elders' expenses.....	7,879 27
Paid aid, poor.....	3,927 71
Paid other districts.....	900 66
Paid, miscellaneous.....	20,084 93
In hands of agents.....	11,958 05
<b>Total.....</b>	<b>\$97,352 30</b>

## REPORT OF GEORGE H. HILLIARD, COUNSELOR.

### RECEIPTS.

Due church last report.....	\$ 29 64
From tithes and offerings.....	315 72
From consecrations.....	200 00
From Bishop.....	93 86
From Bishop's agents.....	500 00
<b>Total.....</b>	<b>\$ 1,139 22</b>

### EXPENDITURES.

Paid elders' families.....	\$ 156 00
Paid elders' expenses.....	264 72
Paid Bishop.....	612 50
Paid interest.....	106 00
<b>Total.....</b>	<b>\$ 1,139 22</b>

## REPORT OF EDWIN A. BLAKESLEE, COUNSELOR.

### RECEIPTS.

From tithes and offerings.....	\$ 34 04
From Bishop.....	178 05
<b>Total.....</b>	<b>\$ 212 09</b>

### EXPENDITURES.

Paid railroad fare and incidental expenses.....	\$ 197 00
Due church.....	15 09
<b>Total.....</b>	<b>\$ 212 09</b>

## REPORT OF ELDERS.

### RECEIPTS.

Due church last report.....	\$ 1,189 40
Donations by Saints and friends.....	12,706 36
Received from Bishop and agents.....	12,690 84
Expenses furnished by elders.....	413 37
Balance due elders.....	4,056 93
<b>Total.....</b>	<b>\$31,056 90</b>

### EXPENDITURES.

Due elders last report.....	\$ 2,182 09
Traveling expenses.....	26,788 66
Balance due church.....	2,086 15
<b>Total.....</b>	<b>\$31,056 90</b>

## AVAILABLE ASSETS: TITHE AND OFFERING FUND.

January 10, 1902.

Cash, Bishop's accounts.....	\$ 1,316 00
Cash in hands of agents.....	11,958 05
Cash in hands E. A. Blakeslee, Counselor.....	15 09
Accounts receivable.....	893 37
Bills receivable.....	14,470 97
Real estate contracts.....	6,558 94
Abstract and transcript of evidence.....	167 00
Real estate last report less \$1,425.00 sold.....	31,151 48
Real estate, W. O. Thomas, deceased.....	2,000 00
“ “ M. A. Chivington.....	100 00
“ “ Mary and James Perrin.....	500 00
“ “ J. F. Gunsolley and wife.....	100 00
“ “ M. E. Bowker.....	500 00
“ “ Sloane farm.....	6,200 00
“ “ John Scott.....	1,850 00
“ “ Improvements.....	2,390 70
<b>Total.....</b>	<b>\$80,171 60</b>

LIABILITIES.

Table with 2 columns: Description and Amount. Includes Due Bishop's agents (\$89 10), Temple consecration fund (1,111 25), Memorial fund (230 83), Redemption fund (25 50), Accounts payable (2,734 08), Bills payable (26,373 04), Account S. B. (2,814 97), Net assets (46,792 83), Total (\$80,171 60).

Table with 2 columns: Description and Amount. Includes Net assets last report, less correction, \$400.00 (\$58,292 77), Present assets (46,792 83), Decrease (\$11,499 94).

SAINTS' HOME AND RESERVE FUND.

RECEIPTS.

Table with 2 columns: Description and Amount. Includes Balance on hand last report (\$448 89), Bills payable (500 00), Live stock, grain, etc., sold (479 62), Accounts (190 00), Care and board (2,817 77), Offering (137 00), Pasturage (186 53), Total (\$4,759 81).

EXPENDITURES.

Table with 2 columns: Description and Amount. Includes Bills payable (\$1,227 08), Running expenses per itemized list (2,642 61).

RECEIPTS.

Table with 2 columns: Description and Amount. Lists receipts from January 10, 1901, balance on hand (\$5,110 56) through various individuals like A brother, Iowa (95 00), A brother, Mich. (9 00), A friend, Ill. (14 00), A sister, N. S. W. (7 20), A sister, Cali. (4 00), Adair, Flora and children (2 85), Albertson, Chas. Idaho (178 40), Alldridge, Bazil D., Io. (10 00), Allrdridge, Bazil D., Io. (3 00), Allen, John R., Io. (20 00), Allen, Thos. R., Io. (5 00), Allen, J. S., S. D. (15 00), Anderson, Ola, Neb. (70 00), Anderson, Mrs. D. A., Iowa (30 00), Anderson, Ed., Idaho (10 00), Anderson, H. S. and Lillie, Iowa (5 00), Anderson, Anna C., Io. (30), Anderson, Andrew, Io. (40 00), Appleman, Geo. M., Wash. (245 00), Arnold, H. W. and wife, R. I. (30 00), Arnold, F. M., Texas (5 00), Arney, C. L., Okla. (20 00), Atkinson, Susannah, Io. (50), Atwood, F. L., Penn. (20), Bailey, Isaac, Ariz. (10 00), Bailey, A. M., Iowa (2 00), Bagley, Louisa M., Estate, Mich. (30 00), Barrett, Mrs. Geo., Io., ret. loan (3 00), Bartels, Mary, Okla. (1 00), Barton, Hester A., Neb. (10), Bates, Ellen, England (24), Behymer, Georgia, Mo. (5 00), Benafiell, Eliza A., Neb. (3 50), Beach, E. N., N. M. (19 50), Beebe, Jas., S. D. (8 00), Bell, Mary C., Mo. (13 10), Berry, Thos. N., Okla. (53 52), Bills Payable (14,346 48), Bills Receivable (3,376 49), Bickford, N. M., Ill. (5 00), Bierlein, Mrs. K. B., Mo. (1 50).

Table with 2 columns: Description and Amount. Lists receipts from Bierlein, John P., S. D. (230 00), Blakesley, E., Okla. (6 00), Blakesley, E., Okla., consecration (3 00), Bootman, E. S., Iowa (2 00), Bower, Zitta, Iowa (2 00), Bower, Zitta, Iowa (25), Bond, M. H., Exp. Acct. (30 00), Bouton, Sarah E., Io. (115 00), Boyd, N. A. and wife, Kansas (10 00), Bowker, M. E., Mo., R. E. (300 00), Brown, Myra Clark, Utah (50 00), Brittain, Mary, Kan. (5 00), Bradford Branch, Eng., o. (24), Brand, David and Martha, Ill. (10 00), Brannon, W. O., Ark. (2 00), Burr, C. H., Ill. (25 00), Burt, J. R., Ohio (6 00), Butterworth, R. W. and May, Iowa, t. on note (48 40), Butterworth, C. E., Io., t (6 81), Burlington Sunday-school, Iowa (2 13), Bush, Geo., Iowa, acct. (2 50), Button, Mrs. H. A., N. Y. (3 00), Button, G. S., N. Y., t. (30 00), California, Central District, Albert Page, Agent (100 00), California, Northern District, C. A. Parkin, Bishop (100 00), Callin, W. H., Mo., t. (10 00), Carnegie, John, Ill. (1 00), Carnegie, Emma R., Ill. (2 00), Carney, Laura J., Ark. (1 00), Carney, Laura J., Ark., o.1 (00), Carrell, Sarah, P., Ill. (9 00), Chase, Sarah, Iowa (4 00), Christmas Offerings, 1900 (536 27), Christmas Offerings, 1901 (1,003 83), Christy, Wardell, Iowa (18 00), Chapman, M. G., Neb. (53 02), Chester, J., ret. aid, Cal. (10 00), Chester, J., Cal. (1 00), Cheney, Levi, Mo. (15 22), Chambers, David, es-tate, o. note (150 00).

Table with 2 columns: Description and Amount. Includes Live stock, grain, etc. (372 37), Superintendent (361 00), Insurance (61 20), Interest (66 00), Taxes (10 05), Balance on hand (19 50), Total (\$4,759 81).

HOME FUND.

ASSETS.

Table with 2 columns: Description and Amount. Includes Real estate (\$13,259 51), Buildings and fixtures (16,500 00), Live stock, grain, etc. (1,558 00), Accounts receivable (1,291 74), Balance on hand, cash (19 50), Total (\$32,628 75).

LIABILITIES.

Table with 2 columns: Description and Amount. Includes Amount due church (\$6,500 00), Bills payable (4,294 66), Due on real estate (1,200 00), Net assets (20,634 09), Total (\$32,628 75), Net assets (\$20,634 09), Net assets last report (20,410 40), Gain (\$223 69).

Table with 2 columns: Description and Amount. Lists receipts from Chapman, Elijah, Utah (10 00), Chapman, Sarah, Utah (10 00), Clark, John W., Ky. (10 60), Clark, S. S., Iowa (15 00), Cleary, Lettie, Wash. (10 00), Clum, L. J., Iowa (10 00), Cochran, Asa S., Iowa (5 00), Cole, Sarah A., Kan. (40 00), Coy, Sarah, Utah, ret. on account (30 00), Cook, L., Md. (7 00), Cousins, Fred., Eng. (48), Crabb, J. C. and wife, Iowa (33 97), Cramer, Esther, Ind. (5 00), Crayne, Wm. P., Philippine Islands (80 00), Crow, David and Janet, Utah (118 00), Crum, Sr. R. J., Wash., t. (1 75), Curtis, J. T., Ill., deposit (1,000 00), Curtis, J. F., Ill., ex. ret. (17 83), Cushman, S. F., Ohio (10 80), Cushman, C. T., Iowa (1 00), Cushman, Mrs. C. T., Iowa (1 00), Daley, Geo. H. and wife, Cal. (16 50), Dancer, Alice P., Iowa (86 00), Dan, Cordelia, Iowa, birthday offering (31), Davis, W. H., Ark. (2 75), Daries, John, Mo., t. (50 00), Davis, R. W., Ill. (20 69), Davis, Priscilla, Mo. (20 00), Davis, Isabel, Mich. (1 00), Davis, C. L., Ark. (10 00), Davis, D. W., Ark. (10 00), Davis, E. R., Ark. (10 00), Davidson, Sr. T. A., Penn. (4 00), Dayton, Mrs. Jas., Ill. (10 00), Dellar, J. S., Mo. (40 00), DeLancy, J. M. P., Ill. (9 10), Deuel, Caroline, Kan. (5 00), Dillon, C. W., Iowa (5 00), Dorothy, Robert, Iowa (5 00), Duncan, C. R., Colo., ret. ex. (1 76), Durgin, H. J., Iowa acct. (3 00), Dyebe, John, Eng. (6 23), Ecclestone, Wm., Eng. (48), Edwards, J. L., Mass. (68), Edwards, Lizzie, Tex. (4 40), Eliason, Sr. C., Idaho (10 00), Elvert, G. A., Okla. (5 00), Elvin, R. M., Iowa (1 00), Emerson, Mrs. H. B., Tenn. (19 00), English Mission, HER-ALD and Hope account (14 98), English Mission, Thos. Taylor, Bishop (696 41), Eppard, E. S., Mo. (2 00), Ewing, A. J., Neb. (10 00), Eukes, M. J., Mont. (1 00), Expense, Gen. Church, ret. (50), Expense, Bishop's Office, supplies (8 75), Exchange (10), Farley, John, Ariz. (20 00), Fausett, A. A. and wife, Nev., o. (1 25), Farr, Hattie E., Iowa (15 00), Far West, Mo., farm account (579 77), Ferguson, G. H. and Lee, Kentucky (5 00), Ferry, A. and Tinnie, Illinois (10 00), Fitzpatrick, John T., deceased, O. (100 00), Fleming, C. W., Kan. (20 00), Flinn, P. A., Ind. (11 00), Foss, J. C., Mo. (14 24), Franklin, Thos. N., Ex. Estate Milton Lynch, Iowa (477 04), Fulks, C. M., I. T. (18 35), Fuller, Eliza J., Iowa (60), Gans, Kate B., Ky. (5 00), Gardiner, W. C., B. C. (3 50), Gerbes, Theo., Tenn. (50 00), Gifford, Ruth, Texas (5 00), Gifford, Jose, Texas (2 00), Givens, Ralph, W. Va. (25), Givens, Ollie, W. Va. (25), Givens, Martha, W. Va. (25), Gould, Leon A., exp. returned (40 00), Graham, Cynthia, Io. (3 00), Green, Adam, Ont. (5 00), Greer, Bertha A., Io. (33 85), Griswold, E. W. and wife, N. Y. (10 00), Graceland College (8,487 78).

Graybeal, E.V., Mont., t.	3 50	Iowa, Des Moines Dis-	Martin, Chas. and Nellie,	Quigley, Mrs. D. F., B.
Guilfooy, Sam., N. Y., o.	1 00	trict, W. C. Nirk, agt.	Iowa, o.	C., t.
Gunsolley, Noah M.,		304 00	1 00	5 00
Iowa, t.	100 00	Iowa, Little Sioux Dis-	Massachusetts Dist., R.	Ralston, A., Okla., t.
Gunsolley, J. F. and A.		trict, Alma M. Fy-	Bullard, Agt.	1 85
E., Iowa, t.	8 25	rando, agt.	407 10	1 45
Gunsolley, J. F. and		100 00	Masey, Susan, Wash., t.	Ralston, A. J., Okla., t.
wife, real estate	100 00	Iowa, Fremont District,	5 00	20
Gunsolley, Mary E.,		Wm. Leeka, bishop.	5 00	Rasmussen, S. P.,
Iowa, t.	1 00	800 00	Mason, Vina, Kan., t.	Utah, t.
Gunsolley, Mabel, Io., t.	25	Interest	10 00	5 00
Gunsolley, Arthur, Io., t.	25	.....	Meredith, J. E., Eng., o	Reed, Jessie, Kan., t.
Gunsolley, Ola D., Io., t.	15	618 55	7 27	12 00
Hansen, Paul M., ex-		Jacobs, Oden, Iowa, t.	3 44	Resch, John M., Ind., t.
pendence ret.	8 00	395 00	Merritt, D. B., Io., acct.	5 00
Hanner, Wm. and Alice,		Jamison, Mrs. R. J., Io., t	1 00	Real estate contract, I.
Ky., t.	7 00	20 00	1 00	A. Bogue.....
Hansen, H. N., Io., t.	27 09	Jamison, R. J., Marshall	Metcalf, Judie, Ky., t.	125 00
Harder, Hiram A., de-		and Pearl, Iowa, t.	1 00	Real estate contract, M.
posit	340 00	14 15	Metcalf, Wm. Sidney,	A. Wickes.....
Harding, J. S., Kan., o		Jeppeson, Amanda, S.	5 00	1,200 00
as int	6 00	D., t.	Miller, Ida, Ark., t.	Real estate contract, J.
Harney, Mina J., Ill., t.	3 25	26 45	50 00	S. Snively
Harp, M. K., estate,		Jewell, Hannah, Wash., t	Missouri, Independence	20 00
Alabama, bequest	273 00	2 50	Stake, R. May,	Real estate contract,
Hassall, D. and Chas.		Jones, Tallie, Penn., o.	bishop	Joseph Small.....
Henry, England, o.	2 40	1 00	1,400 00	50 00
Hawkes, May, Minn., t.	2 00	Jones, Lizzie, Penn., o.	Missouri, Independence	Real estate contract,
Hawkes, Mrs. E. A.,		1 00	Stake, R. E., R. May	Lucinda J. Minton
Minn., t.	3 00	50	Bishop	350 98
Hay, V., Texas, t.	2 00	Johnson, C. A., Ill., t.	200 00	Real estate, W.D. Kelley
Hazelton, Ora, S. D., t.	1 75	3 60	Missouri, St. Louis Dis-	200 00
Heaton, Geo. and Jane,		Johnson, Nels, Neb., o.	trict, John G. Smith,	Real estate contract, W.
Idaho, t.	10 50	2 00	agent	D. Kelley
Headrick, Sarah, Cal., o.	50	Johnson, Mary A., Io., t.	200 00	300 00
Herrick, L. M., Va., t.	30 00	4 00	Minor, Mae, Oreg., o.	Real estate, Council
Herrick, Catherine, Io.,		Johnson, E. P., Ark., t.	20 00	Bluffs
consecration	100 00	5 00	Minnesota District, F.	425 00
Hill, Geo., Neb., t.	15 00	15 00	D. Omans, agent	Real estate, Lamoni, Io.
Hilton, J. F., Minn., t.	10 00	Johnston, Annie, Neb., t.	415 00	500 00
Hilliard, G. H., Coun-		1 00	Morrill, Joseph, Io., t.	Real estate, expense
selor	612 50	6 00	1 00	return
Hooker, J. Monroe,		Judkins, C. C., Ark., o.	Morgan, J. W., Io., t.	7 50
Wash., t.	10 00	50	10 00	Real estate contract,
Hooper, Mary, Mich., o.	10 00	Kansas, Northeastern	Money maker, John,	John Scott
Hopkins, Mrs. S. A., N.		District, John Cairns,	Mo., t.	600 00
J., t.	50	agt.	25 00	Reynolds, F. M., Mo., t.
Hopkins, S. B., N. J., t.	50	248 00	25 00	30 00
Hodge, Mrs. E. G.,		Kelley, E. L., Acct.	Morrison, Joseph, Io., t.	Rent
Neb., t.	20 00	1,651 35	50	159 02
Hodge, Mrs. E. G.,		Kelley, W. D., Cal., t.	Moorhead, Iowa, Sunday-	Reese, Gomer, Mont., t.
Neb., o.	10 00	6 00	school, o.	55 58
Hodson, W. S. and Ida,		Kent, Mrs. Mary, Ill., t.	6 00	Redemption Fund, Mrs.
La., t.	13 75	2 00	Moldrup, Anna, Okla., o.	C. A. Dodds and
Holmes, Carrie, Eng., o.	60	5 00	3 00	daughter Ida
Holmes, John, Eng., o.	96	Kenyon, Roy, Ill., t.	Morgan, Sr., England, o.	2 00
Horton, M. E., N. C., t.	50	5 00	24	Redemption Fund, Emma
Horton, M. E., N. C., o.	50	Kewanee, Illinois,	Morton, Regina, Cal., t.	R. Carnegie, Ill
Houck, Maintainna, Io., t	10 00	8 00	1 00	1 00
Hoyt, Mrs. M. J., Io., t.	1 00	Kilmer, John, Iowa, o.	Morgan, A., N. Y., t.	Redemption Fund, S. M.
Hughes, M. A., Io., t.	5 75	5 00	10 00	Long, Ala.
Hughes, M. A., Io., o.	2 50	Kite, Margaret Struth-	Naylor, Joseph, Eng., o.	1 00
Hutchins, Mrs. L. H.,		ers, Iowa, t.	96	Redemption Fund, Eliza
Col., t.	1 50	5 00	1 25	V. Long, Ala.
Hutchins, Ella, Colo., t.	35	Klemm, R., Okla., o.	155 00	1 00
Hutchins, A. A., Colo., t.	2 00	95	51 25	Redemption Fund, Katie,
Hufferd, J. W., I. T., t.	20 00	30 00	4 80	Long, Ala.
Idaho District, H. R. Ev-		Krenitzer, Nellie, Ky., t.	Nevada District, D. R.	1 00
ans, agt.	84 70	1 00	87 60	Redemption Fund, Sr.
Idaho District Tent Fund		Krahl, D. J. and wife,	Nebraska, Southern Dis-	M. A. Christy, Neb.
Loan	50 00	Iowa, t.	trict, J. W. Waldsmith,	1 00
Illinois, Kewanee Dis-		3 00	85 26	Redemption Fund, Isaac
trict, D. C. Smith, agt.	150 00	Krautzer, Andy, Ky., t.	Nesser, Hartman, Mo., o.	Haner, Iowa
Iowa, Galland's Grove,		1 00	1 00	1 00
C. J. Hunt, bishop.	1,636 21	Larson, A. P., Utah, t.	Nicholson, D. F. and	Redemption Fund, Flor-
Iowa, Pottawattamie		40 12	Minnie B., Iowa, t.	ence S. Fisher, Mass.
District, J. P. Carlile,		Larson, Enoch and wife,	100 00	5 00
agt.	1,200 00	Utah, t.	Nunley, T. J., Okla., t.	Redemption Fund, Mary
Iowa, Decatur District,		43 75	10 00	J. Fairclough and
F. M. Weld, agt.	35 99	Lane, I. M. and wife,	Nuckles, Armand L.,	fam., Mass.
Iowa, Lamoni Stake,		Iowa, t.	25 00	3 00
William Anderson,		7 43	Nyaka, R. S., check re-	Redemption Fund, Liz-
bishop, R. E.	100 00	Lance, S. C., Mo., t.	turned	zie Sweeney, Mass.
		6 00	10 00	5 50
		LaRue, W. E., Pa., t.	Odell, W. R., W. Va., t.	Redemption Fund, Abra-
		36 79	50 00	ham Barnhard, Minn.
		LaChapelle, Mrs. M., S.	Olson, J. M., Iowa, t.	1 00
		D., o	30 00	Redemption Fund, John
		7 50	Ontario, Chatham Dis-	P. and Lillie Gaw, Ont.
		Leach, R. W., S. D., o.	trict, J. H. Tyrrell,	3 00
		25 00	agent	Rhoades, Josiah E., Ill., t
		Leach, Sarah J., S. D., t.	200 00	34 75
		5 00	Ontario, London Dis-	Riggle, Jas. E. and Min-
		Lewis, Mary A., Iowa,	trict, R. C. Evans,	nie, Ky., t.
		acct.	agent	10 00
		149 85	800 00	Ritter, Viola, Ill., t.
		Lewis, E. H. and Mag-	Owen, Sophia, Mo., t.	1 50
		gie, Iowa, on note, t.	50	Roach, Geo. W. and
		5 00	Patton, J. and F., S.	Dicy, Ind., t.
		Lewis, Mae M., Col., t.	D., t.	25 25
		5 00	2 50	Robertson, C. H. and
		Limpus, M. E. Neb., t.	Patton, Mrs. J. J., S.	wife, Ohio, t.
		5 00	D., t.	25 00
		Linney, A. T., Mass., t.	50	Rohrer, Esther, Cal., t.
		10 00	Park, R. A., Iowa, t.	1 00
		Little, Chas., Idaho, t.	5 00	56 80
		5 00	Park, Alton and Maud,	Robinson, Ezra and wife,
		Llobesien, Carl, Wash., t	Mo., t.	Ill., t.
		200 00	20 00	20 00
		Longfield, J., Mo., t.	Pankey, Maggie, return.	Rodger, Wilber, Ill., t.
		50 00	50 00	2 25
		Louisville, Ky., Branch,	Perrin, James and Mary,	Robinson, J. B., Wis., on
		oblations.	Neb., R. E.	contract
		16 40	500 00	311 46
		Lucas, C. A., Ohio, o.	Pence, W. L., Iowa, t.	Roth, W. C., Iowa, t.
		2 00	5 00	45 30
		Lukecart, Mollie, Io., t.	Pethick, S. N., Neb., t.	Rook, W. T. and wife,
		2 40	10 00	Okla., t.
		Lytle, Almena C., Okla.,	Pell, Harry J., Neb., t.	2 00
		t.	5 00	Rogers, O. and D.,
		1 50	Pennsylvania, Pittsburg	Wis., o.
		Lytle, J. B., Okla., t.	District, L. D. Ullom,	10 00
		1 50	agent	Rood, Mary A., Iowa, t.
		Lytle, Eleanor, Okla., t.	576 33	11 00
		1 50	Pierce, Deborah, R. I., t.	Rood, Mary A., Iowa,
		Lytle, B., C., Okla., t.	5 00	special consecration.
		1 50	Pinkerton, S. E., Mo., o.	20 00
		McCoy, H. A., Iowa, t.	4 00	Roberts, Alice E., Wyo., t
		4 93	Postage	10 00
		McDugle, Joseph and	3 00	Robertson, W. H., Ind., t.
		Matilda, Kan., t.	Porter, J. D., Ind., t.	1 00
		2 50	10 36	Rundell, Annie L.,
		McGuire, G. A., N. J., t.	Potter, Mary, La., t.	Mont., t.
		13 00	12 00	5 00
		McKenzie, John, Mo., t.	Preston, C. K., Neb., t.	Saints' Home account.
		3 00	53 00	4,323 45
		McKinney, Jos. Wash., t		
		50		
		McNutt, F. J., Kan., t.		
		5 00		
		Macrae, Allen, Mo. (de-		
		ceased), t.		
		50		
		Mader, Mary, Io., t.		
		10 00		
		Memorial Fund.		
		182 00		
		Mann, Sr. Wm., Kan., o		
		2 00		

Salisbury, Josephine, Ill., t. ....	3 00	Tract Fund, W. A. McDowell. ....	25	Aylor, W. M., e. ....	20 00	Duncan, C. R., expenses, sickness and funeral. ....	103 52
Sawley, Sarah, Iowa, t. ....	1 50	Tract Fund, M. E. Lampus. ....	16	Baldwin, R., e. ....	21 00	Durand, E. H., e. ....	20 00
Scott, Barbara A., Ind., t. ....	1 00	Tripp, E. J., Wash., t. ....	2 50	Baggerly, I. P., e. ....	22 00	Durgin, H. G., a. ....	4 88
Scott, Louisa A., Ind., t. ....	1 00	Tripp, Jennie, Wash., t. ....	2 50	Baker, J. M., e. ....	5 00	Edeling, F. J., e. ....	12 00
Scott, S. M., Ind., t. ....	15 00	Trumbull, Mary J., Id. t. ....	20 00	Barmore, Mrs. E. F., f. ....	90 00	Elvin, R. M., audit. ex. ....	40 00
Scott, Sarah, Okla., t. ....	5 00	Turner, Mary E., Kan., o. Van Eaton, G. F., Wash., t. ....	50	Bailey, O. H., e. ....	1 75	Elvin, R. M., e. ....	107 22
Seelye, Mary Ann, estate, N. Y., bequest. ....	912 00	Van Eaton, J. H., Wash., t. ....	10 00	Baggerly, Henrietta S., f. a. ....	115 00	Enge, N. C., f. ....	160 00
Shaug, B. S., M. D., Ia., t. ....	2 00	Wandel, Sylvia, Iowa, t. ....	8 00	Baggerly, James M., e. ....	36 00	Enge, N. C., e. ....	82 70
Shenogle, Mary, Mo., t. ....	16 00	Vanfleet, Nelson, Cal., ret. taxes. ....	1 35	Barrett, Mrs. Geo., loan. ....	8 00	Erwin, J. D., f. ....	24 00
Sims, Lizzie F., Ark., t. ....	1 00	Virginia, New Hope Dist., Isaac Coffman, Agt. ....	21 50	Barnes, Sr. M., a. ....	7 00	Erwin, J. D., e. ....	33 00
Smith, W. A., Iowa, o. ....	14 66	Wales, Western Dist., Edward Williams, agt. ....	12 56	Beckley, J. R., e. ....	1 85	Erwin, E. A., e. ....	10 00
Smith, S. S., Okla., ex. ret. ....	20 20	Wade, Sr. S. J., Mo., t. ....	2 50	Beach, Wm. N., a. ....	50	Etzenhouser, R., e. ....	20 00
Smith, Alex. H., Iowa, ex. ret. ....	40 00	Watrous, Rosa, Mont., t. ....	10 00	Beebe, G. W., Jr., e. ....	5 00	Evans, R. C., e. ....	20 50
Smith, Clyde, Okla., t. ....	20 00	Wardle, Pearl, Utah, o. ....	24	Bell, T. J., e. ....	50 00	Evans, John R., e. ....	10 00
Smith, Jed W., Neb., o. ....	10 00	Waller, G. J., account. ....	95 00	Bell, T. J., f. ....	95 00	Expense, Bishop's Office. ....	137 65
Smith, Loulia B., Utah, t. ....	2 00	Walls, Addie Bell, Io., t. ....	14 00	Berry, T. R., Okla., t. acct. ....	1 76	Expense, Recorder's Office. ....	57 02
Smith, Heman C., acct. ....	784 57	Walls, Albertus, Iowa, t. ....	30 00	Bills payable. ....	5,198 43	Expense, First President's Office. ....	54 41
Smith, L. C., Okla., t. ....	5 00	Walling, W. H., S. D., t & o. ....	61 08	Bills receivable. ....	1,806 27	Expense, Secretary's Office. ....	53 53
Snively, Sr. J. S., Io., o. ....	1 00	Warn, C. H., Ohio, t. ....	5 00	Blanchard, W. W., e. ....	33 00	Expense, Historian's Office. ....	87 80
Southwick, Henry, Wis., t. ....	500 00	Watson, Mrs. Wm., Wash., o. ....	2 50	Blakeslee, E. A., e. ....	178 05	Expense, Patriarch's Office. ....	77 05
Spargo, Wm., Eng., o. ....	1 20	Webb, Selina, Eng., o. ....	24	Blair, F. B., f. ....	69 00	Expense, Quorum of the Twelve. ....	10 00
Spargo, Jas., Eng., t. ....	6 31	Weston, W. B., Iowa, t. ....	25 00	Blair, F. B., e. ....	35 00	Expense, Auditing. ....	443 59
Spurgeon, M. H., Kan., t. ....	5 15	Weems, N. H., Mo., t. ....	25 00	Bond, M. H., e. ....	65 00	Expense, Exchange. ....	1 50
Spencer, Rosa, Okla., t. ....	4 75	Welts, R. E., Mich., t. ....	3 00	Bowman, J. S., a. ....	2 00	European Mission, e. sec'y. ....	1 32
Sparks, Mary Ann, Io., t. ....	2 00	Weinheimer, F., Colo., t. ....	2 00	Brown, J. M., a. ....	12 00	European Mission, e. hist. ....	1 08
Stafford, Eng., Branch, Mite Fund, o. ....	3 00	Weir, Amelia B., Io., o. Whitehead, Ella D., Cal., t. ....	300 00	Briggs, E. C., e. ....	105 00	Far West, Missouri, farm account. ....	269 42
Stouts, Mrs. J. S., Nev., t. ....	8 50	Whiting, F. G., Mgr., account. ....	286 00	Briggs, E. C., f. ....	59 00	Farmer, John, a. ....	48 60
Stoddard, Will and Ida, Neb., t. ....	11 00	White, John D., Mo., o. ....	11 23	Bryan, J. W., e. ....	5 00	Florida District, S. D. Allen, agent. ....	70 00
Steele, J. W., Cal., o. ....	30 00	Whiting, W. W., Iowa, t. ....	17 28	Burr, Chas. H., e. ....	91 63	Flinn, Peter A., e. ....	35 45
Strong, Lizzie F., Mich., t. ....	17 00	Wheeler, Mrs. Thos. F., Ind., o. ....	25	Burton, Jos. F., e. ....	73 50	Flinn, Peter A., f. ....	20 00
Staggers, A. S. and H. M., Iowa, t. ....	142 75	Wheatley, D., Iowa, t. ....	5 00	Burton, Jos. F., account. ....	85 00	Foss, S. O., e. ....	45 00
Staggers, H. M., Iowa, t. ....	14 00	Whitney, Mrs. R. J., Ill., t. ....	2 15	Burton, Jos. F., f. ....	51 00	Foss, J. C., e. ....	120 00
Stone, Mrs. A. C., S. D., t. ....	10 00	Williams, D. D., Ill., o. ....	20 00	Bush, Mary, loan. ....	10 00	Fry, Chas., e. ....	5 00
Stone, Mrs. R. E., Neb., t. ....	10 00	Wight, L. L., Texas, t. ....	31 45	Butterworth, C. E., e. ....	6 81	Fuller, W. H., e. ....	132 00
Strickland, H. F., Id., t. ....	7 00	Wilkinson, Joe. T., Io., t. ....	7 50	Caffall, Jas., e. ....	15 00	Fyrando, A. M., e. ....	75 00
Strickland, N. F., Id., t. ....	2 50	Wilson, Francis, Io., t. ....	25 00	Case, Joanna, a. ....	7 00	Galley, Thos., Iowa, a. ....	1 50
Sykes, Kessler, Wash., t. ....	19 00	Wilson, John, Ont., o. ....	4 30	Carpenter, C. I., allow. ....	240 00	Gallup, Agnes, a. ....	1 00
Taxes. ....	45 55	Wilkinson, Wm., Io., t. ....	5 00	Cato, M. E., a. ....	45 00	Gallup, W. A., f. ....	140 00
Taylor, Isabel, Eng., t. ....	3 10	Williams, Richard, Wis., t. ....	1 80	Campbell, Duncan, e. ....	35 00	Goodrich, V. M., e. ....	18 00
Tarrant, J. D., Oreg., t. ....	10 00	Williams, Mary Jane, Ill., t. ....	2 50	California, Northern District, C. A. Parkin, bishop. ....	347 00	Goodrich, J. L., e. ....	28 19
Templeton, Flo., Iowa, t. ....	3 00	Wilson, Mrs. W. A., Ark., t. ....	4 00	Case, Hubert, e. ....	20 00	Goodwin, Ida, a. ....	10 00
Terry, Mrs. J. A., Mo., t. ....	2 75	Wilson, Miss M. E., Ark., t. ....	4 35	Case, Oscar, e. ....	15 00	Gould, Leon A., f. ....	196 00
Tessler, Mary P. Davis, Iowa, t. ....	3 00	Wight, Sr. J. W., Io., t. ....	4 40	Chase, A. M., e. ....	41 10	Godbey, G. H., e. ....	67 00
Thomas, Wm., Iowa, t. ....	40	Woodhead, Mrs. C. A., Utah, t. ....	19 00	Chase, A. M., f. ....	332 00	Gowell, M. F., auditing expense. ....	52 00
Thomas, Wm. O., Mo., (Deceased) bequest real estate. ....	2,000 00	Woodhead, Dora, Utah, t. ....	40	Chatburn, T. W., e. ....	25 00	Godbey, G. H., f. ....	20 00
Thomas, Julia A., Me., o. ....	2 00	Woodhead, Myra, Utah, t. ....	1 50	Chute, G. T., e. ....	20 00	Goodenough, E. J., e. ....	55 00
Thomas, Sr. O. B., Io., t. ....	3 50	Woodhead, Nettie, Utah, t. ....	1 50	Chute, G. T., f. ....	25 00	Gowell, M. F., e. ....	17 50
Thomas, O. B. and Mary E., Iowa, t. ....	70 00	Woodhead, Henry, Neb., t. ....	40 00	Clapp, J. C., e. ....	27 00	Gould, Leon A., e. ....	5 00
Thomas, Jas., Iowa, t. ....	1 00	Youngson, L., Wash., t. ....	83 60	Closson, A. V., f. ....	306 00	Goodno, Mrs. R. L., Mo., a. ....	10 00
Thomas, Oscar and wife, Iowa, t. ....	2 00	Zenor, Sr. S., Neb., t. ....	4 45	Colorado District, C. E. Everett, agt. ....	447 30	Graceland College. ....	8,197 84
Thompson, R. L., Mo., t. ....	50	Account, S. B. ....	2,814 97	Cohrt, F. E., e. ....	22 04	Greene, U. W., ex. f. ....	30 00
Thompson, R. O., Mo., t. ....	50	Total. ....	\$72,845 88	Cohrt, F. E., f. ....	45 00	Greene, U. W., e. ....	45 00
Tidland, Emily, Minn., t. ....	2 00	EXPENDITURES.		Coiner, John, a. ....	19 52	Graves, Geo. H., f. ....	7 50
Titus, Israel P., t. ....	1 00	Adams, J. W., e. ....	\$ 20 00	Coiner, Sr. J., fun. ex. ....	43 46	Graves, Geo. H., hall rent. ....	60 00
Tract Fund, Sarah Pendleton. ....	25	Aid account, Saints' Home. ....	2,392 50	Condit, S. D., e. ....	59 86	Graves, Geo. H., e. ....	29 00
Tract Fund, Susan Warnock. ....	25	Allen, D. L., e. ....	30 00	Cooper, F. M., e. ....	25 00	Graham, Birdie, office work. ....	18 20
Tract Fund, Hattie McKiernan. ....	25	Albertson, Chas., e. ....	178 40	Coy, Sarah, account. ....	30 00	Griffiths, G. T., e. ....	148 20
Tract Fund, C. A. Beebe, Iowa. ....	1 10	Ames, J. N., e. ....	25 00	Craig, Jas., e. ....	40 00	Gunsolley, Myrtle, account. ....	5 00
Tract Fund, Ensley Needham, Iowa. ....	25	Anderson, D. A., e. ....	146 10	Crawley, D. S., e. ....	25 00	Hanson, A. B., f. ....	50 00
Tract Fund, W. E. Farley, Neb. ....	50	Anderson, D. A., f. ....	196 00	Crumley, C. E., e. ....	35 00	Hanson, A. B., e. ....	15 00
Tract Fund, Mary May, Iowa. ....	25	Anderson, Peter, f. ....	30 00	Crumley, C. E., f. ....	40 00	Hansen, Paul M., e. ....	25 00
Tract Fund, Julia Needham, Iowa. ....	5 00	Anderson, Peter, e. ....	20 00	Cunningham, S. G., e. ....	10 00	Hackett, J. T., e. ....	15 00
Tract Fund, Catherine Lloyd. ....	25	Anthony, Mrs. R. J., f. ....	8 00	Curtis, J. F., e. ....	68 92	Harder, H. A., admstr., dep., acct. ....	563 25
				Cushman, S. F., e. ....	27 00	Harris, D. L., e. ....	45 00
				Dana, R. R., f. ....	100 00	Haden, W. E., e. ....	15 00
				Davis, E. A., e. ....	35 00	Harp, John, e. ....	20 14
				Davis, John T., e. ....	30 00	Harder, H. R., e. ....	22 00
				Davis, Jas. T., e. ....	43 00	Hayer, Eli, e. ....	7 00
				Davis, John, e. ....	46 00	Harder, H. R., ex. f. ....	25 00
				Davis, Jas. T., f. ....	5 00		
				Davis, John T., f. ....	40 00		
				Davison, H. J., e. ....	11 00		
				Davison, H. J., f. ....	45 00		
				Devore, L. R., e. ....	32 00		
				Drayage. ....	40		
				Duncan, C. R., e. ....	40 00		

Table with multiple columns listing names and amounts. Includes entries such as 'Hawley, John, Tex., e. 10 00', 'Macrae, W. S., e. 53 00', 'Real estate, expense. 27 77', 'Smith, F. C., e. 15 00'. The list continues with various individuals and their associated monetary values.

Tracts, F. G. Pitt, Penn.	63
“ C. E. Crumley, Oreg.	90
“ A. Haws, Cal.	90
“ C. E. Irwin, Mich.	90
“ G. C. Tomlinson, Ont.	1 00
“ D. C. White, Mo.	1 21
“ J. W. Adams, Mo.	1 62
“ R. M. Maloney, O. T.	90
“ Peter Harris, Ark.	22
“ Amos Berve, Mich.	99
“ S. F. Cushman.	90
“ O. H. Bailey, Io.	88
“ Levi Gamet.	1 16
“ T. J. Beatty, O.	1 35
“ J. M. Terry, Mo.	2 84
“ Ed. Rannie, Neb.	63
“ W. S. Pender.	3 51
“ R. M. Elvin.	86
“ Jas. Huff, Neb.	50
“ T. W. Williams, Cal.	20
“ J. M. Stubbart, Col.	2 25
“ G. W. Beebe, Jr., Kan.	1 71
“ F. L. Sawley, Mo.	45
“ Peter Anderson, Utah.	2 70
“ S. S. Smith, Okla.	2 07
“ L. G. Gurwell, Kan.	1 26
“ Wm. Lewis, Wales.	4 10
“ W. L. Bennett, Ont.	81
“ C. E. Butterworth, Neb.	3 60
“ H. E. Moler, O.	63
“ H. S. Lytle, Neb.	36
“ Benj. Dice	94
“ E. F. Robertson.	45
“ T. J. Sheldon.	45
“ J. D. Stead, Mo.	3 50
“ J. W. Metcalf, Ky.	1 35
“ F. M. Cooper, Io.	90
Utah District, Jane D. Cooper, Agt.	252 00
Van Fleet, Nelson, taxes.	1 35
Vernon, Joseph and Ann, a.	10 00
Waggoner, Frank E., a.	2 50
Walling, W. H., e.	48 00
Waller, G. J., account.	129 68
Ward, Joseph, f.	380 00
Ward, Joseph, e.	38 75
Walters, R. T., e.	34 97
Washington District, Frank Holmes, Agt.	50 00
Weld, F. M., e.	33 03
Weld, F. M., aud. ex.	25 00
Welch, C. P., e.	63 85
Wells, G. R., e.	214 00
Weller, Sarah, on acct.	114 00
West Virginia District, B. Beall, Agt.	23 00
Whiting, F. G., Agt.	286 00
Whiting, W. W., e.	17 28
Wheeler, Mrs. C. A., f.	240 00
White, D. C., f.	180 00
White, D. C., e.	67 34
Whiteaker, A. L., f.	195 00
Wight, L. L., e.	31 45
Wight, R., e.	10 00
Wight, J. W., e.	48 00
Wildermuth, J. B., e.	65 00
Wight, L. L., f.	131 50
Williams, T. W., e.	30 00
Wildermuth, E. M.	20 00
Wight, J. W., ex. f.	52 50
Wight, D. W., f.	120 00

Wight, D. W., funeral.	.210 50
Wisconsin, Northern District, Wm. Hutchin-son, Agt.	30 00
Total	\$71,529 88
Bal. on hand	\$1,316 00
	\$72,845 88

REPORT OF G. H. HILLIARD, COUNSELOR.

Receipts.	
Due church January 1, 1901	\$ 29 64
Martha Merritt, Tex., o.	1 00
Cora Curtis, Texas.	50
R. E. Love.	1 00
G. H. Hilliard and wife, Mo., t.	28 05
G. H. Hilliard and wife, Mo., o.	6 00
N. Van Fleet, Cal.	1 00
Sr. P. Straszacker, Cal.	25
A. Carmichael, Cal.	1 00
G. W. Clark, Cal.	50
Wm. Mills, Cal.	1 00
Saints at Santa Ana, Cal.	55
Nancy Pankey, Cal.	25
San Bernardino Branch, Cal.	2 50
Henry Patterson, Cal.	1 00
Sophia Slotterback, Cal.	50
R. T. Cooper, Ill.	25
John Johnson, Cal.	50
Lulia Morrison, Cal.	1 00
Ellen Ferris, Cal.	1 00
John Driver, Cal.	50
Huldah Blackleach, Cal.	25
San Jose Branch, Cal.	1 00
C. A. Parkin, Bishop, Cal.	10 00
Anne Harlow, Cal.	1 00
Northern California District, Cal.	3 75
Sr. Napier, Cal.	75
Elizabeth Twaddle, Cal.	1 00
Christina Blair, Cal.	1 00
James Toombs, Utah.	1 00
Charles Littlewood and wife, Utah.	1 00
Hans Jansen, Utah.	25
Alice Wilson, Utah.	1 00
M. E. Everett, Colo.	25
Mary Volz, Mo., t.	5 00
M. Windsor, Mo., t.	3 00
Lee Summit Branch, Mo.	75
F. A. Rossen, Mo., t.	1 00
J. G. Pointer, Mo., t.	3 00
Wm. Rossen, Mo., t.	30 00
F. D. Omans, B. A., Minn.	15 00
E. L. Kelley, Bishop.	93 86
H. F. Hawkes, Minn., t.	30 00
W. H. Edwards, Wis.	50
Porcupine Branch, Wis.	3 12
Jas. Mair, Wis.	1 50
Janesville Branch, Wis.	2 00
Joseph Pendleton, Wis.	25
Albert Delap, Wis.	2 00
E. Delavan Branch, Wis.	2 00
L. C. Hicks, Wis.	50
M. V. Partridge, Ill., t.	10 00
Mission Branch, Ill.	3 00
John Midgorden, agent, Ill.	10 00
H. C. Shriner, Kan.	1 00
Arthur Smith, agt. Kan.	10 00
Atchison Branch, Kan.	2 00
Wm. Sprague, Kan.	50
John Cairnes, agt., Kan.	15 00
Robert Ballantyne, Io., t.	10 00
M. A. Shaw, Iowa.	40
Liza J. Hayward, Io., t.	5 00
Lucy Fredig, Iowa.	2 35
Dow City Reunion, Io.	10 00

Sr. A. M. Lake, Io., t.	2 60
Georgia I. Lake, Io., t.	1 20
Sarah A. Forgeus, Io., t.	1 20
C. J. Hunt, agent, Iowa.	50 00
Rose Huston, Neb.	50
F. M. Ball, Wis., t.	10 00
J. R. Wooldridge and wife, Ill., t.	7 00
Lester Burroughs, Ill., t.	10 00
Hiram Ellis and wife, Ill., t.	5 00
Sr. J. R. Gauger, Ill., t.	15 00
Jas. W. Slover, Ill., t.	5 00
Arthur Burroughs, Ill., t.	5 00
W. E. Burroughs, Ill.	50
J. A. Bensing, Ill.	50
Mary Lassater, Ill.	25
Lizzie Ellis, Ill.	25
Pauline Tucker, Ill.	25
James Rockett, Ill.	25
Lum Lowry, Ill.	25
N. J. Burklow, Ill., t.	5 00
Joseph Rimley, Ill.	1 00
Harry Baughan, Ill.	50
Clay Judy, Ill.	25
Susan E. Holman, Ill.	2 00
R. May, Bishop, Mo.	390 00
F. J. Gerber, Mo., t.	20 00
James Houston and wife, Mo., t.	25 00
J. A. Robinson and wife, t.	2 25
Carrie R. Nelson, Io.	5 50
G. H. Hilliard and wife, consecration, Mo.	200 00
Total	\$1,139 22

Expenditures.	
G. H. Hilliard, f.	\$136 00
Emily J. Whiteaker, Wis., f.	20 00
T. W. Chatburn, Mo., e.	1 00
W. P. Robinson, Mo., e.	1 00
A. H. Parsons, e.	15 00
W. H. Smart, e.	15 00
E. L. Kelley, Bishop.	612 50
Interest on notes.	106 00
G. H. Hilliard, personal expense.	232 72
Total	\$1,139 22

REPORT OF E. A. BLAKESLEE, COUNSELOR.

Receipts.	
Bro. Jones, Cal., o.	\$ 50
San Bernardino Branch, Cal.	2 50
Bro. Patterson, Cal., o.	1 00
Sophia Slotterbeck, Cal., o.	50
R. T. Cooper, Cal., o.	25
John Johnson, Cal., o.	50
Benj. Taylor, Cal., o.	90
John Dower, Cal., o.	50
Hulda Blackleach, Cal., o.	25
Saints at San Hosea, Cal.	1 00
Sr. Anna Harlow, Cal., o.	1 00
Saints Northern California District conference, o.	3 80
Sr. C. W. Blair, Cal., o.	1 00
Sr. Elizabeth Twaddle, Cal., o.	1 00
Bro. James Toombs, Utah, o.	1 00
Chas. Littlewood, Utah, o.	1 00
Hans Jensen, Utah, o.	25
Theodore Torrens, Utah, o.	90
Sr. Alice Wilson, Utah, o.	1 00
Sr. Elizabeth Hall, Kan., t.	15 19
E. L. Kelley, Bishop.	178 05
Total	\$212 09

Expenditures.	
E. A. Blakeslee, e.	\$197 00
Due church	15 09

ACCOUNTS WITH BISHOPS' AGENTS.

ALABAMA.

Alabama District.

George O. Sellers, Agent.

Receipts.	
Due church Jan. 1, 1901.	\$150 75
J. A. Amerson	10 00
R. B. Booker	15 00
A. R. Clark	35
J. J. Hawkins	20 00
M. K. Harp	30 65
Estell Harper	30
S. M. Long	2 70
E. N. McCall	3 50
G. E. McPherson	5 00
J. A. McCall	5 00
M. M. McCall	5 00
W. S. McPherson	5 00
J. B. Parker	3 00
E. A. Parker	1 50
J. D. Sellers	15 00
H. V. Sellers	2 00
D. B. Sellers	5 00
A. J. Vickery	25 00
J. G. Vickery	16 90
Elizabeth Vickery	2 60
J. K. Vickery	5 00
Dora Vickery	2 00
G. E. Wiggins	20 00
Samuel Wiggins	4 50
Total	\$355 75

Expenditures.	
W. J. Booker's family.	\$170 00
W. L. Booker, agent, Mobile District.	25 00
S. D. Allen, f.	20 00
S. D. Allen, agent, Florida District.	40 00
I. N. Roberts, e.	20 00
Total	\$275 00
Due church	\$ 80 75

Mobile District.

W. L. Booker, Agent.

Receipts.

Due church Jan. 1,	
1901.	\$ 53 13
Booker, W. L.	15 00
Booker, Sobra E.	2 80
Bankester, Ed.	1 04
Bankester, Mary.	1 00
Bankester, S. A.	4 00
Bass, Wm. F.	2 20
Courtney, Aaron	1 60
Depriest, Idalson.	1 00
Ferrill, A. and wife.	33 37
Fry, Thomas	12 50
Goff, Ed.	1 50
Goff, David.	75
Howard, Andrew	1 75
Howard, Sarena.	1 00
Howard, Hiram.	1 00
Jacob, Wm.	5 00
La Pree, Louis.	1 50
McDowell, Simon.	8 75
McDowell, Charlotte.	1 00
McMillan, Robert.	2 00
Miller, J. J.	1 00
Miller, Lester	15
Martin, Sam.	50
Miller, P. M.	1 50
Parker, J. G.	7 75
Powell, George.	50
Powell, James.	1 00
Seogin, Nancy.	50
Smith, Alice.	80
Tillman, David	5 00

Young, Charlotte.....	75
Young, John W.....	50
Young, Arthur.....	25
Sale District Tent.....	30 00
Geo. O. Sellers, agent	
Alabama District.....	25 00
E. L. Kelley, Bishop...	25 00
Total.....	\$252 09
Due agent.....	1 91

Expenditures.

Chute, G. T., f.....	\$ 90 00
Booker, W. L., f.....	161 25
Booker, W. L.....	2 75
Total.....	\$254 00

AUSTRALIA.

Sydney District.

John Wright, Agent.

Receipts.

Due church January 1, 1901.....	\$291 57
------------------------------------	----------

Balmain Branch.

A. Elliott, t.....	26 79
Sr. Rankin, t.....	19 72
A. A. Ferrett, t.....	74 27
Bro. Madrers, Sen., t.....	15 10
Bro. Elliott, Sen., t.....	8 28
Bro. White, t.....	8 95
Sr. Hendricks, t.....	12 18
M. Madrers, t.....	9 80
Sr. L. White, t.....	1 09
Sr. Avery, t.....	9 74
Bro. Ellis, t.....	12 66
Sr. C. Ferrett, t.....	2 19
Sr. R. Ferrett, t.....	4 87
Bro. A. Seaberg, t.....	9 74
Sr. P. Madrers, t.....	7 31
Sr. A. Madrers, t.....	2 68
J. Kaler, t.....	24 35
Sr. Watson, t.....	7 18
Bro. Merville, t.....	1 22
Sr. Doene, t.....	7 31
Bro. Parkes, Sen., t.....	12 18
F. Haworth, t.....	9 74
Sr. McLachlan, t.....	4 87
Sr. A. White, o.....	1 12
Sr. F. Bagges, Sen., o.....	1 22
Sr. F. Bagges, o.....	2 68
Sr. B. Bagges, o.....	2 36

Hamilton Branch.

C. A. Davis, t.....	8 04
W. H. Broadway, t.....	9 72
John Jones, t.....	4 75
F. Whaler, t.....	7 31
M. Bramstone, t.....	18 14
James Potter, t.....	40 42
Johanna Hatch, t.....	1 22
Rosina Wallis, t.....	7 31
Jos. Thompson, t.....	2 80
A. Haworth, t.....	3 65
Sr. Marriott, t.....	9 72
Alf. Fora, t.....	6 94
May Ford, t.....	3 65
Sr. G. Imrie, t.....	4 87
Mary Ann Williams, t.....	2 61
M. J. Pascoe, t.....	2 44
Rees Thomas, t.....	137 82
H. Gammage, t.....	1 22
Sr. Burt, t.....	1 22
Thomas Frost, t.....	1 22
Jas. Corneliuss, o.....	61
Sr. Jones, o.....	30

Tuncurry Branch.

W. Maybury, t.....	14 61
J. R. Taylor, t.....	17 05
C. H. Ivers, t.....	24 35
Robt. Mather, t.....	4 87
Sr. M. J. Mather, t.....	4 87
Geo. Parker, t.....	19 48
A. Colvin, t.....	4 87
C. S. McLaren, t.....	24 35
John Wright, t.....	48 70

Wallsend Branch.

Sr. C. J. Haworth, t.....	14 61
Bro. D. Lewis, o.....	49
Sr. E. Rawlings, o.....	49
Nambucca Branch.	
Sr. Emma Argent,	
Sen., t.....	58 44
Total.....	\$1,081 83

Expenditures.

J. Kaler, f.....	158 28
W. J. Haworth, f.....	238 63
G. R. Wells, f.....	77 92
Sr. Leary, f.....	9 74
W. J. Haworth, passage money.....	29 22
Stamps and sundries...	3 01
Total.....	\$516 80
Due church.....	565 03

Victoria District.

Max. F. W. Kippe, Agent.

Receipts.

Due church Jan. 1, 1901.	\$ 25 30
Boe, William Frederick.	50
Carmichael, Martha, Sen	73
Craig, David.....	24 30
Craig, James.....	9 72
Craig, Sarah.....	48 60
Craig, William.....	4 86
Flemming, Peter.....	1 23
Healey, Godfrey Wm.....	2 68
Jones, John Henry Newton.....	7 29
Jones, William.....	7 29
Kippe, Max. Frederick William.....	6 97
Lane, S.....	9 73
Mackie, William.....	2 43
Minnis, Andrew.....	4 86
Prosser, John C.....	29 16
Squire, Ellen Gray.....	12 15
Squire, Francis John.....	12 15
Taylor, Charlotte.....	24
Wooley, Ashton, Sen.....	33 05
Total.....	\$243 24

Expenditures.

Butterworth, Sarah Ann,	
f.....	\$204 12
Due church.....	39 12

BRITISH ISLES MISSION.

Thomas Taylor, Agent.

Receipts.

Due Church Jan. 1, 1901.....	\$1,444 50
George Holmes and wife	19 48
Ethel Taylor.....	24
Maggie Taylor.....	24
John and Martha Bayley	17 05
Michard Clift.....	2 44
Frank Swan.....	29 22
Thomas Paxton.....	2 44
Ernest Wragg and wife.	2 44
Alice Dalley.....	19 48
A. Mansfield.....	6 82
Henry Thorpe.....	14 61
B. J. John.....	2 44
Henry Booker and wife.	1 46
Olive Kirk.....	3 90
Fred Tapping.....	6 09
Archibald Bradshaw...	2 03
John and Olia Scho- field.....	12 32
Sam. F. Mather.....	13 39
Arthur J. Lawrence.....	1 09
Fanny Munslow.....	3 65
Thomas Taylor.....	52 35
Elizabeth Baty, Sen....	4 87
Mary Howard.....	2 44
Maud Hacker.....	9 74
M. W. Goulee.....	7 31
J. W. Worth.....	5 36

Sister M. S.....	4 87
John and Martha Scho- field.....	53 57
Edith Thompson.....	85
Owen Owen.....	120 33
John E. Meredith.....	658 58
Thomas Brien.....	16 15
Walter Averyard.....	5 11
Wilhelmina Hepburn...	85
Joseph Nailor.....	175 32
Martha Mather.....	49
William M. Armstrong.	3 65
Agnes Armstrong.....	3 65
Ada A. Meredith.....	243 50
W. M. Yorkshire.....	16 56
James and Martha Scho- field.....	4 87
A. E. Gayter.....	1 22
Joseph Ecclestone.....	73
Will. Hy. Greenwood and wife.....	9 74
Ethel Greenwood.....	24
Henry Greenwood.....	24
Maud Greenwood.....	24
Total.....	\$3,008 16

Expenditures.

E. L. Kelley, Bishop.	\$487 00
E. L. Kelley, Bishop...	209 41
G. T. Griffiths.....	24 35
N. C. Enge.....	68 18
Peter Muceus.....	48 70
Thos. Gould, agent.....	53 57
J. W. Rushton.....	19 48
J. W. Rushton, Sr., f.....	249 83
Peter Muceus, Sr., f.....	68 18
Elders' expenses.....	26 79
Tracts.....	26 40
Aid.....	17 05
Postage, stationery, etc.	7 38
Traveling expenses.....	12 54
Total.....	\$1,318 86
Due church.....	\$1,689 30

CALIFORNIA.

Central District.

Albert Page, Agent.

Receipts.

Due church Jan. 1, 1901.	\$226 95
Burton, Emma, t.....	10 50
Burgess, Henry, t.....	16 00
Blackleach, Hulda, t.....	1 00
Birdsell, W. H., t.....	7 10
Burgess, Charles, t.....	4 00
Campbell, Mariam, t.....	5 00
Clark, E. J., t.....	12 00
Carlton, Etta, t.....	10 00
Carmichael, Nat. and wife, t.....	30 00
Carmichael, Nat. and wife, o.....	10 00
Dagner, Luis, t.....	20 00
Etzenhouser, Conrad, t.	10 00
Hendrick, Sarah, t.....	4 63
Hedricks, Sarah Jane, t.	16 25
Jorgeson, Nellie, t.....	5 00
Jorgeson, Emily, Ella, and Marian, t.....	1 35
Lawn, Rhoda, t.....	5 00
Lawn, Mamie E., t.....	25 60
McKee, R. Y., t.....	5 00
McKee, Retta, t.....	5 00
Morss, Rosanna, t.....	4 00
Olsen, Ole, t.....	5 00
Range, Ella, t.....	5 00
Ross, Sarah, t.....	10 00
Ross, Ralph, t.....	15
Ross, Lyda, t.....	73
Fanny Munslow.....	2 50
Ross, Ruby, t.....	2 90
Ross, Fred, t.....	1 00
Reppert, Joseph, t.....	1 00
Swenson, John, t.....	15 00
Swenson, John, o.....	15 00
Steele, Sr. J. W.....	8 25
Stillwagon, Iantha, t....	1 60

Voshell, Samuel and wife, t.....	30 00
Weldon, Maud, t.....	7 00
Willett, Hattie, t.....	9 00
Wells, Sarah, t.....	2 00
Walker, E. A. and wife, t	21 60
Weldon, Minnie, t.....	7 95
Weldon, Elmer, t.....	5 00
Walker, J. E. and wife, t.	41 10
Total.....	\$625 16

Expenditures.

Burton, Emma, f.....	45 00
Burton, Joseph, e.....	50 00
Carmichael, Sr. J. B., f	200 00
Keeler, Sr. E., f.....	179 00
Kelley, E. L., Bishop...	100 00
Keeler, E., e.....	6 35
Total.....	\$580 35
Due church.....	44 81

Northern District.

C. A. Parkin, Bishop.

Receipts.

Due church January 1, 1901.....	\$475 54
Anthony, M. E., Sr.....	20 00
Anthony, J. A.....	43 10
Askew, James.....	75 00
A brother and sister...	30 00
Arthur, M.....	50 00
Butterfield, J. O. and wife.....	5 00
Bohall, Wm. M.....	5 00
Boush, Albert.....	6 00
Balchen, G. E.....	5 00
Bahren, Samuel.....	10 00
Bailey, Isaac.....	10 00
Blair, C. W.....	5 00
Cannon, Nancy.....	8 90
Case, Wm. E.....	14 50
Chase, E. S. and wife...	20 00
Cannon, I. S.....	2 50
Cockerton, John M. and wife.....	2 50
Culp, E. M.....	7 00
Carlson, C.....	1 25
Cook, Bessie.....	1 00
Cooper, Etta.....	5 00
Cross, K. E.....	1 00
Driver, Lettie.....	10 00
Douglass, Wm. and wife.....	9 15
Driver, John.....	87 55
Dagner, L.....	35 00
Davis, A. C. and wife...	18 50
Dawson, Dorinda.....	6 40
Dawson, E. F.....	5 40
David, E. E.....	1 00
Day, Chas. E.....	5 00
Friend, A.....	22 00
Friend, A.....	20 00
Friend, A.....	20 41
Frazier, Nettie.....	5 00
Frakes, Laura.....	1 00
Fonda, Mark.....	2 00
Ferris, R.....	20 00
Ferris, Joe.....	2 00
Ferris, Ellen.....	4 00
Gibus, Nora.....	28 85
Hoffman, T. E.....	2 50
Hawley, Mary and Floss	20 00
Hawley, Cecil.....	1 00
Hawley, Maud.....	1 00
Hewson, Cattie.....	2 50
Joelink, C. C.....	21 00
Jones, E. P.....	2 00
Jessen, Peter.....	150 00
Knight, Jane.....	12 00
Kettridge, D.....	1 10
Keefe, John and wife...	7 00
Keefe, Lizzie.....	1 00
Keefe, Mary E.....	2 50
Kraschel, Joseph.....	52 00
Kelley, E. L., Bishop...	347 00

Knight, Ether.....	20 00
Kaighin, Chas. and Mat- tie.....	136 00
Lightowler, Martha.....	5 00
Lund, John.....	100 00
Lytle, Ella.....	3 00
Lytle, I. A.....	1 00
Lea, J. W. and wife.....	10 00
Lawn, F. J.....	12 35
Lawn, John A.....	20 00
Morrison, Wallace and wife.....	37 20
Matson, Ben.....	11 00
Milgate, Annie S.....	19 50
McDonald, Florence.....	2 50
Marion, Elizabeth J.....	1 00
McGee, Kate.....	15 00
Morris, A. F.....	5 00
McDaniels, Sr. A.....	5 00
Milgate, Geo. C. and wife.....	10 00
Manion, Mrs. E. J.....	30 00
Nightingale, S. M.....	20 00
Neithercott, Emma.....	3 00
Oblation, sacrament.....	25 50
Orr, A. S.....	1 50
Price, Lottie M.....	130 00
Pomroy, M. J.....	2 00
Page, S. J.....	20 00
Putney, Hattie.....	2 00
Parr, J. H.....	15 00
Putney, Vira.....	5 00
Phillips, Sr.....	22 00
Pope, G. L.....	2 00
Peterson, M.....	1 25
Peat, James and wife.....	7 00
Powell, M.....	5 00
Rent, Vernon property.....	126 00
Richardson, Nellie.....	2 50
Rehwald, Chas. F.....	103 25
Rice, Florence.....	50
Rice, C. W.....	100 00
Russell, Bell.....	50
Rainey, Annie.....	50
Sister, A.....	11 00
Sister, A.....	15 00
Sides, Rosa.....	14 00
Saxe, John and wife.....	6 00
Smith, Edgar H.....	12 00
Short, Julia R.....	20 00
Severy, Daisy.....	4 70
Steel, Gertrude.....	34 90
Southerland, Clara.....	5 00
Severy, F. A. and W.....	8 75
Severy, Archie.....	50
Stivers, Anna M., Sr.....	40 00
Sister, A.....	50
Sisters' Aid Society.....	2 18
Sister and Brother.....	92 00
Thurston, Olive.....	10 00
Tupper, Harriet.....	45 00
Vidder, Jane.....	5 00
White, Susan M.....	20 00
Williams, Hardin M.....	11 00
Wheeler, Bell T.....	1 00
Walker, Phebe.....	10 00
Wooley, Fannie.....	5 00
Wyatt, Chas. H.....	24 50
Weldon, G. E.....	30 00
Weber, Hannah.....	2 50
Williamson, M.....	5 00
Williams, G. R.....	5 00
Wight, J. G.....	50
Wille, F. W. and wife.....	20 00
Wyatt, Sam.....	5 00
Young, A. J.....	15 00
<b>Total.....</b>	<b>\$3,248 23</b>

Expenditures.

Webber, Edwin.....	97 80
Blair, Mrs. F. B.....	248 00
Haws, Sr. A.....	165 00
McDonald, Florence.....	40 00
Moore, L. A.....	72 00
Phillips, Josie V.....	280 00
Daley, Thos. and wife.....	223 85
Hunt, Sarah.....	40 00

Bloom, W. H.....	72 00
Monkcom, C. J.....	60 00
Bardwell, Josie.....	21 50
Vernon, Joseph and wife.....	84 80
Chatburn, T. W.....	36 45
Etzenhouser, R., e.....	10 00
Keeler, Mrs. E., f.....	34 00
Keeler, E., e.....	16 00
Expense.....	8 82
Ursenbach, Fred and family.....	10 00
Hilliard, G. H.....	10 00
Metuaore.....	70 75
Burton, Joseph.....	304 00
Kelley, E. L., Bishop.....	100 00
Pope, G. L.....	9 00
Crumley, C. E.....	5 00
Stockton taxes.....	13 35
Gould, Leon.....	120 00
Smith, A. H.....	220 00
Gilbert, J. W. and wife.....	240 00
Luff, Joseph.....	25 00
Ward, Sr.....	5 00
Vernon, Joseph and Ann, care.....	167 66
Smith, Edgar.....	5 00
<b>Total.....</b>	<b>\$2,814 98</b>
<b>Due church.....</b>	<b>\$433 25</b>

Southern District.

A. Carmichael, Agent.

Receipts.

Balance due church Jan. 1, 1901.....	\$278 29
Adams, Hugo.....	8 00
Aldridge, Nellie.....	40 50
Aldridge, Minnie.....	8 00
Aldridge, Emma.....	6 65
Anderson, lawyer, re- funded on deed.....	1 00
Anderson, Sarah.....	2 50
Ann, James E.....	2 00
Austin, Thomas.....	5 00
Backer, Henry F.....	76 47
Bailey, Mary A.....	25
Bean, Margaretta.....	16 00
Bedford, Annie.....	10 00
Bedford, Lou.....	8 00
Bedford, William A.....	2 00
Behnke, Carl.....	10 00
Best, Althea, o.....	3 00
Best, Cleora, t.....	96
Best, Cleora, o.....	4 00
Best, Flora, t.....	3 00
Best, Flora, o.....	7 00
Burkhart, Minnie.....	1 00
Carmichael, A.....	10 00
Carmichael, Maxwell.....	1 64
Cave, Clara, o.....	25
Clark, Geo. W.....	1 50
Cook, Jas. B. M.....	05
Craw, Mary E.....	1 00
Crumley, William.....	68 40
Crumley, Ethel.....	20 00
Crumley, Edna May.....	27 50
Damron, Andrew J.....	112 45
Damron, James A.....	1 55
Damron, Walter W.....	31
Damron, John S.....	2 00
Fabin, John.....	1 00
Gibson, Daniel.....	53 45
Gillespie, John.....	1 00
Glines, Dora.....	41 50
Glines, Aner.....	30
Green, Asa M.....	78 00
Green, Hermena.....	9 00
Harris, Elsie.....	1 00
Hendrickson, Ida.....	1 50
Howard, Anna D.....	15 80
Jones, Alonzo and wife.....	5 00
Kaufman, Peter.....	87 00
King, Wm.....	15 00
Kitring, Clara.....	75
Leippe, Elizabeth.....	15 00
Lindsay, Sarah J.....	5 00
Mills, William M.....	10 00

Mills, Sarah M.....	3 30
Milam, Ruth.....	50
Miller, James.....	12 00
Mathews, Mahala A.....	1 50
McQuig, Mary J.....	1 00
Mitchell, Lola.....	6 00
Mite Society, Newport branch.....	1 60
Moore, Mildred.....	1 25
Neippe, Albert.....	3 00
Pankey, Nancy.....	2 00
Pankey, Pearl.....	10 00
Pankey Margaret.....	23 00
Pankey, Henry S.....	50 00
Patterson, Henry W. and wife.....	30 00
Paulson, Nils and wife.....	96 17
Pickles, Elizabeth.....	8 00
Pool, Susan Ann, o.....	1 00
Penfold, Stephen.....	40 00
Prothero, Ephraim.....	10 00
Purfurst, Augustus B.....	32 58
Rent.....	41 00
Reeves, Geo. R.....	45
Reynolds, Annie.....	41 00
Roberts, Thomas, o.....	1 00
Rowan, Elizabeth.....	5 00
Salter, Chas. and wife.....	10 00
Schade, Wm. and wife.....	65 00
A sister.....	74 85
Slotterbeck, Mamie.....	45 65
Slotterbeck, Kate and Harry.....	80 10
Slotterbeck, Hazel J.....	15
Smith, John.....	17 00
Smith, Rose.....	1 00
Smith, Christene.....	25 00
Smithson, Jane.....	2 00
Smith, Clara.....	1 00
Sparks, Geo. W.....	80 00
Sparks, Cynthia E.....	1 85
Strossacker, Pauline.....	25
Swall, Estella.....	2 00
Schnell, Elizabeth.....	245 00
Teaters, Susan.....	1 00
Thurston, Olive.....	2 00
Trefren, Hannah.....	1 00
Van Fleet, Frank.....	10 00
Weatherbee, Wm. O.....	7 25
Weatherbee, Amanda.....	7 25
Williams, Mrs. T. J.....	5 00
Westfall, Catherine.....	25 00
Wixom, Celia.....	1 00
Wixom, George.....	25 00
Wixom, Alex.....	6 00
Wixom, Ann.....	1 50
Wixom, Bertha.....	5 00
Woods, Truman B.....	12 50
Woods, Moses.....	1 50
Woodward, Anna C.....	25 00
<b>Total.....</b>	<b>\$2,288 77</b>

Expenditures.

Bean, Margaretta, a.....	\$ 50 50
Burton, Joseph F., e.....	2 50
Carmichael, A., e.....	16 84
Carmichael, Mrs. A., f.....	210 00
Chatburn, T. W., e.....	10 00
Crane, Sam'l L., a.....	60 00
Doss, H. F., a.....	4 47
Damron, Mattie, a.....	20 00
Expenses, Agent's.....	10 05
Gibson, Mrs. Wm., f.....	180 00
Harris, Mrs. D. L., f.....	400 00
Hendrickson, C., a.....	45 00
Holt, Mrs. H. L., f.....	340 00
Lewis, W. A., e.....	1 00
Remington, Henry W., a.....	5 00
Smith, Mrs. E. A., f.....	119 00
Smith, Elbert A., e.....	8 50
Taxes.....	34 12
Williams, Mrs. T. W., f.....	400 00
Williams, T. W., e.....	25 00
Hazelryg, Bro., a.....	5 00

Berry, Sister, a.....	4 00
<b>Total.....</b>	<b>\$1,950 98</b>
<b>Due church.....</b>	<b>337 79</b>

COLORADO.

Eastern District.

C. E. Everett, Agent.

Receipts.

Due church January 1, 1901.....	\$129 51
Brown, Dorothy, o.....	2 00
Brown, Dorothy, t.....	18 35
Bullard, Mary E., o.....	1 00
Bullard, Mary E., t.....	4 50
Bacon, Charity L., o.....	2 00
Bacon, Charity L., t.....	30 00
Booth, Minnie L., o.....	50
Booth, Minnie L., t.....	6 00
Bradshaw, Lena M., o.....	25
Bradshaw, Elmer and Lulu, o.....	1 00
Bradshaw, Lena M., t.....	6 27
Brannan, Ella, o.....	2 00
Brannan, Ella, t.....	10 00
Boyd, Mary A., t.....	3 00
Black, Rena B., t.....	5 00
Bellrose, D. H., Sr., o.....	1 00
Beardsmore, Elizabeth, o.....	6 00
Bradshaw, L. J. and R. M., o.....	1 00
Bullard, Mary L., o.....	50
Bilkhorn, Chas., o.....	1 00
Callpitts, Otto, Brother and Sister, t.....	10 00
Curtis, Jake D., o.....	50
Curtis, Jake D., t.....	10 00
Callpitts, J. C., o.....	2 00
Curtis, Emsley, Brother and Sister, o.....	5 00
Chase, Jessie M., o.....	3 00
Chase, Jessie M., t.....	60
Edwards, Ivers C., Brother and Sister, o.....	50
Edwards, Ivers C., Brother and Sister, t.....	4 90
Edwards, Ralph, t.....	20
Eye, Maria E., o.....	50
Eye, Maria E., t.....	4 00
Everett, Chas. E., Bro. and Sr., o.....	50
Everett, Chas. E., Bro. and Sr., t.....	50 80
Edwards, Hartley, t.....	1 00
Emmons, Lillie, o.....	1 00
Eye, Sam. H., o.....	1 00
Emery, Sr. I. D., o.....	50
Fishburn, Louisa, o.....	50
Fishburn, Louisa, t.....	2 05
Fairview Branch, Delta, Colo., o.....	6 25
Hutchins, A. A., t.....	1 80
Hutchins, Ella, t.....	20
Hopper, Ida M. and Frank M., t.....	4 50
Hartley, Abraham L., t.....	16 85
Hall, Electa, t.....	2 00
Hutchins, Sr. L. H., t.....	1 28
Hanson, Alma B., t.....	10 00
Hidy, A. W., o.....	1 50
Hamlin, Henry and wife, o.....	2 00
Hutchins, A. A. and family, t.....	4 95
Hoyt, Lillie, t.....	1 20
Jamison, M. E., o.....	50
Jamison, M. E., t.....	5 00
Kennedy, Eva, o.....	50
Kennedy, Eva, t.....	6 00
Kennedy, Geo. O., Jr., t.....	4 55
Korf, Leopold and wife, o.....	5 00
Korf, Leopold and wife, t.....	65 00
Kennedy, Geo. O., Sen., o.....	25
Kennedy, Geo. O., Sen., t.....	28 70
Kemp, Frances M., t.....	4 00
Kennedy, Margaret, o.....	50
Kennedy, Margaret, t.....	30 50



Table with columns for names and amounts. Includes Kennedy, Ernest L., Earl A., Murch M., Clyde, W. L., Ladies' Aid Society, Lewis, Emma B., Lum, Maud, La Londe, J. E. and wife, Miller, W. E., McDole, Edna, Mohr, Peter, McConley, Myron, McConley, Geo. E. and wife, McConley, Howard, Mottashed, Fred J., McQueary, Nellie, Merryman, Herbert E., Miner, Mrs. C. M., McBurney, Wm. S., McNemar, Myrtle, Neef, Mrs. Carrie, Powers, Clifford Ray, Powers, Ada W. and Eva W., Powers, Josephine C., Parsons, Alice A., Ray, Mary J., Roush, Belle B., Roush, Jno. B. and wife, Ralston, Martin F., Ralston, Henry V., Ralston, Christian, Ralston, Wm. F., Ralston, Augusta, Ralston, Alice, Schmid, M. L. and wife, Schall, Ina, Sachse, Mary G., Schmutz, Lydia A., Stubbart, Anna, Shupe, E. F. and wife, Shupe, Byron Leo, Schmutz, Hattie Loomis, Tabor, A. E. and wife, Tabor, Ellen E., Tabor, Eva U., Tomlinson, D. B. and wife, Willis, Coral E., Weller, W. J. and wife, Weller, W. J. and wife, Wagner, Michael, Weller, Mamie L., Walters, Henry and wife, Walters, Henry and wife, Walsh, T. E. and wife, Walsh, T. E. and wife, Wolf, Sadie E. and W. E., Wolf, Sadie E. and W. E., Westland, Martha, Warren, Mary A., Warren, Mary A., Wells, Wm. A., Willis, Emma E., Kemp, Bros., Kelley, E. L., Bishop.

Expenditures table with names and amounts: Curtis, J. F., Curtis, J. F., Duncan, C. R., Duncan, C. R., Gilbert, J. Wilmer.

Table with columns for names and amounts. Includes Hanson, Alma B., Johnston, Augusta, Kemp, Jas., Kemp, Jas., Morgan, J. W., Morgan, J. W., Roush, J. B., Rockwell, A. P. and wife, Stubbart, J. M., Wildermuth, J. B., Interest, Expense agent, Total, Due church.

NORTH AND SOUTH DAKOTA.

Dakota District.

Wm. Sparling, Agent.

Receipts.

Table with columns for names and amounts. Includes Due church January 1, 1901, Anderson, N. C., Day, Geo. W., Darling, J. F., Howery, Mattie, Howery, George, Keck, Mary A., Linse, Clara, Langton, Pearl, Lampport, C. H., Nelson, A., Derchie, Fred, Rodney, Mrs. J., Stowell, Hannah, Stowell, G. W., Stowell, J. A., Smith, C. A., Spaulding, F. G., Spaulding, John, Strom, Andrew, Trowbridge, Sherwood, Thompson, W. D., Thompson, Barbara, Total, Expenditures, Sparling, Wm., Thorburn, Geo. W., Sorensen, S. K., Houghton, Leonard, Moline, Mary, Envelopes, Exchange, Total, Due church.

FLORIDA.

Florida District.

S. D. Allen, Agent.

Receipts.

Table with columns for names and amounts. Includes Due church Jan. 1, 1901, J. H. Johnston, E. L. Kelley, Mary J. Calhoun, Rebecca Dixon, Bro. C. Dixon and wife, G. O. Sellers, agent Ala. District, L. F. West, W. A. Dixon, Total.

Expenditures.

Table with columns for names and amounts. Includes W. J. Booker, Mrs. S. D. Allen, Total, Due church.

IDAHO.

Idaho District.

H. R. Evans, Agent.

Receipts.

Table with columns for names and amounts. Includes Due church Jan. 1, 1901, James Jennings, Ellen Anderson, Total.

Expenditures.

Table with columns for names and amounts. Includes S. D. Condit, E. L. Kelley, Bishop, Total.

ILLINOIS.

Central District.

Luther Simpson, Agent.

Receipts.

Table with columns for names and amounts. Includes Avory, Carrie, Bartlett, S. J., Broad, Thomas, Davis, R. W. and wife, Ettinger, J. G., Griffith, Wm., Harman, T. E., Jones, Thomas, Jones, Wm., Lilly, Thomas and wife, Luffkin, Susie, Osland, Eliza, Reynolds, E. D., Simpson, Luther, Seeger, H., Seeger, H., Sr., Jones, Abram, Total, Due Agent.

Expenditures.

Table with columns for names and amounts. Includes Davis, R. W., Postage and money order, Total.

Kewanee District.

Receipts.

D. C. Smith, Agent.

Table with columns for names and amounts. Includes Balance due church Jan. 1, 1901, Atkinson, M. A., Bath, D. and wife, Bridgeman, A. J. and wife, Benjamin, R. J., Constance, John C., Cook, Nina, Cook, Lenner, Cook, Cora, Clark, C. J. and wife, Douglass, Bertha, Epperly, Martha, Epperly, John, Garland, Samuel and wife, Goodale, O. L. and wife, Holmes, Charlie and wife, Hopkins, Nina, Hopkins, Maud A., Holmes, D. S., Holmes, Melvin B. and wife, Heavener, Nettie, Highman, James and wife, Harney, Mina, Hegwood, Mary, Keck, Wm. M., Keck, Rachel A., LaRue, Rachel, Leland, Jennie, Markwick, Geo., Minter, Elizabeth, Norris, Henry.

Table with columns for names and amounts. Includes Norris, Wm. R., Norris, James, Ordway, B. F. and wife, Price, Ed and wife, Russell, Grace A., Russell, F. A., Richards, Wm. and wife, Suman, Lulu B., Smith, E. A., Sartwell, E., Smith, D. C., Terry, Wm. P. and wife, Thorp, Elizabeth, Thorp, Edwin, Willets, Wm., Weaver, Jessie, Williams, K., Wakeland, W. E. and wife, Young, David and wife, Cook, James K., Cook, John, Total.

Expenditures.

Table with columns for names and amounts. Includes Aid, LaRue, Wm. E., Adams, J. W., Cooper, F. M., Davis, J. Arthur, LaRue, W. E. for father, Russell, F. A., Davis, J. Arthur, Bailey, O. H., Dahinda church, loan, Kelley, E. L., Bishop, Agent's expenses, Total, Due church.

Northeastern District.

John Midgorden, Agent.

Receipts.

Table with columns for names and amounts. Includes Due church Jan. 1, 1901, Anderson, A. H., Burwell, R. N. and wife, Brunson, Hiel and wife, Braidwood, Della, Burr, C. H., Bell, Annie, Blakely, N. W. and wife, Culver, Chas., Cooper, R. T., Bowers, Nancy, Daulton, Johanna, Danielson, Christ, Daity, John, Earl, F. J. D., Erickson, Caroline, Ford, Emma, Gorton, W. L., Hayer, Lorenzo and wife, Hayer, Elias, Hougas, Joseph, Hoie, Hakon and wife, Hayer, Ann, Hayer, Ellen, Haynes, F. T., Heavener, Melvina, Heavener, Floyd, Hougas, Thomas, Heavener, Alice, Hawks, Maggie, Hagaman, Mary, Horton, F. L., Jacobs, Goodman, Johnson, Christina, Johnson, Grace, Johnson, Elmer E., Total.

Table of names and amounts, including Jones, Aseneth, Knutson, Knute, Kelgore, R., Sr., Kelso, M., Sr., Kahler, L. W., Sr., Kahler, Elmer, Lamb, John, Lowe, Mary E., Midgorden, John and wife, Miller, Amos, Sr., Lang, James, Newton, Jane, Olsen, Cara A., Pitt, Alma A. and wife, Peterson, Jens, Pearson, Ben. and wife, Patridge, Sr., M., Rathon, Sr., Rogers, S. M., Rogers, Luella, Rogers, L. D., Sanderson, Mabel, Sloan, M. J., Shaw, C., Teal, Susan, Teal, Nathan, Tebbly, Lyda L., Vickery, A., Sr., Vickery, W., Vickery, George, Williamson, William, Walrath, Wm. and fam., Wise, Thomas, Kier, Henry, Castins, Emma, A sister, Globe Saving Bank.

Total... \$1,753 39

Expenditures.

Table of names and amounts under Expenditures, including Sr. J. M. Terry, Sr. G. H. Graves, Sr. A. J. Keck, Sr. E. M. Wildermuth, Sr. H. E. Moler, Sr. J. T. Hackett, Sr. C. H. Burr, A. J. Keck, D. M. Rudd, G. H. Hilliard, F. Sheehy, Bro. Nayaka, Cortlan church expense, J. M. Terry, H. E. Moler, Elmer E. Johnson, Postage and orders, Hall rent at G. H. Graves' mission, J. T. Hackett.

Total... \$1,500 16

Due church... 253 23

Southern District.

F. M. Slover, Agent.

Receipts.

Table of names and amounts under Receipts, including Due church Jan. 1, 1901, Burklow, Jane, Burklow, Newton J., Brown, Martin R. and wife, Boyd, Newton W. and wife, Brown, Louis, Bing, Martha E., Bing, Wm. A., Burroughs, Arthur H., Boyd, Andrew R., Campbell, Mary, Curtis, Mary E., Curtis, John T.

Table of names and amounts, including Clements, William and wife, Casey, Daniel and wife, Dillon, Laura, Dillon, Carroll, Fishel, Earnest, Gauger, J. R., Gersbacher, William, Gott, Lafayette, Gersbacher, Mary, Griggs, Judson, Heffin, Jane, Holt, Dollie, Kelley, E. L., Bishop, Lowry, Columbus, Lasater, Mary, McHugh, Nancy J., McMahan, Peter G. and wife, Morris, Benj. and wife, Miller, Missouri, Miller, Winfield S., Rimley, Joseph, Sutton, Elisha W., Summers, Amanda, Slover, Lillie M., Swan, Nancy, Smith, Richard Y., Summers, Harmon, Summers, Dora, Ulmer, Melvina, Upton, Josephine, Wilkinson, Catherine.

Total... \$370 96

Expenditures.

Table of names and amounts under Expenditures, including Lillie Slover, Due church.

INDIANA.

Southern District.

David Hurbaugh, Agent.

Receipts.

Table of names and amounts under Receipts, including Due church Jan. 1, 1901, Ash, Lizzie, Ayres, Robert, Byrn, O. J. D., Baggerley, David, Boswell, John and Rhoda, Boston, Emily, Current, Lillie, Cameron, Jennie and Priscilla, Chappelow, Joseph, Collins, Sarah, Cummings, Wm. and wife, Cummings, Jos. and wife, Chamberlain, Ira, Chamberlain, Latetia, Chamberlain, Corda, Ford, Jacob, Fuell, Chas. and wife, Gruver, Charlotte, Glenn, Mollie, Glenn, Hueston, Harbstreet, E. J., Harbstreet, Wm., Hederick, Hannah, Jenkins, David, Jolly, Flora and Iva, Jolly, Bro. and Sr., Jobe, Clarinda, Jolly, Philip, Jolly, Jane, Kelley, E. L., Bishop, Kepley, Irma, Kepley, Harbin H., Kepley, Martha, Kepley, Wood and wife, Lahm, Rebecca, Lahm, Minna.

Table of names and amounts, including Martin, Edward, Maymon, Columbus, McCullough, Bessie, Maymon, J. A., Martin, Nettie O., Martin, J. C., Persinger, Cornelius, Persinger, Mattie, Rail, Solomon, Slaughterback, Nancy, Sappenfield, Edward, Swallows, Lucy, Sappenfield, Ida, Stites, David O., Stites, Abigail, Sappenfield, Delbert O., Swallows, John, Sappenfield, Ora, Slaughterback, Eli, Scott, Samuel, Scott, M. R., Jr., Sappenfield, Monroe, Scott, Latheda, Sappenfield, Jas. P. and wife, Sappenfield, Chas. and wife, Ulmer, Melvina, Vernon, James W., Vernon, Mary A., Vardaman, Ed. and wife, Wheeler, Nancy.

Total... \$1,141 06

Expenditures.

Table of names and amounts under Expenditures, including M. R. Scott, Jr., W. C. Marshall, Geo. Jenkins, W. H. Kelley, T. J. Bell, J. D. Porter, P. A. Flinn, G. A. Smith, Joseph Smith, Aid, Bishop's agent, M. R. Scott, Jr., W. C. Marshall, Geo. Jenkins, W. H. Kelley, J. D. Porter, P. A. Flinn.

Total... \$1,131 29

Due church... 9 77

IOWA.

Des Moines District.

William C. Nirk, Agent.

Receipts.

Table of names and amounts under Receipts, including Ader, Sylvester, Boatwright, Joseph M., Boatwright, Robert D., Boatwright, V. and wife, Brown, F. A., Brown, C. R., Batten, Daniel and Maggie, Batten, Parley, Chandler, Fred, Clark, James M., Cooper, Susan, Clark, E. O., Cook, Marcus H., Clark, E. J. and wife, Davis, Geo. E., Earhart, W. C., Funk, John E., Freel, Ancil, Griffin, W. and wife, Giver, A., Hall, John, Hand, Wm. I., Hidy, John.

Table of names and amounts, including Hughes, Mattie, Hand, Chas. E., Hand, Chas. F., Hughes, Thomas, Hayer, Ella B., Hayer, Vera E., Johnson, Geo. W., Kennell, Mary, Lentz, C. E., Laughlin, James and wife, Lyke, H., Laughlin, Sr. S. E., Leetum, Lars, Myers, J. W., Martin, Chas. and Nellie, Morgan, J. W., Marsh, Emma, Needham, Alfred, Perry, Annie, Pratt, Henry, Peters, C. J., Perry, Edwin, Park, William and wife, Reams, J. C., Reams, Lucy T., Reams, A. A., Russell, Sally A., Rowley, C., Smiley, Samuel, Smith, Rachel, Sabih, Lenna, Shimel, Phillip and wife, Sister, A., Turner, Sr., Thomason, H. M., Thomason, Osmond, Teakle, Robert and Corda, Walter, John W., Watson, H. T., Wasson, Melissa, Young, Sr. Joseph, Young, Martha, Park, N. P., Pratt, Helen.

Total... \$890 03

Due agent... 47

Expenditures.

Table of names and amounts under Expenditures, including Sr. J. W. Morgan, Sr. F. J. Kephart, W. H. Kephart, Sr. S. K. Sorensen, Sr. Geo. Shimel, Nicholas Stamm, E. L. Kelley, Bishop.

Total... \$890 50

Eastern District.

John Heide, Agent.

Receipts.

Table of names and amounts under Receipts, including Due church Jan. 1, 1901, Brooks, Sadie, Beal, W. W., Beal, Anna, Beal, Willard W., Bradley, James, Bailey, Fred, Clow, D. W., Cater, Ella S., Drake, Mary, Davis, Mary, Dulin, Lovina, Drake, Mrs. and Mr. M. P., Dewalt, Milton, Dykes, C. G., Eckhart, Mary, Fereday, Ida, Heide, Eddie, Heide, John, Hodges, John, Joy, Mary.

Table of financial records for Jackson, Geo., Kellsall, M. M., Monson, Aug., etc., listing names and amounts.

Table of financial records for Wilcox, E. S., Wilcox, Mrs. S. S., Wilcox, Sarah E., etc., listing names and amounts.

Table of financial records for Teasdale, Andrew, Jas. and Eliz., Dow City Branch, Bybee, Adelia, etc., listing names and amounts.

Table of financial records for Franklin, Thos. N. and Pearl, Hunt, Mary E., Snider, A. H. and Mary, etc., listing names and amounts.

Table of financial records for Weir, John, Weir, Cora, Zirkelbach, Clara, etc., listing names and amounts.

Table of financial records for Galland's Grove District, Chas. J. Hunt, Bishop, Receipts, etc., listing names and amounts.

Table of financial records for Roy, Mary, Rudd, John R. and Serelda, Rudd, David M. and Nellie, etc., listing names and amounts.

Table of financial records for Butterworth, Chas. E., Crippen, Albert R., Baker, James M., etc., listing names and amounts.

Table of financial records for Fremont District, William Leeka, Bishop, Receipts, etc., listing names and amounts.

Table of financial records for Benan Branch, Duckett, Lora, Salisbury, Harold and Pearl, etc., listing names and amounts.

Table of financial records for Salem Branch, Albertus, Mrs. John A., Bell, Thomas, Bullard, William D. and Rachael A., etc., listing names and amounts.

Table of financial records for Lamoni Stake, Wm. Anderson, Bishop, Receipts, etc., listing names and amounts.





Sprague, Harry, o..... 15  
 Tigner, Benjamin F., t.. 35 00  
 Tucker, Anna, t..... 1 00  
 Thomas, Nancy A., t.... 5 00  
 Twombly, Samuel, t..... 1 00  
 Wise, Annas, t..... 14 00  
 William, Phebe, t..... 11 00  
 Total .....\$681 12

Expenditures.

John A. Davis, f.....\$120 00  
 E. L. Kelley, Bishop....248 00  
 Emma Bickley, a..... 5 00  
 G. H. Hilliard, Coun-  
 selor..... 15 00  
 John C. Foss.....175 00  
 Frank J. Pierce, e..... 5 00  
 Geo. W. Beebe, Jr., e... 15 00  
 John W. Roberts, e..... 12 00  
 Total.....\$595 00  
 Due church..... 86 12

Northwestern District.

Arthur Smith, Agent.

Receipts.

Due church Jan. 1,  
 1901.....\$ 11 24  
 Bolly, Geo., t..... 5 00  
 Drovetta, Mary, t..... 1 00  
 Drovetta, Sarah, t..... 1 00  
 Fender, Fred, t..... 3 00  
 Fender, Sr. A., t..... 50  
 Fender, Ed, t..... 30 80  
 Hart, Eunice, t..... 2 50  
 Hart, Stella, t..... 2 50  
 Hawkins, Catherine, t... 20 00  
 Hawkins, Mabel, t..... 20 00  
 Hodson, W. S., o..... 2 00  
 Hodson, Ida, t..... 1 00  
 Jeschke, Chas., o..... 15 00  
 Jackson, Mary, t..... 1 00  
 Johnson, L. F., t..... 4 00  
 Kindle, Jane, t..... 1 95  
 Kelley, Margaret, t..... 12 00  
 Landers, Wm. and Ella, t 15 00  
 Lilly, H. E., t..... 5 00  
 Louestene, C. N., t..... 2 50  
 Potter, Mary S., t..... 10 00  
 Patton, Della, t..... 3 00  
 Sandy, Edwin, t..... 15 00  
 Soderstadt, John, t..... 3 63  
 Sanneman, Mary, t..... 8 00  
 Sandy, Harvey, t..... 33 50  
 Sawyer, Jones W., t..... 28 00  
 Scott, J. H. and wife, t. 15 00  
 Sandy, Seth, t..... 7 00  
 Sears, John, t..... 5 00  
 Sears, Mary, t..... 9 00  
 Sandy, Lott, t..... 7 00  
 Transue, Silas and Mag-  
 gie, t..... 15 00  
 Thompson, T. E., t..... 20 30  
 Teeter, James J., t..... 5 00  
 Woodford, Chas. H., t. 106 00  
 Wolfe, Adeliza, t..... 2 50  
 Wheelan, Simon, t..... 4 00  
 Total.....\$453 92

Expenditures.

Johnson, L. F., a.... \$ 50 00  
 Gobel, J. S., a..... 13 00  
 Parsons, A. H., e..... 10 00  
 Short, M. T., e..... 45 00  
 Davis, J. Alfred..... 4 00  
 Gurwell, L. G., e..... 40 00  
 Kent, Alma, e..... 10 00  
 Vaughn, J. C., f.....140 00  
 Whitted, M., Sr., a.... 5 00  
 Vaughn, J. C., e..... 11 00  
 Hilliard, G. H., Coun-  
 selor..... 10 00  
 Agent's expenses..... 5 00  
 Total.....\$ 343 00  
 Due church.....110 92

Spring River District.

J. M. Richards, Agent.

Receipts.

Andes, Ben. D., t.....\$ 20 00  
 Anderson, Emily, t..... 10 00  
 Bird, Mary, t..... 20 00  
 Bird, Sr. Richard, t..... 10 00  
 Bird, Sr. Chas., t..... 6 30  
 Bird, Sr. Geo., t..... 7 00  
 Bradley, R. M., t..... 2 00  
 Brown, O. P., t..... 11 50  
 Bowman, Ben. F., t..... 10 00  
 Bradford, Ollie, t..... 15 50  
 Bear, Edwin, t..... 2 25  
 Barger, Ollie A., t..... 2 00  
 Butler, John, t..... 5 00  
 Beck, Wesley, t..... 18 50  
 Bradley and wife, Eli-  
 sha, t..... 10 00  
 Curtis, H. Thomas, t.... 46 40  
 Carney, A. J., t..... 6 10  
 Clark, Dana, t..... 1 00  
 Crawford, Josia, t..... 15 00  
 Christie, Frank G. and  
 wife, t..... 14 00  
 Canfield, May, t..... 1 00  
 Davis, W. A., t..... 3 50  
 Davis, T. B. and wife, t. 5 00  
 Davis, J. H. and wife, t. 5 00  
 Davis, John Alfred and  
 wife, t..... 17 00  
 Daily, J. A., t..... 2 50  
 Dunsouth, Eliza, t..... 1 00  
 Duncan, Susan, t..... 50  
 Barnett, C. H., t..... 1 00  
 Bath, Wm. and wife, t... 15 00  
 Frick, M. S., t..... 20 50  
 Frick, Nellie, t..... 28 00  
 Frick, Paul, t..... 6 50  
 Freeman, Frank L., t... 4 00  
 Graves, Sr. J. A., t..... 50  
 Graves, James A., t.... 2 00  
 Gilbert, Elmer, t..... 12 00  
 Herke, Elizabeth, t..... 8 00  
 Hobart, Melissa, t..... 10 00  
 Holesworth, Mabel, t... 17 50  
 Hartman, Lettie, t..... 75 00  
 Hillen, W. B., t..... 54 00  
 Hillen, Matilda S., t... 2 50  
 Hirke and wife, A. H., t 35 00  
 Hayton, Thos. S., t..... 6 00  
 Havey, Hugh and wife, t 15 00  
 Spurgeon, M. E., t..... 5 75  
 Steffins, Max, t..... 5 00  
 Thorp, J. W., t..... 4 00  
 Thomas, John M., t..... 20 00  
 Thomas, Wm. H., t..... 20 00  
 Thomas, John H., t..... 10 00  
 Thatcher, Mary, t..... 50  
 Tomlinson, Mary, t..... 11 00  
 Wilson, C. C., t..... 35 00  
 Williams, N. E., t..... 18 95  
 Williams, Elizabeth, t... 8 00  
 Williams, Laura, t..... 8 00  
 Williams, Martin, t.... 2 00  
 Williams, Rollins J., t. 2 75  
 Young, Maggie, t..... 1 00  
 Kyser, Chas. and wife, t 15 00  
 Hayton, Minnie, t..... 50  
 Frick, Amanda, t..... 2 00  
 Hart, James L., t..... 30 00  
 Holesworth, Emma, t... 3 50  
 Hill, A. E., t..... 5 00  
 Jones, Richard G., t.... 30 00  
 Jones, Mattie, t..... 10 00  
 Kirk, Wm. and wife, t. 100 00  
 Kelley, J. D., t..... 9 40  
 Kelley, Susan, t..... 2 05  
 Legget, Jennie C., t.... 85  
 Lanning, Joel, t..... 10 00  
 Miller, Ada, t..... 1 50  
 McCall, L. H. and wife, t 35 00  
 Makin, Geo. and wife, t. 20 00  
 McCrea, Gomer, t..... 06  
 McCrea, W. S., t..... 1 00  
 Mercer, Chas., t..... 1 60

Mercer, Clara, t..... 2 60  
 New, W. E., t..... 9 00  
 Pifer, Sr., t..... 15 20  
 Rogers, Joseph, t..... 25  
 Rogers, Button, t..... 25  
 Richards, J. M. and  
 wife, t..... 25 00  
 Ross, Frances, t..... 13 00  
 Ross, Melissa, t..... 14 50  
 Ross, Ella, t..... 10 00  
 Ross, Emma, t..... 2 00  
 Randall, Chas., t..... 10 00  
 Randall, Curtiss, t..... 9 56  
 Randall, Sallie E., t.... 3 30  
 Randall, Curtiss and  
 wife, t..... 24 65  
 Rainbolt, Maria, t..... 14 40  
 Royer, Geo., t..... 2 00  
 Royer, Wm., t..... 10 00  
 Riley, James T., t..... 90 00  
 Richelson, Henry, t.... 1 20  
 Reson, Wm., t..... 5 00  
 Robinson, Jas. M. and  
 wife, t..... 40 00  
 Richards, Iven, t..... 4 00  
 Sevarien, Conrad, t.... 18 00  
 Sutherland, Orson P., t. 45 00  
 Sutherland, Hettie, t... 6 00  
 Sutherland, Hettie and  
 Hattie, t..... 10 00  
 Stringer, Mary C., t.... 2 35  
 Stofer, Minnie, t..... 20 00  
 Souders, Zadie, t..... 10 00  
 Souders, Sr. Wm., t.... 3 00  
 Sherwin, Helen, t..... 50  
 Total.....\$1,430 72  
 Due agent ..... 6 99

Expenditures.

Due agent Jan. 1, 1901.\$ 1 76  
 Evan A. Davis, f.....181 75  
 John Alfred Davis, f.... 60 00  
 A. M. Baker, f.....192 00  
 W. S. Macrea, f.....254 65  
 S. D. Love, f.....136 00  
 F. C. Keck, f.....196 00  
 J. D. Irwin, f.....119 00  
 E. W. Depew, f..... 60 00  
 W. H. Smart, e..... 10 00  
 Geo. W. Beebe, Jr., e... 1 05  
 Mary Thatcher, a..... 60 00  
 Sr. Crotts, a..... 71 50  
 E. M. Cato, a..... 37 00  
 Emily Scovill, a..... 10 00  
 Ida Goodwin, a..... 10 00  
 Belle Herron, a..... 15 00  
 F. M. Coop, a..... 10 00  
 Geo. and Eliza Bird, a. 5 00  
 Agent's Expenses ..... 7 00  
 Total.....\$1,437 71

KENTUCKY AND TENNESSEE.

D. W. Cook, Agent.

Receipts.

Due church Jan. 1,  
 1901.....\$110 30  
 Adair, Mary L., t..... 7 50  
 Adair, Turner, t..... 60 00  
 Cook, Willie C., t..... 22 90  
 Cook, Eulah M., t..... 60  
 Cook, Ballie, t..... 2 15  
 Cook, Mary E., t..... 4 00  
 Cook, Bessie, t..... 15  
 Cook, Elias P., t..... 45 00  
 Cook, Ellen, t..... 1 75  
 Cook, David W., t..... 50 00  
 Cook, Berber, t..... 50  
 Griffin, Nancy, t..... 5 00  
 Griffin, Albert, t..... 5 00  
 Gore, Dora, t..... 50  
 Gore, Margaret, t..... 10  
 Gore, Horace, t..... 5 00  
 Kiser, Leonan, t..... 14 00  
 Myers, Mrs. A. J., t.... 3 50  
 McClain, J. R., t..... 10 00

Willis, Oliver, t..... 1 00  
 Roberts, Samuel, t.... 5 00  
 Roberts, Ada, t..... 1 00  
 Sanders, Joseph, t..... 05  
 Seaton, P. B. and wife,  
 t..... 75  
 Slover, Ella, t..... 1 00  
 Seaton, Cora, t..... 50  
 Skurlock, Thadeus C., t. 4 50  
 Williams, J. W. and  
 wife, t..... 12 00  
 Williams, Alexander, t.. 5 00  
 Willis, Melissa J., t.... 1 00  
 Willis, Jennie G., t.... 75  
 Willis, Sallie M., t.... 35  
 Winn, Joseph, t..... 40 00  
 Total.....\$420 85

Expenditures.

G. T. Chute, e..... \$ 17 50  
 Mart Fields, a..... 4 50  
 T. C. Kelley, e..... 10 00  
 J. W. Metcalf, f.....120 00  
 L. N. Roberts, e..... 15 00  
 C. L. Snow, f.....200 00  
 C. L. Snow, e..... 17 00  
 W. R. Smith, e..... 8 00  
 M. L. Sory, e..... 1 50  
 Postage..... 25  
 Total.....\$393 75  
 Due church..... 27 10

MAINE.

Eastern District.

Uriah M. Kelley, Agent.

Receipts.

Due church Jan. 1,  
 1901.....\$ 57  
 Ames, J. N., t..... 26 00  
 Beal, Christianna, t.... 4 50  
 Beal, Alonzo M., t..... 2 00  
 Baty, Mary, t..... 1 00  
 Beal, Lois, t..... 25  
 Beal, Maggie, t..... 2 00  
 Beal, Elizabeth D., t... 50  
 Beal, A. O., t..... 75  
 Beal, Susie A., t..... 75  
 Beal, Fred G., t..... 1 00  
 Beal, B. C., t..... 1 00  
 Beal, Lucinda, t..... 50  
 Beal, Elihu, t..... 50  
 Beal, Hannah B., t.... 2 50  
 Bryant, Emily, t..... 50  
 Crowley, Charlotte, t.. 50  
 Cummings, Mamie, t... 4 00  
 Carr, James B., t..... 3 00  
 Carr, Pearly M., t..... 2 00  
 Crowley, Carrie, t..... 10 00  
 Dauphinee, Lizzie, t... 3 50  
 Dauphinee, Lizzie, o.... 2 00  
 Dobbin, Eliza, t..... 2 00  
 Dyer, Emeline, t..... 1 00  
 Drisko, H. C., t..... 5 00  
 Foote, Elizabeth, t.... 7 00  
 Faso, B. F., o..... 1 00  
 Gray, Grace V., o..... 1 00  
 Goff, Laura L., t..... 50  
 Gurthrie, Ellen, t..... 50  
 Harris, Elizabeth, t.... 3 00  
 Hall, Mary A., t..... 2 75  
 Hall, Rebecca, o..... 1 00  
 Ingersoll, Carrie, t.... 1 25  
 Ingersoll, W. W., t.... 3 00  
 Ingersoll, H. N., t.... 1 00  
 Ingersoll, Annie R. t... 25  
 Ingersoll, Vesta, t.... 25  
 Joy, Martha, t..... 50  
 Johnson, Sarah H., t... 4 00  
 Joy, Mary, t..... 2 00  
 Joy, David, t..... 1 50  
 Joy, Darius, t..... 1 50  
 Joy, Rebecca, t..... 1 50  
 Kelley, A. W. and wife,  
 t..... 15 00  
 Kelley, Ada S., o..... 5 40







Sage, Mary E., a . . . . . 5 00  
 Orders, postage, and pa-  
 per. . . . . 8 68  
 Agent's expenses . . . . . 17 21  
 Total . . . . . \$1,703 94  
 Due church . . . . . 267 53

Northern District.

J. J. Cornish, Agent.

Receipts.

Balance due church Jan.  
 1, 1901 . . . . . \$440 45  
 A friend, o . . . . . 25  
 Acker, Erma, o . . . . . 20 00  
 Aid society (Luding-  
 ton), t . . . . . 25  
 Aid society (Luding-  
 ton), o . . . . . 25  
 Albertson, Elizabeth, o . . . . . 50  
 Alexander, Mary, t . . . . . 20 00  
 Allread, Wesley and  
 wife, t . . . . . 10 50  
 Allen, James A. and  
 wife, t . . . . . 4 50  
 Amidon, Lorena, t . . . . . 50  
 Amidon, Ada R., t . . . . . 1 50  
 Ammerman, Delia, t . . . . . 50  
 Andrews, Frank, o . . . . . 05  
 Andrews, Blanche, o . . . . . 10  
 Anness, Geo. W., o . . . . . 10  
 Anness, Geo. W. and  
 wife, t . . . . . 10 00  
 Anness, Rebecca H., o . . . . . 10  
 Atkinson, George, t . . . . . 50  
 Atkinson, Wm. E., o . . . . . 10  
 Atkinson, John, t . . . . . 50  
 Atkinson, Frank, o . . . . . 05  
 Atkinson, Clarissa, o . . . . . 10  
 Atkinson, Carson, o . . . . . 05  
 Atkinson, Cynthia, t . . . . . 2 00  
 Badder, Henry J. and  
 wife, t . . . . . 5 12  
 Badder, Henry J., o . . . . . 1 25  
 Badder, Thos., o . . . . . 10  
 Bailey, Elizabeth, o . . . . . 1 00  
 Baker, Clarice, t . . . . . 5 00  
 Bareklay, Mary L., o . . . . . 05  
 Barnes, Thomas, t . . . . . 13  
 Barrett, George, t . . . . . 1 00  
 Barron, Chas. S., t . . . . . 50  
 Barron, Dollie E., t . . . . . 05  
 Barron, Carrie E., t . . . . . 75  
 Bartley, William, t . . . . . 1 00  
 Bartley, Sarah A., t . . . . . 2 50  
 Bartz, Peter and wife, t . . . . . 75  
 Batty, Mary F. F., t . . . . . 50  
 Batty, Emma, o . . . . . 25  
 Batty, David, t . . . . . 50  
 Batty, David, o . . . . . 25  
 Batty, Earl, o . . . . . 05  
 Bashaw, Elmira, t . . . . . 7 25  
 Bashaw, Katie, t . . . . . 50  
 Bashaw, Nora, t . . . . . 50  
 Bashaw, Ellen, t . . . . . 2 00  
 Beck, Wm., t . . . . . 1 00  
 Beck, Wm. and wife, t . . . . . 1 00  
 Beck, Lucy A., t . . . . . 1 00  
 Beckley, Jas. R., o . . . . . 30  
 Beckley, Nancy A., o . . . . . 25  
 Bellinger, John, t . . . . . 50  
 Bennett, Wm. J. and  
 wife, t . . . . . 6 00  
 Bennett, John W., t . . . . . 120 00  
 Bennett, Katie, t . . . . . 2 50  
 Bennett, Bessie, t . . . . . 1 50  
 Berve, Amos and wife, t . . . . . 4 00  
 Berve, Arthur, o . . . . . 10  
 Blackman, P., t . . . . . 1 00  
 Bland, Betsey, o . . . . . 25  
 Blasdel, Lydia, t . . . . . 1 00  
 Blasdel, Zella, t . . . . . 50  
 Blasdel, Ivan, t . . . . . 2 50  
 Blasdel, Pearl, t . . . . . 5 00  
 Blue, Nancy P., t . . . . . 1 50  
 Bowers, Phoebe, t . . . . . 4 25  
 Bracey, Wm., t . . . . . 4 00

Bracey, Eliza, t . . . . . 4 00  
 Brackenbury, Fred S.  
 and wife, o . . . . . 6 00  
 Brandow, Jeremiah, t . . . . . 6 00  
 Brandow, Mary F., t . . . . . 05  
 Brandow, Alice M., t . . . . . 05  
 Brandow, Earnest, t . . . . . 15  
 Brintnell, Aaron and  
 wife, t . . . . . 5 50  
 Brintnell, Jane, t . . . . . 3 90  
 Brooks, George, t . . . . . 25  
 Brooks, Mary E., t . . . . . 39  
 Brown, Ida, t . . . . . 2 50  
 Brown, Mary, t . . . . . 3 00  
 Brown, Mary A., t . . . . . 25  
 Brown, Geo. E., t . . . . . 75  
 Brundage, Mary E., t . . . . . 50  
 Brunson, Moses and  
 wife, t . . . . . 13 00  
 Buckley, Walter P., t . . . . . 2 65  
 Burns, Hattie, t . . . . . 1 65  
 Burr, Abram, t . . . . . 1 00  
 Burr, Abram and wife, t . . . . . 1 00  
 Burt, Geo. W., t . . . . . 2 25  
 Burt, Geo. W., o . . . . . 50  
 Burt, Maggie, t . . . . . 3 00  
 Burt, Maggie, o . . . . . 18  
 Burt, Earna, o . . . . . 75  
 Burt, Earl, o . . . . . 15  
 Burtch, David, t . . . . . 1 00  
 Burtch, Emma, t . . . . . 11 35  
 Byce, Grant W., t . . . . . 1 00  
 Campbell, Richard B., t . . . . . 20 00  
 Campbell, Richard B., o . . . . . 50  
 Campbell, James, o . . . . . 25  
 Campbell, Elizabeth  
 A., t . . . . . 1 25  
 Campbell, Elizabeth  
 A., o . . . . . 50  
 Campbell, Charlotte, o . . . . . 10  
 Cann, Ammon, t . . . . . 2 00  
 Carleton, David J., t . . . . . 2 00  
 Carleton, Lizzie, t . . . . . 1 50  
 Carpenter, Jas. A., t . . . . . 23  
 Carter, Catherine, t . . . . . 50  
 Carter, Emma, t . . . . . 1 00  
 Cataline, Maggie, o . . . . . 25  
 Cataline, Viola, o . . . . . 25  
 Chamberlain, Joseph, t . . . . . 20 00  
 Chamberlain, Jas. and  
 wife, t . . . . . 8 00  
 Chase, Mary A., t . . . . . 1 18  
 Chase, Mary A., o . . . . . 50  
 Clemons, Horation, t . . . . . 25  
 Clemons, Harriett, t . . . . . 05  
 Cleveland, Chas. and  
 wife, t . . . . . 1 80  
 Colé, Wesley, t . . . . . 2 00  
 Cole, Wesley and wife, t . . . . . 2 00  
 Cole, Nellie P., t . . . . . 1 00  
 Cole, Geo. L., t . . . . . 8 00  
 Conway, Victoria, t . . . . . 2 00  
 Cook, Sarah, t . . . . . 1 25  
 Cook, Fanny R., t . . . . . 10  
 Cook, Homer S., t . . . . . 10  
 Cook, Alvin, t . . . . . 10  
 Cooper, William, t . . . . . 50  
 Cooper, Elizabeth, t . . . . . 50  
 Cooper, Margaret A., t . . . . . 50  
 Cooper, Philip, t . . . . . 1 00  
 Cooper, Jay, o . . . . . 20  
 Coon, Cyrus, t . . . . . 2 00  
 Cornish, Richard, t . . . . . 50  
 Cornish, Richard and  
 wife, t . . . . . 4 00  
 Cornish, J. J., t . . . . . 11 00  
 Cornish, John, t . . . . . 15 00  
 Cornish, Lucretia, o . . . . . 1 00  
 Cornish, Mary J., t . . . . . 2 88  
 Cornish, William J., t . . . . . 13 20  
 Cornish, Bertha, t . . . . . 50  
 Cornish, Rosetta, t . . . . . 48  
 Cornish, Rosetta, o . . . . . 05  
 Cornish, Alma J., t . . . . . 1 50  
 Cox, Milo and wife, t . . . . . 1 60  
 Cox, Margaret, t . . . . . 1 00  
 Crawford, Catherine, o . . . . . 25

Davis, Robert David, o . . . . . 05  
 Davis, James, t . . . . . 6 85  
 Davis, James and wife, t . . . . . 15 00  
 Davis, Maila, o . . . . . 25  
 Deacon, Alice J., t . . . . . 2 50  
 Demeray, Nettie, t . . . . . 20  
 Derbyshire, Mary, t . . . . . 1 55  
 Dolson, Wm. L., t . . . . . 5 00  
 Dolson, Elizabeth, t . . . . . 2 00  
 Donley, Jennie, t . . . . . 1 50  
 Doty, Homer A., t . . . . . 2 50  
 Drake, Daniel B., t . . . . . 50  
 Dudley, Leonard, t . . . . . 1 15  
 Dudley, Leonard, o . . . . . 10  
 Dudley, Alexander, t . . . . . 10 20  
 Dudley, Harry, o . . . . . 10  
 Dudley, Zette, o . . . . . 10  
 Dudley, Jennie, t . . . . . 40  
 Dudley, Gladys, o . . . . . 05  
 Dudley, Clarence, o . . . . . 10  
 Dudley, Caroline, t . . . . . 2 00  
 Dudley, Caroline, o . . . . . 10  
 Dunkin, James, t . . . . . 50  
 Dunlop, Wm. and wife, t . . . . . 10 00  
 Eckhardt, Jennie A., t . . . . . 3 00  
 Edinger, Lewis, t . . . . . 3 00  
 Edwards, John W., t . . . . . 2 00  
 Ellis, Lucian E., t . . . . . 1 00  
 Ellis, Lucian E. and  
 wife, t . . . . . 1 00  
 Ellis, Stella K., t . . . . . 1 00  
 Ellis, Wellington D. and  
 wife, t . . . . . 4 00  
 Ellis, Alvin, t . . . . . 6 00  
 Ellis, Leo O., t . . . . . 50  
 Elmes, Mary A., t . . . . . 2 50  
 Emans, Minnie May, t . . . . . 50  
 Emans, Eliza J., t . . . . . 1 00  
 Ferris, Hiram, t . . . . . 4 00  
 Ferris, Hiram and wife, t . . . . . 2 00  
 Field, Wm. A., t . . . . . 17 15  
 Field, Lizzie, t . . . . . 1 25  
 Finch, Armetha, t . . . . . 50  
 Fleming, John J. and  
 wife, t . . . . . 8 50  
 Fuller, Elizabeth S., t . . . . . 5 00  
 Fuller, Celia K., t . . . . . 25  
 Garnett, Alice, t . . . . . 4 65  
 Genson, Julia C., t . . . . . 1 00  
 Gilmore, Esther, o . . . . . 10  
 Goff, Abbie, t . . . . . 1 50  
 Goheen, Thos., t . . . . . 75  
 Goheen, Mariah, t . . . . . 25  
 Goodman, John and wife,  
 t . . . . . 35 00  
 Goodwin, Christena M., t . . . . . 50  
 Goodwin, Christena M., o . . . . . 65  
 Goodwin, Edwin A., o . . . . . 50  
 Grace, John, t . . . . . 25  
 Grace, John and wife, t . . . . . 3 75  
 Grace, Julia N., t . . . . . 1 00  
 Grant, John A., t . . . . . 2 10  
 Grant, John A. and wife, t . . . . . 2 40  
 Grant, Adeline, t . . . . . 2 00  
 Graves, Katie, t . . . . . 25  
 Graves, Frances, t . . . . . 1 54  
 Green, Sarah E., t . . . . . 1 75  
 Grimm, Joshua F., t . . . . . 5 00  
 Grimm, Clara B., t . . . . . 51  
 Groger, Edna, t . . . . . 5 00  
 Grosset, Robert and wife,  
 t . . . . . 8 00  
 Grosset, Bert, t . . . . . 39  
 Grosset, Daisy, t . . . . . 50  
 Grosset, Billy Ray, t . . . . . 50  
 Grosset, Rose, t . . . . . 25  
 Gulembo, John, Sen., t . . . . . 5 00  
 Gulembo, Elizabeth, t . . . . . 2 00  
 Hadley, George M., o . . . . . 10 00  
 Hall, Benjamin, t . . . . . 10  
 Hall, Amanda, t . . . . . 25  
 Hall, Julia, t . . . . . 10  
 Hall, Peter, t . . . . . 50  
 Hanson, John E., t . . . . . 10 50  
 Hanson, Mary E., t . . . . . 1 30  
 Hanson, Ellen, t . . . . . 25

Hardy, Eugene and wife,  
 t . . . . . 3 30  
 Hardy, Blanche, t . . . . . 10  
 Harper, Eliza, t . . . . . 50  
 Harper, Robert, t . . . . . 3 00  
 Harper, John, t . . . . . 5 00  
 Harper, Noble and Bes-  
 sie, t . . . . . 20 00  
 Harper, Noble and Bes-  
 sie, o . . . . . 1 00  
 Harper, Matthew and  
 wife, t . . . . . 19 50  
 Hartnell, Richard, t . . . . . 50 00  
 Hastings, Fred W., t . . . . . 1 75  
 Hastings, Fred W. and  
 wife, t . . . . . 48 50  
 Hastings, Joseph A. and  
 wife, t . . . . . 3 00  
 Hastings, Carrie, t . . . . . 1 50  
 Hastings, Frank D., t . . . . . 8 50  
 Hastings, Frank D., o . . . . . 8 79  
 Hastings, Jennie, t . . . . . 1 50  
 Hatch, Wm. S., t . . . . . 5 00  
 Hawks, Charles, t . . . . . 1 00  
 Hawks, Chas., o . . . . . 25  
 Hawley, Wm., Sen., o . . . . . 10  
 Hawley, Wm., Sen. and  
 wife, t . . . . . 1 50  
 Hawley, Wm., Jr., o . . . . . 15  
 Hawley, Wm., Jr. and  
 wife, t . . . . . 8 00  
 Hays, John H., t . . . . . 10  
 Hays, Armina F., t . . . . . 05  
 Heajeland, Edward and  
 wife, t . . . . . 5 00  
 Herron, Amy, t . . . . . 2 00  
 Herron, Howard, o . . . . . 10  
 Hodgins, Elizabeth, t . . . . . 25  
 Hodgins, Bessie, t . . . . . 05  
 Hodgins, John, t . . . . . 11 15  
 Hodgins, Laura, t . . . . . 1 00  
 Hogel, Wm., t . . . . . 1 50  
 Hogel, Wm., o . . . . . 25  
 Hogel, Mary, t . . . . . 75  
 Hogel, Mary, o . . . . . 25  
 Hogel, Augusta, t . . . . . 50  
 Holmes, Lottie, t . . . . . 20  
 Howard, John D., t . . . . . 16 50  
 Hunt, Mary, t . . . . . 35  
 Irwin, Emily, t . . . . . 75  
 Jack, Georgie, t . . . . . 1 50  
 Jenkinson, George, t . . . . . 5 00  
 Jenkinson, George, o . . . . . 10  
 Jenkinson, Lottie, t . . . . . 5 00  
 Jenkinson, Elizabeth, o . . . . . 35  
 Joice, Alta N., t . . . . . 1 50  
 Joice, Chas. B., t . . . . . 75  
 Jones, Thos. M., t . . . . . 1 50  
 Jones, Thos. M., o . . . . . 50  
 Joslyn, Alice M., o . . . . . 25  
 Joslyn, Mildred, o . . . . . 25  
 Kapnie, Nellie, t . . . . . 5 50  
 Kapnie, Lyle, t . . . . . 50  
 Kaplinger, Margaret A., t . . . . . 1 00  
 Kaplinger, Jacob, Jr., t . . . . . 13  
 Keith, George and wife, t . . . . . 5 00  
 Keith, George, o . . . . . 50  
 Keith, Janett, t . . . . . 5 00  
 Keith, Janett, o . . . . . 25  
 Keith, Ada, t . . . . . 50  
 Kelley, E. L., Bishop . . . . . 750 00  
 Kenyon, Robert and  
 wife, t . . . . . 10 00  
 Kilpatrick, Samuel W., t . . . . . 5 00  
 Kilpatrick, Samuel W.  
 and wife, t . . . . . 17 29  
 Kilpatrick, Mildred, o . . . . . 05  
 Kilpatrick, Ethel, o . . . . . 05  
 Kinney, Hiram M., Sr., t . . . . . 27 25  
 Kinney, Hiram M., Jr., t . . . . . 2 00  
 Kinney, Hiram M., Jr., o . . . . . 2 00  
 Kinney, Ruth, t . . . . . 45 50  
 Koyle, Geo., t . . . . . 5 00  
 Koyle, Lucinda, t . . . . . 5 00  
 Lake, Eliza E., t . . . . . 10  
 LaLone, Alex., t . . . . . 2 75  
 LaLone, Alex., o . . . . . 25

LaLone, Eador, o.....	15	Moran, John, t.....	5 00	Saunders, Byron O. and	Thomas, Frank and wife,
LaLone, Ella, o.....	25	Moran, John, o.....	10	and wife, t.....	t.....
Lambkin, Curtis C. and		Moran, Robert and		3 00	6 00
wife, t.....	4 18	wife, t.....	15 50	Saxton, Hannah, t.....	Thompson, Anna L., t..
Lambkin, Martha B., o.	1 20	Morey, Herbert, o.....	50	50	75 00
Lambkin, Byrne S., t..	8 00	Morey, Herbert and		50	Thompson, Maggie, t..
Lambkin, Byrne S., o..	2 00	wife, t.....	7 50	Schreur, John, t.....	3 35
Lambkin, Ed. and wife, t	53	Morey, Della, o.....	50	34 31	Thornton, Aseaneth, o..
Landon, Henrietta, o...	1 00	Myatt, Burton, o.....	05	50	50
Larson, John A., t.....	1 00	Murphey, Anna, o.....	50	50	Thompson, Maggie, o..
Legraves, Edith, t....	1 00	Murphey, Joseph and		20 00	60
Lester, Eliza Ann, t....	1 00	Carrie, t.....	2 00	Sheffer, Joseph and	Thorp, Geo., t.....
Lester, Eliza Ann, o....	1 05	Nelson, David W., t....	50	Phoebe, t.....	10 00
Lester, Katie, o.....	10	Nephew, Martha I., t..	1 95	5 00	Titus, Jeanette, o.....
Lewis, Chas. G., o.....	2 00	Nephew, Emma R., t..	2 00	1 00	75
Lewis, Mary, o.....	50	Newmarch, James, t....	50	1 00	Tooker, Frank, t.....
Light, John and wife, t.	10 00	Newmarch, Thompson		37 00	Towers, Elizabeth, t..
Little, Sanford, t.....	25	and wife, t.....	6 30	1 00	2 00
Louden, Anna M., t....	1 50	Nichols, Edith A., t....	60	1 00	Tucker, Alice, t.....
Luchene, Nancy, t.....	2 00	Nichols, Catherine E., t.	35	2 00	2 00
Luchene, Sarah J., t....	1 00	Nichols, Emma J., t....	50	05	Tucker, Elizabeth, t....
Lund, Gustavus, t.....	2 50	Nichols, Augusta, t....	1 00	35	1 00
Lyke, Mary, t.....	2 00	Norcross, Lydia, t.....	50	2 00	Turner, Jane, o.....
Manuel, Rosetta, t.....	1 00	Orten, James E. and		05	50
Maxwell, Jessie, t.....	15 00	wife, t.....	10 50	35	45
Maxwell, Eliza, t.....	1 00	Orten, James E., o.....	10	2 00	Tyler, Enos W., t.....
Maynard, Elizabeth, t..	4 25	Osborne, Emma, t.....	2 00	2 00	1 00
McArthur, Alexander, t.	1 00	Osgood, Nettie, t.....	05	25	Umphrey, Richard, t....
McArthur, Alexander, o.	35	Owen, Edith, t.....	5 00	22	90
McArthur, Sibyl, o.....	10	Palmater, Margaret, o..	25	21 00	1 00
McCanna, Sevilla A., t..	2 00	Palmer, Grace B., o....	6 00	1 00	50
McClain, Wm. and wife,		Parks, Elnore, o.....	15	1 00	25
t.....	39 00	Parks, Willard, o.....	10	13	05
McClain, Clara, t.....	11 00	Parks, Lottie, o.....	40	10 00	Van Brunt, Geo. T., t..
McClintock, Edward J.		Parks, Ellen, o.....	35	1 00	05
and wife, t.....	1 50	Parren, Susan, t.....	50	1 00	Van Voltenburg, Sam-
McCombs, Etta, t.....	2 05	Paul, Charles, t.....	52	2 45	uel, o.....
McCombs, Wm., t.....	3 00	Paul, Charles, o.....	20	2 00	25
McCulloch, Bertha E., t.	55	Pease, Addie, t.....	50	5 00	1 00
McCullough, Mariah, t..	50	Peck, Gertie L., t.....	75	2 45	10 00
McDonald, Josephine, t.	1 00	Peck, Abbie M., t.....	1 25	2 00	wife, t.....
McDonald, Francis, t..	7 00	Peck, Willie E., t.....	25	5 00	10 00
McDonald, Nathaniel, t.	2 00	Perry, Mary A., t.....	2 00	5 00	2 00
McGuire, Thomas, t....	10 00	Peters, James H., t....	27 00	5 00	2 50
McGuire, Sarah, o.....	50	Pierce, Samuel E., t....	41	2 00	2 50
McKinnan, Dora, o.....	05	Pinder, Susan, o.....	25	25	5 00
McKinnan, Hector, Sr.,		Pollack, Matilda, t....	10 00	50	1 00
o.....	25	Pollard, Adam, t.....	2 50	50	2 00
McKinnan, Hector, Jr.,		Pollard, Adam and wife,		50	1 95
o.....	05	t.....	6 00	50	10
McKnight, Agnes, o....	50	Pontius, Rachel, t.....	50	1 00	10
McKnight, John, t.....	50	Price, Joseph P., t.....	25	5 00	10
McKnight, John and		Priest, Charles, t.....	3 75	5 00	5 00
wife, t.....	40	Priest, Katie, t.....	2 75	1 35	20
McKnight, John and		Pringle, Elizabeth, t....	5 00	1 00	2 00
wife, o.....	4 10	Pyers, Fred E., t.....	2 00	1 00	3 00
McLane, Archie, o.....	05	Pyers, Fred E. and wife,		25	1 00
McNamara, Thos., t....	2 00	t.....	10 00	2 50	5 00
McNamara, Bernard, o.	1 00	Pyers, E. V., t.....	50	10	2 00
McNamara, Lewis, o....	25	Proper, Nancy, t.....	50	50	75
McNeal, John W. and		Randall, Nellie F., t....	1 00	50	90
wife, t.....	2 00	Randall, Lydia A., t....	3 00	52 25	10
McWain, Almira, t.....	2 50	Rea, Thomas, t.....	10 00	25	1 00
McWain, Almira, o.....	50	Rea, Florence, o.....	10	25	1 00
Melosh, Edward, t.....	6 25	Reams, Elizabeth, t....	3 00	25	1 00
Methuer, Fred F., t....	18 00	Redcliffe, Margaret, t..	1 75	2 50	1 00
Milks, Peter and wife, t.	2 00	Remington, Edgar, t....	1 43	10	60
Milks, Leonard and		Reynolds, Mary, t.....	2 00	7 50	10
wife, t.....	80	Reynolds, Charles H., t.	1 00	7 00	10
Millen, Benjamin and		Reynolds, Charles H.		1 00	25
wife, t.....	6 00	and wife, t.....	5 95	50	2 00
Millen, Vera, o.....	05	Reynolds, Samuel C., t.	1 50	50	1 00
Millen, Iva, o.....	05	Reynolds, Eliza, t.....	50	50 00	45
Miller, John, t.....	95	Richardson, Justice W.		25 00	5 00
Miller, Annie, t.....	6 00	and wife, t.....	50	2 00	5 00
Miller, James, t.....	25	Richardson, Bertha, t..	1 25	05	2 00
Miller, Dora M., t.....	1 00	Richardson, Jessie K., t.	10 20	1 00	1 00
Miller, John and wife, t.	5 00	Rockwell, Chas. J., t..	2 75	1 00	25
Miller, Catherine C., t..	4 00	Rogers, Mary, t.....	25	5 00	2 00
Miller, Clarice, t.....	10	Rouse, Wellington, t..	5 00	2 00	1 00
Miller, Benjamin J. and		Rouse, Walter, t.....	3 00	1 00	45
wife, t.....	10	Rowes, Fred and wife, t.	5 00	50 00	5 00
Mogg, Ortense, t.....	50	Roxbury, Sarah A., t..	50	25 00	2 00
Mogg, John, t.....	2 00	Roxbury, Corwin, o....	25	2 00	2 30
Mogg, Mary, t.....	16 00	Russel, Elizabeth, t....	25	1 50	50
Mogg, Katie, t.....	25	Saunders, Florence M., t	2 88	1 50	1 05
Mogg, Elizabeth J., o..	05			3 50	25
				3 50	68
				2 50	2 50
					1 10

Table listing names and amounts: Wrinkle, Percy, o..... 57; Yager, Horatio, t..... 8 00; Yager, Horatio, o..... 50; Yager, Ann, t..... 05; Yager, David R., t..... 30 00; Yager, Rose J., t..... 50; Youngs, Helen B., o..... 15; Young, Cora I., t..... 06; Aid account refund..... 16 00; Total.....\$3,404 80

Expenditures.

Table listing names and amounts: Beckley, J. R., f.....\$204 00; Berve, Amos, f..... 204 00; Burr, A. E., f..... 60 00; Cornish, J. J., f..... 345 00; Ellis, W. D., f..... 330 00; Goodwin, E. A., f..... 60 00; Grant, J. A., f..... 195 00; Irwin, C. E., f..... 80 00; Lake, J. H., f..... 264 00; Goodwin, E. A., f..... 30 00; Schruer, John, f..... 200 00; Smith, David, f..... 340 00; Washburn, G. D., f..... 90 00; Beckley, J. R., e..... 27 00; Berve, Amos, e..... 12 00; Cornish, J. J., e..... 20 60; DeVries, H. J., e..... 22 00; Ellis, W. D., e..... 2 00; Goodenough, E. J., e..... 4 00; Goodwin, E. A., e..... 20 00; Grant, J. A., e..... 2 00; Hugill, R. W., e..... 25 00; Irwin, C. E., e..... 2 00; Lake, J. H., e..... 15 00; Peak, W. E., e..... 9 00; Schreur, John, e..... 24 31; Smith, David, e..... 3 00; Smith, F. C., e..... 2 00; Washburn, G. D., e..... 4 00; Agent's Traveling Ex- penses..... 59 71; Incidentals..... 7 21; George Pilbeam, a..... 60 50; Elijah Biglow and wife, a..... 51 00; John Pennels, a..... 22 00; Martha Smith, a..... 25 00; Samuel E. Pierce, a..... 43 50; Frank Davis, a..... 10 00; F. S. Brackenbury, a..... 28 28; James Calwell, a..... 97 62; Total.....\$3,000 73; Due church..... 404 07

Southern District.

Samuel Stroh, Agent.

Receipts.

Table listing names and amounts: Due church Jan. 1., 1901.....\$493 33; Alcott, Robert..... 1 50; Alcott, Catherine..... 2 50; Babcock, Margaret..... 18 00; Babcock, Margaret..... 75; Blakeslee, Lydia..... 12 00; Blakeslee, Lydia..... 9 00; Blakeslee, Edwin A..... 25 00; Blakeslee, Edwin A..... 1 50; Clark, Lydia..... 6 75; Cornell, Christena..... 1 00; Clark, Winnie G..... 10; Davidson, Minerva..... 25; Green, Chas..... 5 00; Green, Chas..... 5 00; Green, Dora..... 4 75; Green, Ola..... 1 75; Green, Sarah..... 1 25; Green, Bernice..... 30; Glover, Dora..... 2 50; Harner, Permelia..... 75; Hooper, Mary..... 20 00; Harner, Lula..... 35; Jackson, Adeline..... 70; Kiefer, John W..... 1 00; McDonald, Bert..... 25

Table listing names and amounts: Marrs, Estella..... 3 35; Peak, Mary..... 2 45; Rees, Josie..... 1 50; Royce, J. H..... 75; Royce, John..... 90; Royce, Bell..... 2 25; Rees, Frank..... 1 75; Robe, Matilda..... 60; Royce, J. H. and wife..... 22 28; Rokely, John..... 50; Smith, Winnie B..... 2 00; Shearer, Mattie..... 50; Shook, Martha..... 25; Shook, John..... 50; Shook, Blakeslee..... 10; Thurston, Cyrus..... 25 00; Thurston, Cyrus..... 4 25; Wheaton, Emma..... 1 25; Wheaton, Ruben..... 1 00; White, Jessie D..... 75; Morgan, Averl..... 2 00; Hodgson, John..... 5 00; Hodgson, Nina..... 9 47; Manee, Samantha..... 4 00; Parson, Casper..... 2 50; Pearson, Maggie..... 2 50; Robertson, Francis and wife..... 100 00; Sherwood, Harlow..... 1 00; Trumble, Caroline..... 2 00; Turnour, Jules..... 15 00; Turnour, Jennie..... 15 00; Fish, Chas. H. and wife..... 40 89; Grant, Sarah J..... 1 25; Kelley, Lillie E..... 2 20; Kelley, D. V..... 6 50; Lavery, Jerome and wife..... 10 00; Taylor, Celia..... 1 00; Taylor, Wm..... 1 00; Wheeler, O. J. and wife..... 15 00; White, Malinda A..... 6 00; Babcock, Margaret..... 25; Corel, Cora..... 25; Kiefer, John..... 1 25; Kiefer, John..... 50; Kiefer, Lena..... 75; Listenburger, Amos..... 50; Listenburger, Sarah..... 25; Most, John..... 1 66; Most, John..... 65; Most, Sarah..... 97; Proud, Jane..... 20; Proud, Jessie..... 40; Proud, Jesse..... 35; Proud, Jesse..... 1 05; Royce, Bell..... 25; Richardson, H. A..... 25; Shook, John..... 5 25; Shook, Martha..... 2 50; Shook, Mary Ann..... 25; Shook, Mary Ann..... 75; Shook, Iva..... 55; Shook, Hattie..... 55; Shook, Joseph..... 55; Shook, Caroline..... 85; Sparrowk, Verna..... 35; Eritt, J. A. and wife..... 3 00; Weston, Geo. F..... 50; Weston, R. M..... 25; Kiefer, John..... 1 50; DeTray, Geo..... 8 00; Erhart, J. J. and wife..... 9 00; English, Carrie..... 4 00; Field, F. T. and wife..... 1 00; Griffith, Bernice..... 4 00; Heath, E. W..... 5 00; Norton, Mary..... 1 00; Naab, Wm..... 4 00; West, Edith..... 2 00; West, Clarence..... 1 50; Whitney, Enia..... 95 00; Barr, Chas. H..... 6 00; Backus, F. M..... 10 00; Daby, A. J..... 8 00; Daby, Mabelle..... 2 00; Erter, Mattie..... 7 10; Fraser, Millie..... 2 00

Table listing names and amounts: Hart, Carrie..... 5 00; Kirby, Joseph..... 9 50; Kirby, Frances..... 2 50; Kelley, E. L., Bishop..... 125 00; Smith, Elizabeth..... 2 00; Welts, Robert E..... 3 00; Wilhelm, D. J..... 2 00; Baker, Julia A..... 2 02; Baker, Julia A..... 1 00; Baker, Martha..... 75; Baker, Martha..... 1 50; Bailey, Amanda..... 25; Benjamine, Allen..... 50; Benjamine, Cora..... 50; Burnison, Lell..... 20; Bailey, E. J..... 6 50; Cassel, Geo. D. and wife..... 50 00; Cairns, R. M..... 75; Cairns, Emma..... 65; Davis, Ella..... 3 75; Davis, Enoch..... 50; Emrick, Jonathan..... 25; Felkey, Lewis..... 25; Goodrich, Wm..... 35; Goodrich, Mary..... 25; Hill, R. M. and wife..... 25; Housman, Rebecca..... 3 75; Housman, W. W. and wife..... 5 00; Lords, Harriet..... 75; Lords, H. A..... 95; Lords, Floy..... 40; Landis, Anna..... 6 10; Landis, Anna..... 25; Lybarger, America..... 05; Lybarger, Florence..... 05; Monlux, Edilda..... 35; Monlux, Wm..... 25; Meeks, Curtis..... 1 00; Nodine, Settie..... 50; Oberst, Linnie..... 50; Peppers, James..... 10; Phillips, Delbert and wife..... 4 00; Shoub, Wm..... 8 00; Storey, O. H. and wife..... 65 00; Smith, Geo. A..... 70 00; Smith, C. D..... 70; Smith, C. D..... 1 25; Smith, Peter..... 1 00; Smith, Peter..... 25; Smith, Floyd..... 1 00; Smith, Priscilla..... 3 00; Smith, Lewis..... 25; Teeters, D. B..... 10 50; Teeters, Mabelle..... 1 00; Teeters, Susan..... 1 20; Burch, Chas. A..... 23 50; Burch, Chas. A..... 3 50; Baker, Julia A..... 50; Corless, Geo..... 2 75; Corless, Hiram and wife..... 31 98; Corless, Phoebe..... 9 81; Corless, Bradford..... 4 50; Corless, Minnie..... 95; Corless, Ann E..... 4 00; Corless, Jessie..... 50; Fay, Lorenzo..... 2 00; Fay, Lorenzo..... 5 50; Fuller, Homer and wife..... 5 00; Granger, Francis and wife..... 25 00; Green, Chas..... 50; Johnson, Eleanor Fay..... 4 50; Lockerby, Elsie..... 10 00; Locke, Maggie..... 1 25; Locke, Maggie..... 1 00; Locke, Dudley..... 2 00; Locke, Ann..... 3 25; Lockerby, Cornelia..... 1 50; Reynolds, Wm..... 1 00; Stroh, Samuel and wife..... 25 50; Stroh, Wm..... 15; Stroh, Ethel L..... 15; Stroh, Geo..... 3 00; Smith, Frankie..... 25; Simmons, Jane..... 25; Shumaker, Chas..... 1 00

Table listing names and amounts: Shumaker, Chas..... 1 50; Stroh, Mary..... 2 50; Stroh, Mary..... 50; Stroh, Hugh..... 20; Stroh, Nellie..... 50; Stetler, Sarah M..... 1 00; Thomas, Annie..... 6 50; Thomas, Annie..... 75; Thomas, Jacob..... 5 00; Thomas, Jacob..... 1 75; Whaley, Charlotte..... 2 75; Whaley, Melissa..... 25; Willard, Grace..... 35; Willard, Lavina..... 1 10; Willard, Bell..... 85; Wimer, Hattie..... 2 00; Lohse, Bertha..... 2 00; Mock, Henry and wife..... 1 00; Total.....\$1,737 16

Expenditures.

Table listing names and amounts: Durand, E. H., e.....\$ 5 00; Ellis, W. D., e..... 18 00; Granger, Francis, f..... 33 34; Irwin, Chas. E., f..... 132 00; Irwin, Chas. E., e..... 5 00; Lake, John H., e..... 5 00; Peak, Warren E., f..... 395 00; Peak, Warren E., e..... 34 00; Rank, John R., f..... 90 00; Scott, S. W. L., f..... 332 00; Scott, S. W. L., e..... 52 09; Stroh, Samuel, e..... 21 84; Stroh, Samuel, e..... 10 74; Stroh, Samuel, f..... 160 00; Smith, Geo. A., f..... 315 00; Smith, Geo. A., f..... 36 25; Total.....\$1,645 26; Due church..... 91 90

MINNESOTA.

Minnesota District.

F. D. Omans, Agent.

Receipts.

Table listing names and amounts: Due church Jan. 1, 1901.....\$ 72 54; Martin, Thos. J..... 10 00; Roth, Tillie..... 9 38; Weiler, Christian..... 6 00; Griffin, W. C..... 20 00; Midgorden, O. H..... 85 00; Midgorden, Mary..... 12 00; Williams, Mary J..... 1 00; Anderson, Lewis..... 5 00; Anderson, Ruby..... 05; Anderson, Emma..... 2 29; Anderson, Grace..... 13; Anderson, Robert..... 18; Whiting, Arthur W. and wife..... 10 00; Jepson, Kate..... 13 35; Way, Henry..... 10 00; Kimber, Cecil R..... 5 00; Bailey, Jessie M..... 50; Henderson, Addie..... 50; Gould, Hattie M..... 13 40; Martin, Pannel W..... 5 00; Hawley, A. S..... 8 00; Harpster, Jacob..... 75 00; Nelson, John..... 10 00; Hawley, Miles L..... 10 00; Bugbee, Geo..... 5 00; Gibbins, John..... 10 00; Gould, Winfield, Sr..... 10 00; Whiting, Flossie..... 1 00; Anderson, James..... 10 00; Barnhart, Wm..... 5 00; Omans, R. D..... 10 00; Kelley, E. L., Bishop..... 10 00; Erickson, O. A. and wife..... 190 00; McLeod, William..... 10 00; Omans, F. D..... 10 00; Jones, Gamaliel L..... 81 23; Total.....\$736 52

Expenditures.

Table listing expenditures for McLelland, Chas., Omans, Mary, Omans, F. D., Hilliard, George H., Counselor, Kelley, E. L., Bishop, Kelley, T. C., Agent's expenses, Total, and Due church.

MISSOURI.

Clinton District.

Geo. W. Beebe, Sen., Agent.

Receipts.

Table listing receipts for Due church Jan. 1, 1901, and various individuals like Andes, S. C., Andes, J. S. and wife, etc.

Table listing expenditures for Phillips, Jasper, Paxton, Mary U., Paxton, Paulina, Paxton, Mary, Quick, Cornelius, Roberts, A. I. and wife, etc.

Expenditures.

Table listing expenditures for Walters, R. T., Stephens, J. N., White, T. R., Silvers, A. C., etc.

Far West District.

Chas. P. Faul, Agent.

Receipts.

Table listing receipts for Due church Jan. 1, 1901, Adams, Samuel M., Adams, Sr. J. W., etc.

Table listing expenditures for Dobie, Mary C., Dyas, Emma, Dice, B. J., Drenstott, John, Davis, Elizabeth, Jr., etc.

Expenditures.

Table listing expenditures for John Hancock, W. E. Summerfield, H. O. Smith, W. W. Smith, etc.

Table listing expenditures for Chas. E. Hubacher, special agent, Insurance, Edgerton Junction chapel, J. W. Adams, etc.

St. Joseph.

C. E. Hubacher, Special Agent.

Receipts.

Table listing receipts for Archibald, Russell, Sr., Archibald, C., Blair, David and Maggie, etc.











G. T. Griffiths	8 00	Jones, Hannah	7 00
W. H. Kelley	15 00	Jones, Jacob	1 50
F. G. Pitt	5 00	Kelley, E. L., Bishop	60 00
James Craig	16 00	Kimball, Elizabeth Pearl	1 80
J. F. McDowell	15 00	Kimball, Wm. G.	20 00
E. E. Long	5 00	Lake, Martha	6 00
Aid	43 90	Lewis, Mary	36 69
Hall rent	4 00	Lutz, Emma	50
Repairs on Limerick church	21 00	Lutz, Florence	25
Tent fund returned	10 00	Manchester, Alonzo R.	33 00
Postage	2 15	Masters, Mary Ann	5 00
Total	\$1,112 15	Mathewson, Agnes	7 00
Due church	5 00	McConnaughey, Bro. and Sr. James	6 65
Kirtland District.			
Eben Miller, Agent.			
Receipts.			
Due church January 1, 1901	\$ 90 90	McCoy, John	2 25
Abbott, Jane	2 00	McMillen, Bell	2 25
Allen, Bee Dee	7 50	McMillen, Margaret	2 25
Allen, Joel and Mary	23 00	McKenzie, Bro. and Sr. V. S.	3 00
Ashman, Chas. and Ruth	1 20	Mickle, Sylvania	1 00
Atwood, Frank	1 00	Miller, Ebenezer (Sen.)	1 00
Baldwin, John and wife	17 00	Miller, Eben and Maggie	31 52
Baldwin, Richard and Annie	5 90	Miller, Robert and Rhoda	42 50
Baldwin, William John	9 00	Minkler, Ida A.	5 00
Baldwin, Sarah	50	Morgan, Abraham	30 00
Barber, Mina	2 00	North, Fannie	5 00
Barstow, George	25	Noteman, James	75
Becker, Adam and Annie	10 95	Noteman, Sarah	50
Brockway, Bert	4 25	Palmer, Grace B.	11 00
Butler, Mary	4 05	Proper, Bro. and Sr. David	15 00
Carpenter, Sr. C. E.	3 50	Randall, Lizzie	1 00
Calhoun, Bro. and Sr. James	128 60	Rhodes, Royal (Bro. and Sr.)	5 78
Carlisle, James, Bro. and Sr.	12 00	Riblet, Sr. S. J.	5 00
Carlisle, James, Jr.	2 00	Riggs, Basil	30
Carlisle, John	10	Riggs, Chas.	10
Corey, Thomas A.	50	Riggs, Sr. E.	15
Cazadd, Ellis	5 00	Riggs, Wm. (Bro. and Sr.)	2 25
Cramer, Bro. and Sr. Chas. A.	3 25	Robson, George	4 00
Cramer, Bro. and Sr. John H.	6 00	Robson, John	1 00
Cramer, John H., Jr.	4 75	Russell, Jennie	3 00
Cramer, Richard	2 00	Russell, Millie	3 50
Culp, Harry and Jennie	55 00	Ryhal, Myrtle	8 55
Curry, Eben and Nannie	2 50	Ryhal, Ransom	2 10
Curry, Edna	2 00	Saxton, Mary A.	5 00
Dalberg, Chas. and Ida	6 50	Senior, Mary	25
Dalberg, Vera	25	Schaar, Vincent	45 00
Darst, Annie	20	Smith, Carrie	16 35
Darst, Bessie	1 75	Smith, Henry C.	13 00
Darst, Thomas H.	2 25	Snyder, George	50
Ebeling, Minnie	22 70	Steffe, Frank (Bro. and Sr.)	11 00
Ellwood, Bro. and Sr. William	15 50	Spriggle, Frank (Bro. and Sr.)	1 25
Garwood, U. L.	4 40	Thomas, Iva (Bro. and Sr.)	13 85
George, W. C.	50	Thomas, Thomas N. (Bro. and Sr.)	22 75
Gillespie, John and Mary (Sen.)	125 19	Thomas, True	1 60
Gillespie, Martha	50	Thompson, Margaret	1 00
Gordon, Alex., Bro. and Sr.	18 85	Thompson, Minnie	1 00
Gordon, Annie	1 25	Titus, Israel	3 25
Gordon, John T.	11 00	True, Isaac	7 60
Graeser, W. C. and Helen	4 00	Tyler, Susan	5 00
Griffith, Eric	05	Warner, C. E. (Bro. and Sr.)	14 75
Harrington, George	25	Warner, Clarence	50
Hartz, Joseph	25	Warnock, Emma	20 00
Hartz, Perry, Bro. and Sr.	2 25	Warnock, Eliza	10 00
Hess, Jessie	10	Whitmire, John (Bro. and Sr.)	75
Hollibaugh, Harrison	5 95	Wise, Thos. O.	4 00
Hollibaugh, Jonathan	5 00	Young, Chloe	75
Hollibaugh, Lydia	2 75	Young, James, Sen.	1 00
Holman, L. S.	2 00	Young, Bro. and Sr. James N.	10 25
Hostetter, Ada	1 00	Newcastle Saints	3 38
Hulmes, Emma	1 00	Akron Saints	4 00
Hulmes, Walter, Bro. and Sr.	4 00	Kirtland conference col-lection	8 55
Jeffords, Sister	1 00	Youngstown branch	20 00
		Total	\$1,264 61
		Expenditures.	
		Gomer T. Griffiths, f.	\$420 00

Henry C. Smith, f.	196 00
Richard Baldwin, f.	196 00
Frances J. Ebeling, f.	196 00
Gomer T. Griffiths, e.	11 69
David L. Allen, e.	3 50
A. H. Parsons, e.	47 00
S. F. Cushman, f.	5 00
O. B. Thomas, f.	33 25
Richard Baldwin, f.	47 00
Francis J. Ebeling, f.	28 10
Agent's traveling ex-penses, etc.	35 00
Overcredit 1900 account, New Castle Saints.	1 05
Overcredit 1900 account, Margaret Thompson.	1 00
Overcredit 1900 account, Jonathan Hollibaugh.	95
Total	\$1,221 54
Due church	43 07

OKLAHOMA.

Oklahoma District.	
S. J. Hinkle, Agent.	
Receipts.	
Due church Jan. 1, 1901	\$233 67
Budworth, W. W.	10 00
Baggs, Elijah	40 00
Bower, M. R.	8 00
Brewster, Z. J. and Alma	10 00
Berry, Thos. N.	25 00
Clesson, Geo. F.	25 00
Case, Hubert and Alice M.	10 00
Crawford, A. M.	30 00
Dale, Ollie and J. R.	11 00
Dodson, W. M.	1 00
Dodson, James M.	1 50
Farmer, W. H.	23 00
Hart, H. B. and Ina M.	3 00
Hinkle, S. J. and Anna	50 00
Hill, M. C.	25 00
Hughes, H. C. and Jen-nie.	76 00
Kelley, E. L., Bishop	150 00
Mauzey, F. M.	14 00
McGeorge, Thos. L. and Alice	10 00
Montague, Geo.	5 00
Maloney, Sr. R. M.	1 50
Plane, W. G.	10 00
Pickering, W. P.	4 00
Rowland, H. K. and Anna	70 00
Smith, S. S.	7 25
Smith, Clyde L.	1 00
Stone, Amelia	5 00
Stull, Susan	20 00
Williams, Chas. E. and Belle	25 00
Maldrup, Morris	5 00
Yates, Jas.	5 00
Total	\$914 92

Expenditures.

W. M. Aylor, f.	\$ 96 00
D. S. Crawley, f.	152 00
Hubert Case, f.	176 00
R. M. Maloney, f.	230 00
W. P. Pickering, f.	96 00
S. S. Smith, f.	96 00
R. W. Davis, f.	40 00
Hubert Case, e.	13 00
I. P. Baggerly, e.	5 00
Agent's expenses	6 90
Total	\$910 90
Due church	4 02

ONTARIO.

Chatham District.	
J. H. Tyrrell, Agent.	
Receipts.	
Due church Jan. 1, 1901	\$448 23
Arnold, Minnie, o.	4 00

Arnold, Jacob S., o.	10
Atkins, Ferris B., t.	1 00
Andrews, Maggie, o.	37
Andrews, Isaac G., t.	100 00
Bacon, Samuel H. and Maggie, t.	22 00
Bacon, Annie, o.	1 00
Bacon, Leslie, o.	1 00
Bacon, Milen, o.	1 00
Badder, Charles Wesley, t.	1 10
Badder, John Wesley and Maggie, t.	61 90
Badder, Maggie, t.	10
Badder, John William, t.	10 00
Badder, Thos. and Jane, t.	1 00
Bennett, Richard and Rachel, o.	50
Bennett, Elizabeth, t.	3 00
Bennett, Ray D., t.	8 05
Bennett, Walter, t.	11 40
Benjamin, Ellen, t.	1 50
Birkbey, Myrtle, o.	15
Booth, Eliza, o.	57
Buck, Mary, Sen., t.	50
Bardwell, Daniel and Jessie, o.	25
Blackmore, Joseph and Ida, t.	1 75
Booker, Albert, t.	25
Carter, Julia, t.	1 00
Carless, Eliza Jane, o.	3 00
Carless, Edward, o.	25
Cornish, Sr. John, o.	05
Coburn, Orlow, t.	2 00
Clemmens, William, o.	25
Campbell, Mary, o.	60
Campbell, Myrtle, t.	08
Campbell, Lawrence, t.	18
Campbell, Ray, t.	2 07
Campbell, David and Elizabeth, t.	2 60
Dent, Joseph and Mag-gie, t.	128 00
Dent, Elizabeth, t.	6 00
Dent, John C., t.	2 00
Dent, Edith, t.	2 00
Dent, Caroline, o.	1 00
Dent, John and Emma, t.	10 00
Dent, Pearl, o.	25
Dunlop, Annie, t.	3 00
Dunlop, William, t.	1 00
Elwood, Mary, Sen., and Mary, Jr., t.	15 84
Ellis, Mary Jane, t.	2 25
Ellis, David, o.	22
Ellis, Tillman, o.	20
Ellis, Alma, o.	30
Ellis, Josie, o.	35
Ellis, Willett, t.	1 00
Ellis, Alexander, o.	1 00
Fitzthomas, Edward, Sen., o.	3 65
Fitzthomas, Katie, t.	25
Fitzthomas, Edward, Jr., o.	05
Fowler, Alonzo, t.	10 00
Fowler, Johanna, t.	6 00
Finn, Susan, o.	31
Finn, Myrtle, o.	16
Finn, Fannie, o.	05
Green, Geo. and Kezia, t.	13 00
Green, Mary M., t.	4 00
Green, Frank A. and Annie, t.	3 25
Green, Philetus and Fan-nie, t.	5 00
Green, Wm., o.	26
Green, John, o.	26
Glasier, George and Rosie, t.	25 00
Glasier, Ernest, t.	5 00
Gragg, Westland and Mary, t.	4 50
Gaw, John and Lila, t.	67 00
Huston, Henry and Wei-helmina, t.	30 00
Hughs, Annie, o.	1 00

Table listing names and amounts, including Hildreth, Maggie, t. 17 00; Howlett, Annie, o. 10; Hookley, A. E., t. 15 00; Hasson, Mary L., t. 50; Irving, Thomas and Elizabeth, t. 20 00; Jones, Minnie, o. 30; Jones, Richard, o. 25; Jenkins, Lettie, o. 1 00; Jackson, Susan, o. 20; Jacklin, Mary, t. 1 00; Jacklin, Harriet, t. 2 50; Kelley, Bertha, o. 60; Kimball, Charlotte, t. 2 00; Kimball, Wellington, o. 2 00; Kittlewell, Benjamin, t. 1 75; Kittlewell, Annie, o. 25; Lewthwaite, Ellen, o. 25; Leatherdale, Henry and Jane, t. 7 25; Leverton, Frederick and Elizabeth, t. 30 11; Leverton, Mary, t. 20 00; Long, Ernest W. and Sarah, t. 35 00; Larabee, Fannie, t. 5 00; Lacount, Sarah, o. 30; McBrayne, Peter, o. 1 00; McBrayne, Minard, o. 60; McKnight, Annie, o. 75; McKnight, Joseph, t. 1 00; McDonald, Hugh, o. 05; McDonald, Effa, o. 06; McDonald, Sarah, o. 25; McDonald, Loughland and Lena, t. 3 35; McArthur, John, o. 60; Murphy, Sr. William James, t. 6 00; Miller, Lydia, t. 50; Mead, Ettie, t. 50; Moore, Harriet, o. 25; Maynard, John M., t. 15 30; Meffin, Mennis and Annie, t. 3 00; McFadden, George, o. 2 00; Nevets, Sarah, t. 8 00; Nevets, William, t. 10 00; Nell, William, t. 4 00; Outrim, Phillip H., t. 2 00; Overstreet, Cora, o. 75; Prentice, Elizabeth Jane, t. 3 50; Prentice, Maggie E., o. 1 00; Perritt, James, t. 15 00; Rae, Alice, o. 2 00; Rock, Henry, t. 3 85; Rock, Chas., o. 10; Robbin, Betsy, t. 1 00; Ransome, Chas., t. 1 00; Ross, Wm. and Eulalia, t. 35 00; Roberts, Wm. and Ellen, t. 25 00; Simpson, Ann, o. 4 00; Shaw, Agnes, t. 48 00; Shaw, Pheland, t. 40 00; Shaw, James, o. 40; Shaw, John and Matilda, t. 1 60; Shaw, Noah, o. 15; Shippy, Geo. F., t. 50; Shippy, Louis B., t. 10; Sharow, Anthony and Rebecca, t. 30 00; Swainson, John and Maggie, t. 152 00; Swainson, Earl, t. 3 00; Smith, Maria, t. 1 00; Smith, Richard J. and Catherine, t. 5 00; Schrader, Benj., t. 1 00; Stockins, Mabel, o. 1 25; St. Johns, Chas., o. 25; St. Johns, Emily, o. 35; St. Johns, Addie, o. 75; St. Johns, Louisa, t. 1 45; St. Johns, Grant, t. 1 45; St. Johns, Lottie, o. 30

Table listing names and amounts, including St. Johns, Abner, t. 50; St. Johns, Bessie, t. 20; Satchell, Elizabeth M., o. 25; Shaw, Job, o. 01; Smart, Allen, t. 1 00; Snoblin, Sarah, t. 5 87; Saylor, Martin, t. 1 00; Side, Albert, t. 1 25; Thompson, Catherine Icedore, t. 5 44; Thompson, Roy G., o. 10; Traxler, Moroni, o. 5 65; Tyrrell, James, Henry, and Elizabeth, t. 19 00; Tyrrell, Levi Henry, t. 11 00; Tyrrell, Janie, t. 4 17; Taylor, Wm. H. and Mary, t. 130 50; Taylor, Geo. A. and Ellen, t. 15 15; Taylor, Fannie, t. 7 00; Taylor, Chas. H. and Melissa, t. 10 00; Thorp, David and Elizabeth, t. 5 50; Vince, Thomas, Sen., t. 5 15; Vince, Mary A., o. 25; Willmore, Walter J., t. 2 00; Wellington, Edward, o. 10; Wellington, Jane, o. 10; Walton, James and Emily, t. 11 00; Walton, Annie, o. 50; Walker, Geo. and Harriet, t. 8 10; Walker, Eliza, o. 1 25; Watson, Chas. and Mary, t. 2 00; Wrencher, A. and J., t. 1 50; Williams and family, o. 80; Welch, Wilbert, t. 25; Error previous report... 1 00; Total... \$1,905 86; Expenditures. Shields, John, f. 308 00; Bennett, Aquilla, a. 10 00; St. John, Benjamin, e. 40 00; Tomlinson, Lizzie, f. 210 01; Phillips, Thos. A., e. 40 00; McIntosh, Sr. J. A., a. 9 00; Green, Geo., e. 17 50; Tomlinson, Samuel W., e. 22 00; Blackmore, Joseph, e. 10 00; Barmore, Alma, e. 41 00; Knisley, Alvin, e. 8 00; Mortimer, A. E., e. 10 00; Bennett, Walter, e. 20 00; Tomlinson, Catherine J., f. 120 00; Blackmore, Joseph, f. 70 00; Kelley, E. L., Bishop... 200 00; Agent's expenses... 11 11; Total... \$1,146 62; Due church... 759 24; London District. R. C. Evans, Agent. Receipts. Due church January 1, 1901... \$1,709 38; Armstrong, Thomas... 15 00; Arnold, Bowley... 5 00; Anderson, Wm. and wife... 5 00; Anderson, Maud E.... 3 50; Arthur Branch, offering... 12 20; Angels, Mary J.... 25; Arnott, Mary... 5 00; Armstrong, Wm. and wife... 20 00; Awrey, Edwin and wife... 35 00; Buschlen, Geo. and family... 70 50; Brockinshire, Jane... 2 00; Brown, Clementine... 4 00; Brain, Edwin... 10 00

Table listing names and amounts, including Berry, Thomas... 10 00; Bannister, James... 20 00; Beemer, Emmerson... 36 56; Beemer, Cecil... 20 81; Brothers, Anna... 31; Brothers, William... 10 25; Blazey, Sarah... 1 00; Blazey, Elizabeth... 1 00; Biggers, Richard L.... 5 00; Bennett, Katie... 1 00; Berry, Jennie... 2 00; Blair, Frank... 45 00; Bagnell, Acel B.... 25 00; Brain, Wm... 10 00; Bennett, Stephen... 12 00; Bolton, Nelson... 50; Burger, John and wife... 1 00; Belrose, Benson and wife... 2 00; Belrose, Michel... 2 00; Belrose, Fred... 1 00; Brain, Anna... 5 00; Beemer, Lizzie... 30; Butterfield, Carrie... 5 00; Bannister, Edith... 3 00; Brown, Mary... 7 00; Bannister, Ada... 1 00; Bannister, Ida... 2 50; Barrick, Clarence... 5 00; Bell, James H.... 2 00; Bell, Robert A.... 10 00; Bird, Wm. and wife... 2 00; Barfitt, Edward... 10 00; Barnes, Henry... 5 00; Bannister, Wm. and wife... 10 00; Cambridge, Clara... 3 00; Clark, Alex. and wife... 25 25; Constable, Wm. and wife... 3 00; Campbell, Thomas... 20 00; Clark, Jas. V. and wife... 7 35; Crane, M. R.... 20 72; Cooper, King... 26 67; Clark, Mabel... 3 00; Campbell, Robert... 3 00; Clark, Forbes... 120 00; Campbell, Jane... 20 50; Clark, Chas. L.... 23 00; Cameron, Douglas W. and wife... 50 00; Campbell, Wm... 7 00; Calder, Duncan... 40 50; Campbell, Harriet... 1 00; Clark, James and wife... 15 00; Church, Maria... 1 40; Claydon, A. E.... 50; Calvert, Peter... 25 60; Campbell, Jennie... 1 00; Derby, Belle... 25 00; Dickhout, Hyrum... 3 00; Duckworth, James and wife... 50 00; Dack, Wm. B.... 7 00; Dixon, Wm... 5 00; Dawson, Abigail... 25; Densmore, David... 34 50; Dack, Etta... 23 50; Dobson, Robert... 10 00; Duckworth, Ellis... 50; Densling, Clarence L... 10; Dickhout, Veril... 10; Egermont Branch, o... 12 60; Eastwood, James... 5 00; Evans, R. C. and wife... 25 00; Everett, Lizzie... 10; Ellis, Lizzie... 1 00; Evans, Wm. J.... 2 00; Eaton, Maria... 1 00; Freeman, B. F.... 50; Freeman, Annie... 4 00; Faulds, Wm. and wife... 3 00; Franks, Esther... 5 60; Fligg, Wm. and wife... 1 00; Fuller, Chas... 5 00; Fuller, Alvina... 01; Fuller, Phoebe... 2 00; Ferguson, Thos... 25 00; Gerrie, Wm... 35 00

Table listing names and amounts, including Gerrie, James... 12 00; Goheen, George... 20 00; Garafaxa Branch, o... 5 00; Grice, Mary... 10 00; Grice, Annie... 13 00; Grice, Luke and wife... 9 00; Gozzard, Wm. and wife... 2 00; Grisby, Wm. and wife... 4 00; Grey, Wm. and wife... 1 00; Goulding, Wm... 10 00; Gray, Lillie... 1 00; Granger, Frank and wife... 25; Harrison, John and family... 10 00; Hamilton, Robert... 21 00; Hannah, Chas... 6 50; Hannah, Hugh and wife... 11 00; Hulbert, Wm... 7 00; Hulbert, Wm. and wife... 2 00; Humphries, Edwin... 10 00; Howlett, R. B. and wife... 1 00; Hoocy, Elias... 21 00; Hales, Richard... 2 00; Hathaway, May... 2 20; Hales, Susie... 13 25; Hathaway, Ira... 25; Hathaway, Hazel... 27; Hulbert, Ezra J.... 10 00; Humber Bay Branch, offering... 11 30; Henley, Geo. and wife... 50; Hodgson, Robert... 2 00; Hamilton, Lillie... 1 00; Hill, Hannah... 2 00; Interest... 27 63; Isles, Wm. and wife... 10 00; Judkins, Mary... 1 00; Johnson, Wm. F. and wife... 11 64; Jordan, Wm. F.... 15 00; Jaques, Elizabeth... 2 00; Johnson, Wm. and wife (B. C.)... 30 00; Johnson... 50; Jack, Joseph C.... 3 00; Johnson, Mathias M... 10 00; Klien, Maggie... 5 00; Klien, Alex... 40 00; Klien, John... 40 00; Klien, William and Mary... 80 00; Kerr, Alfred... 2 00; Knisley, Alice... 2 00; Knisley, John and wife... 5 00; King Lake Branch, offering... 3 00; Kilpatrick, Matilda... 1 00; Kennedy, Laughlin... 50; Likins, Sarah W.... 12 00; Lindsay, George and wife... 3 00; Likins, Alda... 1 00; Lott, George and wife... 2 00; London Branch, offering... 11 73; Longhurst, R. C. and wife... 20 00; Lonsway, Henry... 5 00; Lake, Chester... 10 00; Lime Stone School... 5 84; Leeder, N. E. and wife... 10 00; Morrison, Sarah... 8 50; Masonville Branch, offering... 24 00; Moore, Anna... 1 75; Madge, Richard and wife... 2 00; Minor, Roland and wife... 8 00; Morden, George... 5 00; Morden, Sarah... 5 00; Morrison, Mary... 75; Moore, Samuel and wife... 10 00; Mercer, Mrs. James... 2 00; Mesle, Tillie... 11 00; Mortimer, A. E.... 1 00; Morrison, Maggie... 2 00; Mortimer, George... 1 00; Moore, George and wife... 5 00; Morrison, Jennie... 5 00

Morrison, Minnie.....	5 00	Snell, Sarah Ann.....	16 00
Mesle, Barbara.....	35 00	Silk, Richard H.....	5 00
Moore, Charles and wife	9 00	Silk, Mary Jane.....	2 00
McLean, Archie and		Sharer, Louie.....	1 00
wife.....	5 00	Smith, James.....	5 00
McGregor, Minnie.....	5 90	Thring, Edward.....	15 00
McLean, Charles and		Timbrell, Clara.....	10 00
wife.....	5 00	Taylor, Jacob and wife..	19 00
McDonald, Clarence....	3 00	Taylor, John H. and wife	59 00
McDonald, Viola.....	2 00	Tarzwel, Robert and wife	10 00
McGregor, Daniel and		Tomlinson, Martha....	1 00
wife.....	11 60	Taylor, David and wife..	10 00
McMurdo, Agnes.....	8 00	Thompson, Samuel G....	1 00
McDonald, Hyrum.....	40 00	Taylor, Isaac and wife..	14 25
McMullen, Alex.....	11 00	Tomlinson, Samuel and	
McGillvary, Duncan N.	7 05	wife.....	30 00
McLean, James and wife	12 00	Taylor, William J.....	5 00
McMullin, Charles A.		Tarzwel, John H. and	
and wife.....	5 00	wife.....	5 00
McKenzie, Clara R.....	5 00	Tarzwel, David.....	1 00
Neal, Chas. and wife...	5 00	Toronto Branch, offering	5 02
Newberry, John and		Taylor, Agnes.....	1 00
wife.....	20 00	Vanessa Branch, offering	10 00
Northey, Felix and wife.	10 50	Vasbinder, John and	
Northey, Thomas.....	5 00	wife.....	10 00
Osbourne, Joseph.....	17 00	Whitney, Clara A. M...	25 00
Overholt, Nathan and		Wilson, Ida M.....	1 00
wife.....	50 00	Withworth, Edwin and	
Oliver, Frank.....	2 00	wife.....	20 00
Phillippin, Philip and		Willing, Bro.....	10 00
wife.....	5 10	Whitehead, Robert and	
Proctor, Harriet.....	10 00	wife.....	2 00
Pycok, James.....	12 35	Wunsch, Elijah.....	6 00
Proton Branch offering.	12 00	Whitworth, George and	
Phillips, James and wife	36 00	wife.....	43 00
Peevoy, Sarah.....	1 00	Withrow, Robert and	
Pycok, Ada.....	2 35	wife.....	10 00
Pycok, James and wife.	15 00	Wilson, Martha.....	1 26
Phillips, T. A. and wife.	9 00	Whitworth, George, Jr.	1 00
Phillips, Charles.....	10 00	Wells, Samuel.....	25
Pew, Lincoln and wife..	16 50	Whitehead, John and	
Pope, Lillian.....	05	wife.....	3 00
Pugsley, William and		Waterford Branch, offer-	
wife.....	4 00	ing.....	17 50
Pope, Samuel and wife.	1 00	Wyatt, John and wife ..	2 00
Port Elgin Branch offer-		Whitworth, Wm. H....	25
ing.....	8 63	Whitney, Martha E....	13 00
Rodwell, Edward.....	5 00	Yerks, Percy.....	9 00
Rodwell, George.....	5 00	Yerks, Mathias.....	20 00
Roy, William and wife..	7 00	Yerks, Lucy.....	1 50
Rowett, Earnest.....	35 00		<u>\$4,887 30</u>
Russell, R. Clark and			
wife.....	20 00	<b>Expenditures.</b>	
Rowett, Edith.....	13	Evans, R. C., f.....	\$332 00
Rowett, Jessie.....	80	Gregory, F., f.....	272 00
Rowett, Arthur.....	23 00	Howlett, R. B., f.....	232 00
Russell, Susan E.....	10 00	Henley, George, f.....	150 00
Rydall, Thomas.....	5 00	Mortimer, J. L., f.....	196 00
Rydall, Annie.....	7 00	McGregor, Daniel, f...	199 35
Robinson, Mary.....	2 00	Phillips, T. A., f.....	242 70
Rainey, James S.....	3 00	Russell, R. C., f.....	110 00
Rowatt, Mary.....	6 00	St. John, Benj., f.....	267 00
Rhodes, Alice.....	3 50	Tomlinson, Catherine, f.	80 83
Rieley, James and wife..	5 00	Evans, R. C., e.....	115 00
St. Thomas Branch, o...	6 14	Bennett, Walter, e....	70 50
Snell, Margaret.....	5 00	Blackmore, J. A., e....	12 50
Smith, David.....	50 00	Gregory, Frederick, e..	192 00
Silk, Mrs. Wm.....	2 00	Howlett, R. B., e.....	30 00
Snell, Martin.....	8 00	Henley, George H., e...	15 00
Sherman, Arthur A. and		Kelley, E. L., Bishop..	800 00
wife.....	2 00	Mortimer, A. E., e....	35 00
Smith, Amos.....	10 00	Mortimer, J. L., e....	21 00
Smith, Thomas.....	50 00	McGregor, Daniel, e...	183 08
Snell, Lizzie.....	5 00	McMullen, Alex., e....	65 00
Shepherdson, William..	18 00	Orders.....	8 59
Sinclair, Alex. and wife.	3 00	Postage.....	9 55
Stade, John and wife... 50 00		Phillips, T. A., e.....	10 00
Stade, Henry and wife... 80 00		Russell, R. C., e.....	28 00
Smith, Belle.....	10 00	St. John, B., e.....	30 00
Shannon, Charlotte....	25 00	Tomlinson, S. W., e...	10 00
Shaver, Grandma.....	1 00	Tomlinson, G. C., e...	15 00
Sinclair, Thomas and		Aid.....	5 00
wife.....	8 00	Total.....	<u>\$3,787 10</u>
Schlotzauer, David.....	15 00	Due church.....	<u>1,100 20</u>

**OREGON.**  
Oregon District.  
Alma Morris, Agent.

**Receipts.**  
Due church Jan. 1, 1901. \$ 23 05  
Bartmess, Mary A., t... 1 15  
Hastings, Agnes and  
Winter, t..... 25 00  
Kelley, E. L., Bishop.. 222 50  
Hale, Willie, t..... 4 50  
Hale, Lina, t..... 25 00  
Smith, William and  
wife, t..... 15 00  
Morris, Alma, t..... 2 50  
Greek, A. t..... 14 80  
Moore, Mary S., t..... 5 00  
Madden, New and wife, t. 5 00  
Edwards, Jane, t..... 3 00  
Buell, Rhinetta, t..... 50  
Reed, Mrs. Oscar, t.... 5 00  
Britton, Anna, t..... 5 00  
Propst, Florence, t.... 3 65  
Moore, S. W., t..... 2 00  
\$362 65  
Due Agent..... 5 40

**Expenditures.**  
Crumley, Chas. E., f... \$300 00  
Moore, A. B., f..... 55 00  
Upton, Alma, e..... 6 30  
Agent's expenses..... 6 75  
\$368 05

**PENNSYLVANIA.**  
Philadelphia District.  
John Zimmerman, Agent.

**Receipts.**  
Due church Jan. 1,  
1901..... \$485 28  
Angus, Archibald D.... 31 00  
Atkinson, F. A..... 1 21  
Atkinson, William.... 5 00  
Beam, Eunice..... 9 15  
Berry, Sister..... 2 00  
Carr, Henry..... 2 00  
Carr, Harry..... 1 25  
Carter, Daniel C..... 2 75  
Carter, Jonathan..... 2 75  
Copeland, Asa..... 6 00  
Harrison, Alma..... 28 00  
Harrison, William H... 67 30  
Hetrick, Willard..... 6 00  
Hull, Ellsworth B.... 10 00  
Humes, Ira..... 27  
Lewis, Edward A..... 1 75  
Lewis, Walter E..... 2 00  
Mathias, Asetas..... 1 00  
Tate, Sarah..... 2 00  
Webb, Rebecca..... 10 00  
Wilson, Ethan..... 4 00  
Young, Willy..... 1 00  
Zimmerman, John..... 500 00  
Total..... \$1,181 71

**Expenditures.**  
Kelley, W. H., e..... \$ 25 00  
Kelley, W. H., f..... 450 00  
Pitt, F. G., f..... 80 00  
Robley, George, e..... 80 00  
Total..... \$635 00  
Due church..... 546 71

**Pittsburg District.**  
L. D. Ullom, Agent.

**Receipts.**  
Due church Jan. 1,  
1901..... \$111 80

**Wheeling City Branch.**  
Branch oblations..... 30 24  
Barnes, Rebecca, t.... 3 00  
Barnes, Sarah R., t.... 3 00  
Barnes, Annie, t..... 1 00  
Barnes, Elijah, t..... 1 00

Blake, Flora V., t..... 4 00  
Brewster, Mary S., t.... 2 00  
Bosley, Hettie J., t.... 2 00  
Ebeling, Joseph E. and  
wife, t..... 148 00  
Ebeling, Dena, t..... 2 50  
Edwards, Jeannette and  
family, t..... 16 25  
Edwards, Adolphus H.  
D., t..... 2 85  
Gill, Harry D., t..... 14 25  
Givens, John B., t.... 74 45  
Hughes, Rachel S., t... 1 00  
Hatcher, Commodore, t. 1 00  
Kennedy, Robert R., t  
and o..... 55 30  
Kennedy, Russell S., t.. 2 45  
Jenkins, Reese and wife,  
t..... 24 60  
Lewis, David and wife, t 60 00  
Lewis, Wm. E. and wife,  
t..... 50 00  
Logsdon, Albert and  
wife, t..... 19 00  
Liston, Sarah E., t.... 2 00  
Lucas, William and wife,  
t..... 20 00  
Lucas, C., t..... 7 00  
Linabarger, Catherine, o 2 00  
Martin, John W., and  
wife, t..... 20 00  
Martin, Oscar L., t.... 5 00  
McCormick, John A., t. 17 92  
McCormick, Jennie B., t 3 21  
Serig, Louis A. and  
wife, t..... 93 35  
Smith, J. F. A. and wife,  
t and o..... 22 55  
Smith, Annie E., o..... 2 60  
Smith, Gomer, t..... 3 40  
Sidels, Margaret, o.... 50  
Tary, Okey J. and wife, t 65 00  
Tary, Bertha D., o.... 1 00  
Teagarden, Margaret J., t 2 00  
Thomas, Abram M. and  
wife, t..... 9 00  
Thomas, Myron E., t... 8 55  
Thomas, Clarence, t.... 15  
Ullom, Lorenzo D., t... 10 00  
Yocum, Elum, t..... 1 00

**Fairview Branch.**  
Carr, John J..... 50  
Dobb, William H..... 1 25  
Dobbs, Annie E..... 2 55  
Dobbs, Joseph N..... 50  
Dobbs, Lovina E..... 1 25  
Dobbs, James B..... 1 25  
Dobbs, Gordon E..... 1 25  
Dobbs, Amos C..... 1 75  
Dobbs, J. T..... 50  
Dobbs, Lillie M..... 50  
Harris, Mary E..... 25  
Lydick, McClelland... 25  
Lydick, Dora..... 5 00  
Orr, Mary..... 1 00  
Trenchray, Susan..... 50  
Wayt, Joseph B..... 75  
Wayt, Jasper and wife.. 50 00

**Beaver Falls Branch.**  
Harrington, G. E..... 90 00  
Hedge, W. W..... 4 00  
Finney, Edward..... 4 00  
Forbes, W. H..... 162 00  
Forbes, Thomas..... 4 29  
Fawcett, Mary..... 2 50  
May, B. F..... 1 00  
Morehouse, Jennie.... 1 50  
Stinson, Robert H.... 10 80  
Simpson, Beulah..... 3 00

**Fayette City Branch.**  
Brightwell, Elizabeth... 5 00  
Gaskell, Thomas and  
wife..... 12 20  
Gaskell, Samuel and  
wife..... 100 00





Erwin, J. D., f..... 77 00
Shepherd, J. T., f..... 270 00
Simmons, S. W., f..... 168 15
Bailey, E. D., e..... 2 35
Babcock, D. D., e..... 13 95
Erwin, J. D., e..... 16 40
Rudd, D. M., e..... 5 95
Grimes, J. F., e..... 7 10
Jackson, J. W., e..... 2 00
Harp, John, e..... 10 00
Smith, H. O., e..... 65
Gill, Mrs. A. D., a..... 23 05
Wallace, William, Mrs., a 4 00
Harris, Josie and chil-
dren, a..... 65 00
Babcock, D. D., a..... 102 70
Total.....\$1,339 30

Western District.

O. D. Johnson, Agent.

Receipts.

Due church Jan. 1,
1901.....\$ 13 35

Expenditures.

H. O. Smith.....\$ 6 75
Due church..... 6 60

UTAH.

Salt Lake District.

Sr. Jane D. Cooper, Agent.

Receipts.

Due church Jan. 1,
1901.....\$101 15
Brown, Betsy, t..... 5 00
Condit, S. D., t..... 5 00
Condit, S. D., Sr., t..... 4 00
Cooper, Jane D., t..... 3 00
Chase, Jane, t..... 10 00
Coleman, Sr. Uriah, t..... 5 00
Gardner, Lorenzo, t..... 5 00
Gardner, Annie E., t..... 2 00
Johnson, Ole, t..... 7 00
Kelley, E. L., Bishop.....252 00
Larson, M. C., Sr., t..... 72 50
Larson, Sr. Maren, t..... 8 00
Petitt, Addie, t..... 2 00
Petitt, Ezra, Sr., t..... 5 00
Littlewood, Sarah, t..... 5 00
Sister, A, t..... 25 00
Smith, J. B., t..... 5 00
Toombs, James, t..... 20 00
Weaver, John, t..... 20 00
Wilkin, Jane, t..... 5 00
Wardle, Mary, t..... 4 00
Wardle, James and
wife, t..... 30 00
A brother, t..... 110 00
Total.....\$710 65

Expenditures.

D. W. Wight, f.....\$ 94 00
S. D. Condit, f..... 130 00
Money orders, postage,
and exchange..... 3 14
Peter Anderson, e..... 5 00
Taxes and redemption fee 9 60
W. S. Pender, expense. 42 00
R. R. Dana, expense... 30 00
A. J. Layland, f..... 160 00
W. S. Pender, f..... 122 00
\$595 74
Due church..... 114 91

VIRGINIA.

New Hope District.

Isaac Coffman, Agent.

Receipts.

Isaac Coffman.....\$ 10 00
A brother..... 10 00

Maggie S. Coffman..... 1 00
Amy A. Coffman..... 50
Total.....\$21 50

Expenditures.

E. L. Kelley, Bishop...\$21 50

WALES.

Eastern District.

Thomas Gould, Agent.

Receipts.

Due church Jan. 1,
1901.....\$ 42 35
Kelsie, Chas., t..... 2 44
Jones, Thomas and wife,
t..... 29 22
Jones, John, t..... 14 61
Evans, James, t..... 1 01
Taylor, Thomas, for
church work..... 53 57
Lewis, Evan..... 14 61
Morris, George, o..... 9 74
Williams, Ed. (agent
Western District).... 9 74
Ellis, Thomas, t..... 7 31
Jenkins, J. G., o..... 7 31
Trapp, E. J., t..... 9 13
Bishop, Lot, t..... 6 88
Mackey, Geo., t..... 2 44
Morris, David, o..... 4 14
Edwards, David, o..... 2 19
Edwards, Annie, o..... 49
Evans, J. O., o..... 85
Edwards, Sr. E., o..... 36
Jenkins, Jane, o..... 1 71
Edwards, Ruth, o..... 24
Collins, David, o..... 2 56
Bishop, Lot, o..... 1 22
Morris, E., o..... 61
Jenkins, J., o..... 97
Salathiel, J., o..... 61
Edmunds, D., o..... 06
Jenkins, Maggie, o..... 24
Gould, Walter T. o..... 24
Total.....\$220 27

Expenditures.

Sr. Stevens, a..... 1 22
Sr. A. N. Bishop, f..... 107 14
J. W. Rushton, e..... 2 44
A. N. Bishop's funeral
expenses..... 48 70
Sister Lewis, f..... 46 67
G. T. Griffiths, e..... 9 74
Geo. Llewlyn, a..... 1 22
Postage, money orders,
etc..... 1 28
Total.....\$218 41
Due church..... 1 86

Washington District.

Frank Holmes, Agent.

Receipts.

Cole, Aimee D., t.....\$ 51 00
Clark, W. E., t..... 25 00
Holland, Ella M., t..... 1 00
Holland, Ella M., o..... 4 50
Hansen, Hans Peter, t.. 9 00
Holmes, Frank, t..... 10 00
Jewell, Sr. H. F., t..... 10 00
Murray, Sr. E. A., t.... 5 00
Mash, J. F., t..... 20 00
Olson, Christina, t..... 5 00
Taylor, Dora, t..... 14 70

Webster, Henrietta M.,
t..... 10 00
Kelley, E. L., Bishop... 50 00
Total.....\$215 20

Expenditures.

N. C. Enge, f..... \$120 00
Clara M. McArdle..... 25 00
Stationery, ledger, and
post-office orders..... 1 12
Total.....\$146 12
Due church..... 69 08

WEST VIRGINIA.

West Virginia District.

B. Beall, Agent.

Receipts.

Due church Jan. 1,
1901..... 25
Adkins, John..... 9 00
Beall, Baronet..... 42 85
Beall, Mary J..... 2 00
Carpenter, John..... 1 00
Carpenter, Mary E..... 1 00
Cooper, William..... 2 50
Duffey, Catherine..... 4 00
Ferrell, Thomas K..... 21 60
Ferrell, Ida J..... 25
Ferrell, Naomi D..... 30
Ferrell, Sarah E..... 25
Givens, Flora..... 60
Godbey, G. H..... 4 00
Hoffman, Mary..... 1 00
Hoffman, J. R..... 25
Lutz, Balser..... 1 00
Kelley, E. L., Bishop... 23 00
Kelley, James..... 1 90
Kelley, Fannie M..... 1 00
McCoy, Phoebe..... 2 00
McCoy, William H..... 1 00
Osner, Louisa..... 2 00
Ruley, C. G..... 2 00
Ross, Sarah J..... 5 00
Richards, Sarah..... 50
Smith, Sophia..... 40 00
Surbough, O. E..... 3 00
Trout, J. W..... 10 00
Williams, Lucinda..... 5 00
Wilson, Laura..... 25
Wilson, William C..... 1 00
Wilson, Sarah L..... 1 00
Total.....\$190 50

Expenditures.

Leason, John, a..... 10 00
Moore, John, a..... 10 00
Godbey, G. H., e..... 10 00
Godbey, G. H., f..... 133 50
Shinn, D. L., e..... 3 00
Harder, H. R., e..... 14 00
Cox, James, a..... 10 00
Total.....\$190 50

Southern District.

C. C. Hoague, Agent.

Receipts.

Due church January 1,
1901.....\$118 09
Askin, Sarah..... 21 00
Brott, William and wife 2 87
Blackbourn, A. J..... 5 00
Ball, Martha A..... 2 50
Carpenter, S. P..... 286 80
Carrington, Martha.... 30 00
Dutton, O. N..... 3 00
Dutton, Julia N..... 12 00
Davis, Chas..... 50 00
Dowse, Ella A..... 5 00

Dreyer, Joseph..... 30 00
Edgington, Eliza..... 1 50
Edgington, James C.
and wife..... 6 00
Hicks, Mrs. L. C., o..... 45 00
Hoague, Charlie C..... 75
Hoague, Mary..... 7 60
Hadley, Samantha..... 10 00
Hadley, Andrew B..... 5 00
Hield, Effie, o..... 1 00
Johnson, August..... 5 00
Kimball, Walter L..... 11 00
Lockwood, H. D..... 10 00
Lange, Carl W..... 5 00
Norman, A. J..... 2 00
Oates, Thornton..... 10 00
Pendleton, Rosella F... 6 65
Pendleton, J. T..... 29 00
Perren, Mrs. J. W., o... 1 00
Richards, Frank..... 3 80
Sperry, Ida..... 6 00
Woodstock, Chas. B.... 21 00
Williams, Agnes, o..... 1 60
Whiteaker, Jacob and
wife..... 3 91

Total.....\$759 07

Expenditures.

C. H. Burr, f.....\$ 75 00
C. H. Burr, e..... 10 00
T. W. Chatburn, e..... 18 00
W. A. McDowell, f..... 335 00
W. P. Robinson, f..... 248 00
F. L. Sawley, e..... 5 00
Postage, P. O. orders, etc 3 74
Total.....\$694 74
Due church..... 64 33

WISCONSIN.

Northern District.

Wm. Hutchison, Agent.

Receipts.

Due church Jan. 1,
1901.....\$ 3 00
Cook, Lewis L..... 5 00
Hutchinson, Wm..... 5 00
Longdorf, Anna..... 25
Shedd, Murry..... 2 00
Livingston, Sherden... 2 00
Gano, Orin D..... 4 30
Cook, Lewis L..... 5 00
Weeks, Mamie..... 2 00
Waist, C. C., Mrs..... 5 00
Kelley, E. L., Bishop... 30 00
\$ 63 55

Expenditures.

Closson, A. V., f.....\$ 20 55
Closson, A. V., e..... 7 55
Whitaker, A. L., f..... 35 00
\$ 63 10
Due church..... 45

A. V. Closson, Agent.

Receipts.

Received of Wm. Hutchi-
son, former agent...\$ 7 55
Wildermuth, Lester, t.. 5 00
Warren, Joseph, t..... 1 00
Hooker, J. W., t..... 1 00
Stewart, Elizabeth, t... 2 00
Longsdorf, A. M., t.... 25
\$ 16 80

Expenditures.

Chatburn, T. W., e....\$ 1 50
Due church.....\$ 15 30

Receipts and Expenditures of Elders, for Year Ending December 31, 1901.

Names.	Furnished by Self.	Jan. 1, 1901.		Receipts		Total		Balance Due	
		Due Church.	Due Elder.	Individuals.	Bps and Agts	Receipts.	Expenditures.	Church.	Elder.
Adams, J. W.				59 40	38 75	98 15	148 09		49 94
Allen, Arthur				89 33		89 33	111 15		21 82
Allen, S. D., no report received	1 25					1 25		1 25	
Allen, D. L.	5 50			80 45	33 50	119 45	119 15	30	
Albertson, Charles			178 40	6 50	178 40	184 90	197 75		191 25
Ames, J. N.			45	27 11	25 30	52 41	86 69		34 73
Anderson, David A.			91 10	85 06	176 10	261 16	214 31		44 25
Anderson, Peter			4 94	139 30	25 00	164 30	160 00		64
Aylor, W. M.				19 15	20 00	39 15	88 23		49 08
Baggerly, I. P.				40 60	27 00	67 60	58 29	9 31	
Baggerly, J. M.				8 75	36 00	44 75	35 00	9 75	
Bailey, J. J.				10 33		10 33	9 71	62	
Bailey, O. H.				65 98	37 25	103 23	101 83	1 40	
Baker, A. M.	11			31 90	74 70	106 71	118 04		11 33
Baker, J. M.				88 02	5 00	93 02	103 98		10 96
Baldwin, D. R., no report received									
Baldwin, Richard			2 41	62 50	68 00	130 50	123 71	4 78	
Barmore, A. C.			23 90	70 36	41 00	111 36	110 41		22 95
Barr, Andrew			35 27	9 95	17 21	27 16	27 16		35 27
Beatty, T. J.				11 02	46 95	57 97	85 29		27 32
Belkham, C. F., no report received									
Beckley, J. R.				29 29	29 85	59 14	75 91		16 77
Beebe, G. W., Jr.			21 15	40 08	34 05	74 13	80 76		27 78
Bell, T. J.	32 94			13 40	86 45	132 79	132 79		
Berve, Amos				61 47	22 00	83 47	77 27	6 20	
Biggs, Joseph			40						40
Blair, F. B.				164 20	65 00	229 20	216 35	12 85	
Blanchard, W. W.			69 24	67 35	65 00	132 35	132 35		69 24
Bond, M. H.			64 44	17 85	105 00	122 85	170 90		112 49
Booker, W. J.				7 55	3 00	10 55	7 55	3 00	
Booker, W. L.				13 50		13 50	15 09		1 59
Boswell, J. J.							15 46		15 46
Briggs, E. C.		72 09		4 15	105 00	181 24	87 90	93 34	
Brown, Samuel	7 89		3 54			7 89	4 35		
Bryan, J. W.		3 36		38 15	27 00	68 51	63 10	5 41	
Bullard, R.				36 25	150 15	186 40	177 49	8 91	
Burr, C. H.			17 12	17 02	118 75	135 77	118 65		
Burton, J. F.			26 75	155 90	430 00	585 90	310 90	248 25	
Butterworth, C. A.			3 16	29 20		29 20	39 07		13 03
Baker, J. H.				7 00	10 00	17 00	31 68		14 68
Blackmore, Joseph				23 73	22 50	46 23	54 80		8 57
Butterworth, C. E.				113 97	24 31	138 28	138 28		
Bennett, Walter				52 40	90 50	142 90	112 84	30 06	
Burr, A. E.				2 25		2 25	7 70		5 45
Carmichael, A.				7 60	16 84	24 44	24 40	04	
Carmichael, J. B.				35 25		35 25	40 45		5 20
Caffall, James		16 99		96 25	15 00	128 24	103 18	25 06	
Campbell, Duncan				4 27	35 00	39 27	71 05		31 78
Carlson, C. J.			29 00						29 00
Carpenter, J. A.			52 50	1 00		1 00	34 00		85 50
Case, Hubert			4 81	39 32	33 00	72 32	80 00		12 49
Case, Oscar			14 49	52 50	15 00	67 50	69 38		16 37
Chambers, D. R.		18 19		48 25	5 00	71 44	73 35		1 91
Chase, A. M.			10	99 15	41 10	140 25	144 15		4 00
Chatburn, T. W.			80	29 30	85 50	114 80	90 00	24 00	
Chatburn, Frank J., no report received			1 31						1 31
Clapp, J. C.		75		7 90	29 50	38 15	49 00		10 85
Closson, A. V.				13 46		13 46	48 32		34 86
Compton, Ed N.			1 65						1 65
Condit, S. D.			39 86	134 62	59 86	194 48	148 12	6 50	
Cooper, F. M.		22 40		41 30	25 00	88 70	102 71		14 01
Cornish, J. J.					80 31	80 31	80 31		
Corthell, Earl			1 65	19 90	9 00	28 90	32 30		5 05
Crabb, J. C.				48 35	63 97	112 32	112 32		
Craig, James			14 65	26 25	64 00	90 25	90 00		14 40
Crawley, D. S., no report received									
Crumley, C. E.			3 05	129 31	40 00	169 31	194 25		27 99
Cunningham, S. G.			46	24 88	25 51	50 39	50 85		92
Curtis, J. F.				55 55	76 82	132 37	132 37		
Cushman, S. F.		2 35		19 50	32 00	53 85	57 60		3 75
Chute, G. T.				75	37 50	38 25	46 05		7 80
Cohrt, F. E.				32 50	22 04	54 54	66 24		11 70
Crippen, A. R.							5 09		5 09
Daley, Thomas		3 27		28 50	30 00	61 77	62 10		33
Dana, R. R.			29 54	131 25	30 00	161 25	115 81	15 90	
Davis, E. A.			4 65	29 50	45 00	74 50	74 95		5 10
Davis, John		6 22		136 65	46 00	188 87	155 18	33 69	
Davis, J. Alfred			37 57	22 35	4 00	26 35	9 62		20 84
Davis, J. Arthur		4 36		15 80	60 10	80 26	92 00		11 74
Davis, J. T.			45 87	14 15	30 00	44 15	89 25		90 97
Davis, R. W.			60 69	37 25	79 69	116 94	101 53		45 28
Davis, William				31 04		31 04	44 95		13 91

THE SAINTS' HERALD

Names.	Furnished by Self.	Jan. 1, 1901.		Receipts		Total		Balance Due	
		Due Church.	Due Elder.	Individuals.	Bps and Agts.	Receipts.	Expendi' ures.	Church.	Elder.
Davison, H. J.		4 90		74 51	17 00	96 41	98 61		2 20
Derry, Charles		1 00		47 36	14 50	62 86	72 37		9 51
Devore, L. R.		4 00		39 60	42 00	85 60	76 93	8 67	
Duncan, C. R., (deceased)		3 01				3 01	3 01		
Durand, E. H.			7 40	71 40	25 00	96 40	95 97		6 97
Depew, E. W., no report received.									
DeVries, H. J.				8 62	22 00	30 62	30 05	57	
Dice, B. J.				5 00		5 00	12 32		7 32
Davis, James T.				31 15	60 30	91 45	61 67	29 78	
Davis, J. W., no report received									
Ebeling, F. J.		40 92		13 45	69 00	123 37	76 14	47 23	
Ellis, W. D.				68 49	20 00	88 49	98 77		10 28
Elvin, R. M.				53 03	147 22	200 25	200 25		
Erwin, J. D.				32 57	49 40	81 97	32 57	49 40	
Erwin, E. A.		20		19 00	10 00	29 20	48 15		18 95
Enge, N. C.		3 62		17 00	150 29	170 91	112 85	58 06	
Etzenhouser, R.		9 73		113 52	30 00	153 25	143 08	7 17	
Evans, John R.		21 31		8 00	10 00	39 31	38 10	1 21	
Evans, R. C.		2 20		73 96	135 50	211 66	208 28	3 38	
Forscutt, M. H.		1 05		24 00		25 05	82 60		57 55
Foss, J. C.	42 60		136 69	73 33	125 00	240 93	104 24		
Foss, S. O.		5 00		73 97	59 00	137 97	115 97	22 00	
Fry, Charles				95 40	5 00	100 40	100 40		
Fannon, E. S.							2 40		2 40
Flinn, P. A.					36 80	36 80	23 96	12 84	
Fuller, W. H.				3 08	140 25	143 33	82 08	61 25	
Gamet, Levi				137 54		137 54	28 82	108 72	
Gibson, William	17 70		17 70	3 25		20 95	3 25		
Godbey, G. H.		8 26		42 60	77 00	127 86	118 25	9 61	
Goodenough, E. J.			46 57	39 02	59 00	98 02	118 30		66 85
Goodrich, J. L.		2 91		1 25	43 19	47 35	47 35		
Goodrich, V. M.				12 95	63 00	75 95	138 15		62 20
Goodwin, E. A.		21 00		39 00	20 00	80 00	87 40		7 40
Gowell, M. F.		4 10		28 00	17 50	49 60	47 78	1 82	
Grant, J. A.			31 03	7 40	2 00	9 40	38 90		60 53
Granger, Francis		5 88		1 75		7 63	13 31		5 68
Graves, Geo. H.				51 50	29 00	80 50	51 50	29 00	
Green, George			14 41	8 91	17 50	26 41	18 00		6 00
Greene, U. W.		27 47		106 09	71 00	204 56	195 04	9 52	
Gregory, Frederick		25 50		40 50	207 00	273 00	246 85	26 15	
Griffiths, Gomer T.		2 05		87 22	230 29	319 56	277 51	42 05	
Gurwell, L. G.				42 45	40 00	82 45	84 34		1 89
Gould, Leon A.		2 86		206 11	196 15	405 12	405 33		21
Gilbert, J. W., no report received									
Grimes, J. F.				30 10		30 10	27 96	2 14	
Huff, James				41 25		41 25	34 12	7 13	
Hackett, J. T., no report received									
Haden, W. E.		1 70		14 22	15 00	30 92	51 09		20 17
Hand, C. E.	82 76		28 94	3 50		86 26	57 32		
Hansen, H. N.				25 85	27 09	52 94	52 94		
Hanson, A. B.	40 05	8 20		10 65	15 00	73 90	83 37		9 47
Hanson, John E.				4 00		4 00	60 00		56 00
Hanson, Paul M.	2 69			36 99	17 00	56 68	56 68		
Harris, D. L.			43 43	126 55	45 00	171 55	181 85		53 73
Haworth, Walter J.			13 55	15 72	28 80	44 52	74 64		43 67
Hay, S. R., no report received									
Hayer, Eli				61 84	7 00	68 84	99 22		30 38
Henson, J. F.			42						42
Henson, E. L.		1 71		38 95	6 00	46 66	52 95		6 29
Hills, L. E.				35 25	30 00	65 25	73 16		7 91
Holt, Hiram L.		19 00				19 00		19 00	
Houghton, L.				19 55		19 55	16 84		2 71
Howlett, R. B.		10 00		57 52	33 90	101 42	97 42		4 00
Hugill, R. W.				35 23	40 00	75 23	67 10		8 13
Hunt, C. J.				25 00	55 13	80 13	80 13		
Hulmes, G. H.				1 00	22 40	23 40	23 40		
Harder, H. R.				63 53	40 00	103 53	106 60		3 07
Hawley, John				5 00	10 00	15 00	46 60		31 60
Henley, G. H.				53 62	15 00	68 62	66 25	2 37	
Hutchings, D. A.				11 10	2 50	13 60	29 77		16 17
Harp, John				8 50	30 14	38 64	28 64	10 00	
Irwin, Chas. E.			14 33	42 25	21 33	63 58	96 48		47 23
Jackson, J. W.				20 00	249 00	269 00	260 00	9 00	
Jeffers, S. J.				9 75	23 65	33 40	33 40		
Jenkins, George			21 38	21 50	60 00	81 50	124 75		64 63
Jenkins, J. D.		52				52		52	
Johnson, L. F.		7 20				7 20		7 20	
Jett, T. J.				24 25		24 25	24 25		
Joehnk, C. C.				21 25		21 25	69 30		48 05
Karahoo, Noah							33 75		33 75
Kaler, John			35 27	34 85		34 85	34 85		35 27
Keck, A. J.		2 78		72 67	32 00	107 45	105 60	1 85	
Keck, F. C.		14 30		55 05	2 00	71 35	89 95		18 60
Keeler, E.			13 85	100 20	22 35	122 55	119 41		10 71
Kelley, T. C.		30 63		68 32	39 54	138 49	132 91	5 58	



Names.	Furnished by Self.	Jan. 1, 1901.		Receipts		Total		Balance Due	
		Due Church.	Due Elder.	Individuals.	Eps and Agts.	Receipts.	Expenses.	Church.	Elder.
Kelley, W. H. (Iowa)		36 00		9 35	137 00	182 35	210 50		28 15
Kelley, James E.				26 30	37 00	63 30	122 82		59 52
Kelley, W. H., (Indiana)				7 40	56 10	63 50	67 30		3 80
Kemp, Henry				62 45		62 45	62 45		
Kephart, W. H.				48 10	76 00	124 10	112 51	11 59	
Kemp, James				22 10	15 00	37 10	48 18		11 08
Kelley, Uriah				16 90	45	17 35	13 45	3 90	
Knisley, Alvin				16 81	9 75	26 56	29 18		2 62
Lake, John H.		4 88		36 70	98 00	139 58	123 41	16 17	
Lambert, Joseph R.				18 65	55 20	73 85	73 85		
La Rue, W. E.				93 76	117 05	210 81	242 10		31 29
Layland, A. J.	25 00			52 00	25 00	102 00	102 00		
Leaverton, Arthur, no report received									
Long, E. E.				7 61	15 00	22 61	19 90	2 71	
Longhurst, R. C., no report received									
Love, S. D.				16 30	54 00	70 30	16 00	54 30	
Luff, Joseph, no report received									
McDowell, J. F.	56 65			55 71	104 00	216 36	177 56	38 80	
McDowell, W. A.				64 03	20 00	84 03	96 30		12 27
McKiernan, James				73 20	5 00	78 20	83 30		5 10
MacGregor, Daniel			3 18	136 16	183 08	319 24	326 66		10 60
Macrae, W. S.			3 96	49 86	53 00	102 86	65 90	33 00	
Maloney, R. M.			64 18	14 30	50 00	64 30	74 59		74 47
Mannering, W. H.			53 25	13 40	15 00	28 40	35 31		60 16
Marshall, W. C.	22 00			8 45	39 55	70 00	67 75	2 25	
May, Roderick, no report received									
Mintun, J. F.				110 52	6 00	116 52	110 61	5 91	
McCoy, H. A.				31 31	19 93	51 24	51 24		
Moler, H. E.				63 51	31 00	94 51	106 69		12 18
Moler, James				50 97	23 90	74 87	75 50		63
Metcalfe, J. W.				7 96	7 96	15 92	16 95		1 03
Montague, George	3 98			10 00	70 00	83 98	93 33		9 35
Moore, A. B., no report received									
Moore, A. J.					54 00	54 00	54 00		
Morgan, J. W.	15 40			21 55	73 70	110 65	97 22	13 43	
Mortimer, A. E.	9 12			43 68	45 00	97 80	80 89	16 91	
Mortimer, J. L.			85	36 25	21 00	57 25	55 24	1 16	
Muceus, Peter				67 25	181 52	248 77	207 41	41 36	
McMullen, Alex.				48 45	65 00	113 45	122 10		8 65
Nunley, E. W.				32 95	20 00	52 95	57 40		4 45
Nunn, J. C.	47 56			3 60		51 16	51 16		
Omans, F. D.			1 08	13 67	49 88	63 55	64 70		2 23
Odell, W. R.	20 00			8 40		28 40	28 40		
Parker, R. J.	4 55			97 55	10 00	112 10	112 10		
Parsons, A. H.	1 95			71 75	97 00	170 70	170 69	01	
Payne, S. D.			80	13 85	35 00	48 85	55 99		7 94
Peak, W. E.			27 28	53 95	80 00	133 95	192 28		85 61
Pender, W. S.	5 00			90 90	42 00	137 90	121 60	16 30	
Peterson, J. W.	51 05			107 78	49 34	208 17	181 95	26 22	
Phillips, A. B.			15 83	122 75		122 75	140 96		34 04
Phillips, T. A.				51 25	50 00	101 25	92 25	9 00	
Pierce, F. J.				17 66	85 00	102 66	105 78		3 12
Pitt, F. G.			22 90	340 10	73 83	413 93	354 35	36 68	
Porter, C. H.				51 60	16 90	68 50	74 50		6 00
Prettyman, C. W.				33 38		33 38	44 38		11 00
Pease, W. H.				5 00		5 00	5 00		
Peters, J. H., no report received, furnished own expenses									
Pickering, W. P.				17 87		17 87	46 88		29 01
Porter, J. D.				5 56	49 00	54 56	53 42	1 14	
Powell, D. E.				83 10	40 00	123 10	88 68	34 42	
Renfro, B. F.			56 55	3 80	87 00	90 80	98 05		63 80
Reese, Gomer			55 58	9 00	55 58	64 58	53 45		44 45
Robinson, H. H.				15 00	64 00	79 00	85 91		6 91
Robley, Geo. W.	21 66			40 96	156 00	218 62	203 62	15 00	
Roth, John S.			54 91	89 10	54 91	144 01	83 48	5 62	
Roush, J. B.	5 00			77 40	30 00	112 40	94 77	17 63	
Rhoads, W. H.			95	29 20	35 00	64 20	56 03	7 22	
Rich, Calvin H.	11 90			45 15	50 00	107 05	109 68		2 63
Riley, J. T.			28 73	3 25	10 00	13 25	54 90		70 38
Roach, W. T., no report received	14 30					14 30		14 30	
Rudd, D. M.	3 60			83 12	78 03	164 75	164 38	37	
Rumel, W. M.				5 17		5 17	9 32		4 15
Rushton, J. W.	1 64			161 16	29 22	192 02	196 76		4 74
Russell, F. A.				55 47		55 47	91 12		35 65
Roberts, I. N.	14 62			39 90	95 46	149 98	146 05	3 93	
Robinson, W. P.				19 79	21 00	40 79	65 07		24 28
Rannie, E., no report received									
Roberts, J. W.				24 39	14 10	38 49	34 68	3 81	
Russell, R. C.				21 29	28 00	49 29	41 09	8 20	
St. John, Benjamin			14 05	49 09	85 00	134 09	112 09	7 95	
Sawley, F. L.				36 53	62 63	99 16	99 78		62
Schreuer, John			19 31	34 92	5 00	39 92	63 54		42 93
Scott, Columbus				8 50	95 00	103 50	103 50		
Scott, J. M.				3 10	39 65	42 75	66 23		23 48
Scott, M. R., Jr.			51 45		165 50	165 50	134 99		20 94

## THE SAINTS' HERALD

Names.	Furnished by Self.	Jan. 1, 1901.		Receipts		Total		Balance Due	
		Due Church.	Due Elder.	Individuals.	Bps and Agts.	Receipts.	Expenditures.	Church.	Elder.
Scott, S. W. L.		61 16		44 25	78 34	183 75	89 59	94 16	
Scott, S. M.				6 00		6 00	4 96	1 04	
Self, W. M.				24 60	19 00	43 60	41 50	2 10	
Shields, John		9 80		50 07		59 87	53 73	6 14	
Shian, D. L.		62 03		12 00	13 00	87 03	16 30	70 73	
Sheehy, F. M.				64 40	168 87	233 27	259 76		26 49
Sheldon, T. J.			9 83	74 26	110 73	184 99	172 26	2 90	
Sheppard, T. J., no report			20 30						20 30
Short, M. T.				45 41	63 00	108 41	108 41		
Silvers, A. C.				17 41	23 97	41 38	52 06		10 68
Simmons, S. W.		5 73		1 25		6 98	20 05		13 07
Slover, F. M.			18 83	48 49	18 00	66 49	72 54		24 88
Smart, W. H.				10 75	75 00	85 75	85 75		
Smith, A. H., Patriarch		76 85				76 85		76 85	
Smith, David			8 16	49 20	3 00	52 20	63 70		19 66
Smith, Elbert A.			34 83	23 30	23 00	46 30	105 18		93 76
Smith, F. A.		8 77		72 42	77 00	158 19	142 58	15 61	
Smith, F. C.		07		74 59	17 00	91 66	95 92		4 26
Smith, George A.			82	5 50	67 75	73 25	77 39		4 96
Smith, Heman C.				33 15	146 00	179 15	144 15	35 00	
Smith, Henry C.		15 00		1 00	226 00	242 00	248 75		6 75
Smith, Hyrum O.				193 94	65	194 59	193 94	65	
Smith, Isaac M.		14 00		112 15	25 00	151 15	130 65	20 50	
Smith, S. S.				2 75		2 75	16 75		14 00
Smith, W. A.				46 60		46 60	57 12		10 52
Smith, Willard J.			46 41						46 41
Smith, W. R.				14 72	73 00	87 72	89 77		2 05
Smith, Walter W.		6 57		41 40	48 54	96 51	96 51		
Snively, Joseph S.			7 10	9 50	45 17	54 67	47 57		
Snow, C. L.		18 95		2 00	17 00	37 95	72 80		34 85
Sorensen, S. K.				52 74	3 00	55 74	82 43		26 69
Sory, M. L.					1 50	1 50	1 50		
Southwick, Henry	35 00			18 75		53 75	53 75		
Sparling, Henry				15 45	88 39	103 84	103 84		
Sparling, William		1 62		44 20		45 82	73 38		27 56
Spurlock, C. J.		20 69		77 88	10 00	108 57	27 53	81 04	
Stead, J. D.				20 63		20 63	36 30		15 67
Stebbins, H. A.				16 55		16 55	16 55		
Stedman, E. A.				53 08	40 00	93 08	108 31		15 23
Stephenson, J. N.				4 10	15 00	19 10	19 25		15
Stubbart, J. M.				60 89	23 00	83 89	83 89		
Summerfield, William E.		57		10 75	15 00	26 32	37 05		10 73
Sutton, J. R.				49 00	8 00	57 00	63 22		6 22
Steffe, Frank		8 00				8 00		8 00	
Swenson, Swen				25 35	16 00	41 35	76 75		35 40
Sheldon, N. V.				16 37		16 37	48 37		32 00
Shimmel, George				6 85		6 85	11 76		4 91
Stroh, Samuel				15 00	21 84	36 84	36 54	30	
Schmidt, E. P.	38 73			85 12		123 85	123 85		
Self, R. O.				7 35		7 35	11 19		3 84
Sweet, J. L.							5 60		5 60
Tanner, Joseph A.		73		70 72	9 00	80 45	77 07	3 38	
Terry, J. M.		5 00		129 69	30 00	164 69	159 69	5 00	
Thomas, O. B.		2 15		48 61	63 50	114 26	126 79		12 53
Thorburn, G. W.		12 29		65 51	25 00	102 80	95 78	7 02	
Tomlinson, G. C.			51	62 94	15 00	77 94	80 50		3 07
Tomlinson, S. W.			5 37	31 84	40 00	71 84	78 76		12 29
Tucker, D. E.		27 16		25 83		52 99	45 59	7 40	
Turpen, M. M.				45 63		45 63	77 19		31 56
Thomas, Harry				15 15	5 00	20 15	25 22		5 07
Thurman, Henry				3 26		3 26	44 05		40 79
Ullom, L. D., no report									
Upton, Alma	40 39			12 75	6 30	59 44	59 44		
Vaughn, J. C.	8 45			33 49	11 00	52 94	52 94		
Waldsmith, J. W.				20 40	46 03	66 43	66 43		
Waller, G. J.									
Walling, W. H.			48 08						48 08
Walters, R. T.			34 37	76 17		76 17	80 13		38 33
Ward, Joseph				30 36	33 75	64 11	106 16		42 05
Weld, F. M.			13 03	103 20	101 78	104 93	91 95		
Wells, G. R.			45		219 00	219 00	218 55		
Welsh, C. P.		2 55			67 85	70 40	52 70	17 70	
White, Alfred				54 00	35 47	89 47	89 47		
White, Ammon			21 05						21 05
White, D. C.		20 22		45 33	67 34	132 89	127 89	5 00	
White, I. N.		17 82		74 19	45 00	137 01	131 76	5 25	
White, J. D., no itemized report rendered									
White, T. R.				2 90		2 90	30 54		27 64
Wight, David W.		19 83				19 83		19 83	
Wight, J. W.				81 82	3 00	84 82	82 24	2 58	
Wight, L. L.				33 75	31 45	65 20	65 20		
Wight, R.		5 30		48 06	10 00	63 36	75 74		12 38
Wildermuth, E. M.		5 00		42 74	20 00	67 74	69 74		2 00
Wildermuth, J. B.				62 20	70 00	132 20	132 20		
Williams, D. D., furnished his own expenses									

Williams, T. W.	9 57	100 63	60 00	160 63	216 58	65 52
Wood, Samuel	69 10					69 10
Whiteaker, A. L.	32 22	24 23		24 23	51 19	59 18
Whiting, W. W.	17 28					17 28
Williamson, James						
Wells, J. H.						
Washburn, G. D.		31 00	4 00	35 00	46 25	11 25
	<u>\$413 37</u>	<u>\$1,189 40</u>	<u>\$2,182 09</u>	<u>\$12,706 36</u>	<u>\$12,690 84</u>	<u>\$26,999 97</u>
					<u>\$26,788 66</u>	<u>\$2,086 15</u>
						<u>\$4,056 93</u>

SAINTS' HOME ACCOUNT.

Statement of Receipts and Expenditures.

From January 10, 1901, to January 10, 1902.	D. Briggs	1 00	C. H. Barrows, as bill	76 60	Insurance	61 20
Receipts.	M. N. Clum	1 00	Horseshoeing	3 95	Interest	66 00
Balance on hand January 10, 1901	Joe Willis	1 50	Potatoes	7 88	Taxes	10 05
\$448 89	W. A. Campbell	1 73	Receipt books	1 25	Balance on hand	19 50
Bills payable	W. E. Hougas	2 15	Catching rats	1 50	Total	\$4,759 81
500 00	John Rabadou	1 00	H. L. Ferguson, bill	75		
Live stock, grain, etc.	John Lawrence	3 00	Fixing cemetery lots	1 50	Donations to Saints' Home, 1901 and 1902.	
479 62	S. Rew	2 00	Grinding grain	5 74	1 Quilt sent by Lucetta H. Hutchins from the Ladies' Society of Ni Wot, Colo.	
Accounts	William Shaw	1 00	Printing Rules and Regulations	3 75	1 Quilt from Rebecca Craven, Lowell, Rey Co., Mo.	
190 00	J. A. Gunsolley	50	Hougas and McElroy, repairing	7 90	2 Quilts from Dr. C. A. Sherrill, Cook's Point, Texas.	
Care and Board.	Elijah Sparks	1 00	D. C. White and Sons, on account	3 00	1 Quilt pieced by Sr. Mary Reddington, material and quilting furnished by Mrs. W. C. Hidy, Nevada, Iowa.	
Catherine Herrick	Jerome Gunsolley	1 00	Lamoni Chronicle, notice	70	1 Quilt from Mrs. L. J. Reams, Sheridan, Iowa.	
45 00	R. G. Clum	3 50	Rabadou and Gray, bill	2 65	1 Quilt from Ladies' Society of Pleasant Hill Branch, Garland, Ala.	
Elva Frazier	W. W. Scott	3 00	Canned fruit	2 35	2 Quilts with no name (Names lost before reaching Home.)	
91 00	M. T. O'Connell	12 50	Dr. J. J. Moore, V. S.	1 00	2 Turkeys, A. G. Mumma, Lamoni, Iowa.	
M. E. Ronat	W. Gaylord	1 00	Bro. and Sr. Coiner	10 09	1 Turkey, Dr. Greer, Lamoni, Iowa.	
32 00	William Anderson	14 50	W. C. Lanyon	5 00	4 qts. Canned Fruit and 1 doz. Beets from Sr. Florence Toovey, Spring Valley, Iowa.	
Chas. Harrop	E. L. Kelley, Jr	1 50	Sr. Bowman	15 75	Cash Donations.	
47 52	W. A. Alexander	3 00	Sarah Sawley	14 25	\$ .25 Sr. Florence Toovey, Spring Valley, Iowa.	
J. H. Galley, for Thos. Galley	John Weedmark	1 00	John Calhoun	9 10	1.00 Bro. Jones, Lamoni, Iowa.	
50 00	Wm. Coons	50	Bro. McWethy	5 75	1.00 Bro. Currins, Iowa.	
T. J. Martin, for G. L. Jones	Fred Bailey	2 00	Ann Vernon	40 20	1.00 from visitors, name not known.	
118 79	Offerings.		Bro. Beach	2 50	Papering Parlor, Religio, Lamoni, Iowa.	
Reorganized Church of Jesus Christ of Latter Day Saints	Mary H. Raymond, Mont	2 00	Eliza Cowden	8 30	Fitting up Office, Mr. and Mrs. D. F. Nicholson, Lamoni, Iowa.	
2,392 50	John McKenzie, Mo.	1 00	Elva Frazier	25	ALICE P. DANCER, Lamoni, Iowa.	
Refund freight	W. C. Temple, Ill.	10 00	Ethel Smith	25	March 17, 1902.	
15 33	M. M. Mathews, Md.	100 00	Bro. Cutler	50		
Coal to College	Belle Arnold, Ala.	50	Sr. Ballinger	2 50		
23 13	Mary H. Raymond, for Christmas dinner	10 00	Sr. Barnes	50		
Refund labor, G. W. Bush	Fall River Branch, Mass.	5 00	Susan Hoffman	50		
2 50	Isabel McComie, Iowa	5 00	Sr. Gallop	50		
Pasturage.	Daughters of Zion, San Francisco, Cal.	1 00	Emily Scoville	1 00		
J. W. Wight	Total	\$4,759 81	Sr. Bacon	50		
1 00	Expenditures.		Sr. Ridler	75		
J. F. Spitznogle	Bills Payable	\$1,227 08	Jane Fuller	40		
1 00	Gasoline	6 99	Bro. Silver	1 00		
S. K. Sorensen	Freight	67 33	Thos. Galley	3 25		
1 00	Drayage	8 05	D. Jones	1 75		
Chas. Brackenbury	Hauling water	16 00	Bro. Morrill	75		
3 35	Coal and wood	282 30	Williams and Grenawalt, bill	18 55		
George Allen	Alice P. Dancer, for running expenses	1,918 48	Repairing shoes	2 20		
1 00	Telephone	7 50	Medicine	1 00		
Hannah Stewart	Paper	25	Chair seat	15		
2 00	Labor	51 59	I. W. Allender, bills	13 36		
D. Tapscott			L. J. Frink, bills	3 00		
50			Live stock, grain, etc.	372 37		
D. C. White			Superintendent	361 00		
7 25						
J. Wahlstrom						
8 00						
O. I. Thomas						
6 50						
W. O. Mackie						
1 90						
M. J. Danielson						
4 00						
Lewis Gaulter, Sr.						
5 10						
Lewis Gaulter, Jr.						
4 50						
J. Barr						
8 00						
F. E. Cochran						
7 50						
G. W. Weld						
4 50						
Hannah Johnson						
1 00						
L. Fisher						
6 00						
Frank Hammer						
14 75						
George Bandy						
1 00						
Hans Hayer						
7 50						
Eli Hayer						
6 50						
James Braybrooks						
7 80						
Robert Booth						
14 50						
Ed Ballou						
1 00						

Auditing Committee's Report.

To the General Conference Assembled: We, your auditing committee, herewith respectfully submit our report. We have very carefully audited the Bishop's reports for 1900 and 1901, comparing all original entries with the necessary vouchers and found none lacking, except a few items for postage. We have carefully followed the original entries through the books until incorporated in the yearly reports.

We think it due the body that we should state the condition of the books now in use in the office. We find the books simplified, comprehensive, posted to date, and properly representing the business of the church. We find in the hands of the different Stake bishops notes and deed to the value of \$1,510. These are not yet recorded as part of the assets of the church. We think it proper and advise that they should be put in the hands of the

Presiding Bishop, and made a part of his accounts in harmony with articles 4, 6, and 7, of Articles of Incorporation. We find further, that the present accommodations of the Bishop's office are wholly inadequate to the demand. With only one little room to occupy, no one can keep the work in proper shape. A private office for the Bishop and more room for the bookkeepers are absolutely necessary. We, therefore, recommend that immediate measures be taken to supply these requirements.

We submit this report together with a summary of the Bishop's accounts for 1901. Your brethren,

A. CARMICHAEL,  
A. J. KECK,  
D. A. ANDERSON, } Committee.

GRACELAND COLLEGE.

Summary Statement of Receipts and Expenditures on Graceland College Debt by the Bishopric from April 9, 1901, to April 10, 1902, Inclusive.

RECEIPTS.

Table with 2 columns: Description and Amount. Includes Balance on hand last report, Offerings received on college debt, Due church, and Total.

EXPENDITURES.

Table with 2 columns: Description and Amount. Includes Paid on college debt, Paid interest on debt, Stationery, Orders previously given, Paid on college furnace, and Total.

ASSETS.

Table with 2 columns: Description and Amount. Includes Account due from Board of Trustees, Real estate, Personal property, Buildings and campus, and Total.

LIABILITIES.

Table with 2 columns: Description and Amount. Includes Bills payable, Real estate contract, Due church, Net assets, and Total.

Summary of Net assets for April 10, 1902, and April 9, 1901, with a correction.

Summary of Gain and unpaid subscriptions.

GRACELAND COLLEGE ACCOUNT OF RECEIPTS FROM APRIL 9, 1901, TO APRIL 10, 1902.

Receipts.

Table of receipts from April 9, 1901, to April 10, 1902, listing names and amounts.

Table of receipts from April 9, 1901, to April 10, 1902, listing names and amounts.

Large table of receipts from April 9, 1901, to April 10, 1902, listing names and amounts.

















## Letter Department.

PAPEETE, Tahiti, April 11.

*Editor Herald:* Feeling that we should give an account of ourselves and of our work since commencing our labors in this mission, we essay to appear once more in the columns of the HERALD, and contribute whatever of church news we have to offer for the benefit of its readers.

When landing in Papeete I found that I had forgotten a great deal of the language in the seven years that I have been absent from the islands, and had to bend my energies to recover that which I had lost, which, however, came back to me very rapidly upon putting it to practical use, so that in a month I recovered most all that I had lost. I did nothing else much the first month but read and study the language. The difficulty I have is in not being able to understand it readily when others talk it to me; words that I know perfectly well how to use, and that I would understand if I should see them written, if spoken to me by another, would challenge my utmost attention to discern, because the language is so full of vowels that when the natives speak it so rapidly they coalesce and run together so that it is very hard for me to discern some of them. It is just the opposite with Sr. Gilbert; she can understand it much better than she can talk it, so that now she can understand most all of my sermons, and keep the run of conversation.

The Island of Raroia was our first field of operation after arriving in the mission; this is where the first of the series of conferences held by the Patriarch was convened, and where wife and I remained. The Patriarch, after leaving his blessing upon us, departed with his scribe and others to the place of the next conference. To those who know Bro. Alexander and Leon, it is needless to say we much regret to part from them, for we found by association that they are true brethren, and in them are many qualities worthy to be emulated, and we feel that our association with them made us better, and sincerely hope that we may so deport ourselves as to lend a like good influence to others with whom it may be our lot to associate.

Since I was here on this island (Raroia) seven years ago, I can say that I see some improvement; the people wear better clothes than they did then, and I think there is some improvement in church work, but not very much. A large stone church that they had commenced two or three years before I came on my first mission, and which was probably commenced without counting the cost, as it is about four or five times too large for the branch, is yet unfinished; my surprise was great, indeed, when I rode in on the *Croix de Sud* and saw it almost as it was when I left here about seven years ago.

So far as the marriage relation is concerned I can see no change for the better on the islands thus far visited. I have made diligent inquiry, and I can hear of but one couple that were married before first living together. Their custom is to live together for from a few months to several years before even attempting to get married; then if they do take a notion to marry, some one of the parents of either the man or the woman objects, and it is impossible under the French law for them to marry. If possibly the young folks after much begging and petitioning, get the consent of all the "fetiis" (relatives), they then have confronting them the inexorable custom of having a big marriage feast that will cost so much that it will take the young bridegroom a year or more to pay the expenses. This condition is not the fault of any missionary, for on questioning them I find that all have labored hard to instruct them properly along this line; but it may be easily seen that conditions are strongly against them getting married. On the Island of Raroia I rounded up eight or nine couples who were all members of the church, and four or five couples more of which one partner only belonged to the church. I questioned all of them and found that with the exception of one or two couples, the reason

for not being married was because some one of the parents would not give his consent. Some of these unyielding parents being members of the church, we next rounded them up; after some labor with them, all but one agreed to give up and let the young folks marry. I sent the teacher to visit the unyielding one, and afterwards went myself in company with Tapuni. We then let her think over the matter for a month, after which I sent again the teacher and two deacons. The youngsters said they loved each other and wanted to marry, and as the mother's reasons were not sufficient grounds on which to prohibit the marriage, charges were preferred, and she was tried before a court of elders. The court reasoned long and patiently with her, but she still refused to give her consent; her main objection being that she did not personally like her son's consort and could not get along with her. Shortly after the court adjourned, however, she softened her heart and repented of her stubbornness. All the missionaries have labored hard to remedy this lamentable condition, but seemingly to no avail. We shall continue to try to water the seed sown, hoping that in time God may be able to give it increase.

On Raroia, Hao, and Amanu, places that I have so far visited to stay any length of time, I find that the priests of the branch do not visit the members in their homes. I called priesthood meetings and instructed them in their duty, and even went with the priests to visit the households and show them how to do, and in every instance, after they get to business and do their duty, they say they are blessed, and some have seen visions and dreamed dreams that have greatly encouraged them in the work. I find that preceding missionaries have started them in their work, but they leave it off after they are gone. These three islands though, are the most remote from Tahiti of any on which our work has been established, and hence not so often visited by the missionaries. We therefore desired to visit these first because they most needed our attention.

Hao is the place where, a few years ago, the Mormon elders took away quite a number of our people; but I find that it was not so much to the credit of the Mormon elders after all as it was to the discredit of our own members who were in charge of affairs at Hao, that so many of them left us and were baptized into the Mormon church. The officers of the branch there were negligent and went to dealing in liquor and drank and caroused and paid no attention to church duties, so that the members became discouraged and went into the Mormon church more for a place to worship than anything else. Some of them told me this, and that if the leaders had done right, they never would have left the church in the first place. The native Mormons seemed to be willing to talk over the differences between the two churches, and the presiding elder consented to have me go to their church-house and preach on the "successor" on a certain Sunday, and my hopes were aroused to some extent, only to be shattered on Saturday by the presiding elder of the Mormons coming again to see me, telling me that two of their elders from America had just arrived from a contiguous island, and had disapproved of them allowing me to preach in their church-house on the "successor." In talking with some of the native Mormons afterwards, I found that they were not at all pleased with the ruling of their American missionaries in shutting me out after they had agreed with me to preach in their church. I think that some of them will come back in time if proper labor is done.

Let not the reader judge this whole mission by the condition I have shown exists in these three islands, for these are the places that have been somewhat neglected on account of being so far from Tahiti, and hence difficult to reach, and the missionaries are not to blame for it. We have just closed our conference at Papeete, and the elders were gathered there from all over the islands; and in the deliberative assemblies I see much improvement in many ways; in debating perplexing questions they acquit themselves admirably, and in seven days of conference

there has hardly been a ruffle over the assembly. The speaking by the native elders has been generally good, to the point, concise, and instructive.

Since Metuaore returned from America, he has not enough words in his vocabulary to express his high estimation of that country and the good things he saw there, and to show his appreciation of the church-people and their kindness to him while there. His testimony to the people here is quite a tribute, indeed, to the church in America.

In hope of the final triumph of truth, I am in bonds,

Your brother,

J. W. GILBERT.

LOUISVILLE, Kentucky, April 28.

*Editors Herald:* It does me so much good to read the letters in the HERALD from my brethren in the field; it may be that I can do others good in return by the little I may write.

I led two more precious souls into the waters of baptism yesterday. The third one was sick and unable to be there. One of them had been letting the Utah elders hold meetings at his house for about two months before I found it out. We got the privilege of preaching there, also, and after the second sermon he heard he shut the Utah elders off and have now come into the kingdom. There were four of the Utah elders there last Thursday night to listen to Bro. W. H. Kelley preach on polygamy. We had a good crowd out to hear Bro. Kelley and he delivered a splendid discourse with telling effect. They tried to hold up for the abominable doctrine by a strong contest after the sermon, but it only showed to those who were there the difference between the clean and the unclean, and those who want purity of life and conduct know of a surety it is to be found in the Reorganized Church of Jesus Christ, now among men, and not in the Utah or Brighamite church.

Well I think there will be a good work done here this year, for we now have a good interest. I shall labor with my whole heart and strength to build up the work here and in the vicinity.

J. W. METCALF.

1819 Ninth Street.

LAMONI, Iowa, May 1.

*To the Saints; Greeting:* The annual conference for the year 1902 closed with encouraging results. Those in attendance have returned to their homes, or to their several fields of labor, made stronger by their association together and encouraged and confirmed in the work claiming their fealty and service.

In some respects this was the most important conference and far-reaching in results held since 1873. The Lord gave recognition and counsel in the affairs of the church needed and pressing. Five younger men were called into the Quorum of Twelve Apostles, viz.: Frederick A. Smith, Francis M. Sheehy, Ulysses W. Greene, Cornelius A. Butterworth, and John W. Rushton, and two into the First Presidency, Frederick M. Smith and Richard C. Evans, all in the prime of manhood, of experience, and ready to bear their share of church burdens and thus relieve some who have borne them many years in the front, and some a double portion.

With this change and increased aid furnished the leading departments of the church, the work can better be carried forward and with greater confidence of desired results.

Whatever may be thought of the "vision" presented to President Joseph Smith and by him to the church, it met the conditions of the church pending, and opened the way to move forward; seemingly meeting every emergency. Viewed from the standpoint of adaptability to conditions and rendering needed relief the evidence of it containing divine wisdom is seen at once, to say nothing more of it. Viewed from any standpoint of the church's present demands and it bears the mark of divinity all through, although there was a new feature or two presented which is being tested for the first time. Paul "came to

visions and revelations of the Lord." Authorized reports showed the financial condition of the church to be satisfactory. The church has not lost, neither have the Saints failed to support the financial arm of the church with their means. The people discerned the right and adhered to duty, and the Bishopric was sustained in its work. Good men are liable to be attacked at any time, and it should be comforting and encouraging when men manifest sufficient reserve force to maintain themselves under unfortunate conditions that would destroy their honor and reputation, and usefulness to the church. None seem to be exempt from attack, not even Job. Moses had his Korah, Dathan, and Abiram, Paul his "false brethren," Cæsar his Brutus, the Seer, a John C. Bennett, etc., so the world jogs on much as of yore. Experiences from which one may learn self-examination. With the new recruits raised to the more prominent positions, to assume chief burdens, a better division of the church service can be made rendering the burdens lighter to all and doubtless insuring more gratifying results at the end of the year.

There were some changes made in the assignment of mission fields. Among them Brn. F. M. Sheehy and U. W. Greene were placed in charge of the Eastern Mission, and the writer put in charge of the Rocky Mountain Mission. Brn. Sheehy and Greene need no introduction to the Saints of the Eastern Mission. They are well known. May they receive your cordial support, so that acting together your efforts may tell in the interest of the cause the coming conference year, that you may labor together with fidelity and unity, so that the world may see, if it wish, that you are bearing your part nobly as true followers of Christ, the great head of the church. For your friendship and support given me now nearly twenty years, I thank you, and I shall ever remember you as those worthy and who have the cause of truth at heart. May our friendship abide; and, too, may your present helpers be able to give you better service and more telling results, that you may be encouraged and the cause honored thereby. We have passed together many pleasant hours, had some clouds and mists, but out of it all God has brought us confirmed in hope and strong in spirit. I hope to join you again sometime, and in the meantime be useful wherever I chance to be, and if it may be, with improved health. May all hearts be cheered this present year while engaged in service and each look forward in confidence to the Saints' rest when our final work is done.

Never despair, the gospel message is true and points out the same way of life, from which none should ever swerve, whatever the cross. The latter-day work furnishes the true basis upon which men may unite and render an acceptable service to God, against the insecure, contending, vascillating, and uncertain conditions and views of the world. The Saints should be thankful in that they have found the "pearl of great price," and are relieved from the bane of infidelity and skepticism, so widespread and conflicting creeds, and so go on joyfully and hopefully to the end. This being a time for renewed congratulations, on account of improved conditions and a more hopeful outlook, the above is contributed as a word of encouragement and comfort to the devoted.

There were an increased number of missionary appointees sent out from this conference, and others manifest a willingness to go, but it was not safe to send them, as it became apparent that it would be placing too great a burden upon the finances of the church, so there was no alternative but to say no, reluctant as were those holding the appointing power to do so. It will be observed that those receiving appointments are scattered over a wide field, and it takes means to get them to their places of labor. We trust none will feel that they are neglected, or discouraged in the work.

May the peace insured to the good ever abide with the Saints.  
Hopefully, In the faith,

WM. H. KELLEY.

WEST BAY CITY, Michigan.

*Editors Herald:* I arrived in Michigan just in time to learn that Professor Walter Sims, who has debated against our representatives several times, had publicly stated that I had "backed down" from a discussion with him, and that he would force me to meet him, etc. I had been waiting for him to secure his credentials, which, it appears, he could not get. I also learned that he was about to enter into debate with Elder David Smith at Augres, commencing April 21. I immediately repaired to the battle ground, and before the debate began, in the presence of the people, announced Mr. Sims' errors, and my willingness to meet him at once. He agreed. Meantime, I was chosen moderator for Bro. Smith, and the controversy began. Bro. Smith was in fine form, and readily met his wily antagonist at every turn. At the close of the third evening Mr. Sims left the floor, and declined to remain for the other sessions in which his church would be examined. It was a signal defeat. Bro. Smith conducted our side finely. Much good will result. Mr. Sims is to meet me in the theater building, at Standish, in May.

I am feeling well, and desire to remain active until the end.

E. A. GOODWIN.

LOS ANGELES, California, April 28.

*Dear Bro. Joseph:* Just received a telegram stating that "Bro. D. L. Harris is dead." I leave this afternoon to take charge of funeral. Will send details later. Surely our cause hath added claim on Divinity with the ever-increasing number of valiant soldiers who are being mustered into eternal service. May God bless and comfort the bereaved ones.

I felt the peace and power of God all day yesterday. It seemed as though a divine benediction had come to us with conference tidings. All success to the brethren with their added responsibilities and the commendation and universal appreciation of the church militant for those who have been relieved of duty too taxing for the infirmity of age and physical depletion. May God spare them for years to come to bless, cheer, and comfort his people. Ever in the conflict,

T. W. WILLIAMS.

636 East 21st Street.

## Miscellaneous Department.

### Conference Minutes.

Kirtland.—Convended with Sharon, Pennsylvania, Branch, February 22, at ten a. m., Elder R. Baldwin president, J. A. Becker clerk pro tem. Branch reports: Akron 38, gain 1; Sharon 50, gain 4; Youngstown 29, gain 1; Blakes Mills 85, loss 16; Washingtonville 23, loss 5; Kirtland 81; Cleveland 62, gain 1; Conneautville 36. Byersville 22, new branch. Ministry reporting: Elders R. Baldwin, F. J. Ebeling, A. H. Parsons, S. F. Cushman, J. E. Kelley, and J. A. Becker; Priests D. L. Allen, E. Miller, J. M. McConaughy, and C. Dalberg; Teachers W. L. Garwold, and M. Ryhal; Deacon J. Gillespie. Election of officers: R. Baldwin sustained as president, Eben Miller assistant, J. A. Becker clerk. Bishop's agent's report: Balance last report, \$111.03; receipts, \$512.72; expenses, \$532.45; balance, \$91.30. Adjourned to meet at Conneautville, Pennsylvania, October 4 and 5.

### Pastoral.

To the Missionary Force and Church Membership of the Northeastern Illinois District; Greeting: Another conference year is upon us, and it is to be hoped that unity of purpose and concert of action may characterize our efforts during the present year. The measure of success that will attend our endeavors will depend upon our systematic coöperation, persistency of effort, holiness of purpose, and purity of life. We will endeavor to keep in touch with each conference appointee, as well as with the general missionary in charge, and we trust that the inspiration of God may direct all of our movements as ministers for Christ. The objective point to be sought by missionary effort will be the opening up of new fields, the enlargement of the present sphere of operation in the district, and pushing out from the old paths of former service. Where branch or isolated church membership can be utilized in the interest of missionary effort it will be proper to take advantage of conditions thus

presented; otherwise we should move out from branch organization and the local church membership. Missionaries, as a rule, should keep clear of all local church difficulties such as elders' courts, branch complications, etc., leaving such matters for local church authority to adjust. Our prerogative is to "counsel" and "advise," hence it will be well to leave all local church affairs to local church authority; but if local authority should refuse to adjust and regulate "disordered" church "conditions," then it will become our duty to take steps to regulate both the authority and the conditions needing regulation. The missionary interests should be paramount to all other church interests as seen from a missionary standpoint. It is to be hoped that the entire church membership in the district, both in city and country, will see and feel the importance of the missionary work, and will render whatever assistance they can give to strengthen this vital arm of church service. Isolated members residing in the country may be able to make openings for the preaching of the word in adjacent schoolhouses or other suitable places. The Saints in towns and cities are invited to do all they can to aid missionary effort in their respective localities. It is expected that district work will be under the supervision of that veteran worker, Bro. F. G. Pitt, whose experience and executive ability will inspire confidence everywhere, and the missionary who will push out along the line of duty will find in the head of the district both a friend and efficient adviser. If ready doors do not open inviting the missionary to enter in and occupy, we trust he will have the faith and courage to move out, under the divine direction, and open the doors of God's grace when and where not invited. If conservative action is not sufficient to carry the work forward, let us test the virtues of aggressive action. All parties wishing to write me in the interest of missionary work will, for the present, address me at 526 South Third Street, Dekalb, Illinois. F. M. Cooper, Field Missionary in Charge of Northeastern Illinois District.

To the General Conference appointees of the States of Kansas, Missouri, and Southern Illinois; and also that part of Indian Territory and Arkansas that belongs to the Spring River District; and in fact, to all the holy brethren throughout these regions; come greeting: We have just passed an eventful conference; one that has been far-reaching; yes, more so than any ever yet held by the Reorganization. Every indication is that we are nearing an eventful period in the church. This calls for a careful, humble, and diligent ministry—missionaries that will be true to the trust imposed in them, both by the church and by the Lord. The church has put in the field this year the largest number of missionaries that the Reorganization has ever sent out. This was done to try to fill the urgent demand made upon the church from far and near for more laborers. We may have overreached the financial limits by placing so many in the field. But it must be remembered that after the long and perplexing and tedious investigation of the finances of the church they were found to be in a safe and honorable condition. Since this is the case there is every hope that the men of the church will come forward with their tithes and offerings and sustain the families of the missionaries that have been sent to the field in response to the continued cry for more preachers. Let the faint-hearted as well as the strong now take courage and pull all together for the final triumph of Christ's work. The missionaries are expected to avoid making unnecessary expenses by taking long rides on the railroad. Study well your points of economy. The good wife and the missionary should "pull together" regarding these matters. Be saving and frugal with the tithes of the people. To be otherwise tends to weaken confidence imposed in you by the Saints, and brings yourself under condemnation before God. Missionaries should not be found begging for means to meet their traveling and incidental expenses. The Saints should see to it that all such are kindly met without the missionary having to beg for it. This "begging" brings the missionary in bad taste with the people. Indeed, it is one of the seeds that produces the "blues" in the missionary's heart. Let the layman try it. Go from his home and give his service to the people free of charge—without "purse or scrip," then be "turned down" with, "The Lord bless you," and left to beg his way to the next appointment. Wouldn't you have enough "blues" on hand to strike out for home at once? If any think the missionary has a "soft snap" on hand, they would do well to take one trip at least, and learn the way more perfectly. I am glad to know that in a large majority of cases the Saints have big hearts, and know how to carry many of the burdens incident to the traveling missionary. For such, there is glory in the world to come. Let the Saints and missionaries take notice, that F. C. Keck is placed in charge of Spring River District; James Moler of Clinton District; Henry Sparling of Southern Missouri District; Joseph A. Tanner of Northeastern Missouri District; J. D. Stead of Nodaway District; John D. White of Independence Stake; R. J. Parker of St. Louis Dis-

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

trict; S. J. Madden of Northeastern Kansas District; R. W. Davis of Northwestern Kansas District; F. M. Slover of Southeastern Illinois District; R. T. Walters of Central Illinois District. The missionaries laboring in the Far West District, will please report to me direct for the present. Also the missionaries appointed to labor in Southern Kansas. All missionaries are expected to report their labors to those placed in charge. This does not hinder any missionary from writing me direct for any information or cheer that is in his judgment needed. I rather encourage such. Be of good cheer; live faithful; work diligently, and God will send his angels before you to open doors you know not of. May comfort, grace, and truth abound in your hearts, is my earnest prayer in Christ Jesus our Lord. I. N. White, Missionary in General Charge. Independence, Missouri, May 1.

## Second Quorum of Seventy.

Attention, brethren! Do you desire to receive the circular letter provided for by resolution at our session at the late conference just as soon as possible? If you do, please remember that you can greatly aid us by responding promptly. What we now want is for each member to send us a postal card naming the address which you desire printed in the coming circular letter. Some of your addresses we know, and others we do not on account of changes that have been made. So we think the best way is for each member to send his address at once and then there will be no mistakes, as we will not be required to conjecture or guess at the address you desire. The sending of a postal card is but a little matter. Address the undersigned at Radcliff, Ohio. H. E. Moler. April 29.

## Conference Notices.

Northern Nebraska District will meet with the Saints at Platte Valley, Nebraska, May 30, at 7: 30 p. m.

## Convention Notices.

Northern Nebraska convention will be held at Valley, Nebraska, Saturday, May 31, 2: 30 p. m.

## Died.

BYERGO—At her home near Barnard, Missouri, on April 25, at 4:30 p. m., Sr. Arletta Byergo passed on at the ripe age of 84 years, 7 months, 9 days. Sr. Byergo was born in Denmark. She united with the church in 1871 and has since lived a life of devotion to the truth. She leaves seven children to mourn her loss. Services were held in the M. E. church in Barnard, Missouri, in charge of Rev. G. F. Biever, the M. E. minister, the sermon by Elder J. M. Terry, of St. Joseph, Missouri. Peace to her soul.

WINDLAND.—Sr. Elizabeth, wife of Bro. H. Windland, at Moundsville, West Virginia, April 20, 1902, in the seventieth year of her age. Baptized by Elder James Craig, April, 1874. She was faithful to the end. She gained the respect and confidence of all who became acquainted with her. When she spoke to those whom she told of the good way, it was with a gentle spirit and pleasantness. Husband, one daughter, five sons, and a large circle of friends mourn. Interment in Moundsville Cemetery, April 22, funeral sermon by Elder James Craig.

SWINNEY.—Hiram Harold, son of James and Sr. Clara Swinney, of St. Joseph, Missouri, passed peacefully away from earth's toils on April 28, 1902, at the age of 1 year, 2 months, 6 days. He was buried from the residence on April 29, 1902; funeral sermon by Elder J. M. Terry.

FULLERLOVE.—At Kansas City, Missouri, April 24, 1902, of

bright's disease, Bro. Andrew J. Fullerlove, aged 65 years, 7 months. He was baptized by Elder Henry Sparling at West Plains, Missouri, in 1895. He passed peacefully away in full hope of the first resurrection. He leaves a wife and children and many relatives to mourn, many of whom followed his remains to the Union Cemetery, where Elder F. C. Warnky preached the funeral sermon. He was a devoted husband and a loving father. May God comfort the bereaved ones so that they may draw nearer to their Savior.

In the May *Forum* the first place is taken by a timely article on "The Polish Problem in Prussia." Its author, Mr. Wolf von Schierbrand, explains how it is that the national spirit of the Poles has succeeded in resisting the Germanizing policy of the Prussian Government. Professor G. T. Ladd's paper on "The Degradation of the Professional Office" brings to an end a remarkable series of criticisms of the present academic situation, which is also discussed in President C. F. Thwing's article on "Collegiate Conditions in the United States." Other educational topics dealt with in this number are "The Example of French Industrial Art Schools," by Jacob Schoenhof, and "The Negro and Higher Learning," by Professor W. S. Scarborough. An important statistical article is contributed by Henry Gannett, who shows "Our Industrial Position in the World" by comparison of our exports with those of other nations. A less gratifying contrast is that pointed by Professor A. D. F. Hamlin in a protest against "Our Public Untidiness." A valuable light is thrown upon Italian social and industrial conditions in an article by Doctor Wolcott Calkins on "Taxation and Business in Italy." Honorable W. C. Mains warmly recommends the Torrens system for "The Registration of Title to Real Property." The list of contents also includes "Wage-Earning School Children in England," by Thomas Burke; "The Problem of a Pure Milk Supply," by Doctor Henry Dwight Chapin; "Comparative Pension Systems," by Frederick Fenning; "American Forestry; a New Career," by J. Russell Smith; and "Reclaiming the Arid Southwest," by Robert M. Barker.

A series which should have been named "The Enchantments of our Modern Aladdins," if considered solely from the point of view of romance, is begun in the May *Cosmopolitan*. But these sketches possess as well a business interest equally for clerk and capitalist, for manufacturer, farmer, and merchant. The man who would understand the drift of our news in finance and business must read these lives, so full of incident, of chance, of hard labor and marvelous success. As it is, the series receives only the common-place name of "Captains of Industry." Each character is treated by a noted writer familiar with his subject.

Access to books is an open door to wide knowledge, to a disciplined mind, and to immense extension and variety of interests.—*May Ladies' Home Journal*.

The author of "Mary Had a Little Lamb" was John Roulston, a young man who was a visitor at the school near Worcester, Massachusetts, when the incident occurred. The heroine of the poem was Mary E. Sawyer, who afterward became Mrs. Columbus Tyler. She died in December, 1889.—*May Ladies' Home Journal*.

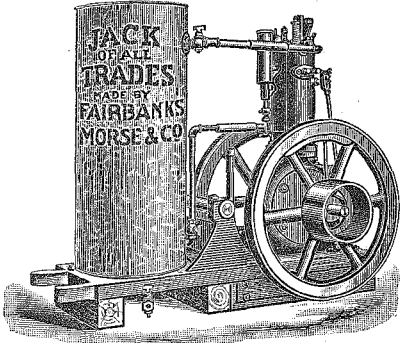
The May number of the *Woman's Home Companion* has as its chief feature the beginning of a charming serial story by Cyrus Townsend Brady. Its title is "Woven With the Ship." Other fiction is "The Plot Against Henley," by Will N. Harben, and the tale of Blue Beard by Elliott Flower. An article of unusual timeliness is that on Ellen M. Stone, by the secretary of the Foreign Missions Board. "Where the Circus Starts From," "The Month of May-Days" and "Behind the Scenes in a Department Store" are all of wide interest. W. G. Bowdoin has an article on Charles Schreyvogel, the painter of frontier life. A new department added this month is devoted to poetry, and there will be printed in each number some of the old favorites, as well as the newest verse.

European Tourists and others destined to eastern points, will find the low rates applying over the Nickel Plate Road to New York, New England and other eastern destinations, specially attractive. The eastern terminals via this line are only from three to ten minutes from all ocean steamship docks, and the service afforded is first-class. Three trains daily from Chicago. Uniformed colored porters are in charge of day coaches, whose duties require that proper care shall always be given to keeping cars clean and attending to the wants of passengers enroute. Meals served in dining-cars at prices that are reasonable and within reach of all. Details cheerfully furnished on application to John Y. Calahan, General Agent, 111 Adams St., Chicago. Chicago City Ticket Office, 111 Adams St. 13-3t.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly." Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 225 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work.

It is a NEW ENGINE made by  
**Fairbanks, Morse & Co.,**  
CHICAGO

**THE Commercial Bank**  
—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**FOR SALE.**

Good paying Millinery Business.  
Terms reasonable.  
Call on or address,

**MRS. L. ATKINSON,**  
Lamoni, : : : : Iowa.

It will be to your advantage to ascertain the rates from Chicago to New York, New England and all eastern points applying over the Nickel Plate Road and its eastern connections. Three daily trains, on which there is no excess fare. One feature of service on that road is meals in dining-cars, on American club plan. Pay for what you get, but in no event more than from 35c to \$1.00. Folders, rates and all information cheerfully furnished by applying to John Y. Calahan, General Agent, 111 Adams Street, Chicago, Illinois. Depot, Fifth Avenue and Harrison Street.  
18-3t

**LOWEST RATES TO EASTERN POINTS**

will always apply via the Nickel Plate Road and its eastern connections to all points in New York, New England and the Eastern States. Three daily trains to Ft. Wayne, Findlay, Cleveland, Erie, Buffalo, New York and Boston. Standard equipment on all trains. Meals served in dining-cars, on American club plan, at prices to suit passengers, from 35 cents to \$1.00 per meal. For particulars call on or address, John Y. Calahan, General Agent, 111 Adams Street, Chicago. Depot, Fifth Avenue and Harrison Street.  
18-3t



C. M. Ketcham, agent at Leon, is getting up a party for the Yellowstone Park, to leave Leon June 23. Any one desiring to take advantage of congenial company and go with Mr. Ketcham's party, should write him direct for particulars. The party is going via Billings and Cinnabar into the Park, and return over the same route, or by special arrangements, parties can return by way of Denver.  
19-3

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK.  
15

**FOR SALE**

Or will trade for a farm. A clean Grocery Stock of about \$3,500.00, doing a good live business of \$1,700.00 per month.  
J. C. SMITH,  
1041 W. Maple St., Independence, Mo.  
18-4t

**NOT IN THE CATALOGUE.**

- JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?  
222. Per dozen 10c, 100..... 60
- THE APOCRYPHAL NEW TESTAMENT.  
229. Cloth.....1 25
- CRUDEN'S COMPLETE CONCORDANCE. A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.  
206. Cloth.....1 50
- RUINS REVISITED. By S. F. Walker. An able work on archaeology.  
205. Cloth..... 75

**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK**  
**OF LAMONI, IOWA,**  
Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.

We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.

Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.

**LIST OF DIRECTORS:**  
WM. ANDERSON. MRS DAVID DANCER.  
ALICE P. DANCER A K. ANDERSON.  
G. W. BLAIR. OSCAR ANDERSON.  
W. A. HOPKINS.  
Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

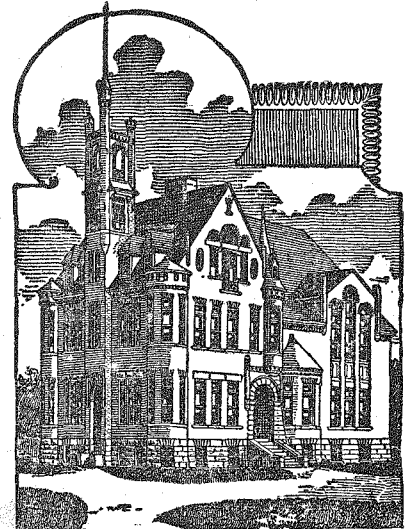
**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Book of Mormon Maps.**

Lecture size 5 x 8 feet on muslin for traveling ministry. \$2.00. Home and office size 39 x 51 inches on paper, cloth back and varnished in colors, \$1.50.  
All maps sent by express, charges 30c. and upwards according to distance, to be paid at end of route. Send orders to  
**G. F. WESTON,**  
16 Buchanan, Michigan.

**Graceland College**  
Lamoni, Iowa.



For catalogue or further information, address  
**I. W. ALLENDER, Secretary,**  
**AMONI, DECATUR COUNTY, IOWA.**



# The Saints' Herald

Allen 1me03

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, May 14, 1902

Number 20

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

The Ways of Revelation - - - - -	473
Ministers get into their Fields Promptly - - - - -	474
"Are the Churches Declining?" - - - - -	474
Improvement in Creeds - - - - -	475
College Debt - - - - -	475
Though Dead, yet he Speaks - - - - -	476

### Original Articles:

The Present Conflict Between Science and the Christian Religion.—No. 5 - - - - -	477
The Successful Minister - - - - -	478
Big Potatoes! Middle Potatoes!! and Little Potatoes!!! - - - - -	479
Christian Charity (?) - - - - -	483
A Vision - - - - -	484
A Plain Talk - - - - -	484

### Selected Articles:

Ancestry of the American Indian - - - - -	486
Can Christianity and Judaism be Reconciled? - - - - -	488

### Original Poetry

- - - - -	489
-----------	-----

### Mothers' Home Column:

Let the Bairnies Play - - - - -	489
Daughters of Zion Annual Meeting - - - - -	489

### Sunday-School Department:

The General Convention - - - - -	490
----------------------------------	-----

### Letter Department

- - - - -	491
-----------	-----

### Miscellaneous Department:

Conference Minutes:	
Society Islands Mission - - - - -	492
Far West - - - - -	493
Pastoral,—G. T. Griffiths - - - - -	494
" J. W. Rushton - - - - -	494
" C. E. Butterworth - - - - -	494
" H. N. Hansen - - - - -	494
" George Jenkins - - - - -	495
" J. F. Mintun - - - - -	495
" Hyrum O. Smith - - - - -	495
" W. M. Self - - - - -	495
Correction - - - - -	495

## Editorial.

### THE WAYS OF REVELATION.

Those of us who have by long use become accustomed to the consideration of written or verbal communication, ought not to permit ourselves to be concluded in the idea that such is the only method which should be employed through which spiritual instruction and direction may reach the church.

In olden time "holy men of God spake as they were moved upon by the Holy Ghost." Some of the same class of men wrote as they were bidden by the visible visitation of angels, by dream, by vision (by day or night), and by audible voices, any one or all of these ways of communication having been used by the Lord to convey information or give direction and commandment.

It would appear that at the creation God spake to Adam face to face, as one man speaks to another.<sup>1</sup> And to Cain, even after he had committed murder in killing his brother Abel.<sup>2</sup> He also spake to Noah in process of time, stating that the "end of all flesh" had come before him, and directing the building of the ark.<sup>3</sup>

Up to about 2218 B. C. men used one language, one means of verbal communication. They had certain ambitions which they attempted to realize, but these were interfered with and their manner of speech confounded, and they were scattered upon the face of the earth as a consequence.<sup>4</sup>

In Genesis 12 it is stated that the Lord "had said," and what he had said is rehearsed; but as it does not appear previously in the history the method of the communication is not stated.

In passing through the land of the Canaanites, the Lord appeared unto Abram, making promise unto him to be continued and confirmed unto his posterity after him.

After the battle, the history of which is related in Genesis 14, there was a change in the method of communication, and chapter 15 states that "The word of the Lord came unto Abram in a vision," and though a conversation is stated to have occurred, it does not appear that either the Lord or other messenger was there. Afterwards Abram fell asleep

The city of St. Pierre, on the Island of Martinique, a French province, has been overwhelmed by an eruption of Mount Pelee, a volcano near the city, and it is estimated that 25,000 souls perished in the lava and the burning town. More particulars next week.

<sup>1</sup> Genesis 1: 28, 29; 2: 16; 3: 9-20.  
<sup>2</sup> Genesis 4: 9.  
<sup>3</sup> Genesis 8.  
<sup>4</sup> Genesis 11.

and during a horror of great darkness which came on him, some one said unto Abram, "Know of a surety," etc.<sup>5</sup>

"But God came to Abimelech in a dream by night."<sup>6</sup>

Jacob was visited by a dream, or spoken to by an angel in a dream.<sup>7</sup>

So, also, was Laban visited in a dream by night.<sup>8</sup>

The dream and vision of the King Nebuchadnezzar as related in the second chapter of Daniel has been taken as foreshadowing the history of the world from the time of their occurring until the setting up of the kingdom as a stone "cut out of the mountain without hands."<sup>9</sup>

It occurs in New Testament times that the dream and vision were used as a means for conveying direction to quite an extent. The record begins with the first chapter of Matthew, in which it is stated that the Lord appeared to Joseph in a dream and testified in the matter of the birth of the Savior.<sup>10</sup>

The wise men were "warned in a dream," and did not return to Herod.<sup>11</sup>

Again the "angel of the Lord appeared to Joseph in a dream."<sup>12</sup>

Joel's prediction in regard to what would transpire in the latter days, has long been a source of comfort and strength to the Saints, and revelations in all the various ways in which manifestations used to be prevalent in olden times have marked the footsteps of the church in its onward progress including dreams and visions.<sup>13</sup>

By the "Vision" were some of the peculiarities of the conditions to obtain in the resurrection shown to the Seer and one of his associates.<sup>14</sup>

From section 104 of the same book containing the revelations to the church we are given to understand something in regard to the order of the priesthood, taught during the formative period of the church by vision; the instruction thus given being taken as indicative of how the church ought to be governed so far as the order is there treated of.<sup>15</sup>

Nor should it be wondered at that later on in the work of the Reorganization revelation in a dream should have been given as direction in church work.

#### MINISTERS GET INTO THEIR FIELDS PROMPTLY.

In conversation with Bishop Kelley we learn that the missionaries are getting into their respective fields much more promptly than heretofore, which is very commendable. It is only just and proper that what men have to do in any vocation in life they should do in the season thereof. This holds good in all secular callings and secular pursuits, and should obtain with much greater reasons in the ministerial calling to which men devote their time and talent from desire to do the Lord's will and engage in the service of good to men without hope of temporal prosperity or secular rewards.

It is an impressive fact, this of the banner-bearers going so readily and promptly out to the places where there are waiting peoples anxious to hear the news of gospel clemency and divine acceptance.

It was but a little while ago, and these preachers from the various fields were gathered in solemn conclave examining and considering questions of greater or lesser degrees of importance, some of which were freighted with grave results to individuals, workers in the same cause, for good or ill. This duty done in its hour of business time, the workers together, were renewing acquaintance with each other, or forming new ones with those not met before; and now they are away to take up the gage of battle singly or in groups as the times and exigencies may demand, zealous and full of hope.

What a scene for thought. A few days ago massed together like a serried phalanx, now at the outposts scattered over a wide area of conflict, earnest and careful, anxious for the right to succeed and willing to stand for it against any odds.

We join with Bishop Kelley in congratulating the ministry for being out and away so promptly. They must have seen and liked the HERALD motto, "Do It Right Now."

---

#### "ARE THE CHURCHES DECLINING?"

From an article entitled "Are the Churches Declining?" by a writer in the *World's Work* for May, we quote the two closing paragraphs. They appear at the end of an excellent article giving a plain statistical statement showing the fact that there has been a steady decrease in the number of those uniting with the main and popular denominational churches of the time. The writer of the article is clearly of the opinion that the cause of this decline lies in something else than the question of orthodoxy.

It may not be for us to say, but we may safely agree to this writer's conclusion; and that the reason may be in fact that neither of the churches chosen as comparisons may be orthodox—in accord with the word.

As for explanations—on the one hand it is contended that the churches are losing ground because they are too orthodox; and on the other hand the lack of orthodoxy is given as the primary

<sup>5</sup> Genesis 15: 14.

<sup>6</sup> Genesis 20: 3.

<sup>7</sup> Genesis 31: 11.

<sup>8</sup> Genesis 31: 24.

<sup>9</sup> Daniel 2.

<sup>10</sup> Matthew 1: 20.

<sup>11</sup> Matthew 1: 12.

<sup>12</sup> Matthew 1: 20.

<sup>13</sup> Joel 2: 28; Acts 2: 14-18.

<sup>14</sup> Doctrine and Covenants 76.

<sup>15</sup> Doctrine and Covenants 104: 43.

cause of decline. Take first the claim that the Christian church is declining because it is too orthodox. The Congregational Church is admittedly one of the least orthodox of the denominations, nor is the orthodoxy of the Episcopal Church among the strictest. Yet the Congregational Church from a gain of 19,000 in 1895 fell to a gain of less than 2,000 in 1900. Only three times since 1857 has the gain of membership in this church been as low as at the present time, and never has there been such a steady falling off as has occurred since 1894—the banner year of its history. The Episcopal Church, which attracts by its social prestige, shows nevertheless a very steady decrease in yearly gains. At the last General Convention it was reported that there were 3,896 fewer confirmations and 13,832 fewer baptisms during the three years then ending as compared with the previous three years' period. It thus appears that to be of "liberal" orthodoxy is not to insure success.

How stands it on the other hand? Are those churches also declining which show no great departure from the old orthodoxy? The Methodist statistics may be allowed to furnish the answer; for this church can hardly be accused of non-orthodoxy. Some of its ministers may be guilty of "leaning toward Unitarianism," and the higher criticism may give a less dogmatic tone to some of its pupils, but at the last General Conference the church refused to change its discipline in favor of "liberalism." Its leaders stand for "historic Methodism." In 1895 the church reported an increase of 279,259 members; in 1896 the increase was only 45,000; in 1897 it was 14,000; in 1898 it had fallen to 12,000, and in 1899 there was an actual decrease of nearly 4,000. Last year a substantial gain is reported, but when we remember that this gain is the result of extraordinary efforts it has not the meaning that it would have were it the result of normal conditions. It is plain that this church, which can hardly be matched for its good management and which is orthodox, is gradually losing ground. We must conclude then that neither orthodoxy nor the lack of it is the secret of the churches' decline. The explanation must be sought in other reasons.

---

#### IMPROVEMENT IN CREEDS.

So far as now appears there will be a necessity for a sort of adjustment compromise in the pending revision of creeds. The following from an outside layman's views expresses the situation quite accurately.

#### EDEN AND THE PRESBYTERIES.

One might almost think that the Eastern Presbyteries were being haunted by the shades of Adam and Eve. Two weeks ago it was the presbytery in New York. Now it is the presbytery in Elizabeth. The beginnings were in both cases the same. The ends were different. In both cases a young man applied for a license to preach, and on being questioned with regard to our first parents replied that he regarded them as *dramatis personæ* in a divine allegory. The New York Presbytery was unable to wink at such a departure from customary Presbyterian opinion. It urged the young man to go back to his books and sit there until he could change his mind.

The Elizabeth Presbytery, on the other hand, concluded "that the church must meet the new ideas which are constantly growing in it and that, after all, the individuality of the man is the main thing." It therefore effected a compromise with its candidate. It agreed for its own part to give the candidate a license to preach, while for his part the candidate made this statement: "I do not intend to make a text of my thoughts on the subject, but if a man comes to me looking for salvation I shall expound to him the gospel as I believe it." It appears, accordingly, that in the Elizabeth Presbytery certain subjects, opinions on which are at present in a state of continual flux, are to be avoided. Here and there on the theological map there will be a *terra*

*incognita* inhabited by man-eating monsters. Into these districts the pastor will not lead the members of his flock. He will keep them in the quiet valleys where they will not be exposed to any danger. In other words, the principle is either that the subject about which the young man is not to preach is unessential to the general scheme of Christian doctrine, or else that under present circumstances it is best to leave certain questions alone.

This principle is the one advocated by Mr. Goldwin Smith in a recent letter to the *New York Sun*. Let the creeds remain as they are, he said, "for whatever they may still be worth," but "do not any longer impose them, or any other human manifesto, as ordination tests." The minister should be pledged simply "to preach what in his conscience he believes to be the truth." The idea, then, is to leave the creed intact, but to forget it, or, at any rate, not to take it too seriously. The ostrich has been ridiculed for a somewhat similar proceeding. No amount of sand about the head will destroy the existence of things. The fact is there, whether one looks at it or not. If the creed remains as the official Confession of Faith, it will also remain as a kind of skeleton in the closet unless it is openly recognized and obeyed. It may be, however, that in this period of transition certain doctrines will be kept on ice in the hope that they will be available later. Such seems to be the intention of the Presbyterian Church in general. The last assembly, in authorizing a committee on creed revision, provided that the revision should be for the purpose of "giving information and a better understanding of our doctrinal beliefs, and not with a view to its being a substitute for, or an alternative of our Confession of Faith." It was "to express more clearly the mind of the church," but "in no way to impair the integrity of the system of doctrine set forth in our confession." Here are two horses which it will be interesting to drive together. It will be safer to sit in the grand stand than to hold the ribbons. When the next General Assembly meets there will be a chance to "witch the world with noble horsemanship."—*Chicago Tribune*, May 4.

It is not a little strange that the secular editor of a secular journal should have a clearer perception of what such a problem as this creed revision, revival, or elimination apparently going on in the churches, presents to those looking on than do some, or all of the chief actors on the ecclesiastical boards. What the layman evidently sees is a fear to let go, or a fear to hang on; a sort of clerical hesitancy that indicates weakness in the church itself, or in the creeds, either of which is fraught with danger to the church itself.

---

#### COLLEGE DEBT.

The published list of paid-in College subscriptions in the Bishop's report of last week should be carefully examined to find out whether you have paid any part of our subscription or not and how much.

If your name is not already upon subscription list see that it is placed upon it at once. Let no one be left out so that he can have no part or lot in this goodly work.

Please see the Bishop's agent, or Bishop, for your district or branch, and if your name is not upon list, subscribe at once, marking the time of payment upon the list. It is hoped that soon a new published list may be made which will for ever settle the College debt business.

## THOUGH DEAD, YET HE SPEAKS.

"The moment of this mortal ending is the triumphal arch and eternal gateway into the fair fields of immortality."

The foregoing is a sentence penned by Bro. Morris T. Short, near the close of his last effort for the columns of the HERALD. It deserves to pass down to the ages yet to come among the immortal sayings of the great and the good men of earth.

It is the closing thought of a man who had served as a soldier in the ranks among those who with war-like weapons went into battle where death reaped its harvest by the "abomination which maketh desolate;" but of this he never boasted. He served for long years in the ranks of soldiers of the cross, and of his record and standing as a soldier he was ever zealous and rejoiced in his service. Let his last words become a familiar phrase in the memory of every fellow soldier.

"The moment of this mortal ending is the triumphal arch and eternal gateway into the fair fields of immortality."

---

FROM the *Daily News*, of Des Moines, Iowa, for May 5, 1902, we learn that Mr. D. A. Poorman, of Des Moines, the expert accountant employed by Conference Committee to audit the church accounts in the Bishop's office for the years 1891 to 1900, and who reported at the late April session, departed this life at his home in Des Moines, May 4, at 6:15 p. m. The *News* has the following in regard to Mr. Poorman, which we give believing it will be of interest to our readers:

Mr. Poorman was born in Lancaster County, August 6, 1831. He located at Indianola in 1858 and came to Des Moines three years later. He has resided here ever since. Of late years he has achieved a state-wide reputation as an expert accountant.

Mr. Poorman was a son of John and Catherine Poorman. His father died while he was yet in his teens and Daniel spent his share of the estate in taking a full collegiate course at Wittenburg College, Springfield, Illinois, graduating with high honors. He went to California for two years, but returned and in 1858 moved to Indianola, Iowa, where he engaged in business and in June, 1858, married Miss Minerva A. Lindsey, daughter of Elzey and Elizabeth Lindsey. In 1861 Mr. and Mrs. Poorman came to Des Moines. Four sons were born to them. Edwin Augustus died December 13, 1886, and Frederick Marvin died July 10, 1894. Harry Louis Poorman lives in a house adjoining his parents on Eighteenth Street.

Mr. Poorman held the office of Assistant Treasurer of State under the late John W. Jones, also several other offices in the State and county. He was a prominent member of the Knights of Pythias, filling at various times nearly all the offices in the order. He also belonged to the Odd Fellows and the Order of United American Mechanics. He was one of the leading members of the Buckeye Association, of the Polk County Early Settlers' Association, and for two years was secretary of the Pioneer Law Makers' Association of Iowa.

Mr. Poorman was a man of much more than ordinary ability, possessed a fine education, and was regarded as one of the leading expert accountants of the State. His services were in great demand. One of the last of his duties in that respect was for the Latter Day Saints at their annual meeting at Lamoni. He also took great delight in his home, and no more hospitable place could be found in the city.

## EXTRACTS FROM LETTERS.

D. R. Baldwin has sent us some clippings from a local paper at Ravenden Springs, Arkansas, in which the conduct of a Methodist minister in shutting Bro. Baldwin out of the Methodist church is quite severely criticised. Bro. Baldwin writes, under date of April 24: "Reverend House is the new Methodist minister, who tells me he is under obligations to their conference to keep their houses of worship closed against us. Some of his own members, whose names appear on the inclosed petition, say that his action, complained of, is 'squarely against the spirit of the work.' I commenced preaching at Noland on the night of the 13th, a stronghold of the Christian Church. Elder Lemmons thought it advisable to claim half of the time, and in order to hold and increase the congregation I consented to him having every other night. I showed up his methods of dealing, but staid assiduously in the affirmative."

M. R. Shoemaker writes from Beardstown, Illinois, May 5: "I was amused at reading in last HERALD the 'appeal for an Anti-mormon crusade' and the call for one hundred subscribers to the fund of ten dollars each, etc. I should think the Disciple brethren could be accommodated with this small amount from among the 'Mormon' contingent. I for one would gladly give them ten dollars rather than see it fall through. Openings are hard to get, and I would consider this a good as well as safe investment. Let the good work go on."

## EDITORIAL ITEMS.

Bro. Swen Swenson, in a letter on business to Bishop Kelley, from near old Far West, Missouri, states that he baptized six there lately, all heads of families. This is one way to redeem Zion, to convert her inhabitants. "Let the good work go on."

S. D. Love wrote on May 5 from Joplin, Missouri, that he would get into his field of labor at once. He baptized three on Sunday, May 4, at Central City, Missouri.

J. H. Tyrrell, bishop's agent, of Chatham, Ontario, writing to the Bishop, forwards special consecration of three hundred dollars, with the statement that "I do not wish to wait until I come to Zion's Stakes before complying with the law. I may be dead if I wait too long, then if I went into eternity I could not rejoice with those who did comply. In Doctrine and Covenants it says, 'It is an honorable act to help lay the foundation of Zion.' I want to be amongst those who rejoice in taking part in the work." The foregoing statement is one that should pervade the minds of all Saints. Instead of striving to avoid helping in the work, each should feel and say, to himself at least, How much can I do to help? If all will labor collectively and individually in such a spirit as this, the good time will not be far ahead for the children of the Master.

## Original Articles.

THE PRESENT CONFLICT BETWEEN SCIENCE AND THE  
CHRISTIAN RELIGION.—No. 5.

BY WILLIAM WOODHEAD.

## THE DELUGE.

Nadaillac says: "Some of these [American] legends relate to a universal flood, a myth; 'spread throughout the New World, from one pole, so to speak, to the other.'"—Prehistoric America, p. 527.

Hugh Miller says: "The tradition of the flood may be properly regarded as universal, seeing there is scarcely any considerable race of man among which, in some of its forms, it is not to be found."—Present Conflict, p. 502.

Humboldt says: "These ancient traditions of the human race, which we find dispersed over the whole surface of the globe, like the relics of a vast shipwreck, are highly interesting in the philosophical study of our own species. How many different tongues, belonging to branches that appear totally distinct, transmit to us the same facts. The traditions concerning races that have been destroyed, and the renewal of nature, scarcely vary in reality, though every nation gives them a local coloring. In the great continents, as in the smallest islands of the Pacific Ocean, it is always on the loftiest and nearest mountain that the remains of the human race have been saved; and this event appears the more recent in proportion as the nations are uncultivated, and as the knowledge they have of their own existence has no very remote date."—Present Conflict, pp. 502, 503.

Herbert W. Morris, A. M., says: "The mythologies and histories of all the ancient nations are full of the remembrances of it. It is described in the stories of the Greeks and sung in the verses of the Latins. Its memory is enshrined in the sacred books of the Parsee, the Brahmin, and the Mohammedan, and has been assigned a place in the Legends of the Scandinavian, and in the mythic records of the Chinaman. . . . Its symbols are found stamped on the coins of ancient Greece; . . . and recognized in the sculptured caves of Hindoostan, and detected even in the pictured writings of Mexico. In Cuba and Tahiti, on the banks of the Orinoco, on the pampas of Brazil, in the mountains of Peru, and in the islands of the Pacific, the traveler has met with traces or traditions of the flood, the ark, and the rescue of the favored few."—Ibid., p. 502.

With the ancient Welsh it was "Dwyfan and Dwyfach, who saved themselves in a vessel without rigging."—Atlantis, p. 93.

With the Egyptians it was remembered in the destruction of Atlantis. (See Ibid., p. 11.)

With the Greeks Noah and his wife are seen in the persons of Deucalion and Phyrria. (See Encyclo-

pedia of Religious Knowledge, p. 875; Atlantis, pp. 8, 86.)

With the Greenlanders, "Once the world suddenly turned upside down, and all the inhabitants were drowned except a few who were transformed into spirits of fire. One man remained; a woman rose out of the ground and they re-peopled the earth."—Bricks from Babel, p. 130.

"The Hawaiian legend of the flood is full and minute,—the big ship, animals saved in pairs, the birds sent out, the leaf brought back and seven days waiting."—Ibid., 180.

With the Hindoos it is "Satiavrata and seven saints," that are saved, "and from this Manu the earth was re-peopled."—Historical Evidences, p. 268.

With the Babylonians it was Xisuthrus who was saved in a floating house. (See Bricks from Babel, p. 42.) In the Chaldean Ark were Xisuthros his wife and the pilot. (See Encyclopedia of Religious Knowledge, p. 874.) Another story says that Xisuthros "with his wife and children and friends." (See Historical Evidences, p. 275.)

The Chinese flood is described as "The pillars of heaven were broken—the earth fell to pieces and the waters inclosed within its bosom burst forth with violence, and overflowed it."—Historical Evidences, p. 268. The Chinese say further "Over this polluted earth rose the waters of a deluge. Fohi alone was worthy to be saved, and with him were preserved his wife, three sons, and three daughters-in-law."—Bricks from Babel, p. 139.

With the Assyrians it is "Khasisatra"—"his wife"—"and his servants male and female that are saved."—Atlantis, pp. 76, 82.

"Long ago," the Fijians say, "men been disobedient to the gods. Taarsa, the high god, undertook to drown the world. One man in a canoe was spared, and landing on a mountain built an altar to his god."

Another tradition declares that one good man was warned to entered a boat with his family and domestic animals. The Fijians have a very clear tradition, declaring the saved to have been eight, four men and their wives."—Bricks from Babel, p. 147.

The Fijian legend of the tower is, "It rose skyward, the people crowded in, all busy in building, when the foundations broke asunder, and flung the people far and wide over all the island of Fiji. . . . There are also chart legends of the creation and the fall, circumcision, tattooing, (tabu) holy water, and cities of refuge."—Bricks from Babel, p. 181.

In the Mexican deluge, "All men and beasts were destroyed, except one pair, who were saved in a hollow log of cypress wood. . . . When the deluge was subsiding Coxcox (the Mexican Noah) sent out a vulture for tidings, but the base bird remained to fatten on the floating corpses; a humming bird did better, and brought back a leaf. Coxcox then left his boat on a mountain. After this deluge a giant

named Xelhua, resolved to build a hill to touch the sky; he began a brick pyramid, upon which the angry gods hurled destroying fire. . . . The Aztec had another famous tradition of Quilaztli, the woman of our flesh, and mother of all living; she was always represented with a serpent beside her in converse."—Bricks from Babel, pp. 159, 160.

Coxcox, or as he is also called, Tezpi, in another tradition, "saved himself, together with his wife Xochiquetzal, in a bark, or according to other traditions on a raft made of cypress wood. Paintings retracing the deluge of Coxcox have been discovered among the Aztecs, Miztecs, Zapotecs, Tlascaltecs, and Mechoacanese. The tradition of the latter is still more strikingly in conformity with the story as we have it in Genesis, and in Chaldean sources. It tells how Tezpi embarked in a spacious vessel with his wife, his children, and several animals, and grain, whose preservation was essential to the subsistence of the human race. After the waters had receded Tezpi "left his bark on the mountain of Colhuacan." (See Atlantis, p. 99.)

The Aztec (Codex Chimalpopoca) calls the Aztec Noah "Nata" and his spouse "Nena." They are told to prepare for the flood, and when they entered the vessel God closed the door. (See Atlantis, p. 100.)

A French student reports that he has collected some seventy-two varieties of this flood myth, so that if the Bible had said nothing about a deluge, we would still be led to believe, from what is said by other outside witnesses, that such an event had happened, for the reason that it is conceded by nearly all mankind to be a fact, and without an exception every race of people that mention it, trace back their pedigree, like Moses, to the man or men that was saved in the ark, or canoe, or raft, each one says that it was his ancestor that was thus saved, he was the favored one.

We see that populations of essentially different culture, tastes, and pursuits, the highly civilized and half civilized, the settled communities, and nomadic communities, entirely apart and unknown to each other, nations that never exchange a word with each other, it makes no difference whatever as to their social or intellectual conditions, of caste, color, nation, or the difference in physical structure, all declare that Moses and the Bible are credible witnesses!

Now if this forecast be correct, then we see that the human mind in every part of the habitable world has been revolving around certain central ideas. And all along down the dreary ages the force of tradition was attracted to certain events in history, until at last these echoes have reached our own times. This wonderful inheritance of tradition, the writer thinks is evidence that God has not left himself without a witness in their hearts, of his fatherhood, and

that the race is one specie, for all claim as their ancestor the man saved in the ark.

Thus taking the facts altogether, we reach the conclusion that whatever scientists may read in the rocks, peat-beds, shell-heaps, or the alluvial deposits of the Nile or Mississippi, or however far back he may place his origin, the united testimony of humanity is that we are of one blood, and of one hope. This is the answer of the soul of man himself. He is a worshiper, trying to please an irritated God, believing that man has lost his first estate of primeval innocence, but will be reclaimed by the death of a god, and thus restored to divine favor. This Christ idea is as universal as the flood, and we see no conflict between science and the Christian religion. The Bible we think stands unimpeached.

BARNARD, Mo., January 24, 1902.



### THE SUCCESSFUL MINISTER.

WHO IS HE?

When an individual truly loves a cause, be its character whatever it may, either religious, political, or social, he feels an earnest desire to see that cause prosper and move forward; and he is willing and ready at all times to do everything he can, legitimately, to have it do so.

This is true of all genuine Latter Day Saints in regard to the gospel cause. They love it dearly and greatly desire to see it spread throughout the land. And especially is it true of the ministers of that faith; for they have or should have, a deeper interest in the gospel message than others, for the reason that they are the main instruments in God's hands, in its promulgation and the success of their cause feeds that laudable pride or ambition found in the bosoms of all men at accomplishing whatever is attempted. To place it in other words, the success of their cause is success to themselves.

It therefore becomes a matter of great importance to those "who bear the vessels of the Lord" to note the successful minister and endeavor, as far as possible, to follow his example and imitate his methods of introducing the gospel message to the people. This must not be done alone for the reason referred to above, to gratify pride or ambition, but that the gospel cause might move forward more rapidly. Before he can do this, however, there is one very essential matter he must settle in his own mind, and that is to first determine who the successful minister is.

There are various ideas existing in the minds of the Saints as to his identity. Some believe him to be the one who delivers the greatest number of sermons within a certain given time, say the conference year. Others that he is the man who baptizes the greatest number into the church during the year. And there was a third class in the early days of the church

(judging from their reports given in at General Conference, and there may be a few of the same class left yet) who believed him to be the minister who had traveled the greatest number of miles in prosecuting his mission. This class, very fortunately, was not very large and was greatly discouraged by being called "galloping" elders.

We think a great light will be thrown upon the question by noting carefully a few things directly connected with the matter. First, what is the minister's duty? Second, God's purpose in having the gospel preached to man. Third, the length of time given the ministers in which to preach. These three interrogations fully investigated, we believe, will lead directly to the answer desired.

Now, as to the first we will say that the minister's duty is to preach the gospel and administer its ordinances to all mankind, to every creature, all nations, etc.

As to the second, God's purpose in having the gospel preached to man is twofold; that is, there are two reasons for doing it, or, to be still closer, two paramount reasons for doing it. The first is that he might avail himself of its privileges and blessings. The other is that in the last day God could judge all men with the same judgment, or, with impartiality, all having heard the gospel message.

Before we proceed to the last question, the length of time given the ministers to carry the gospel to man, we would make this remark: No individual can possibly enjoy fully the privileges and blessings of the gospel until he has a thorough, complete, and perfect understanding of it, and his duties and responsibilities respecting it. Neither can God in judgment fully condemn him until this same condition prevails. With these facts before us, it can plainly be seen that the first opinion as to who the successful minister is can not be correct, for he might preach a thousand sermons in his year and not bring the gospel message fully to the comprehension of one single person. And for the same reason the second one is also incorrect, for a minister might baptize a thousand members into the church and not one of them fully enjoy the gospel blessings.

As to the third opinion we can not believe that God ever intended when he sends his ministers out to preach the gospel that they should turn their mission into a foot-race to see who could travel the greater number of miles in a given time.

Now as to the length of time man has to declare the gospel message, we are led to the conclusion that it is very short. Our Savior declares in Matthew 24: 22, that unless the days of his coming be shortened, there should be no flesh saved, but for the elect's sake the days should be shortened. Also, in ancient and modern revelation he (Christ) very frequently declares, "Lo, I come quickly." Again, a great many of the signs he declared should precede his

second coming have been seen. We might refer to other evidences pointing to the day of his coming as being near at hand, but will let the above suffice.

Let us now give a brief summary. The minister's duty is to declare the gospel to every creature, and in such a manner that every one can fully and thoroughly comprehend it. When he has accomplished this, his responsibility as a minister ceases, and the believer's begins. That God can not justly condemn a man for rejecting the gospel, until he fully and thoroughly understands it. That there is but a very short time for the ministers to do the vast work of carrying the gospel to every creature. Hence, then, in view of these facts, we are led to the conclusion that the successful minister is the one who can bring the gospel message in its entirety, to the full, complete, and perfect comprehension of the greatest number of people in the shortest length of time, irrespective of the number of sermons preached, the numbers baptized, or the number of miles traveled.

THOS. J. SMITH.

ALPHA, Oklahoma, January 30, 1902.



**BIG POTATOES! MIDDLE POTATOES!! AND LITTLE POTATOES!!!**

"What a queer heading?" Yes, and what a queer world; but it's the people that made it so, for in the beginning God saw that it was good. And after he had created man, he said it was very good. But that was a long while ago. Things have changed since then. One would expect to find "caste" and "social distinction" in the world since Satan established his place of business here on this earth, and it would not be surprising if the Saints bought some of his wares. But we confess that we can scarcely believe our ears when we hear "social caste," which this heading suggests, being defended and even taught among the Saints. No wonder a good brother one time prayed,

"O, Lord, there are here in L— big potatoes, middle potatoes, and little potatoes; and thou knowest that such things should not be among thy people."

The Pharisee who thanked God that he was not as other men are (see Luke 18: 11) was not justified before God; and doubtless would scarcely have entertained the sentiments contained in the good brother's prayer, that there should be no social distinction in the church. On the contrary he doubtless would have had much to say about the impious language of the uncouth old fogy; for such men usually judge by outward appearances rather than the inner meaning of the heart. He would never have thought to have remarked to his Pharisee friend, "That good old brother's prayer came from the heart, and clothed in his language, was quite expressive. We must judge people by their own standard and not ours."

There are many Pharisees in the church. A leading

sister said to the writer one time, "You will have to *choose* your associates among the Saints if you preserve your dignity, for many of them are below our station." What a pity that our good sister could not have peeped into a little dining-room in Palestine and have suggested to the Master that he was lowering his social caste and dethroning his dignity by associating with publicans and sinners. The Savior, however, had something more noble in view than the preservation of his dignity. He doubtless knew that the word *dignity* as one of the Christian graces did not appear in the word of God anywhere. In contradistinction, however, humility is written on every page. That sister, no doubt, thought she was doing me a favor in thus advising me, but I must decline to accept her advice, for her idea is not the proper one. It is not the way God expects his children to deal with each other. We are all of one common family, and we should not look up to one and down on the other. All are trying to do the best they can, and if some are weaker and more sickly than we are, spiritually, then all the more they need our help, and more is the reason that we should not forsake them. We should not disdain to speak to sinners either, for Christ came to call sinners and not the righteous to repentance. If God should deal with us in that way, where would we appear? If we have the Christ-spirit, we should act like him, and labor as he labored.

To shun a brother who has fallen is to act the part of the Levite and not the good Samaritan. Simply to pass them by with a pleasant, Good-morning, or a cordial hand-shake for outward show, will not do; that is hypocrisy.

To exhibit outwardly what we do not feel in our hearts is deception. We deceive our brother, but worse than all, we deceive ourselves.

To converse very kindly with those whom some consider the lower class—small potatoes—when alone, and shun them in public, exhibits a weakness not belonging to great men. To pretend not to see them is a lie acted, and the word of God says, "Thou shalt not lie," nor make a lie either. (Rev. 21: 27.)

To talk with the brethren on most common occasions, and refuse to eat with them or to refuse to ask them to eat with you is to exalt yourself above them, and the Lord has said, "He that exalteth himself shall be abased." If that time does not come in this life it may come when the humble are bidden to the marriage supper of the Lamb and the exalted are shut out.

How very much is contained in the saying of the Savior, "Blessed are the meek, for they shall inherit the earth." Who are the meek? They that appoint themselves to a class above their brethren and sisters? They that choose the uppermost seats in the synagogue? They that pin the word *caste* to their garments and thank the Lord that they are not as other

men? Surely they can not be considered the meek. Far from it!

How very true the statement of the apostle, "And have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all."—Col. 3: 10, 11. He who fails to believe the apostle must be considered among the disbelievers. We read that the lot of the disbelievers is not to be a pleasant one. (See Rev. 21: 8.) This language of Paul clearly makes no distinction, and clearly states that we are not reckoned by class or caste. It would be well for us to reflect and think upon this, as also the golden rule, and ask ourselves the question, Are we following that rule by holding our heads above our brethren and sisters?

I suppose it is impossible to entirely eradicate this evil from the church. Like offenses, it is impossible but that they come, "but woe unto him through whom they come." There will always in this life be those in the church who do wrong. It would be unreasonable to expect otherwise, but let us not defend the wrong. If there are thieves in the church, let us not defend stealing. If there are liars in the church, let us not defend lying. If there are those in the church who swear, let us not defend profanity. So, also, if there are those of the church who are heady and high-minded, let us not condone the evil, much less advise and teach it. If there must be distinction and caste in the church, let it be made according to principles of righteousness and godliness, and not according to race, color, or position, nor yet according to wealth nor education, much less according to social caste.

According to the principles of the gospel the church is compelled to be catholic, *i. e.*, universal; for God has made of one blood all nations of men, and "in every nation, he that feareth God, and worketh righteousness, is accepted with him." And, likewise, has declared that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" and has also sent forth his angel "with the everlasting gospel to be preached unto every nation and kindred and tongue and people." Then, as upon the continents and islands of the sea the gospel wins its way, and men of every land and clime accept it, let us treat them as brothers in deed and in truth, neither making them our servants, however willing they may be to serve us, nor exercising priestcraft over them. A good sister of olive hue was heard to remark one time to a group, who with tears in their eyes were discussing the pride of the white man, "We are not even treated so well as a dog, for we are not allowed to eat at their table, but the dogs may eat of the bones from his master's fingers." Such men I surmise might compel his brethren to fear him, but they would never love him but superficially.



With what appreciation we read of the President of a people who has declared "that all men are created equal," inviting to dinner Booker T. Washington, the "grand old colored man." How one's soul enlarges, as he reads of such great men setting the example for others. How much like the Christ-spirit, and yet, they know nothing, perhaps, of the fullness of the gospel. Shall we who know it, appear behind such men in judgment? We may rest assured that God will not hold us guiltless for such a breach of his law, nor will he let them go unrewarded.

Consider such leading men as Andrew Jackson, Abraham Lincoln, and William McKinley, who stood at the very acme of fame. And why? Not alone for their talents, but because of their humility and total absence of class or color. When William McKinley stepped aside from the procession one time, and shook hands with a simple, good-hearted farmer, whom he saw was anxious to greet him, it was published in every paper in the land as the act of a great and good man, one who condescended to men of low estate.

When the foundation of our government was being laid by "men whom God had raised up and inspired" for that purpose, I think it was Andrew Jackson, if I have read aright, who fought to the bitter end an effort to endow the President of the United States with some high flowing title and would admit of nothing but the simple title "President." He was no believer in the patting-on-the-back theory. He was inspired of God to assist in laying the foundation of our government. In after years, still following the inspiration God had implanted in his heart, we see him leaving his hoe and riding on mule back unaccompanied to the White House to take the oath of office of President of the United States, the land of the free and asylum of the oppressed. It was said of him that if his heart had been turned inside out there would not have been found a blemish on it. How gratifying to read of such men! It can rightly be said of them, "They were truly great." Look at the great inventor, Mr. Edison, informal and unassuming. How our heart beats with appreciation to read how he throws completely to the wind all social buffoonery, notwithstanding the entreaties of his wife, and simply acts a man. We often think that those who cling so closely to social caste are in need of that article to recommend them; for should they throw that away they would suffer much loss. The greatest men the world has ever known—leaders—men whom all the people love, have been men who cut themselves completely loose from pride and his twin brother, caste.

How good it is to think the thoughts of good men as they think them; to stand in their shoes; to see through their eyes, even though we know a little more grammar than they, or our expressions are a little more elegant. Perhaps of righteousness we

know not so much, and our clothing, though of later style, is not more acceptable to God. Shall we then exalt ourselves above them? If we do, we do so to our everlasting hurt.

We are also persuaded that many a colored brother who, forbidden to eat at the white man's table, though not forbidden at the Lord's, could give his white brother many a useful lesson in trust and confidence in God, and put him to shame in meekness. Who is man that would refuse to eat with publicans and sinners whom the Master refused not at his table? (Matt. 9: 10, 11.) We would not be surprised that there are many who, if Jesus came to-day, and conducted himself as anciently, would feel much above him and criticise him in many things; and that, too, among the Saints.

Our worthy president, whom God chose in these last days to bring about his strange work, exhibited the Christ idea when he said, if we remember it rightly, "With me one man is as good as another, if he behaves himself as well, and that, too, without regard to race, color, or official distinction." And his son following in his footsteps said, "I believe I am approachable to every man in the church."

While it is good to read of great men, yet Jesus is our only example. In him we see nothing of social caste, nothing of race prejudice, and nothing of color hatred. The Pharisees said to him, "Thou regardest not the person of men." If we believe in Christ, let us follow in his footsteps; and as said by Jacob in the Book of Mormon, "be familiar with all men" (2: 9). Not in a hypocritical sort of way, by appearing so outwardly while in our hearts we do not consent, but let us be a brother in the church as truly as a brother in the family. By reading the contexts in Jacob, second chapter, referred to above, we see that unfamiliarity is an outgrowth of pride, which is evidently true. While caste may be termed his twin brother.

There are many kinds of pride, and perhaps in all its phases, is the greatest sin of the age. Few people are free from it; while not proud in one way they are in another.

We have heard, among the tradition of the elders, that Bro. Joseph was one time asked "if he thought it possible for the church to be again wrecked on the rock of polygamy?" and he replied, "No, but there is danger of it being wrecked on the rock of pride." Perhaps no kind of pride would sooner wreck the church than social pride or racial pride, sometimes called "caste" as a kind of sugar-coating.

Seven or more times in the Book of Doctrine and Covenants the Lord has said to us in latter days, "Beware of pride." I know of no commandment in the book that is repeated so many times. In one place it says, "Beware of pride lest ye become as the Nephites of old." (D. C. 38: 9.) And yet, with all their pride, with all their haughtiness, we do not

remember of having read that they became so bad that a Nephite would not eat with a Lamanite, if he were a believer. On the other hand they were most anxious to favor and associate with their darker skinned brethren when they repented. On one occasion Ammon became servant to the Lamanite king, Lamoni, that he might teach him the truth.

Latter Day Saints are supposed to be either of the blood of Ephraim or Manasseh. How the heart of our illustrious forefather, Joseph, would be pained to see how his boys treat each other many times when there appears to neither cause nor reason for their dissimulation.

Let us consider the greatness of God, and then see whether or not one man has wherewith to lord it over his brother. Consider a mind capable of creating this world and every other, and set them in their courses, and by his incomprehensible power hold them in their proper places. He created the stars and gave them their luster. He created animals and birds and fishes, and gave them powers of locomotion. He created the flowers and gave them their fragrance and beauty. All, all things, both to gladden the heart and please the eye, were made by him for his glory. As compared with God what are we? We can not even make a blade of grass. We can not feed, clothe, or shelter ourselves without using the things God has made. Independent of God we can do nothing. Indeed, independent of him, we could not exist. Shall we, who are so insignificant, exalt ourselves above the work of his hands? Rather, should we admire the flowers which faithfully observe the law which God has given them. Or the animal creation, or the earth, or the planets, all, all obey completely without the least reservation their Master.

“Alas! for the thoughts of man,  
Alas! for his haughty pride,  
Alas! that we with an evil tongue  
Should our brother man deride.”

Consider again one so great, and yet he grants to all, however small, the privilege to call upon his name. He sees our sorrows, and knows our cares, and will regard the cry of the poor and oppressed as they cry out against their brother of caste, for he says, “For I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.” —D. C. 38: 4. “In every nation he that feareth God and worketh righteousness, is accepted with him.” Shall we then make a distinction among those whom God accepts? Shall we call common or unclean that which God has cleansed, as Peter thought once to do? (Acts 11: 8, 9.) If we do, we do it to our shame, and have much need to repent and humble ourselves before the great Creator of all men.

Notwithstanding Peter had been told that he must not call common or unclean that which God had cleansed, yet we find him a few years afterward, eat-

ing with the Gentiles; but when a committee sent by St. James, who was the president of the church, called at that time, he withdrew and separated himself from his brethren of the Gentiles, fearing no doubt to lose his caste. Paul said of this event, “But when Peter was come to Antioch, I withstood him to his face, because he was to be blamed.” And when “the other Jews dissembled likewise with him, inasmuch that Barnabas also was carried away with their dissimulation.” Paul writes, “But when I saw that they *walked not uprightly according to the gospel*,” he reproved “Peter before them all.” (Gal. 2: 11-14.)

It seems from this foregoing scripture that the Latter Day Saints are not alone in this mistake. It is no new sin. But it appears that there is need of Christ to appear again to break down the middle wall of partition, or else there is need of our observing the old commandment.

Why, in the church, do some desire to separate themselves into an upper class? Is it for the praise of the brethren? If that be the object, it is the wrong way to accomplish it. Why then is it done? Evidently for the praise of the world. For one sister said to another, as they were talking to some whom she considered the lower class, when she saw some of the world's great ones approaching, “Come, we must be going, or we will lose our caste if we are caught talking with these people on the street.” But it is a positive sin to seek the praise of the world. One of the first men of the church was reproved of the Lord one time for that very sin. It was said to Martin Harris, “Let him repent of his sins for he seeketh the praise of the world.”—D. C. 58: 8.

Some one has said, “I only desire the praise of men that I may use it to the glory of God.” But that won't do. That is trying to climb up some other way and avoid the commandment of God. One commandment can not be mended by breaking another. To seek the praise of men to glorify God with, is probably not very acceptable to God, as he cares nothing for second-hand praise. Besides it exhibits a lack of confidence in God and seeks the aid of man instead. Jesus said, “I receive not honor from men” (John 5: 41), neither should his servants seek honor or praise of men, but kindly and truly be a brother to *all* the brethren, to all the household of God, with no thought of praise or honor but from God.

The idea of caste and social distinction for the praise of men, or to avoid their criticism, should be so repulsive to good Saints that they would flee from it as from an adder. Flee? no, not that, either. What then? they should so completely stamp it out, that it would be ashamed, if not afraid, to intrude again on the peace of the church.

But some may say that it does not exist in the church to any extent. That there is or was less of it among the Saints than in most other churches may be true, but there was enough of it a number of years

ago to call forth the good old brother's prayer, and it has not, perhaps, decreased since. The writer knows one whole mission quite considerably affected by it, and more or less of it existing in two or three others. Probably the replies to this article will reveal the fact that there is much of it, and where we least expected.

One of the Presidency paid a very high tribute to the Quorum of Twelve one time when he said, "Every one of those men is entirely fearless before men as to the results of their action." That is as it should be with all the servants of God. Fearless before the scorn of men; fearless before the criticisms of the church; but in righteousness, serving God with humility and *brotherly kindness* to all, and in honor preferring one another.

J. W. PETERSON.



#### CHRISTIAN CHARITY (?)

A little while ago while scanning the pages of *The Christian Herald*, of New York, issue of April 16, page 332, I noticed the following brief article:

##### THE MORMON WOLF AT THE DOOR.

Although there is no "Mormon Question" under public discussion at the present time, it must not be taken that Mormonism has received its quietus. Propagandists of the faith of Brigham Young and Joseph Smith are ceaselessly spreading their pernicious doctrines in many States and gathering in converts among the more ignorant, whom they dazzle and mislead with specious arguments and alluring promises. Many of their ablest workers are knocking at the doors of Christian churches and asking a hearing for their religious heresies, trusting to the weakness of human nature to bring them new adherents. Wherever they are admitted they sow the seeds of dissension and disruption. Many a church has found reason to bitterly regret its mistaken toleration of these insidious enemies, who only seek to destroy. In many towns and villages their propaganda work has resulted in the breaking up of homes and the abandonment of religious principles for the so-called "Latter Day" religion. Their pretense that Mormonism does not now include polygamy is a shallow deceit which was effectually exposed in the case of Roberts, their expelled congressman. The first advances of Mormon advocates should be firmly resisted. There is an old saying that, "he that supps with the Devil should have a long spoon," and it is the part of wisdom in this case to avoid the supping altogether.

As I said some few weeks hence, the great majority of Christian (?) people, and especially ministers of the gospel of Jesus Christ, have not the knowledge to know or the honesty to acknowledge the great difference between the Brighamites and Josephites, and thus it is with the writer of the above criticism. In the first line he says that these people are wolves. (Methinks I can hear them barking at the doors of Christian churches and cottages and the pious mountebanks hold up their hands in holy horror for fear of being immediately devoured.) In my opinion it is far better to be wolves plain and simple than to be "wolves in sheep's clothing." But are the followers of Joseph Smith either? I hardly think that any man can truthfully say that such is true. It has

not been my experience with the Josephites at any rate.

This venerable writer goes on to say that "Mormonism" has not received its quietus. Certainly not; and this is just what makes these Christian pretenders squirm and wriggle, sigh and protest, so piteously. He (or she as the case may be) says that they (the Mormons) gather in their converts from among the more ignorant. To this I will say that if the so-called "Mormons" as a rule are more ignorant than Christians (so-called), they should be pitied from the bottom of the heart. Yes, and these same awful people are knocking at the doors of Christian churches and asking a hearing for their religious heresies. Crime unpardonable, an act appalling before God and man! It is almost beyond my feeble comprehension how these sinful, wretched (?) wolves can have the audacity to think of the poor innocent Christians (?) allowing themselves to be contaminated in such a heinous manner. It is an old adage of Catholicism that, "To reason is to doubt, and to doubt is to be lost." And this is about the attitude assumed by these I-am-holier-than-thou people. They sit with open-mouthed wonder and awe and, like the alligator, everything that enters therein is swallowed with a gulp. It was for this reason that I was compelled to withdraw from the spacious fold of Methodism, simply that the church shuns all honest investigation and research and endeavors to keep their members strictly within the narrow limits of their barren pasture. And it has always been my aim to steer clear of everything that withholds from me the heaven-born right to search for truth, wherever it may be found. One of old exclaimed, "You shall know the truth and the *truth* shall make you free." And the charge of home breaking and abandonment of religious principles is mere twaddle—slush!

It seems that the extent of these Christians' knowledge of "Mormonism" is polygamy, and ever and anon we hear a weird shriek of "Polygamy!" and the still more ignorant take up the dreadful wail, and the only reply is the wailing echo of their piteous cry. That Roberts was a bigamist I do not doubt; but was he not also a Brighamite? The last dig that these poor lacerated "Mormons" get is to be christened "devils" and our Christian friends warn us against supping with them altogether. Perhaps such nonsense may affect the "more ignorant" of Christian professors, but to any one who knows the facts of the case it is too silly and absurd to cause any uneasiness in the least. In short, it shows what spirit the professed followers of that meek and lowly man, Jesus of Nazareth, possess and show toward their fellow brothers and sisters.

Christians can not understand how Joseph Smith could have seen and done what he did do; but when they read of things far more wonderful and seem-

ingly impossible in the Bible, why, they have no difficulty in believing this. If God is always the same I can see no reason why he could not manifest himself to and through Joseph Smith as well as Moses, Elijah, or Joshua.

PROFESSOR E. D. JONES.

EXETER, Nebraska, May 3.



#### A VISION.

I beheld that we were in a very large building in which was gathered a very large assembly of people and we were in a very happy state, all rejoicing together.

Now we were informed by an angel that the earth was to be purified by fire. We were invited to look out of the windows and we could see; and we did look out of the windows and the earth was covered with a very thick fog, only instead of it being the usual color of fog it was of a very bright pink. This pink color portrayed to our minds the intense heat that the earth was being cleansed with. We felt a little fear and the angels said, Be not afraid, it will not hurt you now.

We were informed by the angels that the house we were in was to be purified by fire, and that some of the material that had been put into the house by his servants was not pleasing to God, and the house would have to be purified before it would be acceptable unto him.

All eyes were turned upward toward the ceiling and walls, and we saw the parts that were not acceptable to God consumed by the fire; and we could see portions of the ceiling and walls fall down, charred and burned as charcoal. There came a fear on us, and the angels were able to see it so they said, Be not afraid, it will not hurt you now; for it is the house being purified. So after the house was purified the angels came to us again and said, The material is in the house to repair the building, and instructed us to go to the east side of the room, and we went, and all along on the floor was what seemed to be boards, very wide and of great length. There was a thought in our minds, how can we raise them so high to put them into their places. So we stooped to pick one of them up, and to our surprise it raised as we did, though we did not seem to be lifting any, and it floated in our hands, until we came close to where we wanted to put it up over our heads, and then it left our hands and continued upward until it came to the place for which it was intended and entered therein and was a perfect fit. So we continued until all was repaired. Then the house became white and was accepted by God.

Now we thought the work of purifying was over, so I went off to a room in a southwesterly direction from where we had been all this time. I do not remember of going there but I must have gone, for an angel

came to me and said the inmates of the building were to be purified. I felt uneasy lest I should not be able to stand. The angel gave me no consolation. He did not say, Be not afraid, it will not hurt you now, as they had said before. We went out of the room through the door, which was on the west side of the room. As we went out, we entered another room which was very large, one which was full of Indians; and as we passed along these Indians came running after us, as if we had something they wanted, but we did not have anything in our hands.

We came to the room that we were in at first and walked along near the middle of the room, and there we stopped. The angel then said to me, You go over to the east side of the room and you will there find what you will have to do. So I left him and went to the east side of the room, and there on the floor I saw two spades. I picked them up and went back to the angel and stood by him. Just opposite of the angel stood a man who, I was made to understand, was Joseph Smith the Martyr, and between the angel and Bro. Joseph was a spring of clear water. I stepped forward to the spring and laid the two spades on the water in the form of a cross. I went to Bro. Joseph and bowed to him and said, I am glad that you have made known to me my duty. He now bowed to us as a conclusion of our conversation, and thus the vision ended.

C. W. ETHRIDGE.

[BRO. ETHRIDGE states that he has the interpretation of this vision, and we publish with the intuition that he will send the interpretation for insertion.—EDITOR.]



#### A PLAIN TALK.

It is a sad thing for any person or society to establish the reputation of being quarrelsome or uncharitable. Variances or grievances are many. The causes may be real or imaginary, it makes but little difference which. Results are the same to the individual or the branch. Both are made to suffer thereby.

First, the same to individuals. They, the variances, tend to destroy spirituality. They may not cut off all Scripture reading, prayer, religious conversation, or attendance of religious services. The parties at variance may vigorously defend their doctrinal beliefs and be willing to even die as martyrs for their faith, but nevertheless the price paid for their variances is very high; viz., the loss of spirituality, or, in other words, the loss of the Spirit.

If we have reason to value any possession it is spirituality. If we are given the choice of parting with either our earthly possessions or our spirituality it is far better to part with the former. If need be it would be far wiser to separate from all earthly associations and friendships, even parents, children, and wife, than to lose the approving Spirit. This is the thought running through the hymn,

"Jesus, I my cross have taken  
All to leave and follow thee."

Better far to be a penniless exile than to deny the faith and lose the Spirit.

We might go further with this thought and say that no sacrifice can be so great as the loss of spirituality. Given the choice between the deprivation of health and the five senses on the one hand, or spirituality on the other hand: which would you choose? Paul would answer thus: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature [man included] shall be able to separate us from the love of God which is in Christ."—Romans 8: 35-39. What a contrast between such a spirit and that manifested by parties to the average church quarrel!

"But there are reasons for my grievances." Yes. But will *God* accept them and justify you at his judgment bar? You have already lost his spirit which is a testimony of his disapproval of your course. Whose fault do *you* say it is? Will God withdraw his Spirit from you because of another's wrongs? Stop and think of this. Your answer is, "No"! Then *you* have done wrong.

Another question: Can two brethren quarrel when both have the Spirit? Hardly. They may differ, reason sharply, then make up and agree or agree to disagree, but the hatchets lie buried all the while. They don't strike one another. Something of this kind was seen at our last General Conference. Strong men took issue. Each stood for his convictions. There was intellectual warmth in the debate but when the whole church by delegate vote acted as a court of arbitration their uplifted hands for ever settled the differences. It would have been otherwise if the Spirit had not ruled in the hearts of these good men.

Why do not the same results always follow in our local church relations? The reason is apparent. Some one has lost the Spirit by wrong-doing and the trouble continues for the same reason.

Second, The same is true of the branch. It is a great loser by individual quarrels. When one member of our physical bodies is dislocated or diseased the entire body suffers as a result. So in the church. This is true both subjectively and objectively. The brethren not involved in the grievances are pained to see others at variance with each other. Thus the innocent are made to suffer for the wrongs of others.

Not the least of their sufferings is the reputation

that quarrelsome members make for the church among the world's people. Outsiders do not judge us by our best members so much as by the least worthy. Of course it is not a fair judgment, but it prevails just the same, and the peaceable members of the family are made to pass through a kind of inquisition all the while as a consequence.

Lookers on see the spirit manifested by individual lives and draw their conclusions accordingly. Hence Saints should become the "light of the world" and "the salt of the earth;" that is, their influence should be diffusive for good. It should be an ever active principle. A thing of life. To be such they must be "living epistles," "lively stones;" in other words, the gospel in action.

A true Saint is like a magnet. He attracts others to himself and the church. "Like begets like" is not only true physiologically and psychologically, but socially. In saying this I am aware that some natures are so constituted that they repel rather than attract us. We hardly know why. They exhibit to us unlovable qualities and produce a sense of unlikeness. Hence we naturally shun such and seek others' society. So do they for the same reason, it may be. This may do outside the church of God, but must be guarded against in the church.

Saints are required to be one; that is, one in purpose, spirit, doctrine, and effort. They are brethren of one family, partakers of one nature, aiming to reach the same high standard of excellence. We must cultivate toward each other kind feelings. We need to make allowance for each other, and exercise great charity in judging one another, for the church is made up of people of every sort of disposition. Some have been well born, others ill born. Some have had every advantage of education and refinement. Others have not only been deprived of those advantages in youth and manhood, but have been surrounded with ignorance and moral degradation all their days. By hereditary laws some have received tendencies toward an upward grade of life along some special lines that from the first distinguish them among their associates. Others by the same laws come into this world with over-mastering tendencies and tastes for evil.

All these widely different characters may come into the church. They constitute a medley of humanity like the mixture of races in this country. They come into the household of God to stay. They have conformed to the laws of adoption and been made sons and daughters, and so are our brothers and sisters in the Lord. In experience they are children. In character they are undeveloped. In appearance they are uncouth. Etiquette they know little of. Can't even spell it. They like great blocks of granite split out of the mountain ledge are in the rough, and have

many angular sides. To make these natures symmetrical and well rounded, much time and careful chiselling are necessary. To change rough granite into a perfect statue is not the work of a minute. He who places his order with an artist knows that he must give him ample time to complete his work.

My brethren! Let us use a little common sense and good judgment in relation to making perfect men and women out of even the average of humanity. Let us never forget that the great Master, though he be all-wise, can not unduly hasten this work of character formation, lest he like the sculptors shall spoil his work. Yes, there is a time-element necessarily connected with the process of changing rough specimens into symmetrical proportions.

God has undertaken to do it and will not fail. If he can tolerate and fellowship and love such creatures enough to dwell in their hearts by his Spirit all the while, what are we that we should slight, snub, disfellowship, and grudge against them just because they do not come up to our standard of excellence and pass muster in our review? Who made thee a judge and a divider of thy fellows? Who gave thee the right to cordially extend thy hand and sympathies to the one and to withhold them from the other.

No doubt time will work greater changes in some of these rough specimens than in you. So great will be the contrast between their improvement and ours in the end that we may feel a sense of shame because of lack of appreciation of them while the transition of character was going on to its completion.

God can receive very rough specimens of humanity because he has plenty of time and instrumentalities for perfecting his work.

We are told that "there is no respect of persons with God." If there is with us it is because we are living on a lower plane.

We are not to forget that this life is formative, probationary, disciplinary, and hence just the thing for fallen man, so that he may if he will take heed to law, pass through the necessary changes and stages for the better, and work out his own salvation; but if he will not observe the conditions and becomes rebellious, then comes in divine displeasure, afflictive providences and many serious experiences in consequence of his rebellion.

If he will not come to time it may be necessary for his brethren to call him to account and discipline him. If this is not successful he may be put back, rejected, and sent to the prison-house for correction and reformatory training.

God has plenty of time to complete his work. He is not in a nervous hurry. Many plagues brought a stubborn Pharaoh to consent to say yes. Forty years in the wilderness cured the Israelites of their idolatry.

I can not close without saying that in our early years we are likely to be harsh, hasty, hot-headed,

uncharitable, earnest advocates of the law and the enforcement of its penalties. Later on our pulse lowers, our dispositions become less fiery, our natures more mellow, and we exhibit and exercise the spirit of the gospel more than the letter of the law.

S. F. CUSHMAN.

CLEVELAND, Ohio.

## Selected Articles.

### ANCESTRY OF THE AMERICAN INDIAN.

That the racial problem of the Western Hemisphere has now been practically solved is asserted by Charles Hallock, who contributes an article on the subject to *The American Antiquarian* (January-February). This solution, he says, clears up not only "the origin of the American Indigines (miscalled Indians), but approximately the antiquity of their progenitors whose ruined and silent cities, like those of Asia Minor, long since passed out of history, and whose massive pyramids, temples, and palaces vie with those of the Old World, and are inferentially not only coeval with them but closely related." Mr. Hallock believes that these ruined cities of Central America were built by immigrants from Korea, and that they were subsequently wrecked by great disturbances of the earth's crust. Their inhabitants scattered in every direction and became the ancestors of all the present Indian tribes, who are therefore degenerate descendants of a people far advanced in civilization. Says Mr. Hallock:

"It is believed that the progenitors of the ancestors of the Mexicans were an Asiatic colony from Korea, which was at that time tributary to the Chinese Empire, a fact which accounts for coincidence of dates in the first half of the sixth century, and this opinion is confirmed by Chinese manuscripts as well as by striking similarities of appearance, language, and customs and a proficiency in the arts and architecture. Their writing was in hieroglyphics exclusively, and this medium of communication is spread all over the continent. History shows that the Koreans migrated to escape tyranny, undertaking a sea voyage of nine weeks to the northeast. No matter who first peopled Central America, the Koreans certainly were in communication with America as far back as the second year of the dynasty of Tsin, Emperor of China, who declared war against Korea. Migrants were able to maintain the high civilization of their forebears as long as their basic relation and environment remained unchanged, a postulate which is abundantly attested by archæological evidence, as well as by the enduring testimony of the petroglyphs. But finally came those stupendous terrestrial dislocations, upheavals, emergencies, droughts, denudations, and associated dynamic phenomena, which punctuated the lapse of geological time and changed the contour of the continent. By the same great cataclysm which broke up the 'foundations of the great deep,' according to the Scripture, and inundated so large a part of the globe and its antediluvian fauna and flora, the fructifying rivers of Central America were engulfed, and the acequias, aqueducts, and irrigating canals were destroyed or rendered useless. Some disjointed records of this overwhelming catastrophe are inscribed upon pyramids, temple walls, monoliths, and porticos of those massive ruins which attest to their extinguished greatness, while oral traditions, next in historical value

to the libraries which Cortez and his fanatical priests destroyed, have been transmitted down the centuries, even to Southwestern Indians of the present day. Drought, famine, malignant diseases, persistent internecine wars, and ultimate depopulation supervened, and after persistent efforts to maintain themselves on the home sites, the discomfited survivors scattered, even to far-off Alaska, and up the eastern slope of the continental ridge to the mouth of the Mackenzie River, leaving traces of their successive occupations all along the Pacific coast and the mid-continental route, not only in memorials of massive masonry and exquisite pottery, but in linguistic similarities, religious practices, mortuary rites, superstitions, social habits, oral traditions, and physical resemblances of a marked character. For many centuries large communities tarried in Mexico, New Mexico, and Arizona, sections of which were populous up to the arrival of Coronado in 1540; but finally aridity of the soil, caused in large part by forest denudation, frequent tidal waves, the deflection of surface waters into subterranean rock fissures, the merciless raids of the Spaniards, and internecine wars, scattered them over the lava beds and alkaline wastes of sage-brush and cactus, to eke out a precarious livelihood with their starveling flocks. The remnants ultimately betook themselves to the cliffs and mesas, which they fortified, and attempted to subsist on crops which they forced from scantily irrigated gardens on the arid plains below. This for a distressful period, and then northward again to more peaceful and fertile localities in Eastern Colorado, where melting snows from the uplifted continental divide afforded perennial moisture. Here they maintained a long-protracted status as agriculturists and shepherds, establishing thrifty towns and villages, of which a few remain to this day as 'pueblos.' Records of their vicissitudes and dire extremity are pecked upon many a neighboring rock—of the continued attacks and defenses, and how the cliff-dwellers were finally cut off by their enemies, and how few escaped.

"The advent of the Spaniards and their ruthless quest for gold broke into the bucolic life of the Pueblos. Many were exterminated, while others, harassed and impoverished, abandoned agriculture in despair and took to the chase for a livelihood. From that to semi-savagery the lapse was easy; a condition which was aggravated by the religious superstitions which they retained, involving human sacrifice, self-torture, immolation of war prisoners, and sundry barbarous ceremonies which date back to earliest times, and obtain even now in isolated parts of North America. The sun dance of the Plains Indians is a relic of the sun worship of Chichen-Itza and Peru, with its attendant cruelties. All the Indian tribes burned their captives on occasion—a survival of ancient rites. . . .

"Untold and uncalculated years it took for the Central American migration to reach the western verge of the Great Plains, which had emerged and grown to grass during the interval since it was the quaternary floor of the sea. For nearly four centuries their polyglot descendants, who were dubbed aborigines by European explorers, have been an ethnological puzzle to the world; but time seems to have solved the problem. The hypothesis of the reversion is easy. Their progenitors, like all pioneers, unquestionably took with them all necessary 'store clothes,' tools, seeds, mechanical appliances, and domestic utensils; but after they were isolated from the parent stock and base of supplies, they learned to substitute makeshifts for whatever was worn out or lost. Dresses of skins, furs, and plaited grasses replaced their home garments, and implements of stone, horn, bone, shell, and ivory took the place of their original tools of iron, bronze, and copper. Some of the more intelligent and energetic discovered mines of various ores, and worked them in a rude fashion for a while, like those at Lake Superior, but the industry was finally abandoned because it was easier and cheaper to use what was handiest. Metal ornaments, pottery, baskets, footgear, and woven fabrics were retained the longest, because they were indispensable. The manufacture of these was an art

that could not be lost. Reversion is not necessarily a slow process. It depends largely upon the environment. Intercourse brightens intellect. Isolation clogs it, and will sometimes banish it. There are to-day among the sea islands of South Carolina the grandchildren of ante-bellum negroes whose inane articulations are unintelligible to any but their own kin—a lapse of less than half a century."

According to Mr. Hallock, the Indians may be divided into two great classes, the forest tribes and the hunting or horse tribes. Between these there speedily grew up enmity. The Chippewas may be taken as a typical example of the first class and the Sioux of the second, and the last great battle between these two was fought as recently as 1857. Mr. Hallock believes that the great series of Western mounds had their origin in these interminable wars between the sedentary woodsmen and the fierce plainsmen. Some are entrenchments, displaying "much military engineering skill," while others are "great tumuli, where hosts of the slain are buried." Others still were used for "sacrificial purposes, for dykes, as sites for temples and dwellings, as refuges from inundations, as amphitheatres for ball games, and for ornamental purposes, as in public parks and gardens of the present day. Many in the semblance of elephants, leopards, turtles, rats, snakes, deer, and the like were copied from the Aztec and Toltec gardens, and from others extant in the Zuni and Mohave country. They were reproduced just as we copy patterns from the Old World." Mr. Hallock thus agrees with the best modern authorities that there was no race of vanished "mound-builders," but that the mounds were the work of the immediate ancestors of the Indians of to-day. In conclusion, the writer asserts again that "every new archæological discovery adds to the analogues which go to make up testimony to establish the more than hypothetical origin of our American aborigines, and the close relations between their ancestors of Central America and the peoples of Egypt and Asia."

If it be true that a race far enough advanced in civilization to construct the cities whose ruins are the wonder of Central American travelers has degenerated into the wild Indian tribes of to-day, that fact is certainly provocative of thought. We are accustomed to assume that our descendants must advance in civilization no matter what their environment may be. After all, we can reassure ourselves by remembering that, according to this theory, the "aboriginal" races of this continent were Asiatics. Perhaps Caucasians would not have deteriorated under the same conditions!—*Literary Digest, March 8, 1902.*



An article which will be of great interest to Sunday-school workers is found in the *Bible World* for May. It is entitled, "The Place of Biblical Criticism in the Sunday-school," and is a symposium by eight able and well-qualified men in this line. The editor of the *World* also has an article on "The Historical Study of the Bible" in the same issue.

## CAN CHRISTIANITY AND JUDAISM BE RECONCILED?

This question is put forward by Mr. Theodore F. Seward, secretary of the "Universal Golden Rule Brotherhood" and of the Hirsch Monument Fund, and author of several books on religious subjects, and he answers it with an emphatic affirmative. "It is not the perception of any single mind," he says, "but a truth that is dawning upon the consciousness of all enlightened minds, namely, that the principles of Christianity and the principles of Judaism are not antagonistic. They are in their essence identical and sympathetic. Ideal Christianity and ideal Judaism are one." This perception is characterized by Mr. Seward as a "great discovery." "Not, of course," comments the *Springfield Republican*, "that this has now been perceived for the first time, for there have been many to perceive the truth, from Jesus, who proclaimed his mission the fulfillment of the Hebrew religion, and from Paul and Peter, who both held that view according to their differing geniuses, down to Moses Mendelssohn and Heinrich Heine, Dean Stanley and Felix Adler. But Mr. Seward is right in saying that this is a discovery in the lines of religious thought to a very great body of thinkers, Christian as well as Jewish, and Jewish as well as Christian."

Judaism, declares Mr. Seward (in *The Arena*, April), has made the following contributions to the treasures of the world's thought and life:

1. Monotheism. "The Lord our God is one God."
2. Divine Fatherhood, or the supreme providence of God in human life.
3. Human brotherhood. "Thou shalt love thy neighbor as thyself."
4. The Ten Commandments, embodying a perfect system of ethics.

This catalogue, says Mr. Seward, "shows at a glance the impossibility of any real antagonism between the Hebraic and Christian systems of thought and standards of life when rightly understood." He adds:

"A gulf of division has been created where no gulf existed. We are led to wonder how such an error could be perpetuated as it has been for nineteen hundred years. And the marvel becomes all the greater as we study anew the teachings of the Founder of Christianity in order to learn his own thought concerning the question. It is seen that he took the utmost pains to forestall such an error by distinctly stating that he 'came not to destroy the law, but to fulfill it.' It is a common impression among Christians that the Golden Rule originated with Jesus. Yet in restating the injunction of Moses, 'Love thy neighbor as thyself,' in the words, 'All things whatsoever ye would that men should do to you, do ye even so to them,' he was careful to say, 'for this is the law and the prophets.'"

If it is true that "the Jew of nineteen centuries ago, by the materialistic conception of prophecy, made the mistake of expecting an external Messiah, a King of resistless power, who would gather the chosen people together and rule the nations of the earth," it is equally true that "after the third and fourth cen-

turies the Christian leaders made a mistake as great" in creating the dogma of an ecclesiastical Messiah. Mr. Seward continues:

"The latter was no nearer to the true concept of a spiritual Messiahship than the former. Hence the word *Christian*, as now commonly applied, is a misnomer. The governments of so-called Christendom are not Christian; society is not Christian; business is not Christian; the organized churches are not Christian—if the life and teaching of the Founder of Christianity be accepted as the standard. There are many individual Christians in the churches, in the business world, in society; but the fundamental structure is not Christian in the true sense of that word.

"It thus comes to pass that now, at the beginning of the twentieth century, both Jews and Christians of the progressive order are reconstructing their systems of religious thought on the basis of one God, one Humanity, and one Law of Life, which is the eternal law of *Love*. Both Jews and Christians believe in a God who is the Supreme Creator and the Divine Father of the human race. They are studying the ways and methods of this Supreme Creator and Father in the light of scientific truth as manifested in its latest achievements."

The persistent division and mutual misunderstanding for nineteen centuries of two classes of people, holding the same fundamental religious principles, are regarded by Mr. Seward as "the most astounding facts in history." He declares:

"Both have done noble work for humanity, in literature, in philosophy, in art, in ever-widening philanthropy; yet each remained practically oblivious to the achievements of the other. There could be but one end to such a history. The time would surely come when a mutual awakening would occur. The hidden bond of sympathy would be discovered, each would recognize the value of the other's work, and the intellectual and spiritual force of both would be combined for the benefit of mankind.

"The signs are unmistakable that the hour for such a *denouement* is near. Words and acts of sympathy and comity between churches and synagogues are becoming common. A Presbyterian minister, writing on the subject, says: 'I have often spoken against the anti-Jewish spirit. We are more indebted to them than to any other race. Jesus said, "Salvation is of the Jews."' A Christian publishing house is bringing out at vast expense a Jewish encyclopedia, which will not only have a great historic value but will serve as a bond of mutual respect between the Jew and the Christian. . . .

"It is beyond question that the century-old antagonism between Christianity and Judaism can not exist in the atmosphere of the modern spirit."

"The whole article of Mr. Seward," declares the *Springfield Republican*, "is worthy of reading for that clear humanitarian insight which belongs to him as a lover of his kind who is always advancing his thought to reach the best things said and felt and divined."

Mr. Seward's plea for unity is greeted in a sympathetic spirit by *The Jewish Messenger* (New York), which affirms that it has "steadily advocated" much of the doctrine that he preaches. *The Jewish Exponent* (Philadelphia), on the other hand, thinks that he "has evidently been led astray by the ill-considered fulminations which from time to time emanate from Jewish writers and speakers." It continues:

"Mr. Seward means well and writes in a tolerant spirit apparently with the idea of minimizing differences and emphasizing points of agreement. But he completely ignores the great and



fundamental disagreements in the forms of religion, as those disagreements are manifested in the doctrines and dogmas of the denominations which amongst Jews and Christians are numerically the largest and the most important. No Jew can accept the divinity of Jesus and remain a Jew, and no Christian can deny that divinity and remain a Christian. This is a fact that has not changed and will not change, and it is therefore idle to speak of unity or to reason that it is either possible or probable."—*Literary Digest, April 26, 1902.*

## Original Poetry.

Let me rest my weary soul,  
By thy precious blood made whole;  
Let me see thy blessed face  
And be hid from sin in grace.

Help me to walk from day to day  
In the bright and "narrow way,"  
In the truth direct from God,  
And in concord with his word.

Do thou help me, Lord, I pray,  
An unkind word ne'er to say;  
Give me a power to understand,  
To be of use within thy hand.

That through thy word and grace alone  
I may bring others to thy throne;  
O, blessed Lord, give me the power  
To live for thee from hour to hour.

Lord, this my aim shall ever be,  
To tell the good news brought to me,  
And of a Savior's saving love,  
Of the Father, who is above.

THOMAS H. BURRIDGE.

January 31, 1902.

## Mothers' Home Column.

EDITED BY FRANCES.

"Beyond the shadows of the present hour,  
Beyond the deepening gloom,  
Past storms that in the distance darkly lower,  
Past all life's fleeting bloom,  
With steadfast eyes that do not dread disaster,  
With heart uncrushed by care,  
I follow trustfully the blessed Master  
Whose cross I daily share."

Let the Bairnies Play.

Oh! let the bairnies play themsel's,  
I like to hear their din,  
I like to hear each restless foot  
Come trippin' oot and in;  
I like to see each face sae bricht,  
And each wee heart sae gay;  
They mind me o' my ain young days—  
Oh! let the bairnies play.

Oh! dinna check their sinless mirth,  
Or mak' them dull and wae  
Wi' gloomy looks or cankered words,  
But let the bairnies play.  
Auld douce wise folks should ne'er forget  
They ance were young as they,  
As fu' o' fun and mischief, too—  
Then let the bairnies play.

And never try to set a heid,  
Wi' auld age grim and gray,  
Upon a wee saft snawy neck—  
No! let the bairnies play.  
For, oh! there's mony a weary nicht  
And mony a waeful day  
Before them, if God spare their lives—  
Sae let the bairnies play.

—*Mary Inglis, in Toledo Blade.*

### Daughters of Zion Annual Meeting.

The Daughters of Zion met in the basement of the Saints' church at Lamoni at nine a. m. on Friday, April 11.

The meeting was opened with singing the hymn, "Blest be the tie that binds." Prayer was offered by Sr. Walker.

The President, Sr. E. Hulmes, presided over the meeting, assisted by Sr. B. C. Smith, of the Advisory Board.

The President presented a report which will be given in full in the *Ensign* and *Autumn Leaves*.

The report of the recording secretary was read. This report showed a total membership of seven hundred four.

The report of the corresponding secretary, Sr. H. H. Robinson, was read and showed faithful work during the year in this office. In this report, as in the President's, attention was called to the great need of good literature for free distribution.

A report from the treasurer, Sr. Anna Murphy, was read, also an itemized report of money expended by the President.

The treasurer's report showed balance on hand at last report, \$113; total receipts during the year, \$35.13; total expenditures during the year, \$135.93; balance on hand, \$12.30.

By motion these financial reports were referred to an auditing committee. Those appointed on this committee were Srs. Hattie R. Griffiths, Eveline Burgess, and Margaret S. Wright.

Reports were read from the following local societies: Balmain, Sydney, New South Wales, Australia; San Francisco, California; Garland Alabama; Denver, Colorado; Wheeling, West Virginia; Inman, Nebraska; Nebraska City, Nebraska; First Kansas City, Missouri; Second Kansas City, Missouri; Independence, Missouri; Lamoni, Iowa.

An interesting report was read from the Gleaner's Society, the auxiliary society of young ladies at Independence, Missouri. They report remodeling old garments, helping to look after the needy, caring for the sick, watching with the dead, and visiting strangers coming among them. In their meetings while they work one of their number reads to them the book, "Fireside Talks With Our Girls," having furnished their readings for some time past. They report having given to the needy one hundred eleven garments during the past six months.

By motion the matter of considering the revision of the constitution was taken up.

A motion prevailed that a committee of three be appointed by the chair to revise the constitution.

Srs. Walker, Stebbins, and Murphy were appointed on this committee.

A question was asked as to how many were necessary to form a local society. The president said that no number has been stated, and where there are enough who are interested to act as officers a society can be organized.

A resolution was adopted providing that hereafter, where local societies have become disorganized, members of such societies shall be reported with the scattered members, and their names not be dropped from the list, unless so requested.

The report of the auditing committee was received, as follows:

We your auditing committee beg leave to report, we have examined the accounts placed in our hands and find them correct. We find receipts for all moneys expended. Hattie R. Griffiths. Margaret S. Wright. Eveline Burgess.

By motion the report of the auditing committee was adopted. It was moved that a vote of thanks be given to all who so

kindly assisted in the program of the general society on the evening of April 10, including the address, the music, ushering, etc. This carried unanimously.

Thanks were also voted to the Lamoni Society for the reception tendered by them to the visiting Daughters and those interested in their work.

After a motion that we proceed to the election of officers it was moved to sustain the present advisory board. The vote was unanimous in favor of this motion.

Sr. Stebbins was sustained as recording secretary.

It was moved to sustain our present treasurer.

After a statement by Sr. Murphy concerning her health and the improbability of her being in Independence during a part of the year, a substitute prevailed by which Sr. Mary A. Clark, of Independence, was elected treasurer for the coming year.

An announcement was made by Sr. Mina Cook Hart concerning the gymnasium conducted by her in the interest of the work of the Lamoni Daughters of Zion, and invitation was given the visiting sisters to come and observe the work.

The meeting adjourned subject to the call of the president.

Dismissal prayer was offered by Sr. Stebbins.

A meeting having been announced for Tuesday, April 15, the Daughters of Zion met at the home of Sr. Stebbins at ten a. m. Sr. M. E. Hulmes was in the chair.

Prayer was offered by Sr. Griffiths.

Minutes of the previous meeting were read and approved.

The committee on revision of the constitution reported, recommending numerous changes.

By motion the recommendations of the committee were adopted.

A motion prevailed leaving with the advisory board the matter of affiliation with the National Congress of Mothers.

The meeting adjourned with closing prayer by Sr. M. Walker.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The General Convention.

(Concluded.)

Several items of business of minor importance were transacted, others of more or less importance were transacted, some of which we note. An amendment to the Constitution and By-Laws was passed permitting districts whose total enrollment did not exceed four hundred to resolve their delegate conventions into so-called "mass meetings" and transact the business of the convention without the necessity of the delegate vote or without restricting the voting to delegates. Thus, when the convention is called to order, the regularly appointed delegates may vote to suspend the delegate system for the convention and permit all to take part in the business of the convention. This will remove the disadvantage of being compelled to follow the delegate system throughout the convention when there are scarcely enough delegates present to do the work. It often happens that in the smaller districts there are not enough regularly appointed delegates to do business at all. While at the same time there may be many members of the schools present who could and would gladly assist to make the convention a success, but who for some reason were not appointed delegates, it often happens that a school is not entitled to more than two or three delegate votes while there are several times that many of the members present at the convention, thus it is that at times the business is of a necessity done by the few while the many sit as spectators only. Large districts or those whose enrollment exceeds four hundred are not affected by this provision. But notice is especially called to the fact that this does not in any way remove the

necessity of the several schools appointing their delegates to the district convention. There must be delegates appointed to properly resolve the convention into a "mass meeting."

### REVISING COMMITTEE.

The committee appointed to revise the manuscript of the *Gospel Quarterlies* for the ensuing year consists of Brn. R. S. Salyards, Duncan Campbell, and John Smith. It will be remembered that this "revising committee" is appointed from year to year for the purpose of revising or correcting the manuscript of the *Quarterly* "as to doctrinal and historical points only." It is intended as a precaution against possible error in historical matter or doctrinal points. It is intended that the lessons put out by the General Sunday-school Association shall have passed the scrutiny of not only the editor, whose work for the past ten years has won the confidence of the Sunday-school workers, but also of the three elders above-named whose knowledge of the doctrines of the church is unquestioned. Thus we feel that while it is, of course, possible for error to creep in, it is not at all probable that it will. I think we may well repose complete confidence in the work or matter there presented. May God add his blessing and help the many teachers to teach well the many beautiful truths found in the lessons as we canvass them from week to week.

Of the amount on hand in the treasury, five hundred dollars were donated to the general surplus fund of the church, and a like amount to the indebtedness of Graceland College. It would appear that the association is able to not only carry on its own financial matters, but to help on in the good work of the church. These large surpluses in the treasury arise not from collections from the several districts as many would suppose, but from the profit of issuing the *Gospel Quarterly*. The General Association has never made but one call upon the districts for financial aid and that was in the early days of its existence. Since the establishment of the *Quarterly* there has never been any necessity for a collection, hence none has ever been made. Nor do we expect that we will ever be under the necessity of making a call for financial aid unless the *Quarterly* for some reason should be dispensed with. The price of the *Quarterlies* has been reduced twenty per cent the present year, which will of course materially affect the gross income of the association, but will not yet of itself deplete the treasury. We are on a safe financial footing and hope to remain there.

### THE SUNDAY-SCHOOL MISSIONARY.

The question of a Sunday-school missionary was again considered and provision was made that the General Superintendent should be sustained by the association, and that as soon as he could so arrange, he devote his entire time to the work of the office and do as much missionary work as time would admit. It will not be possible to enter the work before the latter part of the year, but we will do all that can be done after that time. But even then it will not be possible to be in the field all of the time. The work of the office requires considerable time and can not be neglected for any great length of time. Nor is it of such a character that it can be carried on while the Superintendent is in the field. We shall be pleased to hear from persons in localities or districts where work is needed. It may be that we can arrange to reach your field sometime during the year. Let us hear from you and we will do the best we can in the matter.

### SUNDAY-SCHOOL TEXT-BOOKS.

A petition was received from a district asking for a change from *Quarterlies* to a text-book for use in the Sunday-school. The matter was taken up and a resolution was presented that as soon as practicable that text-books should be prepared to take the place of the *Quarterlies* as now issued. This matter seemed to be an entirely new thought to some, and a change of that kind was of so much importance that the convention did not feel ready to consider or pass upon the question at that time. It was accordingly deferred till the next General Convention for con-

sideration. There will, no doubt, be some articles printed during the year both for and against the proposed change. Or, at least, the convention so appointed.

#### REPORT FROM THE ISLANDS.

Sr. J. W. Peterson, who has recently returned from the South Sea Islands, gave a full verbal report of the work there, the condition of the people, their habits, customs, characteristics, etc. The lesson was one of deep interest to all present, full of feeling and one that will not soon be forgotten by those who were privileged to hear it. She related many circumstances that plainly illustrated the peculiar simplicity of the people, their implicit faith in God and his promises, and their susceptibility to the contaminating influences of the so-called more highly civilized people, the whites. The Saints of America could profitably consider some of the lessons learned from the people of that far-off mission. And while we have what we flatter ourselves to be the best of all that goes, and feel that we are the favored of an-all wise and loving Father, we are compelled to acknowledge that for simplicity of faith and confidence in God and in our genuine heart-felt devotion to him, we can not even approach the condition of the child-like native of the coral islands. God help us to learn the good lesson. Sr. Peterson's address occupied about one and one quarter hours, but seemed but a fraction of the time. We understand it will be published in full in the *Ensign* in time. You will do well to read and reflect.

#### THE GENERAL OFFICERS.

The officers of the General Association were sustained with the exception of Brn. Gates and Burgess who retired on account of other work.

The General Superintendent now enters upon his seventh year of service to the association and with prospects that were never brighter for a profitable year's work. The demand for work is great and we hope that the demand may be fairly well supplied. But it should not be thought that the General Superintendent can fill all the calls. The bulk of the work must of necessity be done by the local workers, or the district officers. But where we can assist or cooperate with you to an advantage in the work, we shall gladly do so.

The First Assistant Superintendent, Bro. J. A. Gunsolley, continues at his former post of duty. And aside from being an all-round field worker, he is located in easy access to the publishing interests of the church, which is a very valuable factor in the work we have on hand. We have found in him a valuable adviser and would feel ungrateful did we not express our appreciation of his services.

The office of Second Assistant Superintendent was again placed in the far West, in the charge of Bro. A. Carmichael, of California. We bespeak for him your hearty support and cooperation, and welcome him to the council of the General Association.

Bro. David J. Krahl was continued in his services as General Secretary. His efficient services in that line were well appreciated and a unanimous vote for his continuance was a part of his reward for service well rendered.

Bro. John Smith will continue to "pay out money on order only" as heretofore. He will serve the association as General Treasurer for another year at least.

Sr. E. Etzenhouser, of Kansas City, will care for the library interests the ensuing year. The work before her is a great one and is yet in its infancy and therefore progress in that line is very difficult. But we have hopes that Sr. Etzenhouser will be able to carry the work to farther completion and utilize the foundation so well laid by our retiring librarian, Bro. Burgess. We bid her, too, a hearty welcome into the general work and solicit for her the generous support of all Sabbath-school workers.

#### OUR BEST CONVENTION.

With the evening session of Saturday, closed the tenth Gen-

Convention of the General Sunday-school Association. And considering all things, we have not passed through a better convention, or accomplished more good upon general lines, at any meeting of the association. The work was accomplished with as much dispatch as is consistent with thoroughness, and in a spirit of harmony and consideration. The Lord has been very kind to us and we should not forget to render our thanks to him for what he has done for us.

Our opportunities for the ensuing year are before us. Let us occupy as best we may. We can not afford to let the cause suffer on account of our neglect. The Master wants servants who work because they love to work; those who enter the service with glad hearts and willing hands. Shall we not with our added opportunities make the year now open upon us the best and most prosperous year that we have had? Prosperous, not in personal honor or fame, but in building up the cause of the Master. May the Lord add his blessing upon our every effort for good.

## Letter Department.

LANSING, Michigan, May 5.

*Editors Herald:* To reach all who have written me inviting my services in a series of discourses, permit me to say through your columns that I am now flat on my back for the second time since April 4, having a siege of fever resulting from enlarged liver, according to medical opinion. But at this juncture I feel some better and hope to be out again soon.

I came to this city April 16, with wife and children, who came to visit her parents, Bro. and Sr. D. V. Kelley. Have addressed the Saints eight times on Bible subjects, and gave the Book of Mormon class two talks on American Archæology. The Saints here, though few in numbers, rent a hall for which they pay six dollars per month. They have regular services, Sunday-school, and Religio. Brethren Fish, Buckley, Kelley, and Dexter lead the van, and the efforts, involving sacrifice, are commendable. We had appointments at Hopkins for Saturday and Sunday last; but alas! I went to bed about ten o'clock Saturday. Bro. S. I. Smith, who sent money to pay my fare, and Bro. Fish who contributed for the same, have our sympathy in the disappointment. We hope all will be well in the end. We desire remembrance.

Hopefully,

S. W. L. SCOTT.

311 Lapeer Street.

GORDON, Alabama, May 4.

*Editors Herald:* Our family are the only Saints here and we have no preaching and seldom see any Saints. We have to meet with great prejudice, but hold to the faith and ask the prayers of the Saints. We have many things to be thankful for, and some severe trials. I have been under treatment by an eye specialist for more than a year, trying to regain my failing eyesight. I am some better, but if I ever see well again it will be a gift from Him from whom all good gifts come. Saints, pray for me, that if it be God's will my sight may be restored. May the Lord guide us.

Any of the elders passing this way will find a welcome with us. We live near the depot.

A. J. VICKREY.

ALDRIDGE, Montana, April 19.

*Editors Herald:* I am doing what I can to enlighten the people in the gospel plan of salvation; but it seems that they are so blinded in man-made religion and the pleasures of this world that they seem to be satisfied with those conditions as established in their creeds. Still I am convinced that many of them are honest and very often they are impressed by the word presented to them.

I have preached about twenty funeral sermons in the past three years, and I thank God that I have been the means in his hands to remove a great deal of prejudice.

The Church of England preacher, after he had received an answer to all of his questions in regard to our faith, thought it wisdom in our ministers to make none dissatisfied with his creed lest we would cause them to stumble, and they would eventually become infidels. I informed him that the Lord promised a knowledge to those who would do his will, and if they were without this knowledge it was evident that they had not complied with God's will; and if we were truly ministers for Christ we should be faithful in discharge of our duty, teaching them to observe all things that the Lord commanded them, so that they may know God's will and receive a knowledge that they are accepted of him, and when they receive this light they need not be afraid that they will be led into infidelity, except they will go willfully.

I felt sad when I heard that Brn. Short and Robinson had passed to the other side. I am glad they were ready. They have been faithful; their rewards are sure.

E. E. WILLIAMS.

PANTHER, Indian Territory, April.

*Editors Herald:* I am living here almost alone. Myself, wife, and one son belong to the church. This is a somewhat out-of-the-way place, but a splendid field in which to preach the everlasting gospel. There have been but two of the elders in this wide scope of country. I would be glad if some one would come and preach for us. If any should come this way please hunt me up. This is a new town. It is better known as Chance City. It is going to make one of the best coal mining towns in the territory. We have a very good farming and gardening country; good water, good range, very healthy, and a good chance for a company of Saints to start up in the coal mining business. There is plenty of coal land that can yet be leased. The coal is from five to seven and one half feet thick, lying nearly on a level.

I hope the time may soon come when we will all be gathered home to Zion, where we all can sing and praise the Lord together and rejoice in the holy One of Israel.

A. J. SHORES.

ESMOND, North Dakota, May 3.

*Editors Herald:* I am living about eight miles from Esmond, a new town, having moved here from Clifford, North Dakota. A union Sunday-school has been organized, and I have been asked to teach the senior class. The last lesson was about the pouring out of God's Spirit upon the Gentiles. I could not teach according to the lesson in the quarterly used, so presented my views, and was told by some that they had never heard the same ideas before. They did not know I was a Latter Day Saint.

I should like to hear from any of the brethren around here, that I may make new acquaintances. I should be thankful if some of the Saints would send me church literature to distribute, as I think there could be some good work done here.

FRED PERCHIE.

AVA, Missouri, May 4.

*Editors Herald:* Will you say to all the Saints who have contributed to help the drouth-stricken Saints of Southern Missouri, that the Saints here extend their thanks to all such. I am here in the worst part of the district, and find things worse than I at first supposed. But the help came in good time. Also, the seed sent by Bro. Graff was the best I have seen, and I have scattered it among just as many Saints as I could in order that they may get the seed.

The seed sent in by the State was very poor, and not enough to help much, as I learn it was only a peck of corn and a peck of

potatoes and a few beans. So I am glad the Saints responded so we could help those Saints in need. I sent receipts to all those who sent money. If any did not get receipts notify me; I will see to it. There were a few names I was not sure I made out correctly.

HENRY SPARLING.

HARLANVILLE, Texas, April 18.

*Editor Herald:* I have been a member of the church six years, and it seems that every day I can see more plainly the necessity of living a more perfect life. I firmly believe that the day is near when every knee shall bow and every tongue confess the living God, and give an account for their work on earth, whether it be good or bad; and that the Father is now chastising and preparing us for that day.

There have been four deaths in our family since October: three children and my faithful father, who left us a dying testimony to the work. He was not punished very long with sickness, and the day before his death he sang, "God is marshalling his Army." He was both dutiful to his family and to his Maker, for which I am thankful. May the Lord help us in this trial and prepare us to meet him.

Our encouragement here among the outside is very poor but since conference was held here in February the Saints have formed a resolution to go ahead, laying aside worldly pleasure and try to gain the crown that awaits the final faithful. Now we have preaching and prayer-meeting every Sunday at a private house, and I feel that the Lord is as he was in olden days, that he will meet with few in number, and though humble their abode, he will stoop from his throne of glory and bless all who seek him. I ask the prayers of the Saints that we may continue.

Yours in the one faith,

LULA SPICER.

## Miscellaneous Department.

### Conference Minutes.

**Society Islands Mission.**—Convened with the Tarona Branch, Papeete, April 6, 1902; was called to order by J. F. Burton at eight o'clock in the morning. J. F. Burton was chosen president of the conference, with Elder John Hawkins as vice-president. D. M. Pohemiti was chosen secretary with Turatahi as his assistant, and J. W. Gilbert as foreign secretary. The day was then devoted to the usual services. Elders J. W. Gilbert, John Hawkins, and Viriamu preached, and Metuaro and Alfred led the sacrament meeting.

Monday, eight a. m., conference convened for business, J. F. Burton in chair. After the minutes of previous session were read, the secretary read reports of elders. Of the missionaries and elders, J. F. Burton, preached 57 times, baptized 2; J. W. Gilbert, preached 52 times in Tahitian and 6 times in American, and baptized 6; John Hawkins, preached 51 times; Tapuni, preached 39 times, baptized 1; Tapu, preached 5 times; Kehauri, preached 18 times; Loui, preached 10 times; Tepava, preached 20 times, baptized 1; Metuaro, preached 19 times; Pori, preached 8 times; Vaiarea, preached 6 times, baptized 3; Metuaro, bishop, preached 26 times; Pohemiti, preached 13 times; Taneterau, 32 times, baptized 2; Teuiria, 46 times, baptized 1; Viriamu, 32 times; Putoa, 14 times; Pou, 29 times; Varoa, 34 times, baptized 1; Tepoaitu, 24 times; Taroi, 25 times; Rua, 22 times; Temarei, 28 times, baptized 1; Tehau, 30 times; Parepare, 25 times; Turatahi 22 times, baptized 1; Tematagihua, 23 times; Tuata, 20 times; Paeahi, 3 times; Tauruhua, 62 times; Hiti Temanava, 28 times; Tetaki, 20; Maetua, 20. Priests: Tane, preached 16 sermons, Mau-mea 15, Fariua 15, Tuhiri 70, Tagata 14. Teachers: Tautu, preached 6 sermons, Faorea 7, Hiriga 3. Deacons: Tahua, preached 14 sermons, Temere 4, Moeava 6, Puta 5, Turua 5, Tepava 4. Several petitions were read to be considered in their time. The secretary asked for a book for a record for quorums. On motion it was granted, and the money was immediately contributed.

April eight, eight a. m., J. F. Burton in the chair. J. F. Burton was accepted and sustained as president of the mission. A communication from the Amanu Branch was read, in which they offered to lend the church \$600, which they had collected to build a church-house, for the consideration

of eight per cent interest, to be used to help raise the mortgage on the land in Taronā, Papeete. This was accepted by vote. Bishop Metuaore was authorized to borrow \$969 more, to add to the \$600, which was the amount needed to pay off the debt. The island of Hikueru was chosen as the place for the next conference, as that is where the majority of the people will be at that time diving for the pearl-shell. J. F. Burton announced that the manuscript for the Doctrine and Covenants in Tahitian was now ready for the printer, and by vote it was ordered to be printed this year. Two p. m., J. F. Burton in chair. It was decided to have the minutes of the Patriarch's conferences printed, together with his words of counsel and testimony. A request from Niau for a deacon to be ordained in that branch was referred to the president of district and the president of the division. The Bishop reported that he had been to see Mr. Mapuhi about borrowing the money he was ordered to borrow, and that he wanted to lend to the church the full amount of the mortgage (\$800 French coin), without interest if they would pay it back in pearl-shell and copra. This was agreed to, and the Bishop and his counselors were authorized to draw up the contract with Mupuhi and secure the money, \$800 French coin, less \$186.70 French coin, which the church had on hand. Upon consideration it was decided to leave the original apportionment of the Taronā debt among the several branches till the remainder who had not paid their portion should do so.

April 9, eight a. m., J. F. Burton in the chair. The Bishop's financial report was read, and Taneterau, Tapuni, and Tapu were appointed as auditing committee. Some recommendations for ordination were read, and J. W. Gilbert and Pou were appointed as committee to make inquiries. A communication from Tubuai concerning some complications of Tetuaitavai was read and referred to the president of Tubuai District. The secretary made a request that steps be taken to secure uniform branch records with printed blank forms for all the branches in the mission. After some discussion it was tabled. Two o'clock p. m., J. F. Burton in chair. A report from the quorum of elders was read and received by vote which is as follows:

Report of the quorum of elders, with the missionary elders also who belong to the quorum, in business session assembled, April 5, 1902, in Taronā, Tahiti, at eight o'clock in the morning. We have held three sessions, there being 26 of our members present. We have chosen a president and two counselors, and a secretary with an assistant as follows: Viriamu president, Loui first counselor, and Tapuni second counselor; Pofatu secretary, and Alfred assistant secretary. These officers were authorized by the vote of the hand. We have selected a court of three to hear and adjust all troubles or difficulties of members of the quorum, that may in the future arise. Teuira, Pou Haroatea, Tapu, are the court. We have selected two to keep order in all the counsels of our quorum, and also to ring the bell for the meetings: Teahu, and Taumihau. By vote of the hand we have sanctioned the removal of our brother Metuaore from this quorum into the Quorum of High Priests. We have lost by death 8 of our number, dropped 1, and received 7 new names into the quorum. During the past year our quorum has accomplished work as follows: Sermons 729, baptisms 13, confirmations 16, ordinations 24, led sacrament meetings 57, children blessed 29, blessed oil 5 times, administered to the sick 348 times, teaching meetings 20, prayer-meetings led 22, assisted in preaching services 3 times, elders' courts 23. Money collected at this conference from the elders for dues, \$33. Resolutions passed in our meetings at this time are as follows: 1. Any or all elders who have been cut out of this quorum for cause and afterwards wish to again enter the quorum, must first repent and confess their faults before the quorum; then they may be received again. 2. All elders who have not quorum licenses must go and get them of Joseph Burton. 3. All licenses of elders of this quorum will be examined at the April conference of 1903. 4. In our opinion it is not best to send an elder on missionary work unless he first be examined or set apart by the spirit of revelation. 5. All elders of this quorum who fail to attend the councils must first pay one dollar into the hands of the secretary a little before the month of March. 6. This money must not be used for anything except for ink, pens, and paper to be used in the work of the quorum. The members of the quorum hereby express their desire that the Lord will greatly bless and sustain the President of the whole church, also the Twelve Apostles, Seventies, High Priests, the Patriarch, the Bishop, the Secretary of the Church, the president of this mission, and of the two divisions here, and all the officers of all the districts and branches, and also all the secretaries. April 7, 1902. Viriamu, President; Pofatu, Clerk.

A communication from Bishop Kelley concerning Graceland College was read. The committee appointed to make inquiries

of requests for ordination reported that, in their opinion, it were best to refer the ordinations to the president of the district and the president of the division of the brethren in question. This was adopted.

April 10, eight a. m., J. F. Burton in chair. The Bishop read some deeds of land held by the church in different islands, upon which churches have been built, the validity of which deeds have been questioned by the officials in Papeete. On motion the bishop was directed to straighten out the matter and report to the next conference. A request from the Takaroa Branch for help to build a chapel was referred to the president of the Takaroa District. The auditing committee for the Bishop's books reported as follows: During the past year the bishop has received in offerings, \$66.60; tithes, \$237; land money, \$375; from Sisters' Prayer Union, \$23.90; for books, \$81.50; total, \$928.40; expended, \$284.80; balance on hand, \$643.50. The committee reported the books correct, and the report was adopted. The president of the Takaroa District was directed to look after the building of a church-house in Takaroa, and to return some tin roofing loaned by some parties, which was used on the old church-house. Pohemiti, Tapu, and Taneterau were appointed as a committee to assist the bishop in untangling some misunderstanding concerning some money, as to whether it was intended for tithes or for land money. The bishop stated to the conference that he had chosen Hotu instead of Elia, as, since Elia was accepted at the former conference he has been appointed by the government here as governor of Amanu, which would debar him from attending to the duties of the bishopric, and Loui as his counselors, and his statement was ratified by the conference. By motion Tearii Arotaha was directed to go to Tubuai and adjust his troubles and then return to the missionary in charge and receive direction for missionary labors. Two p. m., president of conference presented letters from Bishop Kelley with checks for \$350 of American money to assist in lifting the mortgage on land in Taronā, Papeete, in case it should be needed. But as the affair was adjusted without it, it was voted to return the money to Bishop Kelley with their sincere thanks for his kindness in coming to the rescue. A song was here sung, and the president of the conference, J. F. Burton, and Bishop Metuaore, proceeded to ordain the counselors to the bishop. J. F. Burton ordained Hotu, and Metuaore ordained Loui. It was thought that ten cents would not be enough for the Sunday-school book, so the price was fixed at twenty cents.

April 11, two p. m. By motion it was ordered that the Saints living on the land in Taronā be taxed for their residence there, and that they pay it by filling in with dirt the part occupied by each one respectively. The bishop was directed to see to the matter. A petition from the Kaukura Branch asking for help to build a chapel was referred to the president of the district. The following appointments were made and ratified by the conference for the ensuing year: J. W. Gilbert, in charge of Tahiti Division, with Putoa as his assistant. Pou in charge of the Fakarava Division, with Tepava as his assistant. Taneterau, Tetaku, Titi, Raiatea District. Tapuni, Tubuai. Varoa, Tahiti. John Hawkins, Kaukura District. Teuira, Rairoa District. Viriamu, Makemo District. Metuaro, Manahi District. Vaiarea, Hao District. Kehauri, Rairoa District. Turatahi, assistant secretary, to travel at large and correct the branch records in all the branches in the mission. Pori, Kaukura District. Tuterihia, Anaa District. Tufaanui, Tahiti Division. Maevatua, Roo, Teariiarotaha, Moorea District, the latter to not commence labor till his troubles in Tubuai are adjusted. On motion, Tepiki was also appointed to labor in Moorea District. All officers, from the president of the whole church down to the deacons, both here and in America, were heartily sustained by vote. Adjourned as per former resolution, thus closing a very pleasant, peaceful, and profitable conference. J. F. Burton, President; J. W. Gilbert, Secretary.

Far West.—Conference convened with Stewartville Branch, March 22, 23, with T. T. Hinderks in the chair, G. H. Hilliard associate; C. P. Faul and A. Leaverton, secretaries. C. P. Faul, Bishop's agent, made his report: Balance due agent, last report, \$139.18; received since, \$1,314.27; paid out, \$709.73; on hand, \$604.54. An auditing committee reported it correct. Branch reports: Delano 118, gain 5; Pleasant Grove 88, loss 3; Edgerton Junction 47, loss 1; Kingston 104, gain 2; German Stewartville, no change; Wakenda 61, loss 2; Dekalb 51, loss 10; Stewartville 183, gain 3; St. Joseph 535, gain 31; Elders reporting: T. T. Hinderks, W. E. Haden, W. E. Summerfield, J. M. Terry baptized 4, B. J. Dice, J. W. Adams, R. L. Ware, S. Swenson, R. M. Jeffrees, A. W. Head, A. Booker; Priests C. W. Ethridge, J. N. Duncan, C. F. Householder, R. S. Parker, D. H. Schmidt, F. Uphoff, R. Garlich; Deacon W. C. Flanders. District treasurer, B. J. Dice, reported: On hand last report, \$2.13; received, \$5.65; on hand, \$7.78. Moved and carried, That the district

tents should be placed in charge of Bishop's agent. No change in district officers for ensuing quarter. Preaching by J. M. Terry, G. H. Hilliard, and I. N. Roberts. Bro. S. J. Hines was baptized by J. W. Adams, and confirmed by C. P. Faul and G. W. Best. A collection of \$12.42 was taken up to defray district expenses. Adjourned to meet with the Delano Branch, June 21, 22.

#### Pastoral.

To the Ministry and Saints of the British Isles Mission; Greeting: We, the undersigned, having been appointed in charge of the above-named mission by the Presidency and General Conference of the church, adopt this method of soliciting your coöperation and support; and appoint the following brethren in sub-charge of the following districts and missions; namely: William Lewis, Wales and South of England. T. J. Sheldon, London and vicinity. W. Eccleston, Birmingham District. W. H. Greenwood, Sheffield District. Inasmuch as we have no missionaries to place in sub-charge of Scotland and the Manchester District, all matters requiring attention in those respective localities should be referred to the missionaries in charge, Scotland, J. W. Rushton; Manchester District, G. T. Griffiths. It is desirable that those hereby placed in sub-charge report to us every month, to G. T. Griffiths, care W. R. Armstrong, 10 Rye Street, C. on M., Manchester, England. The following brethren will please note their appointments, which are as follows: John Davis and Thomas Jones, Eastern Wales District and Southern England. Frank Pierce and J. G. Jenkins, Western Wales District. These brethren will report to William Lewis. Brn. Thorburn and Asher will concentrate in the city of Glasgow. We expect that these brethren who are appointed as missionaries will distribute tracts from house to house and preach in the open air (when the weather is favorable) at places which will be advantageous to advertising our work and arousing an interest among the people; not to interfere with branch or district affairs, but prosecute the work of "pushing the work into new fields" where the work has not been established. Inasmuch as London is not in any district, we therefore ask all elders and priests who are not branch officers to coöperate with Bro. Sheldon in missionary labor, reporting such labor to him every three months. In case there should arise any need for consultation touching branch affairs or any matter which comes under the jurisdiction of the missionary in charge, we desire that the officers will respect the counsel of Bro. Sheldon, who is appointed to represent us in that locality. We very sincerely desire that the officials of the various districts will assist us in the work of evangelization, and therefore suggest very respectfully that all ministers who are not holding any branch appointments as presiding elder or branch priests be assigned to a neighborhood in the town where they reside to preach and labor as circumstances may allow. We also ask that the practice, which has obtained in the past of appointing elders as assistants to branch presidents be discontinued (except in cases of extreme emergency), as it is not provided for in the organic law of the church and hence liable to produce unnecessary friction among branch officers. In cases where there may be a need for an elder in the district to preach in the branch such appointment can be made by the district authority, but not as "assistants" to branch elders, as that is an infringement upon the rights of the priest who by the law of the church is the legal and proper "assistant" to the elder. See Doctrine and Covenants 17: 10; Book of Rules, section 6, page 10. It will be seen that this year the missionary force has been largely augmented, and that such increase will mean greater expense to the church, hence there is a great necessity that the financial resources of the church be maintained that the Bishop may be placed in such a position that he can meet the demands of the occasion. So in this connection we very earnestly urge upon the Saints the need of conforming to the law of tithing and free-will offering as contained in the law of the church and trust that you will forward the same to Bishop Thomas Taylor, care W. A. Roberts, 68 Bristol Road, Bournbrook, Birmingham. Trusting that brotherly love will abound, that all together we shall be able to work harmoniously for the building up of the kingdom of God to the glory of his name and the salvation of our fellow men, we remain, Your brethren and well-wishers, Gomer T. Griffiths, John W. Rushton, Missionaries in Charge. Addresses: G. T. Griffiths, 10 Rye Street, C. on M., Manchester. J. W. Rushton, 5 Brandon Street, Hamilton, Scotland.

To the Missionaries, Local Ministers, and Members of the Northern Nebraska District, Greeting: Having been returned and placed in charge of this district by proper authority, as well as by your own vote, I wish to state a few facts for the good of

all. There is much labor needed and our missionaries are few in number, therefore we desire that each minister, officer, and member do all he can to forward this glorious gospel, that we may labor together in love while we coöperate for the good of all and the salvation of souls. Faithfulness, diligence, promptness, and perseverance are a necessity upon the part of all if we would succeed as we should. To teach by example is of more worth to the church than to teach by precept only. We can not interest our neighbors and friends in our church and her work unless we are interested and working and godly members ourselves. Every member should feel that the life of the branch, district, and church depended upon his being at meeting on time and in possession of the Holy Spirit, and ready for present duties. As missionaries we need your confidence, faith, prayers, and help with an occasional word of encouragement spoken in love and truth. We need information as to where work is the most needed and when it will be in opportune time to locate tent or do other work in your vicinity. Who will give the information needed? Should we run the city and district tents or either of them this season we will need some financial help, so please remember and send what you can as soon as convenient to Bishop's agent, James Huff, 1818 North Twenty-first Street, Omaha, Nebraska, according to resolution of district conference. Our next conference convenes with Valley Branch, Friday, May 30, at 7:30 p. m. A full report is desired from branches and officers. In addition to reports to conference, if every minister would report to the undersigned on the first of July, October, January, and March, it would be appreciated and prove beneficial to all. My home address is Box 132, Dow City, Iowa, and my field address is 2412 Seward Street, Omaha, Nebraska. In gospel bonds, C. E. Butterworth.

To the Ministry and Saints of the Little Sioux District; Greeting: Having been appointed to the sub-charge of the mission work in your district, I appeal to you for your coöperation the ensuing year. Let each bear in mind the importance and magnitude of the work, and so occupy that the Master may be pleased to grant unto us his Spirit. The General Conference appointees are requested to move into new territory as far as practicable, leaving the branches in the care of the local ministry, whom we trust will carefully watch over and feed the flock, which is of so much importance for the progress and permanency of the work. Elders and priests not employed as branch officers should not remain idle, but extend their labor into such localities as their circumstances will allow. I trust the year may prove a successful one for the advancement of the cause we love. Your co-laborer for Christ, H. N. Hansen. Home address, R. F. D. No. 2, Council Bluffs, Iowa.

To the Ministry and Saints of Southern Indiana; Greeting: Being appointed in charge of the above district by Elder Heman C. Smith, general missionary in charge, I desire your coöperation that I may know the needs for labor in the different parts of the field. Saints not living near branches will let me know the prospect for missionary work where they live and we will try to have some one look after the work. We also want to hear from branch officers the needs of missionaries to help them. Of this you can also notify your worthy president, M. R. Scott, Jr. We want to push the work out into new places as much as we can without letting the work die out in the branches and places where the work has been looked after in the past. We believe in expansion but we do not believe in giving up what we already have. I trust that the locals will do all they can to move the work forward by keeping up the branch work and other places as much as possible, thus giving more time to the missionaries to push out and occupy in new fields. In order that we may labor in harmony with the instructions given in Doctrine and Covenants one hundred sixteen, of the elders traveling two by two, Brn. M. R. Scott, Jr., and Peter A. Flinn will see after the work in Franklin, Rush, Shelby, Marion, Decatur, Jennings, and Jefferson Counties. This is not to hinder Bro. Scott from looking after the interests of the work in the branches as district president. Brn. J. J. Boswell and J. D. Porter will look after the work in Orange, Crawford, Washington, Perry, and Dubois Counties. Bro. W. C. Marshall, central and western part of the district, the writer to help him. Dear Saints, I trust you will do all you can to help and encourage these brethren who so nobly and faithfully labored for you last year. We have no reason to believe but that they will do all they can again this year. Let us all go to with our mights to see how much we can do for the Master this coming year. Truly the harvest is great and the laborers are few. Report to me to my address, Plainville, Indiana, on the first days of July, October, January, and March. May each one be blessed, guided, and directed by God's Holy Spirit in the work, so much so that each one may come out at the close of the conference year laden with many sheaves, fruits of the labor done during the year. I remain, Your hum-

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages. \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

ble servant for the building up of God's kingdom and the establishing of truth and peace in the land, George Jenkins, Sub-missionary in Charge of Southern Indiana District. Plainville, Indiana, May 3.

To the Ministry, Membership, and Friends of Truth in the Des Moines District; Greeting in the Lord: May grace and peace be multiplied unto you exceedingly through the work of our Lord Jesus Christ. By appointment of the general missionary in charge I am requested to assume the responsibility of having direct care of the missionary work in your district, and being but a laborer with you in the one cause in the which our heavenly Father is so deeply interested, and being a stranger in your midst I ask your active and hearty coöperation by a godly walk and conversation, by assistance with voice and pen, and whatever means or labor may be required under the labor of love. I desire to supplement the work already done and now being done in the district in righteousness. So far as any of the membership or friends may be apprised of a demand for the sowing of the seed, please to inform me, or wherever it is thought the tent could be used to an advantage let me know early so that such arrangements can be made as seems necessary, and we are permitted to make with the help we have. Let us labor with confidence of the ultimate victory, and while wickedness stalks abroad unblemishingly and boastfully, let us show ourselves just as fearless in seeking the subjugation of evil, and in humility do our part of the work, whether to sow or water, remembering always that it is God who giveth the increase, and to whom belongeth all praise; to whom be honor and glory and power now and ever more. Your brother in Christ Jesus, J. F. Mintun, Box 384, Woodbine, Iowa.

The missionaries and Saints of the Southwestern Mission, which includes Oklahoma, Indian Territory (exclusive of the Spring River District), Arkansas, Louisiana, and Texas, will take notice that the following-named brethren are placed in charge of the subdivisions of the field: R. Wight, of Texas; W. S. Macrae, of Arkansas and Louisiana; Hubert Case, of Oklahoma and Indian Territory. These brethren will please publish their addresses through the HERALD and *Ensign* as soon as possible so reports can be made promptly to them. Bro. S. W. Simmons will be permitted to labor in Southern part of Indian Territory and Northern Texas. Bro. Renfroe will labor in Northwestern Texas and Southern Oklahoma. Bro. Henson will labor in Northeastern Texas as appointed, but will hold himself in readiness to assist Bro. Grimes in Louisiana if occasion requires. My instruction in regard to debates still holds good and will as long as I am in charge of the field. Try and have plenty of sessions to give us time to get our faith before the people. Faithfulness on our part will give success and final victory. Hyrum O. Smith, Missionary in Charge. St. Joseph, Missouri, May 9, 1902.

To the Scattered Saints and Friends of Southern Nebraska District: We would like to hear from you and have your coöperation in building up the church and publishing the glad news of the gospel of Christ, that it may reach all people of our district, that every new field may be worked, and the glad sound be heard by many people. We can do very little without your helping hand, so we ask you to work with us, and if there is a chance for preaching in your neighborhood, please let us know, and we will try and fill all calls by the help of our Master, who will pay us well for what work we may do in his service. Remember, we are workers together with God in carrying the glad tidings of the gospel of Christ to our friends and neighbors,

and thus do some good for the cause we all love, and the work intrusted to our care will in time to come bring forth fruit to the honor and glory of God and the saving of precious souls in the kingdom of Christ. Write me at Nebraska City. Your brother in gospel bonds, W. M. Self.

## Correction.

Bishop's Annual Report, Northeastern Texas and Choctaw District, expenditures, first four lines, first column, page 454, HERALD of May 7, should read:

J. D. Erwin, f. . . . . \$ 77 00 J. F. Grimes, f. . . . . 168 15  
S. W. Simmons, f. . . . . 270 00 E. D. Bailey, e. . . . . 2 35

## Notices.

To all Whom it may Concern: Saints or others in the United States, Canada, the British Isles, or elsewhere, who have relatives or friends in Australia or New Zealand they would like to have me visit, preach to, or labor among, will please write to me stating their addresses and inclosing letters of introduction too, if they choose. This also applies to isolated Saints living in said countries. I already have some such matter on hand and shall respond to it as soon as I can. Would be pleased to receive more. Bro. J. W. Wight and C. A. Butterworth are in charge of the mission. Therefore such items may, if the writer prefers, be sent to them and be acted upon by them or turned over to me or some one else. My address until further notice will be Lamoni, Decatur County, Iowa. Trusting this will be of interest to some, I am, yours in bonds, Alma C. Barmore. May 8, 1902.

## Conference Notices.

Pottawattamie District will convene at Underwood, at ten a. m., Saturday, May 31.

Nauvoo District will convene at Burlington, Iowa, May 31 and June 1.

Central Illinois District conference and Sunday-school convention will convene at Beardstown, Illinois, June 7, 8.

Galland's Grove District will convene at Auburn, Iowa, at eight a. m., May 31. All coming by rail notify W. A. Carroll.

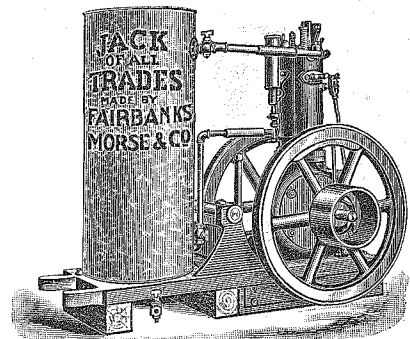
A novel and successful experiment is tried in the *World's Work* for May in the publication of an article made up of explanatory notes to a series of sixteen full page pictures of the business streets of Cairo—"beyond the American invasion." The other fine illustrative features of the number include an article on Leland Stanford University; another on Mr. Carlin's wonderful snapshot and flashlight photographs of wild animals; a sequel to Mr. Branson's article on the Real Southern Question, entitled "The Real Southern Question Again," and a story about a wonderful dry salt sea in the Western desert. Wolf von Schierbrand furnishes another of his intimate studies of modern Germany, and Frederic Emory writes of America's new rôle as an international peace-keeper. Charles Graves has gathered together some interesting data which tend to show that the Christian church as an organization is declining. The New Banking Methods, by which the great city banks are becoming veritable department stores and bureaus of general information, are described by William Justus Boies. William C. Whitney is the subject of an intimate study of success and there is an editorial article which furnishes reasons why New York is the future money centre of the world. Short articles on Dr. David Starr Jordan; on the increasing number of Social Secretaries in stores and shops, and on the work of the United States in Hawaii, together with a study of the relation of industrialism to literature, and an article by Frank Norris on the Novel with a Purpose round out an interesting number. In the March of Events more than twenty topics of wide variety and interest are treated editorially, while in *Among the World's Workers* many striking developments in industry, trade, and finance are described.

European Tourists and others destined to eastern points, will find the low rates applying over the Nickel Plate Road to New York, New England and other eastern destinations, specially attractive. The eastern terminals via this line are only from three to ten minutes from all ocean steamship docks, and the service afforded is first-class. Three trains daily from Chicago. Uniformed colored porters are in charge of day coaches, whose duties require that proper care shall always be given to keeping cars clean and attending to the wants of passengers enroute. Meals served in dining-cars at prices that are reasonable and within reach of all. Details cheerfully furnished on application to John Y. Calahan, General Agent, 111 Adams St., Chicago, Chicago City Ticket Office, 111 Adams St. 18-3t.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly." Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 328 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**




**Pumps Water, Shells Corn, Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only **TWO CENTS** per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a **NEW ENGINE** made by  
**Fairbanks, Morse & Co.,**  
**CHICAGO** 19

**THE Commercial Bank**  
—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
**D. F. NICHOLSON, Cashier.**

It will be to your advantage to ascertain the rates from Chicago to New York, New England and all eastern points applying over the Nickel Plate Road and its eastern connections. Three daily trains, on which there is no excess fare. One feature of service on that road is meals in dining-cars, on American club plan. Pay for what you get, but in no event more than from 35c to \$1.00. Folders, rates and all information cheerfully furnished by applying to John Y. Calahan, General Agent, 111 Adams Street, Chicago, Illinois. Depot, Fifth Avenue and Harrison Street. 18-3t

 C. M. Ketcham, agent at Leon, is getting up a party for the Yellowstone Park, to leave Leon June 23. Any one desiring to take advantage of congenial company and go with Mr. Ketcham's party, should write him direct for particulars. The party is going via Billings and Cinnabar into the Park, and return over the same route, or by special arrangements, parties can return by way of Denver. 19-3t

**LOWEST RATES TO EASTERN POINTS**

will always apply via the Nickel Plate Road and its eastern connections to all points in New York, New England and the Eastern States. Three daily trains to Ft. Wayne, Findlay, Cleveland, Erie, Buffalo, New York and Boston. Standard equipment on all trains. Meals served in dining-cars, on American club plan, at prices to suit passengers, from 35 cents to \$1.00 per meal. For particulars call on or address, John Y. Calahan, General Agent, 111 Adams Street, Chicago. Depot, Fifth Avenue and Harrison Street. 18-3t

**SOUTH SIDE BARBER SHOP.**  
Laundry in connection. The same old stand. **F. A. BLACK.** 15

**FOR SALE**  
Or will trade for a farm. A clean Grocery Stock of about \$3,500.00, doing a good live business of \$1,700.00 per month.  
**J. C. SMITH,**  
1041 W. Maple St., Independence, Mo.  
18-4t

**NOT IN THE CATALOGUE.**

**JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?**  
222. Per dozen 10c, 100..... 60

**THE APOCRYPHAL NEW TESTAMENT.**  
229. Cloth.....1 25

**CRUDEN'S COMPLETE CONCORDANCE.** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.  
206. Cloth.....1 50

**RUINS REVISITED.** By S. F. Walker. An able work on archæology.  
205. Cloth..... 75

**POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**  
203. Per dozen 5 cents; per 100 . 35

**GENERAL CONFERENCE RESOLUTIONS, 1832 to 1900.**  
197. Paper..... 5  
198. Cloth, limp..... 35

**BALDWIN'S ANCIENT AMERICA.**  
219. Cloth..... 2 00

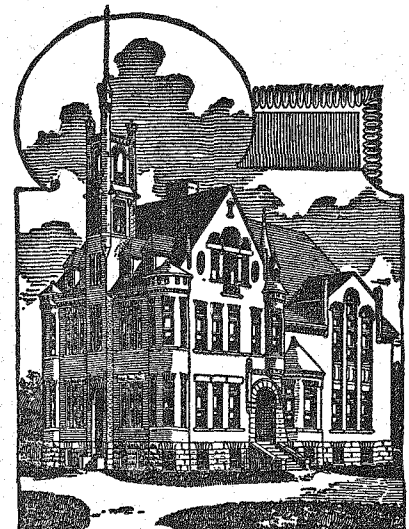
**HOMES FOR SALE**

By order of its Board of Directors  
**THE STATE SAVINGS BANK OF LAMONI, IOWA,**  
Will act as agents for the buying and selling of  
**FARMS AND TOWN PROPERTY**  
IN AND NEAR LAMONI.  
We have already a desirable list of properties for sale, and we invite the correspondence of all who desire to purchase a home in or near Lamoni.  
Write and tell us what you want, and you will be promptly answered, and we assure you that the information given can be relied upon.  
**LIST OF DIRECTORS:**  
**WM. ANDERSON. MRS DAVID DANCER.**  
**ALICE P. DANCER A K. ANDERSON.**  
**G. W. BLAIR. OSCAR ANDERSON.**  
**W. A. HOPKINS.**  
Address all correspondence to  
**STATE SAVINGS BANK, Lamoni, Iowa.**

**KEOKUK & WESTERN R. R. CO.**  
North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Book of Mormon Maps.**  
Lecture size 5 x 8 feet on muslin for traveling ministry. \$2 00. Home and office size 39 x 51 inches on paper, cloth back and varnished in colors, \$1.50.  
All maps sent by express, charges 30c. and upwards according to distance, to be paid at end of route. Send orders to  
**G. F. WESTON,**  
16 Buchanan, Michigan.

**Graceland College**  
Lamoni, Iowa.



For catalogue or further information, address  
**I. W. ALLENDER, Secretary,**  
**LAMONI, DECATUR COUNTY, IOWA.**



# The Saints' Herald

L. Campbell 12 Sep 01

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, May 21, 1902

Number 21

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

## Editorial.

JOSEPH SMITH - - - - - EDITOR.

### CONTENTS.

#### Editorial:

The Command of God is Authority - - -	497
The Martinique Disaster - - - - -	499
The Denison Review and Latter Day Saints - - -	501

#### Original Articles:

The Obligation of a Blessing - - - - -	502
"Teach According to the Office Wherewith I Have Appointed You" - - - - -	502
Remission of Sins - - - - -	505
Let us Have no Ifs - - - - -	507
Our Gifts and Opportunities - - - - -	507
How Much Shall we Know? - - - - -	509
Thoughts on Consecration - - - - -	510

#### Selected Articles:

The "Mormon Peril" - - - - -	511
------------------------------	-----

#### Original Poetry:

I Always go to Jesus - - - - -	512
Bless the Near Ones - - - - -	512

#### Mothers' Home Column:

Select Reading for June Meetings of Daughters of Zion Locals - - - - -	513
---	-----

#### Sunday-School Department:

Advantages of Early Teaching and Training - - -	514
Teachers of Infants in the Sunday-Schools - - -	515

#### Letter Department - - - - -

515

#### Miscellaneous Department:

Pastoral,—Wm. H. Kelley - - - - -	516
" Joseph Luff - - - - -	517
" H. E. Moler - - - - -	517
" D. M. Rudd - - - - -	517
" J. Arthur Davis - - - - -	517
" W. E. Peak - - - - -	517
" Romanan Wight - - - - -	518
Notice to Missionaries - - - - -	518
An Enlarged Hymnal - - - - -	518
Wanted - - - - -	518
Addresses Wanted - - - - -	518

### THE COMMAND OF GOD IS AUTHORITY.

Whatever God commands man to do the command carries with it the authority to do the thing commanded to be done.

When the church was instituted some seventy odd years ago, the Melchisedec priesthood was conferred for the last time before the second and final coming of Christ, to overcome evil, establish righteousness, and rule over earth in equity, according to the old-time prophecies, the revelations, and the legendary and traditional teaching of the ministry.

This priesthood so conferred was endowed with all the rights, privileges, and authority to bring forth the church of Christ, conduct its expansion and watch over its development and welfare until the coming of Christ should bring its work to a triumphant and glorious consummation.

After the conferring of this priesthood, the right to act for Christ, any man who held it and who should remain "in the faith," as the same had been given by the angel's message and by such additional revelations as were given and became the rule of faith of the church during the lifetime of its first president, the Prophet Joseph Smith, had within himself the right to officiate in any of the offices of the Melchisedec or greater priesthood in the direct pursuit of his calling as a minister for Christ, or in any emergency that might arise by the direction of the church, or the command of the Lord.

"The powers of the priesthood are incapable of annihilation." Once conferred they remain with those upon whom conferred during their good behavior. The right to act may be suspended for cause, but only personal transgression, departure from the faith, or an apostasy can wholly incapacitate the minister who has been lawfully invested with the priesthood, or disqualify him from acting in the name of the church. So long as he remains steadfast in the faith, he is a minister for Christ.

It is a rule of ecclesiastical law as old as the church, that those who may have become members under the rules of faith and practice publicly proclaimed by the ministry of the church, and which obtained at the time of their formally uniting with the church, can not be divested of their membership, nor prevented the exercise of their rights and the enjoyment of the

Elders Haldeman and Frisby, of the Hedrickites, held services in the Saints' church here on Saturday, Sunday, Monday, and Tuesday nights.

privileges accruing to them as members by any action of the body by which a change in doctrine or practice is made. In cases where such changes have been made it has ever been ruled that those members who remained steadfast adherents to the original faith constituted *the church* whether these steadfast adherents were few or many. Nor could a majority dispossess a minority of either church name or property, except such minority was guilty of personal transgression or collective rebellion against recognized rules of order and discipline to which they had voluntarily given consent equally with the majority.

Following in the line of these well-known rules of church law, after the death of Joseph and Hyrum Smith, a number of those who had been made members of the church organized April 6, 1830, through the propagandizing efforts of the ministry chosen and sent out by the church to preach and baptize converts, under the declaration of the faith, doctrines, and practice published in solemn assembly in 1835, and epitomized for the church by Joseph Smith seven years later, relying upon the rights conferred upon them by reason of their membership refused their adherence and support to doctrines and practices inconsistent with and opposed to those proclaimed by the church and accepted by them when they became members; and refused also to become submissive to the rule of President Brigham Young, who as president of a portion of the broken body, the church, became the exponent and sponsor for the doctrines and the practices against which they protested.

It does not dispose of the just claim of these protesting members of the church who continued to hold to the faith they had espoused under the presidency of Joseph Smith, to charge them with apostasy when they refused to accept the dogma and practice of plural marriage and to follow in the spiritual lead of President Brigham Young. The right to reject what to them was heretical teaching and unlawful practices under the law of the land was theirs. They might have become apostates to the doctrines and practices to which they had given adherence, but could not to those to which they had not given credence or been baptized into. However, no possible logic or sophistry could make them apostate to prospective theories or rulers.

Those who held the Melchisedec priesthood, at the death of Joseph and Hyrum Smith, having been called and ordained thereunto according to the rules found in the articles and covenants of the church governing at the time,<sup>1</sup> were not deprived by such death of what individual rights they at the time held and the offices they were entitled to. The fact that other members in larger or smaller numbers chose to accept new dogmas and adopt practices foreign to

those they had affiliated with by joining the church, did not affect their standing in law and before God. Hence, with them individually and collectively there remained the right to confer together, agree as to action, to call on any and all other members like themselves, to unite in defense of the faith and the organization, to preach the gospel, baptize, lay on hands to confirm, heal the sick, and ordain others whose calling should be certified to by the Spirit of Christ, by revelation and confirmed by the voice of their brethren the church. And, if so directed by the Lord, to regather and rebuild the scattered elements into the perfected fabric of church organization. These things they had the right to do by virtue of their holding the priesthood, call and ordination to which had been accomplished while yet the martyred prophet and president lived.

The facts of the reorganization of the church were in harmony with the foregoing truths. There were numbers of the men who had joined the church and received call and ordination. When the martyrs fell, and false doctrines and unlawful practices were introduced they rejected them; refusing to be implicated in support of them. They sought for the right ways; and finally, the Lord spoke to them and called their attention to the revelations already received by the church, and directed them to take those revelations as their law, and promised them divine favor and success, so long as they should continue to abide in that which had been confided to them.

The same Spirit which bore witness to them of the truth of the gospel and that Jesus was the Christ, again testified to them of the sacredness of the angel's message, and of their acceptance with God. By it the word of prophecy reached them that the Son of the Martyr, Joseph Smith, would soon be with them. At the same time the same Spirit called him and directed him to unite with these men who had remained steadfast in the original faith. He did as he was directed. He had been legally baptized into the church, by a properly accredited minister, had received the rite of confirmation by the laying on of hands of those holding the priesthood of Melchisedec; had been blessed by the Martyr and the blessings of his line pronounced upon him by the laying on of the Martyr's hands. No court or council of the church had ever sat in judgment against him; no decree of a church tribunal had ever been issued against him; he was a member of the church so far as obedience and the observance of the initiatory ordinances could make him one and all this was done in the lifetime and under the direction and supervision of Joseph and Hyrum Smith, then presiding over the church.

When directed to do so, this son of the Martyr, Joseph Smith, sought the association of those engaged in the work of rebuilding the broken church; and in accord with the prophecies made concerning him, and in harmony with the law and

<sup>1</sup> D. C. sections 16, 17.

rules of the church as already published and acknowledged, he was received into the fellowship, was ordained to the priesthood of Melchisedec by those holding that priesthood, and called, chosen, and set apart to preside as the law of the church provides.

The law referred to is found in section 104, paragraph 11, of the Lamoni Edition of Doctrine and Covenants of 1897 (section 107 of the Utah edition of 1876), where it is specifically stated that there must be of "necessity presiding offices appointed of or from among those appointed to the several offices of these two priesthoods," the Aaronic and the Melchisedec. "Of the Melchisedec priesthood, three presiding high priests, chosen by the body and ordained to that office and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."

This provides that there shall be, or may be chosen from the body three men holding the Melchisedec priesthood, who shall be thus ordained to be these presiding high priests to form a presidency as a quorum of three.

Were there no other rules governing in the case any one holding the Melchisedec priesthood would be eligible to be chosen to be one of these three presidents. But in the minutes of the organization of the High Council in 1834, the statement is made that, the President of the church and the two other presidents who shall be chosen to assist him, thus forming the presidency are to be "appointed in the same manner as he himself was appointed," that is to be designated by revelation and to be chosen or appointed by the body.

This section 104, on the Priesthood, was published in the 1835 edition of Doctrine and Covenants as section 3. It was also section 3 in the Nauvoo edition of 1846, and European edition of 1852. So far as ascertained it was given the last of March, 1835, and has been in force since its publication.

Upon the proposition that when God commands a thing to be done such command is the enabling act and authorizes those commanded to do the work commanded to be done, it is very clear that the command given to those men to rally to the defense of the truth as it had been told and retold, and testified to over and over again in thousands of cases, their own included, to their knowledge; and to raise up a standard against iniquity to which loyal Israel could gather and be safe, should have been honored and obeyed as it was. Who is there that knows anything of the history of the rise of the church from the leading incidents of 1820 through the trying episodes preceding the publishing of the Book of Mormon and the organization of the church in 1830, and down through the years to the martyrdom June twenty-seventh, eighteen hundred and forty-four, that is

prepared to say the voice of God to this remnant true to the faith should not be heard and its direction heeded, with the same earnest fidelity and carefulness, as were those commands beginning with the one not to join any of the churches clear down to the last one published to the church and the world during the lifetime of the Prophet Joseph.

Who is prepared to say that Joseph Smith, the son of the Seer who was blessed by his sire, and who was directed to join in the movement to reorganize already begun by divine command, should not heed the command. Who shall say that the voice of prophecy which predicted his coming to the assembly at Amboy, Illinois, April 6, 1860, ought not to have been heard! Who has the right to say that the action of the men holding the priesthood conferred upon them through Joseph Smith, who received it from Peter, James, and John, was not legitimate when they conferred upon that son of the Seer the same priesthood which his father had held before him, they having proceeded in the exercise of their membership and office in the church according to the command of God, and performed a rite in conferring authority to act in the name of Jesus Christ and the church, which has received the confirming testimony of the Spirit bearing witness to his ministrations for over forty years.

THE MARTINIQUE DISASTER.

The catastrophe which befell the Island of Martinique on the morning of May 8, which totally destroyed the city of St. Pierre, and instantly blotted out 40,000 lives, is one of the greatest disasters of its kind in the history of the world. On that fatal morning the whole top of Mt. Pelee was blown away, and a rain of fire fell upon the surrounding country, dealing instant death to the inhabitants. Gases and poisonous vapors spread almost with the speed of lightning, destroying and burning. The city was completely wiped out of existence, and the shipping in the harbor destroyed and sunk, with one exception. Eighteen ships were in the harbor at the time, only one succeeding in making its escape, and on it many of the crew were killed and burned.

That the St. Pierre disaster may be compared with others of a similar kind, we give a list of the great disasters in history:

	Lives Lost.
February 24, 79—Pompeii destroyed by eruption of Mount Vesuvius.....	30,000
1137—Catania, in Sicily, overturned by earthquake.....	15,000
1268—Cilicia destroyed by earthquake.....	60,000
December 5, 1456—Earthquake at Naples.....	40,000
February 26, 1531—Earthquake at Lisbon.....	30,000
September, 1693—Earthquake in Sicily buried fifty-four cities and towns and 300 villages; of Catania and its 18,000 inhabitants not a trace remained.....	100,000

February 2, 1703—Jeddo, Japan, destroyed.....	200,000
November 30, 1731—Earthquake at Pekin.....	100,000
October 28, 1746—Lima and Callao demolished.....	18,000
September, 1754—Grand Cairo destroyed.....	40,000
June 7, 1755—Kascham, Persia, swallowed up.....	40,000
November 1, 1755—Great earthquake in Spain and Portugal; in eight minutes 50,000 inhabitants of Lisbon perished; cities of Coimbra, Oporto, Braga, and St. Ubes wholly overturned. In Spain Malaga reduced to ruins. One half of Fez, Morocco, destroyed, more than 12,000 Arabs killed; 2,000 houses in Island of Madeira destroyed.....	100,000
February 4, 1797—Whole country between Santa Fe and Panama destroyed, including City of Quito.....	40,000
August 10, 1822—Aleppo destroyed.....	20,000
May 26, 1830—Canton, China, shaken.....	6,000
May 7, 1842—Cape Haytien destroyed.....	5,000
March 2, 1856—Earthquake in Molucca Islands.....	3,000
December 16, 1857—Calabria, Naples, destroyed.....	10,000
July 2, 1863—Earthquake partly destroyed Manila.....	1,000
August 31, 1868—Earthquake in Peru and Ecuador.....	25,000

Not since the time of the destruction of Pompeii has there been a volcanic eruption accompanied by the destruction and loss of life which Mt. Pelee dealt out to the inhabitants of the luckless Island of Martinique. The north part of island was devastated, and the survivors suffered greatly until relieved by the promptness of the neighboring countries in sending supplies and relief. The United States promptly appropriated five hundred thousand dollars towards the relief of the sufferers, while from all over the world came proffers of financial help.

Scarcely had Mt. Pelee blotted out St. Pierre when La Soufriere, on the Island of St. Pierre, became violent and threatened to follow the example of its brother volcano. Many lives were sacrificed to the whims of La Soufriere.

Thousands have been left homeless by the work of the two death-dealing mountains. Ghouls have robbed the homes and persons of the dead. Altogether, it is an affair the full horror of which can probably only be fully realized by the few survivors.

On the affair, the *Literary Digest* has the following:

The rain of fire that blotted St. Pierre from among the cities of the earth on the morning of the 8th of May is reckoned among the worst disasters of history. Mont Pelee, in the opinion of Professor John Milne and other eminent authorities on such disturbances, exploded with little warning, giving the doomed inhabitants of the island and the shipping off St. Pierre no chance of escape. The vicinity of the volcano for miles around was covered with a fiery downpour, and the air so filled with dust, ashes, fumes, and fire as to blot out all life. The total population of St. Pierre was about 25,000, and the population of the island about 175,000. It is not known at this writing how many are left, but it is considered certain that no one in St. Pierre survived. The newspaper comments consist chiefly of explanations of the nature of the volcanic eruption from a scientific standpoint, and recountings of previous disasters.

Professor Milne's theory, as given in an interview in the Lon-

don *Daily Express*, is that Mont Pelee has "blown its head off," owing to the infiltration of water through the rocks until it reached the molten material beneath, forming superheated steam of such tremendous pressure that something had to give way. The schooner, Ocean Traveler, according to the dispatches, "arrived off St. Pierre, Martinique, on Thursday morning, and while about a mile away saw the volcano of Mont Pelee explode, and fire from it sweep the whole town, destroying it and the shipping." The steamship Roddam escaped through a shower of pieces of white-hot lava, losing most of her officers and crew either by injuries from the lava or from inhaling the sulphurous fumes. The eruption in St. Vincent, causing the death of hundreds more, has added to the anxiety and sympathy with which public attention is regarding these unfortunate islands of the Carribean.

Professor Robert T. Hill, of the United States Geological Survey, says in an article in the New York *Herald*:

"The present outburst of Mont Pelee, in Martinique, is apparently the culmination of a number of recent volcanic disturbances which have been unusually severe. Colima, in Mexico, was in eruption but a few months ago, while Chelpancingo, the capital of the State of Guerrero, was nearly destroyed by earthquakes which followed. Only a few days ago the cities of Guatemala were shaken down by tremendous earthquakes. In a few days, when news can be received from the inaccessible interior of Central America, it will probably be learned that some of the numerous volcanic summits of that region have exploded.

"Although widely distant, there seems to be a geological relation between the Carribean and the Central American volcanic chains.

"The whole region of the American Mediterranean, instead of being a body of water, as it appears on the map, is looked upon by geologists as a great east and west mountain system, whose ridges, except the great Antilles, are submerged beneath the waters, where profound valleys and submerged mountain crests are found between the banks and depths. This Antillean mountain system suddenly terminates at each end to the east and west, with lines of great volcanoes running at right angles to it. These are the volcanic chains of Central America and of the Carribean Islands.

"It is a singular fact that both these volcanic chains are of the peculiar type which erupt cinders and mud, and it certainly appears as if there were some sympathetic relations between them. . . .

"Across the throat of the Carribean extends a chain of islands (the Caribbees), which are really smouldering furnaces, with fires banked up, ever ready to break forth at some unexpected and inopportune moment. This group, commencing with Saba on the north, near our own Porto Rico, and ending with Grenada, on the south, near Trinidad, consists of ancient ash-heaps, piled up in times past by volcanic action. These old ash-heaps have weathered into fertile soil, which, bathed by an undue share of moisture, has become covered with ripe growths of damp and moldering vegetation. This same soil also produces all the richest vegetable products of the tropics.

"These volcanic islands have been slowly piling up since the beginning of the Tertiary Period, and their bases extend beneath the waters for a depth as great as their summits project above it, making their total height nearly ten thousand feet above their submerged bases.

"The northern islands of the necklace, like Saa and St. Eustatius, are simply crater cones, but the center of the chain consists of four larger islands—Guadeloupe, Dominica, San Lucia, and St. Vincent—each of which is a complicated mass of old volcanic vents, whose peaks attain their greatest height in Mount Dioblotim, in Dominica, 4,747 feet above the sea.

"These volcanoes do not conform to the type which most people have in mind, for from them there flow no fiery streams of

lava, nor do they always give days of warning before their out-breaks. On the other hand, their eruptions consist of hot water, cinders, and mud. Their explosions come with terrific suddenness and when least expected. In volcanoes which eject lava, the ascending column of molten liquid vibrates the earth for days or months before it reaches the surface, and the people of the vicinity can always foretell the eruptions. This is not so with the cinder type, for they explode suddenly and do their damage without much warning.

"While the explosions by which the mud and cinder were ejected have been sudden, they have taken place only at long intervals of time, each one adding its pile to the surface debris and obliterating the previous landscape.

"It has been so long since any explosions occurred that most geographers, as well as the inhabitants of the islands, had considered that the forces which produced them were spent, and classified them as extinct volcanoes. It is true that the soufriere of Guadeloupe has sent up from its summit from time immemorial faint puffs of steam, and that upon Dominica and other of the islands there were a few hot springs, but for nearly a hundred years there had not been the least sign of explosion." . . .

A correspondent of the *Philadelphia Press*, writing from Guatemala City under the date of April 24, gives the following description of earthquakes which have been shaking that region:

"For nearly a week earthquakes have been tumbling down cities, towns, and villages on the western slope of the Sierras in this republic.

"On the night of April 18, at the capital, a blinding flash of lightning, followed by a thunder-storm and torrents of rain, all in the space of a very few minutes, caused the people in the streets to run for shelter. In an instant, however, the earthquake was upon them. Rushing frantically into the darkness and through the flooded streets, anywhere away from the straining rafters and crackling walls, ran the multitude, crying, praying, and a few trying to sing the 'Salve Regina.'

"News soon began to come in from the hill country, where Quezaltenango is situated. This, the second city of the republic, suffered by far the most. Hundreds of residences and public buildings were either totally destroyed or seriously damaged. Although not half of the debris has yet been removed, two hundred bodies have been recovered. Fire and flood added to the horror of the night, and many people have gone insane and others have committed suicide.

"Amatitlan, San Juan, San Marcos, Escuintla, Santa Lucia, Utatlan, and several other smaller towns have been partly ruined. The sessions of the National Congress at Guatemala City have been suspended. The meetings of the National Commission for the Louisiana Purchase Exposition, and which Commissioner Chandler attended by special invitation, were continued without interruption for two hours, though the earthquake shocks made the large crystal chandeliers of the palace swing like pendulums over the heads of the commissioners.

"Approximately 50,000 people have been left homeless, and subscriptions are being raised to prevent the poor from starving. —*Literary Digest*, May 17, 1902.

#### THE DENISON REVIEW AND LATTER DAY SAINTS.

The *Review*, of Denison, Iowa, near the home of Bro. C. J. Hunt, had in its issue for April 8, just past, a copy of the story about Lamoni, and the prophecy concerning the coming of Christ, so extensively circulated during our late conference. Bro. C. J. Hunt called the attention of the editor of the *Review* to the incorrectness of the article, the result of which was that in the issue for May 6 the *Review* gave the following clear statement about the report and our people:

In an April issue of the *Review* there appeared among the syndicate news matter furnished us from Chicago, an unfair and wholly untrue item concerning the Latter Day Saints. The item was published in the *Review* without the knowledge of either of its editors. We make this explanation to the *Review's* old friends among the members of that church, a church toward which the *Review* has always tried to be eminently fair and unprejudiced. We know the members of the Latter Day Saints to be plain, honest, and God-fearing, and while we do not know enough about their creed either to criticise or to applaud, we can assure them that the *Review* will remain as ever their friend in well-doing and without desire to do injury to their feelings or to insult the church in which they put their faith. In fact the more we see churches and creeds the more tolerant we become. There is hardly a creed in all the world, certainly not in the civilized world, which would not improve the moral standards of all the people were its tenets honestly and conscientiously practiced by all.

The man who is an honest faithful member of any Christian church, is a good man. What "the world" criticises is not the way church members live up to their creed, but the way in which they do not live up to it. The world would be better than it is to-day if all the people were honest conscientious Catholics, or Methodists, or Latter Day Saints, or Quakers, or Baptists, or believers in any Christian creed which could be mentioned.

The church has a mighty work to perform, a work as much in and among its own membership as among non-believers either here or in so-called heathen lands. Every church member should remember that he is a marked man, that what he does is not only marked against himself, but the mind of "the world" is charged against his church also.

Christianity there is in all our creeds but the real Christianity of the heart is above and beyond any creed. It is found in that high plane of right-living and right-thinking on which a few among the "sinners," and a few among the church, join hands for the betterment of all the world.

---

#### EXTRACTS FROM LETTERS.

Sr. Christ Anderson, in renewing for her *HERALD*, writes from Fremont, Nebraska, May 12: "I wish to renew for the welcome church paper which I read. I am seventy-seven years old, and enjoy reading the *SAINTS' HERALD*. My husband died two years ago. The *HERALD* was a great source of comfort to him."

W. H. Kelley wrote from Kirtland, Ohio, May 14: "Everything is going nicely here. Bro. Rushton leaves here to-morrow or next day for home. Folks well."

Thomas Dixon writes from Kaitangata, New South Wales, April 21, renewing for *HERALD*. He says: "We can not see how the Saints can get along without the *HERALD*. We long for it to come. It is the best paper we have, and we like it in its new form. May its usefulness increase, and the Saints see the need of it in every home. God bless the Saints."

---

#### EDITORIAL ITEMS.

Sr. Sarah E. Rush, of Wildersville, Tennessee, has a bundle of *HERALDS* and *Ensigns*, which she would be willing to send to any one wanting them for distribution. Address as above.

## Original Articles.

### THE OBLIGATION OF A BLESSING.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Christ just before his ascension is here speaking to the apostles and bidding them to expect on the day of Pentecost at Jerusalem the sending down of the Holy Ghost upon them. With the reception of this great blessing and endowment of power came also an obligation. Certain duties were imposed, which were witnessing for Christ, preaching the gospel to all nations, adding to the church and continuing the work Christ had established while on earth.

Blessing and obligation were closely related, and it is the same to-day. For all blessings we receive, whether temporal or spiritual, we are in a state of indebtedness and under obligations to the Giver. We should acknowledge the true source through which we obtain blessings, and show our thankfulness for them by obedience and faithfulness to all duties they enjoin.

We are accountable to God for all that we receive, every cause or means of spiritual or earthly happiness, our time, talents, and worldly possessions. We will retain spiritual blessings and advance to higher spiritual life by faithfulness, pure living, and obeying the teachings of the Spirit; but if disobedient, impure, and sinful the Holy Spirit will not enter our hearts or remain with us. We should prove that we value earthly blessings by making wise use of them; thus they will increase and we will be able to render a good account of our stewardship.

The talents and opportunities given us should be used for the advancement of the cause of Christ, and as we have been blessed be a blessing to others.

God is willing to bestow blessings freely upon all. Eternal life is for all who bring themselves into condition to receive it. Blessings are frequently preceded by obligations. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4: 14.

The water refers to eternal life and may also be understood to mean the Holy Spirit which is our guide and Comforter, and if we allow it to guide us we will be developed and prepared to receive eternal life and thus it will be in us an everlasting spring of living water.

If the influence of the Spirit is with us it will be recognized by those with whom we come in contact even if they do not know the source from whence it comes and we are under obligations that they be taught. As Christ commanded the disciples to wit-

\*

ness for him and the first place mentioned is Jerusalem, so we should begin at home and lift a warning voice to our neighbors and near friends.

In the Sermon on the Mount Christ said, "Ye are the salt of the earth" (Matthew 5: 13); also in verse 14, "Ye are the light of the world." He doubtless meant this for his disciples, but it is nevertheless true of all his followers. The people of God are the salt of the earth and to be the savers of men. Christ is the Savior of men and the light of the world, and all who take upon them his great name and receive of his Spirit, having their minds enlightened by the same, should enlighten others and point out to them the way of eternal life.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matthew 5: 16.

This injunction should not be misunderstood but obeyed in the true Spirit of Christ with humility and purity of purpose, not with vanity or personal display of goodness and virtue to gain the praise of men or win positions of honor in the church or society.

The object should be that through our daily lives the fruits of the Spirit be made manifest, and the result of our good works be that others are attracted and convinced of the truthfulness and saving, cleansing power of the gospel, and honor and love its Author and obey it that they may receive it for themselves.

By our living true to all its principles and teachings we can cause the gospel of Christ to be respected and honored and thus glorify our Father in heaven and fulfill the obligation of the blessing.

FLORALICE MILLER.

Read before the Baptist Young People's Union, of Dunnville, Ontario, May 5.



### "TEACH ACCORDING TO THE OFFICE WHEREWITH I HAVE APPOINTED YOU."

On the recognition that the above is a part of divine provisions for the consummation of God's purposes through the preaching of the gospel, it is a solemn matter for mortals to consider. But with this, as other similar provisions, we can only demonstrate our faith therein in a practical manner. For it is possible to utter with the tongue that with which the heart is not in accord; hence man's power to deceive.

In accordance with the above injunction we are commanded to esteem every brother as ourself, and practice virtue and holiness before the Lord. (D. C. 38: 5.)

We learn that God hath placed every member in the body (church) as it hath pleased him, as a preventive to schism in the body. How displeasing to him, therefore, must it be if distressing effects of schism are made visible, attributable to transcending or stopping short of duty, which he has condescended

to make so plain. But man will dash where angels dare not tread! How sad the thought! Who shall abide?

Then, too, Paul compares the physical organism to Christ's mystical body, the church. Of the former he says the suffering of one member enlists the sympathy of the whole. Are we thus related as members of Christ's body? We are, or we are not. High claims to a God-imposed spiritual rectitude must ever prove ineffective in the absence of the needed practical evidence so essential to establish the fact of gospel unity. The giving of evidence of being living epistles, known of all men for gospel integrity and evenness of tenor in the gospel race, is a necessity.

Further: From the subject matter (Ephesians 4: 16) we learn: 1. That the perpetuity of the compactness of the body, fitly joined, is effected by that which every joint (part) supplieth. 2. That this supply in the measure of every part, the body edifieth itself in love. Then, too, the necessity for the supply of every joint is made more manifest, in the light of the fact that any part failing to show himself approved by learning his duty, is not to be counted worthy to stand (D. C. 104: 44). It is immaterial whether a lack of supply by one or more points is attributable to individual negligence, or hindered by illegitimate actions of other joints; the effect of the failure to supply was the same; therefore, in the assurance that the body edifieth itself in love, as a result of every joint supplying, it follows that friction to any extent among the joints or parts will prove a preventive to the body edifying itself in love, thereby stultified as a preventive to spiritual growth no matter to what cause friction may be attributable.

We learn of friction in the past as well as evidence of its cessation by the timely interference of some of our worthy predecessors in the latter-day work. As recorded in second volume of Church History, pages 11 and 12, Joseph Smith says:

I next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, and that the arrangement of the assembly in this place on the 15th inst., in placing the High Councils of Kirtland next the Presidency, was because the business to be transacted was business relating to that body in particular, which was to fill the several quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the Twelve are not subject to any other than the First Presidency; viz., myself, Sidney Rigdon, and Frederick G. Williams who are now my counselors; (and where I am not, there is no First Presidency over the Twelve.)

I also stated to the Twelve that I did not countenance the harsh language of President Cowdery to them, neither in myself nor any other man, although I have sometimes spoken too harshly from the impulse of the moment, and inasmuch as I have wounded your feelings, brethren, I ask your forgiveness, for I love you, and will hold you up with all my heart in all righteousness, before the Lord, and before all men.

Continuing, he says:

And I will now covenant with you before God, that I will not

listen to nor credit any derogatory report against any of you, nor condemn you upon any testimony beneath the heavens, short of that testimony which is infallible, until I can see you face to face, and know of a surety.

The reader must be struck with the pacific spirit evinced by the young Palmyra Seer in such an emergency. He might have stood upon his dignity, saying, I have no apology to offer, etc.; or some other tantalizing phrases, but no, it was enough for him to know that some confession was needed; he therefore chose the godly part, and by confession became a peace-maker. In the exhibition of a bit of practical religion in such acts, though dead he speaketh. Of course it is humiliating to proud human nature to say, I am wrong; but three minutes consumed in a confession in a straightforward manner, when a necessity exists therefor, is a hundred per cent better than fifty or sixty minutes consumed in self-applause in a pharisaical spirit. The attaining to perfection is only possible by correcting errors. To be sure he is fortunate who is faultless; but where is the faultless man? The confessing of sins to thy brethren and the Lord is a law-imposed duty. (D. C. 59: 2.)

It is indeed unfortunate that the thought ever obtained among Latter Day Saints, that power or position made the man; for to the extent that such a dogma hath, or may obtain, it proves an effective preventive to a proper discrimination between men and principle, and when we fail to be governed by principle, we leave our God-given mooring, making it possible to be tossed to and fro "by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in weight to deceive. But speaking the truth in love may grow up unto him in all things, which is the head, even Christ."—Eph. 4: 14, 15.

Like other projects, despotic and absolute rule have their incipient stages; were there no knee to bow or play the sycophant, the effects of despotism and absolute ruling would be confined to narrower limits; but as it is there are those to be found quite ready to stultify dignity or manhood for present advantage; more is the pity. But once making a start on a downward grade, the momentum is proportionate to the size or weight of the object starting and the application of the brake is difficult. A flopping over in somersault fashion from a realm of light into a realm of darkness is not only dangerous, but may prove fatal. Christ, by the God-fearing Bible student and sober thinker, was and is admired because of the evenness of his ministerial career from its inception to its grand termination. He was never known to blow hot or cold in the advocacy of law to vex foes or human friends; right was always right; wrong always wrong; truth always truth. O, for such an even tenor, thus evincing a more palpable evidence of a Christ-like life. Where are we at?

Such a high spiritual rectitude may effectively prevent us being covenant-breakers.

One among other reasons the Lord assigned for speaking to and calling Joseph Smith was, that "man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."—D. C. 1: 4.

The reasons assigned for the Lord commanding the elders to go to Ohio to receive the law is that "ye [the church] might escape the power of the enemy and be gathered unto me [the Lord] a righteous people, without spot and blameless."—D. C. 38: 7.

The law thus received is given in Doctrine and Covenants 42: 7. The preparatory steps to a trial are plainly revealed in paragraph 23. The violation of law repented of is to bring forgiveness. But the probability of some sinning and failing to repent presupposes the necessity for a trial. The books containing the law of the Lord are sufficiently explanatory on this important matter, and from which we learn all are to be considered innocent until proven guilty, as we also learn when a necessity exists all sinning, whether priest or people, are to be tried as the law directs. Nor can we overlook the fact of Christ's fundamental method; viz., every word to be established in the mouth of two or three witnesses, which method obtained under the Mosaic economy as the sequel will show. And though no one was to be condemned, save in the mouth of two witnesses, yet if one man was accused of wrong by one witness he was not silenced. No, but the accuser and accused were arraigned before the priest and the judges which should be in those days. "And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you." See Deuteronomy 19: 15-19. Then we learn when evil comes to the surface it was authoritatively adjusted. And the way to do it was the very way which the Lord commanded. And so far as my research carries me I have not yet learned that the Lord in either ancient or modern revelation authorized priest or people to act as an apologist for him, to condone, palliate, or soften what he had been pleased to reveal, in which man's salvation is involved, or authorized a committee to formulate ways and means as a substitute for any of his revelations.

Further:

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not

wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee."—Deut. 16: 18-20.

The conception of language suggestive of a higher moral rectitude than that reflected above would be difficult; and the supposition that it could be modified or changed to suit the whims and caprices of poor, vacillating humanity would be tantamount to a confession that God's words are flexible.

There is nothing ambiguous in the above, but the fact stands forth in its grandeur, that under the Mosaic law they were to do just and right, not to respect persons, nor take a gift as a bribe; they were to aspire to a higher rectitude, as the Lord their God had appointed. Nothing more, nothing less.

And so it was when the publicans came to John to be baptized. In response to their interrogations as to what they should do, he said: "Exact no more than that which is appointed you." Do the right. And to the soldiers he said: "Do violence to no man, neither accuse any falsely, and be content with your wages."—Luke 3: 14.

I believe in our acceptance of the everlasting gospel we place ourselves under the standard of righteousness; and if there is any difference between officials and nonofficials as to the gravity of the responsibility assumed in enlisting under the standard of righteousness, the responsibility of the former, in that they are to be examples in righteousness to the latter, is greater. Hence when newly baptized members are being instructed as provided for in Doctrine and Covenants 17: 18, they are informed thus: "And the members shall manifest before the church, and also before the elders, by a godly walk and conversation that they are worthy," etc. But how shall the members walk godly before the elders, if they should appear ungodly?

We have found evidence as to the necessity of misunderstanding, etc., being authoritatively adjusted. When evidence of wrong exists, that is the time to act in the light reflected from given and accepted law; every word to be established in the mouth of two or three witnesses as Christ taught. It is therefore a fundamental method. (Matt. 18: 16.) Hence should it so happen that a requisite amount of evidence locating wrongdoing and the requisite procedure is prevented, made binding upon the strength of such evidence by a very much amount of less evidence, what would be the status of such a case? Would we not be divided among ourselves? If not, what kind of action would create division among ourselves? Who will tell? Further: If under the method of common consent law provisions were voted down, would not such an act be tantamount to a claim that common consent was superior to and above the law? If not, why not?



The above is reflective of some of my proclivities with due deference to all concerned. Differing nothing from those entertained in 1844, as it dawned toward Christmastide, I walked twenty miles in quest of an authorized person to administer the rite of holy baptism; save, that by the grace of God being more firmly settled, grounded, and established therein, however deficient I may have been in practically establishing this fact.

In a timely, authoritative adjudication of misunderstanding, etc., by God's revealed method, I see an effective way of vindicating the innocent, punishing the guilty, and fostering the fair fame of Christ's church. In a total neglect, when confronting exigencies necessitate action or an attempt of justification in evading it, under some policy adverse to the spirit and genius of the standard of righteousness, I see confusion and final desolation. If otherwise I am at sea touching the verity of God's revealments.

As a representative of Christ I claim the right to let the church and the world know where and how I stand touching the vital question of religion.

In bonds,

JAMES CAFFALL.



#### REMISSION OF SINS.

##### HOW AND WHEN RECEIVED.

When we examine the three books on this subject, there seem to be some contradictory statements. If we conclude that "water baptism" alone remits sins, which position is based on the statement, "Baptism for remission of sins," we wish to examine this in the light as it is revealed in the fullness of the gospel. In a revelation given in the incipency of this latter-day work, we have this language: "I will also bring to light my gospel, which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up and shall bring to light the true points of my doctrine; yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not be so much contention."—D. C. 3: 15.

This refers to the Book of Mormon, which contains "the true points of my doctrine." Now hear what it says in regard to the doctrine of Christ:

"For the gate by which ye should enter is repentance and baptism by water: and then cometh a remission of your sins by fire, and by the Holy Ghost."—Book of Mormon, 2 Nephi 13: 4. And in verse 6 he says, "And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end."—Ibid., 13: 6.

This, we think, is in harmony with a statement made by John, who says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son

cleanseth us from all sin."—1 John 1: 7. If by his blood we are cleansed, then how do we reach his blood?

Since the body of Christ or his church is represented as a physical body, having many members (see 1 Corinthians 12), the blood is necessarily in the body. Then in order to reach the blood we will have to get in the body. How do we get in the body? Our text says, "If we walk in the light as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin." He walked in the light by doing the will of his Father. We may walk in the light by keeping his commandments. Christ told Nicodemus, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5. Hence could not be saved, as there is no salvation outside of Christ or his kingdom.

Now the "kingdom of God," "church," "body of Christ," etc., are synonymous terms; so, then, in order to get into the "body" or "kingdom" and thus reach the blood, we "must be born again." Now whatever it takes to constitute the new birth is what it takes to get into Christ. Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. 6: 3. Again, "For as many of you as have been baptized into Christ have put on Christ."—Gal. 3: 27. "For by one Spirit are we all baptized into one body."—1 Corinthians 12: 13. "One Lord, one faith, one baptism."—Eph. 4: 5. I gather from this that these passages all refer to the same baptism, or else the statement Christ made to Nicodemus does not refer to baptism at all, which we can not for a moment admit. Then the question, "When do we receive remission of sins?" In water baptism? If so it is outside of the "body," for to get into the body or kingdom we must be born, not only of water, but of the Spirit also; and the scriptures cited show that we are "baptized into Christ." Then it must necessarily take both the "water" and the "Spirit" to constitute a complete baptism. So we find this in harmony with later revelations: "And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter."—D. C. 39: 2. Again, "Repent, repent and prepare ye the way of the Lord, and make his paths straight; . . . yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost."—D. C. 32: 2. The two baptisms spoken here, "water" and "spirit," constitute the new birth, without which they can not enter. The question arises then, "How do we obtain the baptism of the Spirit?" Let the books answer: "An apostle is an elder, and it is his calling to baptize [with water], . . . and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures."—D. C. 17: 8.

Once more, "But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of hands, even as the apostles of old."—D. C. 34: 2. This is conclusive evidence that the baptism of the Spirit comes through the laying on of hands, by which we are inducted into the "kingdom" or body, and thus obtain a remission of sins or the baptism of the Holy Ghost, which is "the Spirit of adoption. (Rom. 8: 15.) If any more proof is needed, we have it in this statement: "And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and fire; yea, even the Holy Ghost."—D. C. 18: 4.

Again, the Lord said to W. W. Phelps, "Thou art called and chosen and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands."—D. C. 55: 1. So according to these scriptures, one can not receive the remission of sins without the Melchisedec priesthood or laying on of hands. Thus we can understand what the Savior meant when he said to his apostles, "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained."

It may be urged that John preached the baptism of repentance for the remission of sins. (Mark 1:4.) He also taught them that one coming after him would baptize them with the Holy Ghost and with fire. Hear him, "I indeed have baptized you with water; but he shall not only baptize you with water, but with fire, and the Holy Ghost."—Mark 1:6, I. T. John did not hold the Melchisedec priesthood, hence could not baptize with the Holy Ghost, as the Melchisedec priesthood holds all spiritual blessings. (D. C. 104: 9.)

It may be still urged that John "gave a knowledge of salvation by a remission of their sins" (Luke 1:76). That sounds like a contradiction, but we have a better translation which reads like this: "To give knowledge of salvation unto his people by baptism for remission of sins." Notice the language; he did not give salvation, but only a knowledge of salvation by the baptism which he taught, which was both a water baptism and a spiritual baptism. No contradiction here. John the Baptist was an Aaronic priest and held the keys of the preparatory gospel, and to administer in outward ordinances the letter of the gospel, the baptism of repentance for the remission of sins agreeably to the covenants and commandments (D. C. 104: 10), which baptism alone does not remit sins, for without the shedding of blood there is no remission of sins. Hence the law of carnal commandments remained until Christ put them away, nailing it to his cross.

"Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to

sanctify his people that they might behold the face of God; but they hardened their hearts, and could not endure his presence. . . . Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments."—D. C. 83: 4. Here seems to be a conflict again, but let us see to what extent their sins were remitted under the law. It must be remembered that this priesthood could only administer in outward ordinances: "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal [fleshly, or pertaining to flesh] ordinances, imposed on them until the time of reformation" (Heb. 9: 9, 10), "which sanctifieth to the purifying of the flesh" (ibid., 9: 13). So in the absence of the Melchisedec priesthood there could not be a complete remission of sins; but in those sacrifices there is a remembrance again made of sins every year (Heb. 10: 3; Lev. 16: 34). So without the Melchisedec priesthood none could be made perfect. In the ordinances of this priesthood the power of godliness is manifest, and without the ordinances thereof and the authority of the (Melchisedec) priesthood the power of godliness is not manifest unto men in the flesh (D. C. 83: 3). One of the ordinances is laying on of hands for the baptism of the Spirit. Hence without this priesthood none could be baptized or born into the kingdom of heaven.

The Savior in speaking to the Nephite apostles called them by name, saying, "Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles."—Book of Mormon, Moroni 2.

We have shown that under the law of Moses and in connection with the Aaronic priesthood, none could be made perfect. Hence the necessity of giving certain other officers for the perfecting of the saints. (Eph. 4: 11.)

We wish to present one or two more Scripture passages against the idea of a remission of sins by "water baptism" alone. The Lord said to Adam, "Even so ye must be born again, into the kingdom of heaven, of water and of the Spirit, and be cleansed by the blood, even the blood of mine Only Begotten; . . . For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified."—Gen. 6: 62, 63, I. T.

Again, "Now I say unto you, that ye must repent,

and be born again" (B. of M., Alma 5:3); as much as to say, repent and be baptized.

Again, "Yea, Blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins."—Book of Mormon, 1. e., Nephi 5:33.

"Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost."—Ibid., 12:23.

"And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people."—Book of Mormon, 1. e., Moroni 6:4.

Once more, "and again, inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance; . . . and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of their parents."—D. C. 68:4.

So it seems to me that this is a very important question, and one that we should be able to define. So if the position set forth in this paper is not in harmony with the books will some brother please set me right, and at the same time have the "books" to harmonize. Yours for the advancement of truth,

J. R. McCLAIN.

FULTON, Kentucky.



#### LET US HAVE NO IFS.

This being a rainy morning I sat down to read the Voice of Warning, and on page 54 I find a sentence closing with these words: "Or else it will prove that Jesus Christ was an imposter and his promises of no effect." This so jarred upon me that I arose at once and got pen and paper to record my protest. I see Jesus as plainly in my mind as I see my own face in a mirror, and I see him first as the babe, then as the youth, then as the man of sorrows and acquainted with grief, going up and down among his brethren healing their sick, opening the eyes of the blind, directing all to the way of life, and yet persecuted and reviled by the very ones he came to bless. Then I see him in silence before Pilate hearing the accusations of those holding the highest authority among his people, Pilate the judge saying, "I find no fault in him." And in his humiliation this his judgment was taken away and the judge, yielding to the popular clamor, turns him over to the rabble. Then I see him in the bitterness of scorn clothed with a purple robe, and on his head a crown of thorns, buffeted and tormented. Then I see him bearing his own cross up the fatal hill, and see him fastened thereto with the cruel nails, permitting himself to be offered as a sacrifice for the sins of the world, finally crying out, It is finished!

Three days pass by, days of darkness, discouragement, and gloom, and then I see him the risen Lord, the King of glory. Gone, for ever gone, the agony of Gethsemane and the suffering of the cross! All power is given him now, both in heaven and on earth. He teaches his disciples yet forty days, when they behold him taken up into glory and hear the angels as they assure them that this same Jesus shall in like manner come again.

Then by the eye of faith I see this same Jesus on the right hand of the Majesty on high, heir of all things, receiving the adoration of angels and of all the blood-washed throng, and yet to be crowned King of kings and Lord of lords, the only hope of struggling humanity.

Now drop from this sublime height to the sentence first quoted, "Or else it will prove Jesus Christ was an impostor," etc. How it shocks you! I am aware that the author believed Jesus was the Christ, the Son of the living God, and no possibility of imposture about him. Hence the uselessness of the expression. It is akin to, though worse than, the statement often made by some of our elders, "If the Bible be true," etc., or "If this is not so, then the Bible be false," and like expressions, all of which are jarring to one who believes "that the Bible contains the word of God so far as it is translated correctly."

Brethren, the last statement is true, and Jesus is the embodiment of truth, the Son of God. Let us have no ifs about it.

SIDNEY PITT.

October 7, 1901.



#### OUR GIFTS AND OPPORTUNITIES.

Sitting this cold, snowy morning, at the home of Bro. Oscar Reynolds, with the wind whistling and blowing in at every crack, many thoughts have been brought to mind, some of which I present. My mind goes back six or seven years to the time I entered the waters of baptism, I being the first to take that step in our town, as a Latter Day Saint. As I was led up the bank by Sr. Keck, I remarked that my wet clothes would soil hers. But she cared nothing for that; was only too glad to do so in such a cause. "And now," she says, "I must write to Floyd to-night about it." It seemed she could hardly wait to speed on to him the glad news that rejoiced her own heart so much; for he had said to her a year before, while I was visiting them: "You mark my words, Mrs. Phipps will be a Latter Day Saint in time."

I had withdrawn from the Christian Church with which I had been connected over thirty years, for I found more in God's word than what they taught, and could be satisfied with them no longer. I did not then know I would ever go in any church again. I went to different ones, but found none that I could affiliate with. The Baptists gave me to understand they would receive me without again

being dipped, although contrary to their rules. But they seemed to think me truly converted, even if I did come out of the Christian Church. Both the M. E. and St. Paul's Churches were looking anxiously in my direction. I took an active part in their meetings, and they seemed to have great confidence in me. Being then outside of any church did not deter me from doing what good I could. I could go to the mourner's bench when called on to talk to the mourners; but if the preachers had known what texts I quoted and the advice I gave them, they would no doubt have been more slow to ask my help. One thing they found I would not do, that was to go into the crowd and coax them up to the mourner's bench.

But time passed on. I can see now that God's hand was in it all. When I look back over the past years, and see how I have been led step by step, my heart fills with gratitude and love that I have such a kind and loving Father. I feel that I can say, "Truly, my ways have been ordered by the Lord." And as I saw for days before the Annual Conference of 1901 convened, when in prayer, the Spirit of God hovering over the church at Independence in the form of a cloud, so I can now see how the loving Father's eye has ever been on me, that my paths have been ordered by him, and that I have been preserved to enter, rejoice in, and do a little good in this latter-day work.

I read everything that came in my way of a religious nature. Others knew this, and they were eager to supply me with their literature, disciplines, articles of faith, etc.

The W. C. T. U. claimed much of my attention for years; and while an active worker in this, holding district, county, and local offices, writing a temperance column for our town paper, keeping in touch with each local W. C. T. U. in the district, and reporting to State organ, it seemed for years that the active leadership of new societies starting up in our town devolved much upon me, until my husband called a halt. Told those coming for my help that I had more on my hands now than I was able to do, and I positively should not take on any more work. I would not have my friends think me more capable to do all this than many others, but I had a willing mind and loving heart toward God and man, and felt a responsibility to do what I could, and God helped me.

I visited and sat up with the sick, and begged necessities for the poor. (In looking back now, think in those days I made a pretty good beggar.) I rode out often with the Doctor (my husband), and while he issued out medicine to the sick I found a chance often to administer spiritual food and encouragement. While engaged in these different avenues of work, you may be sure time did not hang heavily on my hands.

And why am I telling you all this? To what does it tend?

Years ago I would not have written this, because it looks like bragging. But I am getting on the decline of life, and if I can say anything as an incentive or stimulant to help those in earlier life to work for humanity, then I shall not have penned these lines in vain. I have never been able to understand how some have to complain that there is nothing for them to do. Perhaps you are looking for some great thing. You may want some place God sees you are not capable of filling. Take my advice. Go humbly to God in secret prayer day by day, ask his guidance, and tell him you are willing to do anything, however humble, he may put in your way.

I was deeply impressed one morning as our janitor was building a fire at church. I thought: That is his work; another must superintend the Sunday-school; another keep the books; another preach; another write for the papers that all may read; another's time be devoted to raising a large family; another to hospitality in feeding the Saints and the poor; and so on, each doing God's work and filling his mission. Each place is important, and each has to be filled. They are all needed. We each have need of the other. Well, I got quite a sermon from running out those thoughts. I believe God will bless us if doing his will. Dear Saints, shall I tell you a secret? No! it is not a secret, but a fact that makes me, oh, so thankful to my Father. I never write for our church papers but I ask God to help with wisdom to write just what is best. I have come to feel more deeply in the last year or so that God has given me this talent, to write. I realize it more and more. What I want to tell you is, every time I sit down to write, God gives me much of his Spirit, more than I often receive at other times. Isn't he good, not only to give me the desire, but to give so much of his Spirit? Surely we have a good Father. How can we help loving him? I know that we have trials; deep, almost heartbreaking we feel them to be at times, but God's hand is over all, and he afflicts us only in love.

Oh, if we could always feel that; but poor, blind human nature can not always see it, and sometimes we fail to grasp the promises that are always the same. When we can not see through the clouds that obscure the sun we know it is there just the same, but we are too apt to think God is not near when we do not feel his presence.

"There are lonely hearts to cherish,  
As the days are going by."

So God has to touch our own hearts with the troubles and sorrows of life, that we may the better know how to sympathize with others, just as the Savior was tempted in all points that we are, or he could not have known how to feel for us, and bear with our infirmities, as well as comfort us in our troubles and

afflictions. And we know from experience that the harder the trials the more often God comes and touches us with the finger of his love, comforting us by dreams, visions, angel's visits, and by his Spirit. It seems so natural to us to look at the things seen instead of the unseen. We want to trust to the things that are made evident before us, instead of what God gives us from time to time, with the addition of plain promises in his word, and we have to cry mightily for more faith. It is often his way of bringing us nearer to him, and implanting that faith and confidence in him that we so much need, yet so often lack.

I know there are many sorrowing ones among us, and from different causes. My heart goes out to them in loving sympathy. After I came in the church I read that we were told to desire the best gifts. I was studying which one to pray for, but soon discovered that I had the very best. It was not tongues, as I thought it might be, but the gift of love, or charity. I came to feel that it was the best, and that I had rather have it than any other, for surely with that we can have more influence for good than with any other. And so it is my daily prayer that that love may increase toward God and mankind. To be a blessing to others is the desire of my heart.

M. J. PHIPPS.

ELDORADO SPRINGS, Missouri.



#### HOW MUCH SHALL WE KNOW?

While reading the *Ensign* of December 12, 1901, I was struck with a few sentences of a letter, or rather the thought they conveyed to my mind. One was this: "The gospel, pure and simple, is what the people need." It brings very forcibly to my mind a conversation had one time shortly after I was baptized into the Latter Day Saint Church. After hearing a sermon on "preexistence of man," I asked an elder this question (which had been propounded to me by my brother who was not in the church, but had heard the same sermon), Did we come into this world by our own free will and consent, or were we sent here without choice in the matter? If the latter be the case, why were we under the Adamic sin? Imagine my surprise when he refused to answer it, but after arguing awhile, pro and con, he said it was not wisdom to tell these things always to lay members. However, I want to say here to the elder's credit, he gave me all the information desired, and more than I ever dreamed of. I have not forgotten this conversation; perhaps never will. It had ceased to trouble me as formerly, but when I read, "The gospel, pure and simple, is what the people need," and connecting it with a talk I had with a brother who said, "All the elders know and understand these deep things, but do not think it wise to teach it," I was troubled again.

As I represent one of the people that hear the

things taught from the pulpit and other sources, and one anxious to learn of God and more of the gospel, I would like to know what the "gospel, pure and simple," includes. To whom was the command given, "Feed my sheep"? Who is the shepherd? I know that it is not wisdom to tell all one knows, yet I know, too, there is a happy medium which offers an escape for the two extremes. I am three years old in this work, hardly know the first letter in the alphabet of this great latter-day work, yet *a* is the first letter in the word *advance*. And all mothers know a child three years old needs something besides mere milk, and if everything to the nourishing of the "sheep" is not given from the stand, or in fireside talks in answer to questions asked, how are the "sheep" to be fed? When Paul was told by the angel to go into Damascus to Ananias and learn from him what the Lord wanted him to do, it seems to me that Ananias delved into the deep things immediately. Some, I presume, will say Paul was a fit subject. Well, grant that he was, when a question is asked is not that evidence enough to one that food is wanted? Who shall be the judge in these cases? In Matthew 5:6 we read: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Now, some desire to be filled. Who is to do the filling? "Feed my sheep." (John 21:17.) I often imagine if the priesthood knew how hungry and parched our hearts get for something besides bread and milk, they would give us some of the hard things that we might cut our teeth on, anyway.

In favor of my plea, I will relate the following: A few weeks back an elder gave us a feast of good things in the shape of three sermons on the deep things of the kingdom. "Preexistence of man," "Christ's mission," etc. I never saw a town so stirred in my life over three sermons. Question after question were asked by the people, and they seemed so hard and new to the Saints, they trembled, almost breathless with fear, thinking our man could not answer them. I can not tell the joy of the Saints when each was answered with such ease to the confounding of the others. One Saint said to me he almost left the church, he was so sure the elder would get caught; he would not take twenty-five dollars each for those sermons; that God seemed a new being to him, and the world seemed new also. He was more anxious than ever to live a faithful life. He was baptized just about three months ago. Some of the orthodox, hardened with prejudice, were invited and were informed what the subject would be. They came and heard, and most all have said it was the most sensible doctrine they ever heard, and quite a number are investigating. Who can tell what the people think about during these serious moments, or what they need, but God? A sister who has been in the church for a number of years said these sermons came in answer to her prayers. For some time she

has felt the need of more knowledge and had asked God to give her what she needed; was looking for it by revelation, when lo! it came through his authorized servants. My opinion is that it would be well for the priesthood to take a supply of hard rubber rings and rattlers for the teething portion of the Saints, as well as milk for the "babes." Then we will have the true shepherd, and the commands, "Feed my sheep," "Feed my lambs," will be kept more perfectly.

HELEN LOGON SHERWIN.

MIAMI, Indian Territory, January 22, 1902.



#### THOUGHTS ON CONSECRATION.

Is the law of consecration, sought to be enforced by the Bishopric, in harmony with the law given of God for the government of the church as set forth in Doctrine and Covenants 98: 2, 3, 4, 10? It seems from the instruction given that individual righteousness is the principal requisite among the Saints in redeeming Zion. We read in section 36 that the Lord called his people Zion because they were of one heart and mind and dwelt in righteousness and there were no poor among them. In section 102 we are told it was because of transgression that Zion could not be redeemed in 1834. Very serious charges were preferred against the church as a body:

They had not learned obedience.

Were full of all manner of evil.

Neglected the poor and afflicted among them.

Were not united.

"And my people must needs be chastened until they learn obedience. In consequence of these transgressions of my people it is expedient in me that mine elders should wait for a little season for the redemption of Zion that they (the elders) may be prepared. And that my people may be taught more perfectly and have experience concerning their duty and the things I require at their hands."

It would seem there was some little excuse for the church in that day: 1. The elders were not prepared. Had not properly taught the saints their duty, either through lack of knowledge in reference to Zion's redemption, or the time to redeem Zion had not come. This seems to have been a time of trial. The Lord had told them he would have a tried people. These instructions were given to a people under different conditions than the church to-day (see D. C. 98: 10, wise men to buy land) and in my judgment do not apply to the people to-day any more than the saying of Christ to the young man, "Sell all that thou hast and give to the poor."

The Lord told them Zion's redemption can not be brought to pass "until mine elders are endowed with power from on high." "For behold I have prepared a great endowment and blessing to be poured out upon mine elders inasmuch as they are faithful and humble before me. Therefore it is expedient in me

that mine elders should wait a little season for the redemption of Zion. Behold I do not require at their hand to fight the battles of Zion. As I have said in a former commandment, so will I fulfill; I will fight your battles."

From these scriptures it would seem the Lord accepted the effort they put forth. They had made the attempt to redeem the land, whether much or little, it matters not, according to the instruction. The Lord knew their willingness and their weakness and the terrible and overwhelming odds they had to contend with, but he was bound to try them, even as Abraham was tried. When these revelations were given, land was cheap. Now conditions have changed and can not in any sense apply to Saints or the church now. The Lord said to them, "I have heard your prayers and I will accept your offering."

In reflecting upon the charges preferred against the church in 1833, we ask, What are the indications now for Zion's redemption? Does any one know that the "little season" is past? Has the church learned obedience? Is there less evil within her borders? Do the elders understand their duty so that they can more perfectly instruct the Saints? Are the quorums united? Do they teach the same things in regard to consecration and redeeming Zion? Have they received that great endowment, without which the Lord says that Zion can not be redeemed? The Lord told the church that he would counsel his servant Joseph Smith, the then presiding officer, in reference to this matter, the redemption of Zion. (See D. C. 102: 6.) And I believe, Mr. Editor, whenever the time comes for consecration and redeeming Zion the Lord is in duty bound, under favorable conditions in the church, to fulfill the promise made; namely, I will counsel my servant, whoever that man may be that is called of God, to receive instruction for the church in reference to Zion's redemption. If he has raised up a man, a Moses man, the church is bound to receive his words as he receives them from God. Otherwise the people can not and will not have confidence in man who presumes to teach independently of that counsel. No matter how earnestly and plausibly he may try to enforce a law given to others, unless it comes through the proper channel, the man appointed of God to receive counsel for the church, and because of this lack, not having the proper counsel through the proper authority, the law of consecration is less understood by the people than was the law of tithing. (Read D. C. 122: 5.)

It seems to me, as an individual member, in view of what has been written and left on record, that the law of consecration, whether right or wrong, will not be observed unless it shall be taught and enforced by the precepts of the chief missionaries of the church by direction of the man appointed to receive counsel

from God. We ask, Has this rule been observed? Will the Lord deviate or turn aside from what he said he would do when the proper time comes? In Doctrine and Covenants 102: 5 in reference to the church, when these revelations were given, the Lord says, I have heard their prayers and will accept their offering (their attempt to redeem Zion), and it is expedient in me that they should be brought thus far for a trial of their faith. We learn by section 42 it was said to the church, ye shall observe the laws ye have received and be faithful. And ye shall hereafter receive church covenants such as shall be sufficient to establish you both here and in the New Jerusalem. Faithfulness, obedience, right doing, remembering the poor are prerequisites to the redeeming of Zion. The law we have received is a preparatory law. More will be given, but the law of righteousness will always prevail in the New Jerusalem, and by it alone we can be prepared to become citizens of the new condition. Then we believe the law of consecration will take effect, will be brought into operation, will be observed, because understood, having been thoroughly instructed, properly taught by those elders that have been faithful and received additional power from on high and counsel through the Moses man. In section 98: 4, in reference to that people of old: "Notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off." The Lord knew that tribulations and sorrow awaited them and he told them notwithstanding their tribulation Zion, or the location of Zion, should not be moved, though her children are scattered. Behold, I say unto you, the redemption of Zion must needs come by power (not by consecration). Therefore I will raise up a man who shall lead them like as Moses led the children of Israel. "And let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption. . . . And inasmuch as they follow the counsel which they receive [that is the first step to be taken] they shall have power after many days to accomplish all things pertaining to Zion."—102: 10.

We find nothing more respecting consecration till four years after, when the question was asked, How much tithing is required? The answer is given in Doctrine and Covenants 106: 1. This rule has been a law to the church and is in harmony with the rule given in section 42, "If thou lovest me," "thou wilt remember the poor." And "it shall come to pass" (D. C. 106: 2) (something in the future, after many days), when the Lord has fought their battles; when the sword of God's indignation has fallen in behalf of his people; when the time comes that God remembers his promise as made in section 38, paragraphs 4, 5, "I will give it unto you for the land of your inheritance, if you seek it with all your hearts. . . . Hear my voice and follow me, and you

shall be a free people, and ye shall have no laws but my laws when I come. . . . Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me."

I offer these queries and suggestions for the consideration of all Saints. Respectfully submitted,

GEORGE DERRY.

LAMONI, Iowa, March 10, 1902.

## Selected Articles.

### THE "MORMON PERIL."

Public attention is once more directed to what the New York *Evangelist* terms "the Mormon peril" by a manifesto issued by the secretaries of the Home Missionary Societies of the Baptist, Presbyterian, Methodist, Congregationalist, Disciples of Christ, and United Brethren churches. An appeal is made to resist the encroachments of "Mormonism" on the ground that "it is rapidly growing"; that "though often denied, there is no doubt that its practice of polygamy continues"; and that "its missionary activity throughout the Union is almost incredible." The Reverend John D. Nutting, the secretary of the Utah Gospel Missions and a worker among the "Mormons" during the past six years, supplements this manifesto in an article in *The Independent* (April 17). He says:

"The census of 1870 gave the whole population of Utah as 88,374, of which about 80,000 were Mormons. The census of 1900 finds in Utah 276,740 people, of which number about 220,000 must be Mormons—showing a net increase of 140,000 in that State alone during thirty years, in which period probably about one third of their whole number have located in regions outside. Again, in 1890, according to the census, Mormonism had only 144,352 adherents in the entire United States; while last December it claimed 310,000, nearly all in this country. If these figures can be trusted—and investigation leads the writer to believe them practically correct—Mormonism has more than doubled the number of its adherents during the twelve years which have witnessed the greatest activity of Christian work among them! A recent editorial in the Mormon organ claimed that over 100 converts had been baptized in Ohio during the past year, and over 200 in Western Pennsylvania; 1,100 to 1,300 were reported in detail from the Southern States during each of several recent years, and reliable reports of successful activity came from scores of other quarters. The latest special propaganda is that to Japan, begun last year."

"With such a rate of increase," remarks *The Evangelist*, "the peril which the statement fore-shadows is no chimera." Mr. Nutting sees no solution of the "Mormon problem" except through patient educational work. He declares:

"The key to the whole problem lies in finding some means by which Christian truth can be brought into wide and kindly contact with the Mormon mind. Artificial obstacles cunningly planted in the mind by a selfish 'priesthood' have thus far stopped the usual channels of religious truth. The people have been most assiduously taught that a salaried ministry and the Christian church are both of them false, hypocritical, and corrupt, working only for base and selfish ends. A system of block

espionage adds its priestly force to keep the people away from the gospel in these customary channels. We must avoid these objections, though false, by taking the fundamental truth to them through unchurchly, unclerical methods at their houses showing truly our love for their welfare by evident self-denial for them."

Some of the daily papers express the fear that the new crusade against "Mormonism" will do more harm than good. "Persecution," observes the *New York Mail and Express*, "has always been a weapon that hurts the wielder worst." "The average person," adds the *St. Louis Globe-Democrat*, "will be strongly inclined to think that the peril is not quite so great as is supposed." The *New York Freeman's Journal* (Rom. Cath.) takes a very unsympathetic view of the various Protestant solutions of the "Mormon" problem. "Mormonism," it declares, "is an offshoot of Protestantism;" adding:

"It makes no impression on Catholic countries, Ireland, France, Italy, Spain, Portugal, or in the South American republics. If it be a political, moral, and social disease its bacilli seem to flourish in Protestant countries; Catholic countries seem to be immune. We would therefore advise the mission-boards to recall their agents from Catholic countries, where they are of no practical utility, and set them to work at and about Salt Lake, and see if they can discover an antidote and prophylactic. . . .

"Gentlemen of the mission-boards, we understand you; we know your literature and your methods; we have no confidence in you; we can not yoke with you against the Mormons; nor can we yoke with them against you. You are both alike in error and in antagonism to the Catholic Church; with the difference that you are more meddlesomely so, more aggressively so, and more offensively so than the Mormons are."

*The Deseret News* (Salt Lake City), the newspaper organ of the Latter-day Saints, rests easy in the belief that "there is no danger that truth will be defeated" by "slanderous attacks against an inoffensive people." It continues:

"Just such charges were made against the Nazarene and his followers. Just such misrepresentations sent him to the cross, and millions of his adherents to dungeons, to the arena, to death in its most cruel forms. . . . Had the teachings of Christianity been accepted, there is no reason to doubt that the Roman empire would have remained. By rejecting Christianity, it sealed its own doom, while the hated and feared religion went on triumphant. And why should we not expect history to repeat itself to-day? Truth can not be suppressed. It may have its Good Friday of agony and darkness, and the earth may be rent around it by the furies of hell, but it will also have its resurrection morn with the chains of mortality bursted, with angels, and joy and gladness. And 'Mormonism' is truth."

—*The Literary Digest*, April 26, 1902.

If one would only confess it, in nine cases out of ten the command to a child to obey is not based upon that which is reasonable but comes from some whim or caprice of the parent. A child should always be impressed with the reasonableness and appropriateness of the request for obedience before he is thrown into a state of rebellion and revolt and, as the weaker party, is forced to surrender. The article by Doctor Murray, in the *June Delineator*, upon the Disobedient Child, will open a new line of thought to perplexed fathers and mothers, who may be inclined to believe that the whole fault lies with the children.

## Original Poetry.

### I Always Go To Jesus.

I always go to Jesus,  
When troubled or distressed;  
I always find a refuge  
Upon his loving breast.  
I tell him all my trials,  
I tell him all my grief;  
And while my lips are speaking  
He gives my heart relief.

When full of dread foreboding,  
And flowing o'er with tears,  
He drives away my sorrow  
And quiets all my fears.  
He comprehends my weakness,  
The peril I am in,  
And he supplies the armor  
I need to conquer sin.

When those are cold and faithless  
Who once were fond and true,  
With careless hearts forsaking  
The old friends for the new,  
I turn to Him whose friendship  
Knows neither change nor end;  
I always find in Jesus  
A never-failing friend.

I always go to Jesus;  
No matter when or where  
I seek his gracious presence;  
I am sure to find him there.  
In times of joy or sorrow  
Whate'er my needs may be,  
I always go to Jesus,  
And Jesus comes to me.

SR. B. A. KELLEY.

WEST DENNIS, Mass., Oct. 27, 1901.

### Bless the Near Ones.

The flowers bloom in paradise,  
Beyond that golden strand;  
Where angels sing, and saints rejoice,  
A sacred, holy band.

There fields of verdure stretch away  
As far as eyes can see  
Of those who've gone before away  
And longed with Christ to be.

Mansions of light are ever near,  
As homes for Saints above,  
Who live together without fear  
With Christ our heavenly dove.

Before them stands the great white throne  
Within that goodly land;  
For God himself to them is known  
In love and glory grand.

They see his smiling face of love  
For which they longed before  
They reached their spirit's home above  
And opened wide the door.

Jesus they see at God's right hand,  
Who plead for them before  
With eloquence and power grand;  
But now they part no more.

The tears are wiped from every eye  
And all their trouble's gone;



No one shall weep, or mourn, or cry,  
For now their victory's won.

O, if you wish to meet this band  
And of that life partake  
Within that good and heavenly land,  
You must at once awake.

The call is from your Master true  
Who wants you all to work  
That you may now each duty do  
And never, never shirk.

For there are souls on every hand  
Who need your help to-day,  
The poor, the sick, a fainting band,  
With hair both dark and gray.

The stranger in our Sunday-school,  
The beggar at your door,  
Are looking for the golden rule  
That Christ once taught of yore.

For words of comfort and of cheer  
Poured from the soul within;  
For clothes to warm, and food to cheer,  
For theirs is scant and thin.

O, have you any such a home  
Within the church to-day?  
If so, dear Saints, why do you roam,  
Or look so far away?

The little acts of good you do,  
The fountain of your love,  
Should be for wife and children true  
Before they move above.

Not only so, but they should be  
For every needy one,  
Though poor or humble, bond or free,  
For thus has Jesus done.

For, if we do these little things  
They joy to us will bring,  
For Christ's own voice we shall hear ring,  
As angels chant and sing.

Fear not, my people, good and true,  
You've done it unto me;  
I give you all this life that's new  
For deeds of good to me.

C. E. BUTTERWORTH.

OMAHA, Nebraska, October 31, 1901.

#### Productive and Unproductive People.

When a man puts money to productive uses it is the man that is the larger factor in the production; and the man who does not contribute his work or his thought or his skill, but only his money, properly gets a diminishing return. So, too, with "clerks"—those that are a part of the machinery for carrying out other men's plans. They are not primarily productive. They are either the young who yet lack training and experience, or they are of the class that remains secondary, and never becomes primary in the work of the world.

There could not be a more wholesome tendency in a democracy than the tendency that Mr. Watson's obvious but interesting generalization shows—not that anybody takes pleasure in the hard lot of millionaires and clerks, but the economic righteous do, *per contra*, get their reward. The economic righteous are they who successfully use the millionaires' money and the clerks' time; they are they who have skill and who (above all other qualities) have imagination; for production and imagination go hand in hand. It were more accurate to say, perhaps, that imagination leads the way. A man without it must reconcile himself to remain an unproductive millionaire or a clerk, and it makes little difference to the world which he is.—*World's Work*.

## Mothers' Home Column.

EDITED BY FRANCES.

"Every heart must learn to beat,  
As every robin learns to trill,  
And every life be made complete,  
Led upward by a higher will."

#### Select Reading for June Meetings of Daughters of Zion Locals.

YOUR BOY AND YOU.

There comes a time to the best of mothers when she has to realize that her small boy is gone, and that a decided, and possibly reckless, youth has somehow crowded into his place. Keep a firm hold on the reins then, good mother, but hold lightly. The curb must be there, but it must not be felt. Let your boy feel that you are always ready for him, always in the mood for his moods. If St. Paul could be all things to all men that he might save some, can you afford to be less than all things to your boys that you may save all?

Whatever you may do, or leave undone, do not fret. Wild tempests may sweep below, but the stars in their courses shine calmly on. Your boy can not steer without some heavenly body to show him the way. Transmit its light: he may be too blinded by his own conceit to see it clearly for himself.

Let your boy feel that you are always ready for him, always interested in his plans, however wild they may be. You can no longer command him. If that has been your only hold, then may God have mercy on you and on him!

His judgment is beginning to grow, perhaps. Encourage it. Take him into your counsels. It will not hurt you to ask his advice about family matters. See how kindly he will take to being looked up to. Do you not like to have your friends put confidence in you? He is only another you. If his self-respect be small, you are cherishing its growth. How do you treat the tender plants in your garden? Do you keep sunshine away from them, and step on each tender little shoot as it lifts itself up to the unknown light of a great and strange world? And as the plants gain strength and courage to stand alone, do you nip off their leaves savagely and water them as with a flood that they have hard work to stand against? Do you leave them to droop for a bit of encouragement, to grow awry for want of a little support to guide them till strong enough to stand alone? Or do you furnish props on every side, and leave the full-grown stem a derision to beholders?

Never let your boy feel that the household is complete without him. He may prefer anything and everything to his home, but when his "reasons grow," he can not help coming back to it, if you are faithful to your trust. Never indulge in despair, however hopeless the case may seem, but keep a beautiful trust in him that will shine in your welcome. He may not be worthy, but he will grow to it.

Your boy may even lie to you. Some black drop from an unholy ancestor may have come down to him, unfiltered, through the veins of many generations. But do not quail. Be able, like noble Arnold of Rugby, to assure him that you take his word for it. There are good men who were shamed into goodness. You do not commit yourself to any wrong, and if there be one germ of God-likeness in his nature, even that shall not fall to the ground fruitless. Only be strong and of good courage, and trust God to give the increase.

Some children never know a puddle till they have waded clean through it and come out sticky on the other side. Some are born with a sort of divine foresight that not only reveals it at a distance, but keeps them out of it, and it out of their thoughts as well. Thank God if the latter sort belong to you, but do not lose courage with the former. Never lose courage. Some men reach heaven via state's prison.

Remember the father who saw his son while yet a great way

off, and fell on his neck and kissed him. What if the boy had been kept out of sight until he was bathed, and offered the loan of a clean, good brother's suit by one of the servants? What if he had been cautiously admitted to the table from which the small boys were removed for fear of contamination? What if the silver had been locked up, and a bit of last year's mutton substituted for the fatted calf,—good enough, perhaps, for a man who had fed among swine, but not encouraging in the line of better living; for the physical stands before the spiritual, and one must keep to the natural order of sequence.

Remember, there is no meagerness with God, no grudging. Be as divine as possible in dealing with souls and with bodies. Your nature may be small, but it lies with you alone whether it shall remain small or attain heroic stature.

Do not tell me what might have been. In the celestial economy there are no might-have-beens. Think your thoughts, and live your life in the present. The fathers may have done well, but you are not the fathers. A new work has been given you to do, and new faculties to do it with. Does not a modern hymn say,

“The fathers had not all of thee,  
New gifts are in thy grace”?

And if the fathers did not have and know it all, neither did the mothers. Your lessons are new with every sunrise and dewfall. You can not go back to the old primers and copy-books, nor to your ancestors' ways of bringing up a family. If they treated their wanderers like criminals, judged them, and cast them out as vagabonds on the face of the earth, what is that to you?

“Dear child, my name was Calvin, but I see things better now.”

Take of the things of God, and show them to your child. If the heart of the mother can not interpret the sacred book, it must be a hopeless mystery. And as you would have your child grow in knowledge and wisdom after he has become a man, see to it that you yourself grow. Every year that God honors you with should be, must be, a year of growth. After fifty you are to learn the things you did not know before fifty; after eighty, the things you did not know before eighty. Bodies without souls get full grown; souls never become full grown in this world, neither, let us pray, in the world to come.

This small sermon, not unlike an occasional one from the pulpit, has lost itself in a talk; but if it finds its devious way into the heart of some mother who is losing hope and courage because of her many trials and griefs, it has done its errand without help from text or heads.—Alyn Yates Keith, in Sunday School Times.

#### Program for June Meetings of Daughters of Zion.

Opening hymn, Saint's Harp 149. Prayer. Scripture reading, Psalm 146. Discussion of select reading in Home Column. Roll-call. Business. Closing hymn, Saints' Harp 146. Dismissal prayer.

We have received the premium list of the Iowa State Fair for the year 1902. The management of the Iowa Fair is at work early, and the prospects are that the Fair will be even better than ever, which is saying a good deal. Last year the Iowa Department of Agriculture paid out over \$19,000 in premiums to over five hundred exhibitors. The exhibit of live stock at the Iowa Fair is usually second to none. Last year over six hundred fifty cattle were on exhibition there, this being only about fifty less than were exhibited at the International stock show at Chicago. A number of improvements have been made on the grounds, and some commodious buildings erected for exhibition purposes. A large stock pavillion will be erected from funds granted by the Legislature. This is for the purpose of permitting the people to see comfortably the judging of stock. No admission to this pavillion will be charged. It will also be used during the year for holding stock sales. The Fair this year promises to be exceptionally good.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Advantages of Early Teaching and Training.

Childhood is the springtime of life when careful preparation must be made for the future. The wise husbandman will keep a lookout for the little weeds in the garden, and remove them before they grow large and so deeply rooted that in destroying them the tender plants are endangered. So those who are intrusted with the teaching and training of little ones should watch for every tendency to evil, that it may be overcome before it becomes a part of the nature.

The child who from infancy has been taught the principles of the gospel will have

#### NOTHING TO UNLEARN

in later years, but will be able to go on to perfection. We can hardly estimate the true worth of such early instruction. Quite often we hear older ones of the church wish they might have had the privileges enjoyed in the Sunday-schools of to-day. They can see where they might have advanced much more rapidly and attained to greater perfection of character if they had known the true principles of life sooner. Impressions made in early years are usually so much so that some great teachers have thought the well-taught child might be subjected to any influence in after life and still be true to his early training.

So many little things go to make up the sum total of this early education, that it is not always easy to trace the effect to the cause. What may seem

#### A SMALL FAULT

in a child may, if unchecked, be the overthrow of the man. The hasty temper may lead to murder; the gratified appetite to drunkenness, and so on through a long list of evil propensities.

Blessed, indeed, is the child who has the advantage of being well taught and helped to live according to that teaching. Such a one has every chance to develop a character that shall make him the joy and pride of his instructors; a power for good in society, one who can be trusted in all things. Some may thus develop in later life in spite of the lack of right teaching in earlier years, but this is the exception and not the rule. In studying the lives of those who have done much for the good of the world in any way, we will find almost invariably that as children they were taught the principles of truth and uprightness. Many have come from humble homes and have not had the benefits that wealth might bring, but they live in the hearts of the people long after their more wealthy associates are forgotten. Those who are given a thorough knowledge of the principles of righteousness in their early years are in possession of a heritage which can never be taken from them, but will prove to be of great worth to themselves and to all with whom they associate.

May we as workers in the Sunday-school be instrumental in imparting this knowledge to many little ones.

MRS. CHARLES FRY.

For the Fremont, Iowa, District convention.

### Is Home Class Work Practical?

I think a home class can be as interesting and instructive as any class in an organized school, and should be found in every home where it is not convenient to attend a large school. I started a class in my home over a year ago, with only two little girls, two and six years old, as pupils. I borrowed some back numbers of the primary *Quarterlies* as I did not wish to sign for the *Quarterlies* until I was sure our class would be a success. At that time I thought very little could be accomplished with only two pupils, neither of them being able to read or sing. But with over a year's experience in the work, I can say I know

we can have a good, interesting Sunday-school at home. I believe God will recognize and bless our efforts just the same as he does those in a large school. My little girls seem just as anxious for their Sunday-school time, as other little ones do who attend large schools. I think they have learned the lessons just as well. My little girl, three years old, will often ask me during the week if we can not have Sunday-school to-day; or she will want me to tell her a story about Jesus. This is proof to me they like the work, while I have felt just as much interested and blessed while teaching my little class at home, as I ever did while teaching a class in a local Sunday-school.

In one way I think we can accomplish more than a larger school. We can begin to teach the little ones at home at a much earlier age than we can in a large school. What babe will not sit quietly on its mother's lap and listen to her tell stories and sing? While that same child could not be induced to go into a class with strange children until much older, and perhaps not at all. I know it is so with my little girl. To be sure the very small child will not learn all, and sometimes they may seem to hinder your work, but let them take part in the class. You will be surprised how quickly they will take hold of the work. My girls like to lead in prayer, and I let one repeat the Lord's prayer one Sunday and the other one the next Sunday. They are too young to compose their own prayers. I think this will help them to learn to pray. Let all join in singing even though they do not keep exact time. I think some of you would have smiled could you have entered our school when we first started. Just mamma singing and two baby voices repeating the words, but not much of the tune. We now have several songs we can sing quite well.

I would urge all who are not permitted to attend Sunday-school to have a little school of their own at home. You will perhaps find it to be quite a trial to begin such a work. I know I did. I believe God has blessed us in our work, though seemingly so small. I think it as much our duty to give our children spiritual food as it is to give them food for the body, and the sooner we begin this work the easier it will be. You know "As the twig is bent the tree's inclined." We can not force the child in this work, only lead them in the right direction. And when we once get them interested, Sunday will not seem such a long, dull day, but will be looked forward to with pleasure. Who can tell the amount of good we may do by having a little Sunday-school at home? Even home ties will become more precious. And when our children go from home they are better prepared for the trials of life. They will long remember what they were taught at home. Jesus said, "Feed my Lambs."

May God bless us all is my prayer.

BELLE LEISE.

#### Teachers of Infants in the Sunday-Schools.

Do you know that the General Association is publishing just what you have wanted for years? The *Study Hour* is a course of lessons prepared for your help, containing a series of lessons for the very little ones—those too young to read, and almost too young to think. The lessons are upon such topics as are calculated to teach the idea of God through nature; also the simpler lessons of morals and ethics drawn from incidents in the life of Christ and elsewhere—simpler lessons, but often the last to be learned.

In addition to the lessons themselves there is much helpful reading upon "Studies of child nature," "Illustrations," "Suggestions," "Picture talk," "Object lessons," "Scripture study;" in short, all you need to prepare yourself to interest and instruct the babies as you have never been able to do before.

Dear teachers, you need this help. You have felt incompetent to get hold of the children as you desired to do. Your children have come to you hungry and left you unfed, naked, and unclothed. You have asked God to give you help—and did you believe you would get it? Your prayers have been heard, and

through the General Association have been answered, though some of you do not know it and are still praying. Get the *Study Hour* and study it, asking God to help you to use wisely what he has given you in answer to your prayers, and "ye shall find rest to your souls," and you shall find food for the babies such as they can assimilate.

Order of HERALD Publishing House, Lamoni, Iowa, price ten cents per quarter. First quarter exhausted. Plenty of second on hands yet.

"Useful tools may do bad work."

"Beware of the bad mind."

"The mind you bring to things changes things."

"The bad mind transforms right and useful things into instruments of evil."

"You may make even the knowledge of the gospel a savor of death unto death, instead of life unto life."

"Nightshade and lilies grow out of the same soil and under the same sky. The one makes poison of them; the other, beauty and fragrance."

"Contempt for God's word, to some, seems manly. In God's sight it is folly and rebellion."

"Myriads of Bibles have been destroyed; myriads still exist; myriads more are coming."

"Penknife criticism still flourishes, the brasier treatment is not abandoned, but God's word triumphs still."

"Slashing the sacred pages no more averts penalty than smashing danger signals averts peril."

"Hammer away, ye hostile bands,

Your hammers break, God's anvil stands."

"When the critic has done his best,

And the Pearl of Price, at reason's test

Lies dust and ashes levigable

On the professor's table,"

the word of God still standeth sure.—*Selected.*

## Letter Department.

LOUISVILLE, Kentucky, May 13.

*Editors Herald:* I want to make an appeal to all lovers of truth and those who want to send the gospel to every creature, to aid us in getting a tent. We have Bro. J. W. Adams here, and he has a goodly experience in tent work, and we have started in to raise money to buy a tent. We have no district here, and we appeal to all who want to help in the spreading of this glorious gospel.

I have baptized eight since my report and others are investigating. We have a hall for Sunday afternoons only, and the rest of our time must be put in on the street unless we succeed in securing a tent. Bro. Adams is a good worker and we are sure we can reach many more by tent work than any other way. Please send donations to J. W. Adams or J. W. Metcalf. Our address is 1819 Ninth Street, Louisville, Kentucky.

J. W. METCALF.

DAVIS CITY, Iowa, May 13.

*Dear Herald:* Among the papers we take, I always peruse your columns first. I do not see how any of the Saints can get along without you, for you are always laden with good news. Many times when I have felt downcast I have read your pages and been made to rejoice. And when the books are opened before the judgment bar of God, as a witness that shall judge the world, I believe your fair pages will be there to testify that you went to the nations of the earth and warned them to fit and prepare themselves for the great day wherein they shall give an account of all their deeds.

A few days ago I was talking to a Catholic. I asked him what he meant by the word *Catholic*, and he could not tell me. He said he used to know but he had forgotten. Then I asked him what the gospel was? He had not forgotten that, because he never knew. I told him Webster told us it was the will or grace of God, revealed through a mediator to fallen humanity, and that it included all that ever was revealed through Jesus Christ and the apostles. I told him that if he came short of anything that was given by Jesus Christ he would not be able to enter into that beautiful city.

Dear Saints, let us be up and doing, for I believe the hastening time is upon us. Your brother,

F. N. HARP.

SYDNEY, Australia, April 22.

*Editors Herald:* Myself and family intend to leave here on "S. S. Sierra," May 13, for home, in company with Brn. A. H. Smith and L. A. Gould. Bro. Smith's health continues to be poor here; I think the water does not agree with him. He does his work under constant difficulty. However, his work will prove of great value to the mission.

Many of the Saints are very pleased to get their patriarchal blessings, which will be a source of future strength and blessings to them. One of the worst drouths ever known here has been raging the past six months and in some parts there is no food or water for man or beast.

Here in Sydney, vegetables are scarce and high and the outlook for winter is very gloomy, for poor people. Butter forty cents and steadily advancing, they expect it to be sixty-two cents during winter. Milk is ten cents a quart, and everything higher than I have seen it for eight years. Most of the Saints live near the coast where the drought is not near so severe, but yet all classes will be more or less effected by the great ruin wrought by months of dry neather, heat, and fire inland.

All efforts to eradicate the bubonic plague here have failed; it continues in a mild form. "Change and decay in all around I see."

Wife's health is very poor and I trust the change back to her native clime will revive her health.

JOHN KALER.

PLEASANTON, Iowa, May 13.

*Editors Herald:* It is now many years since the Saints of the Pleasanton Branch began first to talk of erecting a house of worship. It was not, however, until December 29, 1890, that anything definite resulted from the talk; but at a meeting held on that date various committees were appointed, their duties defined, and certain discretion given them. They went to work with a will, funds were solicited, a site procured, and a plan of building drafted. Many donated material, others gave labor, and a good beginning was made in 1891. The work had so far progressed that in the spring of 1893 the house was opened for services, President Joseph Smith preaching the first sermon. The structure remained unfinished for several years; but with the coming in of the new century a fresh effort was put forth, and the building was completed this spring. Dedicatory services were held May 11, in charge of Elder John Smith, president of Lamoni State, Bishop E. L. Kelley preached the sermon and Apostle J. W. Wight offered the prayer. Elder William Anderson, Bishop of Stake, read a brief statement giving the history and cost of the building. The Lamoni choir, thirty-five strong, furnished enlivening and appropriate music, which added greatly to the enjoyment of the occasion, giving much pleasure to the Saints and citizens in attendance. There was preaching in the afternoon by Elder J. W. Wight and at night by Elder John Smith.

A genuine and agreeable surprise occurred at the close of the afternoon service. While the choir was rendering an anthem, Bro. O. W. Parker, clerk of the branch, and Sr. Bessie Leeper,

daughter of one of our leading townsmen, walked up the aisle conducted by the president of the branch, and when the last strains of the music had died away Elder Wight pronounced the magic words which made them husband and wife. The choir then sang "Lead, kindly light," Bro. F. B. Blair pronounced the benediction, and for fifteen or twenty minutes congratulations were the order of the day.

The day was a happy one in the history of the Pleasanton Saints. There was good weather, good preaching, good music, and good nature. A good feeling remained after the exercises of the day were over, and it is to be hoped the happy influence will long continue to dominate the lives of the participants.

DUNCAN CAMPBELL.

We have received the May number of the Trans-Missouri official Railway Guide. There have been some changes made in its make-up intended to improve its usefulness. Persons who travel much or have occasion to go over several roads will find this publication a very handy one.

## Miscellaneous Department.

### Pastoral.

To the Ministry and Saints of the Rocky Mountain Mission; Greeting: Having been appointed by the late General Conference, in charge of the Rocky Mountain Mission, I take this means of addressing you. Not having been in that territory for a number of years, and some of it never, and being unfamiliar with the methods employed by those preceding me calculated to secure best results, it will be necessary for me to follow the suggestions of others as to plans until time and opportunity have been afforded to take a survey of the field in person. Those on the ground and familiar with the opportunities offered and demands of the work know best how to proceed, and should push out at once diligently, and employ every legitimate available means to prosecute the work and let the people know the good we have to present to them, in public and in private, as wisdom may direct. Responsibility rests upon all of the laborers as well as the missionary in charge, to stand for the honor, success, and glory of the cause. It will be some time yet before the one in charge will be present in the mission. It can not be avoided. He intends to go via Montana, Wyoming, and Idaho, and as soon as practicable. The following is thought to be the best outline of work or plan for the present: Bro. F. L. Sawley in Salt Lake and Utah Counties, Utah, with Provo objective point. A. M. Chase from Salt Lake City north, with Ogden objective point. W. S. Pender and Swen Swenson to travel in Utah, Bro. Swenson to labor mainly among the Scandinavians. Brn. S. D. and John Condit and A. J. Layland will labor in Western Wyoming and Idaho. Bro. D. C. White will reach Montana soon and aid the work wherever his services are most needed in the mission. The missionaries should encourage the Saints in the branches and in the various localities where they chance to live, as opportunity offers, in connection with their efforts to push the work in new places. For the present, there will be no "field" laborers appointed in charge, but each missionary will be expected to report directly to the missionary in charge. The old caution is a good one, and should not be forgotten in our labors, "Be ye wise servants and harmless as doves." For we are on the Lord's errand and should be guided by his counsel, for without him we can do nothing. The gospel standard will attract the honest and truth-loving, others are especially desired. Though aggressive, we do not attack men, but creed and dogma that have no warrant in the word of God. Mere contention over dogma and "old wives' fables," etc., is unprofitable and often should be avoided. But when pushed to show the merits and strength of the faith, by the enemy, then pitch in. With "Faith, hope, and charity, without which you can do nothing," go forward, and may God supplement our every effort for good, so that with united strength and concentration of effort, splendid results may be achieved the present conference year. It is expected that the Saints will encourage all "field laborers" as opportunity offers, which no doubt you will take pleasure in doing. May the inspiration and power, in and through this great latter-day gospel message, abide with you each and all, confirming you daily, so that though our burdens be heavy we may joyfully and hopefully look forward to the future for a remuneration for all sacrifices made and services rendered. Fraternally, in the faith, Wm. H. Kelley, Kirtland, Ohio, May 13, 1902. Permanent address, Lamoni, Decatur County, Iowa.

## COLORADO, PACIFIC SLOPE, AND BRITISH COLUMBIA MISSIONS.

The assignments within above missions are as follows: The city of Denver will be the objective point for High Priest J. B. Roush, and being district president, he will utilize the local force at his command in prosecuting work therein. His physical condition will not warrant extended labor throughout the Colorado Mission, nor will he be required to leave the city of Denver except at his own discretion. He will, however, remain in charge of the mission as heretofore, but Brn. J. W. Morgan and J. M. Stubbart will be associated with him in said charge, and such subdivisions of the territory as he may advise and they may agree upon, will be under their directorate, together with the assignment of localities for the several workers appointed to that mission. John C. Foss, one of the Presidents of the Seventies, has moved his family into Southern California, and he will have charge of the mission work therein. High Priests T. W. Williams and Albert Carmichael have resided there for years, and the former is district president. These will have the branches where they reside as objective points for missionary labor, extending, of course, outward as may be practicable and agreed upon between them and the one in charge, and it is expected that they will aid the latter by counsel, etc., in obtaining a knowledge of the field and its demands, and further as may be desired. Northern and Central California Districts will be in charge of R. Etzenhouser, of the Seventy. This union of the two districts for missionary work is made necessary by the limited number of laborers assigned, and the consequent probable necessity for transfer of men from one district to another to meet arising exigencies. From this field, however, will be exempted the cities of San Francisco and Oakland, which will be under the charge of High Priest J. M. Terry. Oregon and Nevada will be in charge of C. E. Crumley, of the Seventy, who is acquainted with the field to quite an extent. By the death of Bro. D. L. Harris we lose a much-needed and desirable worker; but, by arrangement with Bishop Kelley, we are enabled to place High Priest George E. Harrington in this field, and he will be associated with the one in charge, leaving Brn. Arthur Allen and W. A. Goodwin as associates under Bro. Crumley's direction. Washington and British Columbia will be in charge of J. W. Roberts, of the Seventy, and Elders N. V. Sheldon, D. E. Powell, and T. W. Davis will be the force at his command. All the laborers appointed to the several States named will please report regularly to the one in charge of said States, who will in turn embody the essence of said reports in his report to the general missionary in charge. It will be seen that Arizona has not been provided for in the above, and it may be found necessary for the general missionary in charge to select one or more of the laborers assigned to above fields to supply demands in said State, or assist him elsewhere during the year. We shall try, however, to avoid all unnecessary interference in this direction, but will expect hearty coöperation from all concerned should exigencies demand it. The laborers are exceedingly few for so great a field. This is to be regretted; but let us thereby be aroused to a greater diligence and apply our consecrated energies the more wisely, that time be not wasted nor opportunities lost. Remember that we are coworkers with Christ—his yoke is upon us—we bear his name. Let the year's record bear the evidence of this assurance. Let his example inspire us. To the extent of my strength I will try to actively coöperate with you. Will visit as many parts as may be consistent with necessity and economy. May the Master be very close to us always and make our work fruitful in such results as shall be permanent and delightful to him. Will the brethren placed in charge, as above, please publish their addresses at once so that those under their direction may know where to reach them quickly by mail? Your co-laborer, Joseph Luff.

To the Missionaries and Saints of the Ohio District; Greeting: At this the beginning of another conference year, there are increased duties and responsibilities awaiting us each; and as the church has become more fully organized, and added forces sent out into the world, it is, and should be, expected that more extensive and more thorough work should be accomplished than ever before. It behooves all who have been called from darkness into the marvelous light of the gospel, to go forth with our whole mights to aid in disseminating the grand and elevating principles of salvation that have been made known unto us. The day of the end is approaching, and Satan, it seems, is marshalling his forces for a great struggle in opposing God's work. Prospects are that we will have more and varied opposition to meet in the near future than we have had in the past. Brethren and Saints, let us be on the alert and stand ready to defend, and to aid in defending the truth of God. By arrangement of the missionaries in charge, we have to assist us during the present year the following noble brethren: T. J. Beatty, J. L. Goodrich, V. M. Goodrich, S. J. Jeffers, E. E. Long, and H. E.

French. These brethren, we feel sure, are willing to go wherever the way may open and do all they can to spread the work. We desire to keep in close touch with the brethren of the missionary force, counsel together, and work in perfect harmony for the accomplishment of the work intrusted to us. We hope the brethren will feel free to offer counsel, or any advice they may deem for the good of the cause. We especially desire to make as many new openings during the year as is possible; and to this end we ask the assistance and coöperation of all the Saints and friends. If there are houses of worship, halls, schoolhouses, or any places whatever in your vicinities where meetings can be held, we hope that you will make an effort to secure such opportunities; then notify me, as the one in charge of missionary work, and we will try to respond as promptly as possible. If the Saints will all make an effort in this direction, it will greatly aid and encourage the ministry. Let us, by the help of the Lord, make one of the grandest records in missionary work ever made in this district. All who desire to write me in the interest of missionary work, please address me at Radcliff, Ohio. H. E. Moler.

To the Ministry and all Saints in the Eastern Iowa District: Having been placed in charge of this field, I think it but just I should say a few words to you, also give you my address. Bro. F. A. Smith in his pastoral has said all that needs to be said in a general way, and I would like to have you reread it and carefully heed it. I want coöperation of every one in carrying out his instructions. Those who know where openings can be made, and those who know where openings have been made but the labor in opening has not been followed up, will please notify me. Our missionary force is small, but we will do what we can. In the interest of truth, I am, Your brother, D. M. Rudd. Permanent address, Dow City, Iowa.

To the Saints and Ministry of the Kewanee District, Illinois; Greeting: Having been placed in charge of the missionary department of the district, I will ask all who have matter pertaining to that line to write me at Kewanee, Illinois; 630 North Walnut Street will be my mission address. Missionaries, please send reports on time. As we have a good country to work in, let each one try and get on new grounds as much as he can. I would like to see the Saints become numerous in this rich, populous mission. By faithful work and the Master's help it can be done. My experience in the past is that the Saints of the district are generous and willing to help forward the "great cause." I would suggest to the Saints that as there is an increased number of missionaries in the district this year there should be a greater effort on the part of each Saint to make this mission year a success by giving them financial aid and helping them in getting places to preach; also by giving your tithes to the Bishop's agent of the district, not forgetting the college. I understand this work to be one of sacrifice. The missionary must leave his home and loved ones. I confess this is hard for me to do. The Saints must not only expect to give of their surplus, but make a "sacrifice" if there is any such thing. When we consider what is given in return for all we do, "eternal life," we should be willing to comply. For truth, J. Arthur Davis. Home address, R. F. D. No. 4, Pittsburg, Kansas.

Saints of the Northern Indiana and Southern Michigan District; Greeting: The work of another conference year lies before us. May the good record made by the district during the last two years be surpassed, so that next conference we can report that we have done all required of us. Our missionary force has been increased and we expect to push the work into new localities as well as caring for the branches. It shall be our object to make a special missionary effort this year. We hope each conference appointee will remember the excellent advice given to the missionaries by Bro. E. L. Kelley in a speech at the General Conference and published in the HERALD, April 30. May the Lord increase our faith and help us to be faithful. We would like to see the local officers make a strong effort to carry on the work in their branches without much help from the missionary force. By doing this you will enable us to reach new localities and will bring blessings on yourselves. All are called on to assist financially as the Lord has prospered you. I hope the name of every Saint will be found on the agent's book this year, with such amount recorded opposite as they are able to give. As the Saints in Galien lost their place of worship by the burning of Bro. E. A. Blakeslee's store, they are trying to build a church and all the Saints who can help them in their time of need are requested to do so. The missionaries will be distributed in the mission as wisdom may direct and I would be pleased to hear from any one who desires to have preaching in his neighborhood. I expect to visit the greater portion of the

mission after our conference and desire the cooperation of all the Saints. Our district conference will convene at Galien, Michigan, June 14. We expect to have Bro. Heman C. Smith with us. Expecting to see the work of God prosper and his Saints blessed, I remain, Your brother in Christ, W. E. Peak, in Charge of the Above-named District. Galien, Michigan, May 15, 1902.

Having been placed as sub-missionary in charge of Texas by proper authority, I take this opportunity to advise my fellow laborers in the Texas Mission that I am now on my way and will arrive at my destination about the first of June. I am persuaded that you all know your duties and will perform them with an eye single to God. The work is before us. Brethren, let us improve every opportunity and let victory be our watchword. My home address is Dow City, Crawford County, Iowa. Will notify you as to field address later. Your brother in bonds, Romanan Wight.

#### Notice to Missionaries.

The General Sunday-school Association will furnish the Senior *Quarterly* free of charge to all missionaries laboring under General Conference appointment if they will send us their names and mission addresses. It is not best to send the *Quarterly* to the home addresses as they can not be forwarded as letters are. They require the prepayment of postage to send them on. Besides this, they are apt to get lost or mislaid till too late to reach you. We wish all the brethren to have them with them and feel that they are entitled to them free as above stated. It is necessary to renew your application after every General Conference, notwithstanding your name may have been on the list before. There being so many changes in the addresses each year necessitates the making up of a new list. Your subscription will end with the April-June, 1903, issue. Do not write to the HERALD Office for free *Quarterlies*, but to the undersigned. A postal card will do. We would like to have your home address also. Send as soon as you know what your mission address will be. It can be changed later if necessary.

Wishing you abundant success in your work, I am, with kindest regards, Your brother, T. A. Hougas, General Superintendent.

#### An Enlarged Hymnal.

The Board of Publication has appointed two of its number a committee to investigate the practicability of enlarging the Saints' Hymnal. It is quite probable that the majority of the tunes will be drawn from the Harmony, but it will be necessary and desirable to secure some new numbers either original or selected. Send to T. A. Hougas, Henderson, Iowa, such original or selected manuscripts as you wish to submit and they will be receipted for by mail and carefully preserved till such time as you may call for them or they may be placed in the hands of the committee that shall be appointed to arrange the matter.

Further: Let all lovers of song take their Harmonies and from them select not more than two hundred tunes not now in the Hymnal and designate them by both name and number. Also give number of words to be used with each, thus: "Harmony 3, 'Siberia,' Harp 4." Sign your name to these lists and send as above. This should be done as soon as practicable as the board wishes to consider the matter at its next meeting in a few weeks.

Respectfully,

T. A. HOUGAS,  
H. R. MILLS, Com.

2t

#### Reunion Notices.

The Northern and Central Districts of California will have their reunion at San Jose City, California, September 12. J. Swensen, secretary, 662 Willis Avenue, San Jose.

Reunion of Southwestern Texas District will meet at Pipe Creek, Bandera County, June 12. It is hoped that all the Saints who possibly can will make arrangements to attend. Let us meet with the determination to be spiritually benefited and to try to do all the good we can. We expect Bro. H. O. Smith, missionary in charge, to be with us, also Brn. L. L. Wight, Romanan Wight, and John Harp, and we hope as many more of the missionary force as can will come. Hoping that this reunion will be one long to be remembered; that the work throughout this entire district will be revived; that all will renew their diligence, and that this conference year will be one far in advance to any previous one, Ruth Gifford, Assistant Secretary of District.

#### Wanted.

Will the secretaries of the several quorums of elders, priests, teachers, and deacons please furnish me with a list of their members, and their addresses. Also, will the General Conference appointees please furnish me with their mission addresses. Object! that I may send each a Graceland catalogue for college year of 1902-03. In bonds, Robt. M. Elvin, Box 224, Lamoni, Iowa.

#### Conference Notices.

Southern Michigan and Northern Indiana District will convene June 7, 10:30 a. m., with Galien Branch.

Northeastern Missouri District will convene at Bevier, Missouri, June 14, 15.

London District will meet with Port Elgin Branch, Saturday, Sunday, and Monday, June 14-16, at ten o'clock Saturday morning. All who expect to attend, send card to N. E. Leeder, Port Elgin, that accommodations may be provided.

Lamoni Stake conference will convene at Lucas, Iowa, Saturday, June 21, at ten a. m.

Southeastern Illinois conference will be held at Parrish, Illinois, Saturday, June 7, at ten a. m.

Kewanee District will convene Saturday, June 14, at ten a. m., in Millersburg, Illinois. Those coming by rail, stop at Aledo on Friday or Saturday morning. There will be provision made to convey them to Millersburg.

Northeastern Illinois District will convene at the Mission Branch at ten a. m., June 14. Those attending notify John Midgorden or Thomas Hougas, Stavanger, Illinois. Railroad stations are Seneca and Sheridan.

Nodaway District will convene with Sweet Home Branch, near Ravenwood, Missouri, on June 14, 15.

Chatham District will meet with the Longwood Saints at ten a. m., June 21. Arrangements have been made with the G. T. R., C. P. R., M. C. R., and L. E. D. R. R., to give the usual reduction on the certificate plan, good also for the Sunday-school convention which convenes on the 20th.

#### Convention Notices.

Galland's Grove Association will convene at Auburn, Iowa, May 30, at ten a. m.

Religio and Sunday-school conventions of Galland's Grove will convene at Auburn, May 29, at 2:30 p. m.

London Association will meet at Port Elgin, Ontario, Friday, June 13, at ten a. m.

Northeastern Missouri convention will convene at Bevier, June 13, at ten a. m.

Pottawattamie Association will convene May 30, 9:30 a. m., at Underwood, Iowa.

Des Moines Association will meet in Saints' Chapel, Runnells, Iowa, Friday, June 13, at ten a. m.

Nodaway convention will convene at Sweet Home, June 13, at eight p. m.

Spring River Association will meet with the branch at Joplin, Missouri, May 31 and June 1, convening at ten a. m. on Saturday.

Clinton Association will convene at Coal Hill chapel, June 13, at nine a. m.

Little Sioux convention convenes June 6, 2:30 p. m., at Mag-nolia, Iowa.

#### Addresses Wanted.

Will Brn. Marian Elswick and Mark Jensen please send their addresses to F. C. Warnky, 2422 Wabash Avenue, Kansas City, Missouri.

#### Died.

SCHMUTZ.—Joseph Schmutz, at Denver, Colorado, April 29, 1902. Born in Crawford County, Ohio, April 30, 1832; baptized into the Reorganized Church May 10, 1881; ordained a teacher May 14, 1883, and a priest November 23, 1891. He was married October 18, 1855, to Lydia A. Martin. To this union twelve children were born, eight of whom, with his faithful companion, survive, all being present at the funeral except Sr. J. W. Gilbert. He served in the Civil War. Funeral services from the Saints' church in charge of Elder E. F. Shupe, sermon by Elder J. B. Roush. He was an earnest, faithful member of the church.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

HARRIS.—Elder David Lehi Harris was born in the "Old Town" of San Bernardino, California, April 22, 1855. Died April 27, 1902. His parents and grandparents before him were members of the Church of Jesus Christ; they joined the church and remained with it in those pioneer days amid the din of battle and chaos of mobocracy; when riot reigned and right was wrong; when it was worth one's life to avow allegiance to the angel's call. His mother was born while the family were migrating to Jackson County. At the time of the Missouri expulsion they located at Montrose, Iowa. Subsequently they removed to Salt Lake. They remained there until Brigham Young, recognizing the necessity of having a strategical point somewhere near the coast where emigrants from Australia and the islands might recuperate and fit themselves for an overland trip across the desert, called for volunteers. His father's and mother's people responded to the call and came through with the first colonists, reaching Cajon Pass in June, 1851. The family with others returned to Salt Lake in 1857, residing in the southern part of the territory until December, 1875, when the mother and David returned to California where he has lived ever since. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints on March 20, 1876, by Elder D. S. Mills. He was united in marriage to Sarah B. Aldridge, July 2, 1876. As a result of this union there were born six children: Marion aged 25, Minnie 17, Ella 15, Maud 12. Lloyd and Ethel preceded the father in death, Lloyd aged 6 and Ethel 3. He leaves a wife, three daughters, one son, three brothers, and three sisters to mourn his loss. Nine years ago he entered the field as a general minister, laboring two years in Central California, two years in Oregon, one year in Utah, and 4 years in Southern California. The life of our brother is above reproach. There has never been a shadow on his honor or a cloud upon his character, and as he said a few days before he died, "Yes, my record is clear. My record is clear." A large concourse of Saints and friends assembled at the Saints' chapel while Elder T. W. Williams paid an eloquent and touching tribute to his memory. Brn. Carmichael and Crumley assisted in the services.

CUNNINGHAM.—Catherine Cunningham was born February 19, 1824, at Greenock, Renfrew, Scotland. Married to John Taylor, March 29, 1846. Of this union two sons and nine daughters were born. She was baptized into the first organization August 9, 1844, by Malcom McCalm; confirmed by John McIntyre. Joined the Reorganization July 7, 1864, being baptized and confirmed by Joseph Smith. Died April 29, 1902. One son and five daughters mourn. Services conducted from family residence, Hannibal, Missouri, by J. A. Tanner.

SPICER.—On March 26, 1902, Bro. Benjamin F. Spicer, of Harlanville, Texas, aged 61 years, 8 months, 20 days. Many relatives and friends mourn. He was faithful until death.

BURNHAM.—Elizabeth Augusta, born February 18, 1824, at Middleboro, Massachusetts; died May 5, 1902, at her home, 50 Ferry Street, Middletown, Connecticut. Husband, Elder George Burnham, and two sons and two daughters mourn. Sr. Elizabeth united with the church at Brooklyn, New York, February, 1890, and has been faithful. She leaves an excellent name among all who knew her, being of a most exemplary character. She passed quietly away after many months of severe suffering. One more Saint for the saints' home of rest. He giveth to his beloved sleep. Funeral services at her home by Elder R. Bullard.

Put your purse into your head and no man can take it from you.—Benjamin Franklin.

The *Chautauquan Magazine*, the Chautauqua Circle books and special reading course pamphlets, all publications of the Chautauqua Institution, which have been published in Cleveland since October, 1899, by Chautauqua Assembly, will be published after October 1 by "The Chautauqua Press," with offices in New York City, Chautauqua, Springfield, Ohio, and Chicago. The new company has a capitalization of \$100,000 and the president is D. J. Thomas, president and manager of the Floral Publishing Company, of Springfield, Ohio. Editorial offices of the new company will be located in Chicago in connection with the educational offices of the Chautauqua Institution. Frank Chapin Bray will continue to edit the *Chautauquan Magazine* and other publications of the Chautauqua Press. The new deal will become operative through a long lease of the publication franchise which was secured from the Executive Board of Chautauqua, April 26. This change of management will secure capital for pushing the publications and the change represents a new expansion policy on the part of Chautauqua with which a large number of the most important popular educational movements of the day have allied themselves for summer and winter work. Among these are the New York State Reading Courses, Cornell Nature Study Department, Arts and Crafts movement and the American League for Civic Improvement. Three successful monthly publications of the Floral Publishing Company, *Home and Flowers*, *Pets and Animals*, and the *Floral World*, which are the recognized exponents of Civic Improvement, Nature Study, and the Public Beauty movements, will be conducted in harmony with the purposes of the allied management.

For the *Chautauquan Magazine* a new editorial board has been named consisting of George E. Vincent of the University of Chicago, principal of instruction for Chautauqua; Kate F. Kimball, executive secretary of the C. L. S. C.; Scott Brown, vice-principal of Chautauqua and vice-chairman of the executive board; Professor Charles Zueblin of the University of Chicago, president the American League for Civic Improvement; E. L. Shuey of Dayton, Ohio, chairman of the educational section of the international committee of the Y. M. C. A.; Jessie M. Good, librarian Warder Free Library, Springfield, Ohio; and D. J. Thomas, Springfield, Ohio.

Such an expansion of policy has been made possible by a number of important changes in the charter of Chautauqua authorized by the New York State Legislature this month. Under the new law the name of the educational corporation (incorporated not for profit) is changed from Chautauqua Assembly to Chautauqua Institution, and it is permitted to enter upon lines of educational work and social improvement for which it did not before have specific authority. The board of trustees is made self-perpetuating for purposes of endowment and administration.

The principal offices of the Chautauqua Institution will be centralized at Chautauqua, New York. The office of the treasurer, W. F. Walworth, will remain permanently in Cleveland.

## A Small Philosopher.

Little George is an embryonic philosopher. He said the other day at table, "Now, when I sit in my chair my feet won't touch the floor, but when I walk around they touch the floor just as well as anybody's."—*June Woman's Home Companion*.

## A Mother's Lullaby.

The winds kiss the tree-tops and murmur "good-night,"  
Sleep, little one, sleep;  
The sun bathes the mountain in warm mellow light,  
Sleep, little one, sleep;  
The birds hush their songs, the lambs cease their play,  
The darkness of night steals the fast-fading day,  
And fairy lamps twinkle in skies far away,  
Sleep, little one, sleep.

The tired eyes close with their lashes so long,  
Sleep, little one, sleep;  
While mother sits rocking and crooning her song,  
Sleep, little one, sleep;  
The little hand loosens its hold from the toy,  
And now for the land of sweet slumber and joy,  
Where angels keep watch o'er my bright bonny boy,  
Sleep, little one, sleep.

—Thomas H. Wilson in the *June Woman's Home Companion*.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 238 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn, Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. ❁ ❁ ❁ ❁ ❁

It is a NEW ENGINE made by  
**Fairbanks, Morse & Co.,**  
 CHICAGO 19

**Burlington Route**  
 C. M. Ketcham, agent at Leon, is getting up a party for the Yellowstone Park, to leave Leon June 23. Any one desiring to take advantage of congenial company and go with Mr. Ketcham's party, should write him direct for particulars. The party is going via Billings and Cinnabar into the Park, and return over the same route, or by special arrangements, parties can return by way of Denver. 19-3

**SOUTH SIDE BARBER SHOP.**  
 Laundry in connection. The same old stand. F. A. BLACK. 15

**FOR SALE**  
 Or will trade for a farm. A clean Grocery Stock of about \$3,500.00, doing a good live business of \$1,700.00 per month.  
 J. C. SMITH,  
 1041 W. Maple St., Independence, Mo.  
 18-4t

**NOT IN THE CATALOGUE.**  
**JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?**  
 222. Per dozen 10c, 100..... 60  
**THE APOCRYPHAL NEW TESTAMENT.**  
 229. Cloth.....1 25  
**CRUDEN'S COMPLETE CONCORDANCE.** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.  
 206. Cloth.....1 50  
**RUINS REVISITED.** By S. F. Walker. An able work on archaeology.  
 205. Cloth..... 75

**ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**  
 207. Per dozen 10 cents; per 100. 60  
**KING JAMES' BIBLE.** Large type edition, with references.  
 208. Each.....1 25  
**MARVELOUS DISCOVERIES IN BIBLE LANDS.**  
 199. Paper covers..... 30  
**TACTICS OF INFIDELS.**  
 218. Cloth..... 60  
 223. Paper..... 30  
**POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**  
 203. Per dozen 5 cents; per 100 . 35  
**GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**  
 197. Paper..... 50  
 198. Cloth, limp..... 30  
**BALDWIN'S ANCIENT AMERICA.**  
 219. Cloth..... 2 00

**STUDY HOUR.**  
**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to  
**HERALD PUBLISHING HOUSE,**  
 Lock Box E, Lamoni, Iowa.

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital \$20,000 00  
 Surplus 5,000 00  
 Deposits 200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

George H. Hilliard, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

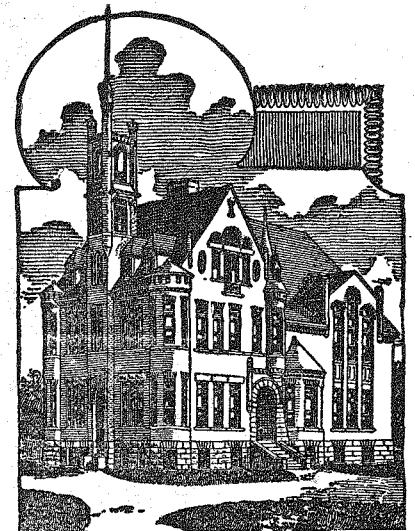
**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College**  
 Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
 LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

L Campbell 12 Sep 01

Volume 49

Lamoni, Iowa, May 28, 1902

Number 22

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Cuba a Republic - - - - -	521
An Episode in Frontier Life - - - - -	522
Remembered Death of Martyrs - - - - -	522
<i>Ram's Horn</i> on Eddyism - - - - -	522
Correction - - - - -	525
Questions and Answers - - - - -	525

### Original Articles:

The Church - - - - -	526
Interpretation of Dream - - - - -	533
A Dream - - - - -	533

### Selected Articles:

Life in the Moon - - - - -	534
The Disaster in the West Indies and its Explanation - - - - -	535

### Original Poetry:

Gospel Peace - - - - -	537
------------------------	-----

### Selected Poetry:

The Day is Done - - - - -	537
De Sheepfol' - - - - -	537

### Mothers' Home Column:

A Few Items of Our Voyage - - - - -	538
-------------------------------------	-----

### Sunday-School Department:

Convention and Conventions - - - - -	539
Defects—Illustrating - - - - -	539

### Letter Department - - - - -

	540
--	-----

### Miscellaneous Department:

Pastoral,—John B. Roush - - - - -	543
"    D. R. Chambers - - - - -	543
Fifth Quorum of Elders - - - - -	543
Bishop's Agents' Notices - - - - -	543

In another place we mentioned the fact that the Church Librarian is desirous of procuring certain books for the library. He informs us that he is now wanting volumes 1, 2, 3, and 4, of the *Review of Reviews*, American edition, to complete his file to date. He also wants of the same periodical, No. 103, of volume 18, for August, 1898, and volumes 1, 2, and 3, complete, of the *Literary Digest*. Any of the Saints who have any of the foregoing will confer a favor upon the librarian by writing to him. Address, F. E. Cochran, Box 345, Lamoni.

## Editorial.

### CUBA A REPUBLIC.

On May 20, just passed, the people of the Island of Cuba, an island in the Atlantic Ocean, off the south-east coast of the United States, after centuries of Spanish misrule and tyranny, became a republic and took rank among the nations of the earth as a free people.

We give excerpts of the account of the transfer of the government by General Wood, Military Governor under the authority of the United States, to Thomas Estrada Palma, duly elected President of the Republic of Cuba.

It is with pleasure that we, with all others who have sympathized with the Cubans in their long struggle for liberty, give greeting to the New Republic.

### CEREMONY OF THE TRANSFER.

The actual ceremony of the transfer of the government to President Palma took place a few minutes before noon at the Governor General's palace in the presence of the Cuban Cabinet, members of the Cuban Congress, the Judges of the Supreme Court, the Governors of the provinces, officers of visiting war-ships, and a few invited guests.

### GENERAL WOOD'S PROCLAMATION.

General Wood read the following proclamation:  
 "To the President and Congress of the Republic of Cuba—Sirs: Under the direction of the President of the United States I now transfer to you as the duly elected representatives of the people of Cuba the government and control of the island; to be held and exercised by you, under the provisions of the constitution of the Republic of Cuba, heretofore adopted by the constitutional convention and this day promulgated; and I hereby declare the occupation of Cuba by the United States and the military government of the island to be ended.

"This transfer of government and control is upon the express condition, and the government of the United States will understand, that by the acceptance thereof you do now, pursuant to the provisions of the said constitution, assume and undertake, all and several, the obligations assumed by the United States with respect to Cuba, by the treaty between the United States of America and her Majesty, the Queen Regent of Spain, signed at Paris on the 10th day of December, 1898.

### ALL MONEYS TRANSFERRED.

"All money obligations of the military government down to this date have been paid as far as practicable. The public civil funds derived from the revenues of Cuba, transferred to you this day amounting to —, are transferred subject to such claims and obligations properly payable out of the revenues of the island as may remain. The sum of \$100,000 has been reserved from the transfer of funds to defray anticipated expenses of accounting, reporting, and winding up the affairs of the military

government, after which any unexpended balance of said sum will be paid into the treasury of the island.

"The plans already devised for the sanitation of the cities of the island and to prevent a recurrence of epidemic and infectious disease, to which the government of the United States understands that the provision of the constitution contained in the fifth article of the appendix applies, are as follows:

"1. A plan for the paving and sewerage of the City of Havana, for which a contract has been awarded by the municipality of that city to McGivney, Rokeby & Co.

"2. A plan for water works to supply the City of Santiago de Cuba, prepared by Captain S. E. Reckenbach, in charge of the district of Santiago and approved by the Military Governor, providing for taking water from the wells of San Juan Cañon, and pumping the same to reservoirs located on the heights to the east of the city.

"3. A plan for the sewerage of the city of Santiago de Cuba, a contract for which was awarded to Michael J. Dady & Co. by the Military Governor of Cuba, now under construction.

#### TO PREVENT EPIDEMICS.

"4. The rules and regulations established by the President of the United States on the 17th of January, 1899, for the maintenance of quarantine against epidemic diseases at the ports of Havana, Matanzas, Cienfuegos, and Santiago de Cuba, and thereafter at the other ports of the island, as extended and amended and made applicable to future conditions, by the order of the Military Governor dated — day of April, 1902.

"5. The sanitary rules and regulations in force in the City of Havana and in any other city having official rules.

"It is understood by the United States that the present government of the Isle of Pines will continue as a de facto government pending the settlement of the title to said is and by treaty pursuant to the Cuban constitution and the act of Congress of the United States approved March 2, 1901.

"I am further charged by the President of the United States to deliver to you the letter, which I now hand you.

"LEONARD WOOD, Military Governor."

#### PRESIDENT ROOSEVELT'S LETTER.

President Roosevelt's letter, referred to by General Wood, was as follows:

"White House, Washington, D. C., May 10, 1902.—To the President and Congress of the Republic of Cuba—Sirs: On the 20th of this month the Military Governor of Cuba will, by my direction, transfer to you the control and government of the Island of Cuba, to be thenceforth exercised under the provisions of the constitution adopted by your constitutional convention as on that day promulgated, and he will thereupon declare the occupation of Cuba by the United States to be at an end.

"At the same time I desire to express to you the sincere friendship and good wishes of the United States, and our most earnest hopes for the stability and success of your government, for the blessings of peace, justice, prosperity, and ordered freedom among your people, and for enduring friendship between the Republic of the United States and the Republic of Cuba.

"THEODORE ROOSEVELT,  
"President of the United States."

#### PALMA TAKES THE OATH.

President Palma expressed the gratitude of the Cubans to the Americans, and to General Wood in particular. The latter replied to Señor Palma, and the President then took the oath of office, swearing before God and on his honor to fulfill the duties of his office. The six secretaries were then sworn in by the President of the Supreme Court, who also administered the oath to Señor Palma.

The ceremony of taking the oath was simple. All the men stood in the middle of the hall, surrounded by those who took part in the ceremony. Each official raised his right hand when sworn.

#### CUBAN FLAG IS RAISED.

The necessary documents were signed by President Palma, and then came the event for which the scores of thousands of Cubans had assembled before the palace—the raising of the flag, announcing the birth of the Cuban Republic.

#### WOOD LOWERS STARS AND STRIPES.

General Wood, himself, undid the halliards from the flagstaff and lowered the American colors. As they fluttered down the cavalry below saluted their flag, and, like an echo of the cheers that arose, came the distant boom of one of the great guns of Cabanas Fortress, across the bay.

It was followed by another, and another, in rhythmic succession, until forty-five shots had been fired, one for each State in the Union. As the first gun spoke the flags on Morro Castle and those on the Santa Clara and Punta Fortresses were lowered. The jurisdiction of the United States had ended.

In the meantime a Cuban flag had been bent on the halliards of the palace flagstaff and by his own hand General Wood raised it as an act of the United States, General Gomez assisting him.

#### CUBANS CHEER THEIR FLAG.

As the flag flew free the streets below fairly waved with the cheer that arose. It was caught up by the people on the roofs and rolled over the city. Again the cavalry below saluted, and again the guns of Cabanas spoke, this time with a national salute of twenty-one guns. The bands stationed on the plaza at Cabanas and at Malecon took up the Cuban national air, and the revenue cutters and battleships in the harbor thundered their strength of war. The foreign warships hoisted the flag of Cuba to their masts and bestowed upon it the honors due to nations. The ensigns of Great Britain and Italy had recognized the republic.

#### SCENES AT MORRO CASTLE.

Morro Castle was crowded with patriotic Cubans whose life ambition had been to see their flag float singly and alone from the tower which so long before held aloft the flag of Spain. Governor Emilio Nunez of Havana Province, as President of the Cuban Veterans and a committee of that organization, arrived at Morro at 10:30 o'clock this morning with the Cuban flag, which had been purchased by popular subscription, and which was to be used in the ceremonies, although a flag had been provided by the United States authorities.

Shortly before the arrival of Governor Nunez, Lieutenant E. A. Stuart of the United States artillery Corps, with a non-commissioned officer and two men, arrived for the purpose of lowering the American flag and to represent the United States in the ceremonies at the conclusion of the national salute.

Simultaneously with the fall of the flag on the palace where the inauguration ceremonies were in progress, the American flag over Morro was lowered in token of our nation's good faith and honor.

#### THOUSANDS OF PEOPLE WAIT.

The opposite side of the bay was crowded to the water's edge with a mass of people who seemed to shout with one voice. The bay resounded with "Viva Estados Unidos," "Viva Cuba Libre." From the housetops crowds of enthusiastic Cubans waved small flags of the new republic, as if impatient to see it float, and all over the bay small sailing vessels and tugs carried a mass of people shouting and screaming vivas.

As the Stars and Stripes came down a score of wildly enthusiastic men took hold of the rope that was to raise the Cuban standard aloft, and hardly had Señor Mir, chief of the signal station on Morro Castle, made it fast when Governor Nunez pulled on the rope that raised the flag, which seemed more than anything else to say to Cuban people that the Cuban republic lived.

#### AMERICAN PLEDGES FULFILLED.

As it floated gayly to the breeze, battle-scarred veterans embraced each other. Tears were in the eyes of all, and a whole

people, as if overcome with emotion, became silent for a moment, and then, as though just realizing that they had taken their place among the nations of the earth, and remembering their best friend in the time of their direst need, in one mighty roar shouted, "Viva Estados Unidos."

The ceremonies over, Governor Nunez proposed a toast to the United States, which was drunk and then Lieutenant Stuart proposed the toast of "Cuba Libre." Three cheers were then given for President Palma, and the flag of the United States was folded, to be sent to Washington.

PALMA CABLES A GREETING.

"Hayana, May 20.—Theodore Roosevelt, President, Washington: The government of the island having been just transferred, I, as Chief Magistrate of the republic, faithfully interpreting the sentiments of the whole people of Cuba, have the honor to send you and the American people testimony of our profound gratitude and the assurance of an enduring friendship, with wishes and prayers to the Almighty for the welfare and prosperity of the United States. T. ESTRADA PALMA."

ALL THE WORLD IS NOTIFIED.

Secretary Hay to-day sent a dispatch by cable to every capital where there is resident either an Ambassador or Minister for the United States of an identic note informing our representatives that the military occupation of the Island of Cuba by the United States has this day ceased, and that an independent government, republican in form, has been inaugurated there under the Presidency of Thomas Estrada Palma. The Ambassadors and Ministers are instructed to convey this information to the government to which they are accredited.

AN EPISODE IN FRONTIER LIFE.

A brother writing from Wildman, Oklahoma, now a portion of "our West frontiers," writes us under date of May 15. A part of his letter we give below, that some of our readers may see how some others are meeting "trials and tribulations," of which we sometimes hear in prayer-meeting. It is also a life-like sketch of what many on the outposts of American progress have had to do and pass through to ultimate success on a farm.

This brother has a beautiful piece of land, a quarter section, or one hundred sixty acres, every part of which is fit for the plow. He tried to get the money to enter the land of some brother, but did not succeed; finally an "outsider" let him have the money to "file" his claim with. So this will explain what appears near the close of the letter:

I am here all alone. I have been sorely tried trying to put out a crop. Horses poor and no feed for them, and no money to buy with even provisions for myself. Two months ago I was just out of anything to eat, and my shoes were worn out, nothing but the soles to walk on. I quit my crop and with another man made some posts for one who wanted the work done, thinking we would get the cash to get the necessaries of life with. But now he says he will not pay us. Now is not that hard for an old man like me to be robbed like that? I am still barefooted, but think I will have shoes in a few days. It looks as though things were going to take a turn for my good. The little crop I have out looks good. I had the luck yesterday to get the acquaintance of a Bro. Johnson, within two miles of me. It was a real treat to both of us, for he thought he was all alone; so did I. If only he is a Josephite, I hope he is. We had time to talk but little.

I am on southwest quarter of 32, 4 north, 17 west. Wildman is my post-office, I am southwest of the office. So if you know of any Saints getting mail here, or anywhere else near give me their names and addresses so I can inform them of my whereabouts. I can not be satisfied without the company of Saints. I want the HERALD, but it looks as though I will never be able to pay for it. I have not any paper to read; so mine is a lonely life here till fall, then the folks will be here, or I hope they will. I have a lovely home here. Will be in one mile of the station, if one is built. I am in sight of the new railroad; can see the trains when running four or five miles. Not a break, not a foot of loss in my whole one hundred sixty acres; every foot can be cultivated, only for the buildings.

The good man who helped me to the filing money, I hope will be a Saint by and by. He has been blessed wonderfully for his kindness to me.

REMEMBERED DEATH OF MARTYRS.

The *Nauvoo Independent* for May 21 contains an account of the death of William Jackson, a long-time resident in the vicinity of Nauvoo, having lived on a farm in Appanoose Township since 1837. The deceased was born in Netherton, Lanarkshire, Scotland, June 27, 1808. Among other things the *Independent* says of him:

He witnessed the coming of the Mormons and the building of a city like magic within a few miles of his farm, which was named Nauvoo, and if history is to be relied upon contained a population of twenty thousand souls, with a million dollar temple, and innumerable industries. He witnessed all the stormy times that followed between these people and the settlers who had located in the county previously. He distinctly remembered the day of the killing of Joseph and Hyrum Smith, on June 27, 1844, as it was his birthday, and he often related that when he heard the news he was plowing in the field, and he unhitched his horse from the plow and rode to town to see the excitement which the news of the murder caused among the prophet's followers.

RAM'S HORN 'ON EDDYISM.

The following recently appeared in *Ram's Horn*:

Eddyism, which is popularly known as Christian Science, has not recovered from the effect of the shafts of Mark Twain's satire, and it is now in the hands of another critic still more able and aggressive. Dr. Charles H. Parkhurst, of New York City, has left to others the task which he once performed so well, keeping Tammany in leash. Now he turns his attention to some popular fads and delusions. In a recent sermon he said:

"You have, perhaps, remarked with surprise, that the Bible history of our first parents really opens with their act of misbehavior. They may have lived, or at any rate existed, a good while before committing that act, but the Bible appears to get interested in them only at the point where they commence to go bad. Man as sinner is the especial subject of the Bible. Sin is the one reality which necessitated this Bible and the Christ of the Bible, so that, by way of parenthesis, for that unique creed of thinkers, or nonthinkers, that has just been springing up so voluminously in our midst to profess to stand upon the Bible and to swear by the Christ of the Bible, and yet to make it a dominant article of their creed that sin is simply the vagary of an infatuated mind, is to perpetrate an act of knavish stupidity so colossal as to be overwhelming and so brilliant as to be blinding."

So few of our *Ram's Horn* people are likely to hear the following story that we repeat it for their benefit, and possibly for the

benefit of their friends who may be deluded by the thought that sin and disease are imaginary woes. A man much loved in a certain community was critically ill. His wife and little son were walking on the public street when a neighbor, meeting them, inquired anxiously how the husband and father was faring. "Oh, perfectly well," said the complacent wife, a devout apostle of Mrs. Eddy. "He thinks he is ill, but is really quite well."

A few days later a broad band of crepe was hanging on the front door of his house. The same neighbor, being near-sighted, did not see it in passing, but she saw the little boy who was playing in the yard.

"How's your pa, Johnny?"

"Oh, he thinks he is dead," said the little son cheerfully.

---

#### TIME.

Old Time! Since the world began has his strides resounded in the vaults and valleys of earth, as to and fro he goes, swinging his sickle here and there to strike down some life ripe for the gathering in. No place on God's footstool but feels the pressure of his step; no form of life but sometime feels the blighting edge of his world-old blade.

Old Time! Ever going, ever coming. You seem so monstrous, so powerful when forward we look and listen for your restless steps. As you pass we notice you not, and only by the marks of your heavy hand do we realize you have been so near. By the accumulated results of your incremental work do we realize your potency.

Time, despite all our plans, our developments, our progress, our speed, our excellent system, is after all not to be cheated of his prey. His work is never less, always present, always carefully and thoroughly done. Into the life of every one comes the mutations through Time's hand.

Time, though measured only to man, yet how incomprehensible!

---

The following is from *Ram's Horn* for December 28, 1901:

Bishop Fowler asked in the Methodist Missionary Conference that \$10,000 be appropriated for the opening of mission schools in Utah, which have been closed, as he believes that through such schools alone can Mormonism be at all successfully combated.

Dr. Buckley said Mormonism is alarmingly on the increase in this country, the land of its birth, and that many of its converts would as quickly die for the faith that is within them as would any member of the Methodist Episcopal Church. He said Mormonism will flourish 300 years hence. Education alone will wipe out Mormonism.

---

#### BITS OF NEWS.

We note by the *Ensign* that a number of the Independence brethren have organized a coöperative concern and expect to establish a manufacturing plant. They have purchased the ground and seem to be moving right out. May they be successful.

Last week Elders Haldeman and Frisbey, of the Hedrickites, held services in the Saints' church at

Lamoni, in which they presented the beliefs and attitudes of their church. Heman C. Smith followed them for two nights and reviewed their positions.

Bro. Elvin hands us the following "explanation": "This is to inform those who sent money for Grace-land College to me, or other members of the Board of Trustees, that the publication of the same will appear in treasurer's annual report in the forthcoming minutes of the late General Conference.

"ROBT. M. ELVIN."

Sr. M. E. Townsend writes from 116 Bluff Street, Sioux City, Iowa, May 21, that she and her husband will spend the summer at Beloit, Wisconsin. She writes that D. A. Hutchings, of Little Sioux, is with them, expecting to hold services.

Disasters seem crowding fast upon each other. Mont Pelée destroyed thirty or forty thousand lives; Mt. Soufriere added nearly two thousand more to the list; a cyclone in Texas wiped out a hundred lives; two recent mine explosions have cost nearly three hundred more, while floods and storms have been busy over large portions of this country blotting out lives here and there. Truly, humanity is frail in the hands of enraged nature!

Mont Pelée continues in eruption at irregular intervals, and hundreds of the inhabitants of the ill-fated island are leaving for other parts of the world. There are practically no people now within range of the troubled mountain, scientists studying the phenomena attending Pelée's eruptions being about the only persons who venture in that part of the island. Fort-de-France is taking on a deserted appearance, though that city is thought to be safe from Mont Pelée's outbursts. La Loufrière is still active, and it is estimated that its eruptions have caused the death of seventeen hundred persons, while hundreds of others have been burned and injured, many of whom will probably die. Much material damage has been done on St. Vincent among the plantations.

Our Church Librarian is making an effort to collect works pertaining to our history, and works written for and against us. You who have such to spare, write him.

---

#### EXTRACTS FROM LETTERS.

J. J. Cornish writes from Reed City, Michigan, May 24, in a letter to President Joseph Smith: "Bro. B. S. Lambkin has baptized two at McBain; Brn. A. E. Burr and John Schreur nine near West Branch; I baptized a fine young lady at Freesoil, a school-teacher. All done recently. We feel good in the work. Kind love to all."

May 14, B. W. Pack writes from Grainland, California: "Though few, yet we hold meetings every Sunday, and prayer-meeting Wednesdays. Bro. A. B. Phillips has baptized several here, and I think more will come. Bro. Phillips is a wise builder. May we live so that blessings may be added daily."

G. H. Graves wrote from Chicago, Illinois, May 23: "The work is onward here. Began street work May 16, with good interest. I expect to baptize some soon, if all is well. Things are brightening up for me. Pray for us, ye Saints in the Lord."

Bro. J. M. Terry wrote from St. Joseph, Missouri, May 14: "We start on our long journey to our mission field on the 21st, expecting to arrive in Oakland, Saturday the 24th, 3: 40 p. m. Our address will be 1068 Eighteenth Street, Oakland, California. We go cheerfully and in full confidence of the correctness of the move, and shall try, D. V., to bring souls to the Redeemer, and 'feed the flock.'"

Ettie Teal writes from South Boardman, Michigan: "The *Autumn Leaves* is doing a great work. I induce all my young friends to read it when they would not read anything else of our church literature. I hope and pray that God will bless every effort put forth for the sustenance of the *Leaves*."

Arthur H. Allen, of Jasper, Minnesota, under date of May 16, writes: "I have enjoyed reading the HERALD and *Ensign* accounts of the conference, and I can not see how any one can fail to see the loving kindness of our heavenly Father. I have been encouraged and strengthened to press on while reading, and feel that God's same peace 'that passeth all understanding' can search out the isolated ones of the church and meet with them. Surely God is in this work. Was it a mere happen-so that Bro. Alexander remained in Australia, or was it not for the purpose of God for further work after this conference? If there be any in this work who are skeptical it would seem as though the reading of the last conference minutes would remove that. Success to the HERALD."

Bro. Daniel MacGregor, writing from Mt. Forest, Ontario, May 20, says: "The glorious progression and upbuilding so manifest at recent General Conference is acting like a wholesome spring tonic in fair Canada. The elevation of President Evans having been generally expected, the sting of eventual separation was lost. His ascendancy will mean our spiritual advancement. Our conferences will soon convene. All the mission is aglow with uplifted anticipation of meeting Bro. Lake, who has assured us of his presence."

W. E. La Rue writes from Philadelphia, Pennsylvania, May 20: "Prospects bid fair for a successful year for the church in this district. Bro. Rushton will be here with us next Sunday. We anticipate a good day's work for him. If any of the Saints have friends or relatives in these parts whom they would like me to visit and acquaint with the work, I shall be pleased to do so. My address here is 3431 North Front Street."

## EDITORIAL ITEMS.

According to press dispatches Reed Smoot, an apostle in the Utah church, has announced his candidacy for the United States Senate, to succeed Senator Rawlins.

We publish elsewhere in the HERALD, a communication from Bro. M. L. Schmid, of Delta, Colorado, to which we call attention of the Saints. We do this not because we either indorse the scheme, or disapprove of it! We know so little about it that we can not write of it understandingly. Many of the Saints are interested in communistic efforts, and may wish to make an inquiry as to this one.

## CORRECTION.

In last week's HERALD, page 500, about half way down the first column, paragraph beginning, "Scarcely had," etc., should be corrected to read: "Scarcely had Mt. Pelee blotted out St. Pierre when La Soufriere, on the Island of *St. Vincent*," etc.

## QUESTIONS AND ANSWERS.

What volumes of the HERALD already bound are for sale in HERALD Office, and at what price?

None.

What is your charge for binding HERALDS, present size and old size, per volume, usual leather back and corners and marble centers.

One dollar per volume.

Can you supply missing numbers of HERALDS and *Autumn Leaves* to complete broken volumes, and at what price?

Can supply some numbers. HERALDS, five cents per copy, *Autumn Leaves* ten cents per copy.

What are numbers in volume, and price per volume, of HERALDS from volume 1 to date?

Can not be supplied. Any wanting complete volumes, we will quote prices on inquiry stating volume desired.

Would it be out of order if a brother, a member of one branch, present at a prayer-meeting of another branch, should speak in the gift and call a brother to the office of a priest, teacher, deacon, and the officers and members of said branch all acknowledge the gift to be of God? Or must the call come through the president of said branch to be in order?

There is no specific rule governing the case. All members of the church present at a meeting may exercise the same liberty; those not of the branch as well as those belonging, except the right of voice and vote in branch affairs, and this may be granted by courtesy of the branch by proper motion and vote. The Spirit speaks through whom it will and the privilege to exercise the gifts is general and to all. If the officers of the branch in charge are present, witnessing the gift, and are satisfied, it should be satisfactory to all concerned.

## Original Articles.

### THE CHURCH.

“And upon this rock I will build my church and the gates of hell shall not prevail against it.”—Matt. 16: 18.

Many have said and attempted to prove that Jesus never organized a church, or that there was never effected any visible, permanent organization known as the church in the days of Christ and the apostles. Our text, however, tells us that Jesus declares he will build (organize) his church; and we have only to turn a leaf in our Bibles and we may read on another page where the Lord gives some instructions as to the manner of dealing with unruly, or disobedient members, and after all other means have failed, as a last resort, he says, “tell it to the church.” Pray tell us would it be possible to “tell it to the church” if there were none?

Again, we are sometimes told that without doubt there was an organization effected by Christ and the apostles and by them called the church, but it was never intended to be perpetuated in the form and order in which it was first organized.

We believe we have as many and as good reasons for objecting to this latter statement, as to the first. We sometimes use a maxim in life which is a truism: “By the past and the present we may judge the future.” So let us go back a little and examine the history of the past as to God’s dealings with the human family and perhaps we may or may not be surprised to learn that this is not the first time God has established his church and his gospel on earth and among the children of men.

We may go back to the days of Moses, the great law-giver of God, and by a little careful study discover that the church was on earth even then. Yes, go back still farther to the days of faithful old Abraham, the friend of God, and we will find it then. Let us turn to Genesis 17; here God appears to Abraham and said unto him, “I am the Almighty God, walk before me and be thou perfect.” And upon these conditions God says, “I will make an everlasting covenant with thee and thy seed after thee.”

This everlasting covenant could have been none other than the gospel covenant, the everlasting covenant, the one and only means God ever devised or introduced into the world for the salvation of the human family, and the only law that God ever gave that would make man perfect. It certainly could not have been the covenant that God made afterwards with the children of Israel in Mount Horeb when under the leadership of Moses, for in Deuteronomy 5 we read, “The Lord our God made a covenant with us in Horeb.”

“The Lord made not this covenant with our fathers, but with us even us, who are all of us here alive this day.”—Deuteronomy 5: 1, 2.

Another reason why this everlasting covenant could not have been the Mosaic covenant consists in the fact that the Mosaic covenant did not and could not bring its adherents to perfection. (See Romans 8: 3; Hebrews 7: 11; also Hebrews 8: 7, 8.)

Jesus himself sets forth this fact as we may see by reading Matthew 5, where he refers to what is written in the law, the Mosaic covenant, and shows its inefficiency by giving a better law, one that would reach the heart, the source of action, rather than the outward act. A law that would purify the fountain would necessarily cleanse the stream. And in this same chapter, referring to the scribes and Pharisees, who were zealous keepers of the law, he said, “Except your righteousness exceed theirs ye shall in no case enter the kingdom of heaven.”

These statements with the ones before cited, especially the one made by the Apostle Paul in Romans 8 in which he clearly shows us the superiority of the gospel over the law, in that it had done for him what the law in its weakness could not do, prove conclusively that the everlasting covenant which God made with Abraham, the one in which he enjoined upon him to walk before him and be perfect, which could have been accomplished only by obedience to a perfect law must, of necessity, have been the gospel covenant.

If further proof along this line is wanted, it may be found in Galatians 3: 8, where we read in so many words, “The gospel was preached before unto Abraham,” and in the same chapter we learn that the law, or Mosaic covenant, was not given “until four hundred years after the first one was confirmed of God in Christ.” If the first one was confirmed of God in Christ, it certainly was the gospel covenant. Jesus Christ was the mediator of but one covenant.

We will now pass to the days of Moses and look for the gospel and the church with him.

In Deuteronomy 18 we have a record of some of the sayings of Moses to the children of Israel, and he tells them that at some future time they shall come “Into a land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. . . . Thou shalt be perfect with the Lord thy God. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” Peter tells us in Acts 3 that this prophet was none other than Jesus Christ.

By some we are told that the only points of similarity between Moses and Christ was in the fact that both were the mediators of a covenant and the chosen lawgivers of God, and that Moses foreshadowed the coming Christ. That may be true, so far as both being lawgivers and mediators of a covenant goes, but we have already shown that God had confirmed a covenant in Christ four hundred thirty years before this and we fail to see how Moses could foreshadow a

Christ that had preceded him by four centuries. But if we may discover that the gospel and the church, with all its distinctive features, did exist in the days of Moses, it may assist us to better understand this matter.

While it may be true that we have but little in the writings of Moses, or in the Old Testament to sustain this position, yet we are not without witness on this subject. The Martyr Stephen gives us his dying testimony on this subject, and of Moses he says: "This is he [Moses] that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: [Abraham, Isaac, and Jacob,] who received the lively oracles to give unto us." We believe this language is very expressive and deserves careful study, else we may be led into error. Our Advent friends often use this text to support the theory that the Mosaic covenant, and the gospel covenant, if not one and the same, they are at least so inseparably blended and connected with each other as to make it impossible to separate them, or to distinguish between them; but let us see if this text warrants such a position. We believe the careful reader of Stephen's sayings will clearly see that he represents the fact that Moses was in the church as well as in the wilderness before he received the two tables of stone on which the law was written.

Paul tells us: "The law was added because of transgression." We can not conceive of the possibility of adding something to nothing; there must have been something to which to add the law, hence we believe that in this language we have a strong argument to support the position that the gospel covenant was the first covenant, and it was because they transgressed first, that the second was added.

And again, what are these lively oracles that are here spoken of? Paul tells us in his Hebrew letter that the first principles of the oracles of God are "Faith, repentance, and the doctrine of baptisms, and the laying on of hands, resurrection of the dead, and of eternal judgment."

That these oracles, or ordinances did exist and were believed in and observed by the people in the days of Moses and before the law or second covenant was given, is evident, and was so understood by the Apostle Paul; hence we read in 1 Corinthians 10: 1-4 where he tells of those who were with Moses (and the church) and were "all baptized unto Moses in the cloud [spirit] and in the sea [water]; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."

If we read our Bibles understandingly we only learn of one way in which they could eat of spiritual meat and drink of spiritual drink, and that the same as our Savior taught his disciples.

In John 6: 48 Jesus says, "I am that bread of life," and that he will give to his disciples of his flesh to eat and of his blood to drink; and he further says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."

It is evident from that which follows that at that time many who heard him did not understand him, for many of his disciples when they heard this said, "This is a hard saying; who can hear it?"

But when the time came and Jesus took the bread and blessed it and brake it and gave to his disciples, saying, "This is my body which is broken for you: likewise the cup of wine saying, This cup is the New Testament in my blood which is shed for you, this do in remembrance of me," there can be no doubt they then understood how they were to eat of his flesh and drink of his blood.

But, says one, this ordinance or sacrament was not known of or observed in the days of Moses. We ask, How do you know it was not? And we are answered, Because it is not spoken of in this connection. True, and were it not for the testimony of the New Testament witnesses we would be left entirely in the dark in regard to many of these things, so far as the Bible goes. But if we go back to the time when the gospel was on earth in the days of Abraham we may find this holy ordinance, the sacrament, was known and practiced long before the days of Moses and the institution of the passover. "And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. . . . And he [Abraham] gave him tithes of all."—Gen. 14: 18, 20.

In this brief account we have two gospel principles named, the sacrament and tithing, and so discover these distinctive features of the church as it is described in the Old Testament centuries before the law which was added because of transgression was ever heard of.

Then comes the inquiry, if these things had been known and observed before, why necessary to again introduce them into the world? We answer, because there had been a complete apostasy and the church which was with Moses had become extinct and obliterated from the earth.

Paul tells us in Hebrews 4: 2, "The gospel was preached unto them [children of Israel], but the word preached did not profit them, not being mixed with faith [the first gospel principle] in them that heard it."

Hence a new gospel dispensation, with a recommitment of the gospel to the earth and a reorganization of the church were in the very nature of things necessary.

Now we may return to the statement, "I will build my church," and see if he made his word good. To

do so it may be necessary to follow him step by step in his work.

We first find Jesus after his baptism and forty days of temptation, preaching, and calling on those who heard him to repent and believe the gospel and saying the kingdom of heaven was at hand. Walking by the Sea of Gallilee and calling those humble fishermen to leave their nets and follow him, saying, "I will make you to become fishers of men." And so by ones, and by twos, from the different vocations of life, he called those who became his disciples, and when he had a sufficient number, as we read in Luke 6:12, 13: "He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." This was the first step taken by our Lord in the way of perfecting an organization of which there can be no doubt it was intended it should afterwards be perfected and perpetuated and known on earth as the church of Jesus Christ,—the kingdom of God,—the household of faith,—the body of Christ.

The next step in the way of organization was the choosing of the seventies: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."—Luke 10: 1.

By examining the two commissions we can see but little difference between the two, the one given to the twelve and the one given to the seventy. Both were authorized to preach the gospel and to represent the kingdom of God on earth.

So far as the writings of the four evangelists go we do not find much more in the way of further organization, but in Luke 24 we learn that Jesus told his disciples to tarry in Jerusalem until they should be endowed with power from on high before they proceeded with their work.

In the writings of John, chapters 14, 15, 16, we learn of certain promises made by Jesus to his disciples which were to be received and enjoyed by them after his crucifixion and final ascension into heaven.

In Acts first and second chapters we have an account of the ascension of Christ, of the choosing of another to fill the vacancy in the twelve caused by the death of Judas, and also of the coming of the promised endowment of divine power which occurred on the day of Pentecost when the Holy Ghost was poured out on the disciples.

In this account we are told of some of the effects of the Holy Ghost, and in the sermon preached by Peter on that day under the influence and power of the Holy Ghost, and in answer to the question, "What shall we do?" Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,"

That this promise is not limited to any particular age, or place, or people is evident from that which follows: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

We further read, "there was added unto them about three thousand souls;" but our nondenominational friends say it does not say they were added to the church. True, in this particular verse the word church does not appear, but in the last verse of this same chapter it does say, "And the Lord added to the church daily, such as should be saved." And if in one case they were added to the church, by what kind of philosophy do we reach the conclusion they were not added to the church in both cases?

We believe they were and that there was a church, a visible organization to receive them, and that it was so understood, and so designed by the Lord when he said, "I will build my church."

Another step in the way of organization is found in Acts 6. An emergency seems to have arisen which necessarily must be provided for: "The number of the disciples was so multiplied that there arose a murmuring because the widows were neglected in the daily ministration."

The probable cause lay in the fact that because of the increased membership the duties of the ministry increased in the same ratio until they could not fill all of the demands made upon their time, so they authorized the ordination of seven men to attend to this particular duty, and these men are called deacons.

All these events transpired in and about Jerusalem, but now we turn to Acts 13 and we read of a church at Antioch. If inquiry be made why was there a church there, and what kind of a church was there, we may answer that it is reasonable to believe that a church had been established or organized at that place as the result of the preaching of some of those whom the Lord had sent to preach the gospel in all the world, some of those to whom Jesus had said, "Go ye into all the world and preach the gospel to every creature."

Some of those who had received the divine endowment of power, the Holy Ghost at Jerusalem, had gone into this country preaching the word; for proof we read Acts 11: 19 to 24: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the



grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people."

Nothing can be clearer than the fact that the result of the teaching (or preaching, and preaching is teaching) of these evangelists had resulted in effecting a church organization at Antioch, hence we read Acts 13: "Now there were in the church that was at Antioch." And that we may be able to determine something of organic structure of that church we further read, "Now there were in the church that was at Antioch certain prophets and teachers." And here, so far as the New Testament is concerned, are introduced for the first time two factors in the church as an organization of which we have no previous mention; that is, prophets and teachers. And were this all we had on this subject we might be left in some doubt in regard to the matter; but the Apostle Paul, who, by the way, was just at this time and place along with his associate and co-laborer, Barnabas, called to the apostolic office and as such ordained, this Paul who testifies that he received the gospel "by revelation from Jesus Christ." In his letter to the church of God, which is at Corinth, he says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12: 28.

Again in Ephesians 4: 8, 11, Paul says, "Wherefore he [Christ] saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers."

In these two quotations we have several of the divine appointments and officers of the church named, but so far we have no mention of the title of elder. But we will again use Paul as authority. In Acts 14 we are told he was in company with his brother and co-laborer, the Apostle Barnabas, and was stoned and was left supposed to be dead, but the Lord spared him his life and he rose up and continued to preach the gospel.

Then we read of these two apostles and servants of the Lord going from city to city, preaching and confirming the souls of the disciples and exhorting them to continue in the faith, "and when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."—Acts 14: 23.

The intelligent reader of these statements can reach but one conclusion as to the significance of this lan-

guage, and that is that these two evangelists and servants of God were doing none other work than preaching the gospel, making converts and confirming them, organizing churches, and ordaining elders as pastors over them, and thus doing the very work of an evangelist and missionary in all the world.

Sometimes we are told, and in fact the idea seems to be quite general, that there is no evidence to support the thought that the apostolic office was to be perpetuated beyond the first twelve; but we believe the careful Bible student will find this to be a wrong conclusion.

We have already cited the choosing of one Matthias to the apostleship to fill the vacancy caused by the death of Judas, also the calling and ordination of Barnabas and Saul as described in Acts 13; and if proof is wanted to establish the fact that these were really called to that office, we will again go over the ground, beginning at the conversion of Saul when on his way to Damascus as the story is told in Acts 9: 19, 20, we read of what followed his conversion: "And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God."

It is true that there is no mention here made that Saul was at that time ordained to any office, but we must remember that we have only a very meager and limited account of these events in the Bible story, and it is very probable that many little details are omitted.

We read in Luke 9: 1, 2: "Then he [Jesus] called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." And again in Luke 10 we have the story of the choosing or appointing the seventy, and in neither case are we told that they were ordained, but we are informed that Jesus gave them authority and sent them to preach; and if we turn to John 15: 16, we have the words of Jesus, saying, "Ye have not chosen me, but I have chosen you, and ordained you," hence, we believe, that with the giving authority to preach and to represent Jesus Christ and the kingdom of God on earth was involved the principle of ordination, and none understood these things better than did the disciples, whether they were at Jerusalem or Damascus, hence we believe that Saul was ordained while he was with those disciples at Damascus and thus vested with authority to preach Christ.

And again in Acts 11: 25, 26 we find him in company with Barnabas at Antioch a whole year assembling with the church and teaching or preaching to much people.

Is it reasonable to believe that the disciples or the church would permit these men to act as teachers, preachers, ministers of the word without ordination,

when long before this Jesus had set the pattern and had said, "The works that I do shall my disciples do also"? We think not.

So when we come to the calling of these two men as described in the thirteenth chapter of the Acts of the Apostles, we believe we have the story told in a few words, of the calling of two men who had already been called and ordained as ministers of the gospel, and who are now called of God to fill the apostolic office.

The reason is apparent; we are told in the preceding chapter that the church had been persecuted and the disciples scattered (Acts 11: 19).

And again in Acts 12: 1, 2: "Now about this time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword."

By this we discover that at least one of the twelve had been killed, thus causing a vacancy in this all-important quorum of the church, and if it were necessary that this vacancy should be filled when Judas the traitor committed suicide, why was it not equally necessary now?

But, says the objector, there is only one vacancy to fill and two men are called. True; so far as the Bible history goes we have the positive statement of the death of but one of the twelve, but again we call your attention to the fact that we only have a meager and incomplete history and it is possible that during this time of persecution and scattering more than one of the twelve suffered death. But be that as it may, we read in Acts 14: 14, "Which, when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out." In this quotation we have these two men named apostles.

Again in Galatians 1: 19 Paul says: "But other of the apostles saw I none, save James the Lord's brother."

We might cite other texts along this line, but think the above sufficient. Let us sum up: the first twelve, Matthias thirteen, James the Lord's brother (for Paul saw him soon after his conversion, and before he was an apostle) fourteen, then Barnabas and Saul (or Paul) sixteen, and there is indirect mention in the Bible of twenty-two apostles, but never more than twelve at any one time.

The office of prophet in the church, if we are to judge from a Bible standpoint of evidence, seems to be one of equal importance with that of apostle. We may judge something of its importance by reading the account of the calling of these two men to the apostolic office in Acts 13. First we read, "Now there were in the church that was at Antioch certain prophets and teachers," etc., and again, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate [or in other words set apart] me Barnabas and Saul for the work whereunto I have called them."

Are we to conclude from this statement that the Holy Ghost was present in bodily shape and that it spoke independently of human agency? Why, there is nowhere to be found in the word language to warrant such a conclusion; were we to take this position we would soon find old Apostle Peter bearing a strong testimony against us, for he says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 21. Hence we conclude these prophets which were in the church at Antioch were holy men of God and as such were moved upon by the Holy Ghost to make his will known concerning his work in calling these men to this all-important office in his church. And this is in perfect keeping with that said by the Savior as pertaining to the work of the Holy Ghost, for he said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."—John 14: 26.

Again, John 16: 12-15: "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."

In this language we are informed of some of the important workings of the Holy Ghost.

Let us now carefully examine some of the foregoing statements and see if they do not contain matter of greater importance than is now generally conceded: Jesus says, "I have yet many things to say unto you, but ye can not bear them now." This language conveys the thought that these disciples to whom he was then speaking were not then in a proper condition to receive what he had to say unto them, nevertheless it was his purpose that at some future time they should hear it, and he now informs them of the means that would be provided through which the information would come; hence he says, "Howbeit when he the Spirit of truth [Holy Ghost] is come he will guide you into all truth." "He shall glorify me: for he shall receive of mine and shall show it unto you." "All things are mine: therefore [for this reason] said I that he [the Holy Ghost] shall take of mine and show it unto you."

Thus we discover that "the Spirit of truth," "Holy Spirit," "Holy Ghost," are the means designed to be used, through or by which this future information or revelation is to be given, and if God is the changeless being he says he is and which we believe him to be, and Jesus Christ be the same "yesterday, to-day, and for ever," then we conclude there will be no change in the *modus operandi* of his business; and if in

former days, "Holy men of God spake as they were moved upon by the Holy Ghost," thus making known to the children of men the will and mind of their heavenly Father, and if by reason of this these men were called prophets, so we believe that in latter days, and in all time to come whenever God has anything to reveal he will use prophets as a means of communication, and whenever or wherever we find the church of Jesus Christ we will find it as described in the word of God, organized after the divine pattern with all the officers that were originally placed in the church: "And God hath set some in the church, first apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12: 28.

Many more texts could be cited to prove the existence of, and necessity for prophets in the church, but we will let them pass for the present while we examine some other evidences which prove there was a church, and will also enable us to see something of its inner workings by which we may see that it really existed as a corporate body and was transacting business in the interests of the work of God, and for the salvation of souls, not only in preaching the gospel and converting men and women and organizing churches and ordaining elders as we have already shown, but was holding conferences, both district and general, thus doing all the business and performing the functions of a corporate body.

We again refer the reader to Acts 14, also to the following chapter as they contain a brief history of events which transpired after the ones we have just noticed.

After these evangelists, Paul and Barnabas, had made a tour through Pisidia, and Pamphylia, and Perga, and Attalia they returned to Antioch. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples."—Acts 14: 27, 28.

In the following chapter we read of certain men who came down from Judea and taught circumcision, and we read there was no small dissension and disputations between Paul and Barnabas and these men and it was finally determined to send Paul and Barnabas and certain others up to Jerusalem. In this brief account we could have no better description of a conference in so few words; but that it was not a general conference is evident from the fact that these men were chosen as delegates to go up to Jerusalem, the church headquarters, to present this vexing question to the apostles and the chief men of the church on which to pass their opinion. And we further read that these men were brought on their way by the church; "And when they were come to Jerusalem, they were received of the church, and of the apostles

and elders."—Acts 15: 4. The following verses tell us there were some of the Pharisees there who were adherents to the same doctrine relative to circumcision. Then we read, "And the apostles and elders came together for to consider this matter."—Acts 15: 6. From this on to the close of the chapter we have an account of the deliberations of that conference; we have a synopsis of the speeches made and the arguments presented.

That there was a general discussion took place at that time and place is apparent to every intelligent reader of this chapter. These believing Pharisees expressed their opinion, that it was needful to keep the law of Moses. We must also remember that Peter had been down to Cesarea to the house of a Gentile, and had preached the gospel there and his acts had been called in question. "And now he rose up" and gave his reasons and expressed his opinion in regard to the questions under consideration. Then Barnabas and Paul were heard while the multitude kept silent and gave audience. Then James called on them to hearken, and after a brief review of all that had been presented said: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God."—Acts 15: 19. And in this final summing up by James he recommended the writing of a pastoral letter to them in which certain doctrinal tenets were specified; then follows the statement: "Then pleased it the apostles and the elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."—Acts 15: 22, 23.

Then follows the letter: Surely we could have no better description of a general conference in all that pertains to the transactions of such business as comes before a general conference; the writing of a pastoral letter, and the sending out of conference appointees with their certificates of appointment to their respective fields of labor, and we have only to continue reading the chapter to learn that these men, Paul and Barnabas, apostles, and Judas and Silas, chief men among the brethren, went on their mission as directed by the church; and by the way as we peruse the story we learn something of these "chief men:" "So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for consolation. And Judas and Silas [chief men] being prophets also themselves, exhorted the brethren with many words, and confirmed them."—Acts 15: 30-32.

We further read that "it pleased Silas to abide there [in Antioch] still." And verse 35 informs us

that "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."

How many others were with him we are not told, but this language leads us to believe that there was quite a ministerial force at Antioch, and that quite a protracted effort was made there and no doubt quite a large branch of the church was established there, hence it is mentioned because of its importance.

We might continue this subject almost indefinitely, but it is not our purpose to weary you, so we will draw to a close. But before we do so we ask you, dear reader, if you have carefully followed us in the description of the church as we find it in the word? Are you now prepared to tell us that you do not believe that Jesus made his word good when he said, "I will build my church"? and if you admit that he did, you must as readily see his purpose in establishing it, namely, the redemption or salvation of men. Do not conclude the church has nothing to do with the salvation or saving of men; for if you do you will make a serious mistake, for in this church we have been reading about, we find ordinances which God put there as well as men to administer them, such as baptism and the laying on of hands. Baptism in water for the remission of sins, and the laying on of hands for the baptism of the Spirit. (See Acts 8: 14-17; also Acts 19: 1-7.) Also the same ordinance for the blessing of children and the healing of the sick. (See Mark 10: 13-16; also James 5: 13-15.)

We also find the sacrament or Lord's supper, and the Master said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life [spiritual life] in you."

"Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day."—John 6: 53, 54.

These are a few of the distinctive features of that church that Jesus organized with apostles, prophets, sevens, evangelists, elders, teachers, and deacons. A church in which the Comforter, Holy Spirit, Spirit of truth, and Holy Ghost, were to continue as the means by and through which our heavenly Father would continue to reveal his will and mind to his children, and also to call or designate such men to fill such places as he in his infinite wisdom should see they were fitted to occupy, and when there should be a vacancy in the apostolic quorum, caused by death or other reasons, to call another to fill the vacancy, and so to continue the original and divine order of things as Jesus his Son set in order when he was on earth.

To prove this to be in perfect harmony with the written word let me ask you to turn to Ephesians 4 and read: "Wherefore he [Christ] saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."—Verse 8.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Verse 11.

For what purpose?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body [church] of Christ."—Verse 12.

Do we need anything of that kind now? If you are still undecided as to your answer, then read the following verse and you will discover the alwise purpose in this order of things, and how long it was the design of the Lord for them to remain: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Verse 13.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Verse 14.

How is it, dear reader, are we Christians a unit in our faith? Why, in the United States alone, we have one hundred forty-eight different churches, each one known by a name peculiar to itself, each one teaching a doctrine (faith) peculiar to itself, and no two the same. Do you believe that God is responsible for this confusion? Do you believe that these different churches constitute the church of God, the body of Christ? Let the Bible answer; and we turn again to 1 Corinthians 12 where we find some of the texts we have before called your attention to as descriptive of the church, and Paul after showing that none of the seeming non-essential parts could be dispensed with, says: "That there should be no schism [or division as the marginal reading gives it] in the body."—Verse 25.

Again turn to the fifteenth chapter of this same letter, verse 33, and read: "For God is not the author of confusion, but of peace in all churches of saints." Division causes contention, and contention destroys peace; but Paul besought the saints at Ephesus to "endeavor to keep the unity of the spirit in the bond of peace." And that they might know how it could be accomplished he said to them: "There is one body [church], and one Spirit [Holy Spirit], even as ye are called in one hope of your calling; one Lord, one faith, one baptism."—Eph. 4: 1-5.

In that wonderful prayer offered by our Savior in behalf of his disciples, found in John 17, he prayed, that they all might be one as he and his Father were one, that the world might believe that his Father had sent him.

And we think we may safely venture the statement, that if the professed Christian world was a unit to-day in their faith, doctrine, and practice, infidelity would be a thing almost unknown.

But, says one, This state of affairs will never be brought about! Perhaps not in the near future, but

if not, it is not because God has not given the means by which it may be accomplished.

You ask, "What is this means? We answer, Lay aside your creeds and disciplines, your traditions, your doctrines and commandments of men, which make void the law of God, and accept the Bible as it reads as the man of your counsel, and believe that it says what it means and means what it says, and do not either yourself, or allow any one else to spiritualize away its precious truth, but rather accept it as God has given it to us. Keep in mind what the apostle says in his Galatian letter: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1: 8.

Also remember the advice of the Apostle John: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed."—2 John 1: 10.

C. H. BURR.



#### INTERPRETATION OF DREAM.

[Having published a vision or dream sent us not long since, and asked that he who sent it should give an interpretation which he wrote he had, we give his interpretation below. We neither indorse nor deny the interpretation; it must stand and be proved on its merit.—ED.]

I see you have inserted the vision that I sent to you, and by your request I now send the interpretation as it has been made known to me, and two other brothers.

The purifying of the earth seems to be the fulfillment of the scripture as found in Nahum 1: 5; also 2 Peter 3: 10, 11, 12; Micah 1: 4.

The house we were in represents the church. Those parts that were not acceptable to God and were consumed by the fire were officers high up in the house or church.

The material used to repair is in the church, who will succeed to those places occupied by those high officers in the Lord's own due time.

The purifying of the inmates of the house is in fulfillment of the Scriptures as found in 1 Corinthians 3: 13, 14, 15; also 1 Peter 1: 7; 4: 12.

In regard to the Indians, we understand that after the expiration of the time of the Gentiles to accept the gospel, which seems to be not to exceed seven years, then the Indians will begin to come into the church in large numbers.

The two spades represent the Book of Mormon and the Doctrine and Covenants.

The spring of clear water is the fountain of life, or the revealed word of God from which flows life everlasting, upon which the church is built.

I will say, in conclusion, that when I first heard the latter-day gospel, I could not understand why the

Saints all believed the Book of Mormon and the Book of Covenants. I thought at the time that the Bible was all that was necessary for us to believe; but I have long since seen that the three books rightly belong together; and thus I find myself placing them with the Bible, or revealed knowledge and wisdom of God. Hence the three complete the plan of life and salvation to man.

I am still in the faith and looking forward to the time when the saints will live, and all strive to live their religion in such a way that the Lord will bless them with every needed blessing. My prayers are for the success of the work.

C. W. ETHRIDGE.

STEWARTSVILLE, Missouri, May 19.



#### A DREAM.

Yes, only a dream, a word of admonition to the children of God. As I lay on my bed one night, meditating upon the church work and the many ways it is being carried on, and the indebtedness that seems to be hanging over the church, lo these many years so hard to be removed, it all seemed strange to me; that while we believe this is God's church and work we love so much, we are not more willing to show more devotion to the work than many of us do. And while pondering over those things in my heart I dropped off to sleep and had the following dream:

I dreamed that a heavenly personage came and talked with me. As he approached me he said, "I perceive that you are troubled about many things, which ought not to be; but it will suffice to say that all indebtedness of the church should be paid by tithes and offerings. And if each member would pay one dollar, including every one, it would lift the indebtedness and the work would go forth in mighty power and the hands that are now tied shall be loosened and the way prepared for them to go forth, and wisdom and knowledge shall be increased and power given to God's servants as never before, and a glow of light will ever be with them to guide and direct, to comfort, cheer, and strengthen, and make them to ever rejoice in the Holy One of Israel."

As he turned to go away, he said, "I see you have a stream of living water under your house which is very beautiful, it looks so pure." I replied, "It is not only pure, but very beautiful and very precious." As I spoke I looked up and it was gone, and I awoke rejoicing and thanking God for the dream.

And now, dear Saints, let us each and every one try to live more humble and obedient, that our lives may be more and more exemplary before the world. I feel my inability to do what I would like to; and while I realize the record we make here we will have to face on the other side, whether good or bad, I am thankful that God knows the desire of my heart, and the intents thereof. In conclusion would say, Let us one and all, old and young, strive earnestly and

determinedly to get the dollar that the personage spoke of, and see if the Lord will not pour us out a blessing.

[This dream is sent us by a very dear and devoted Saint, who has been and is now anxious to do all that lies in her power to forward the work she has been a long time engaged in.

If, (there is the rub,) if every one in the church would now give one dollar, which seems to a good many to be a small amount, there would be within a week enough money in the Bishop's hands to pay off the college debt, about which there has been so much said, and leave the snug sum of thirty thousand dollars in the treasury for the general work. But we suppose that the heavenly messenger who seemed to speak to this good Saint in a dream was at the moment of speaking a little forgetful of some facts, just like some folks are when awake. It is a fact that if each of the forty-five or fifty thousand members of the church were to pay the one dollar, there would be some forty-five or fifty thousand dollars thus put into the church treasury for a good purpose. But it is a fact equally true that all members are not able to pay the amount suggested. The good Saint who was comforted by this dream, and very justly so, might by a little carefulness easily pay her dollar, so might her husband; and so might a good many of their neighbors; but there are a great many of the members who are not in condition to take from their daily receipts even the small pittance which by slow accumulation might after awhile make up the amount. There are many families where there are members in the family circle in which the husband and father is the only wage earner, the only bread winner, and from these families even the one dollar for the whole household is at times a tax hardly to be met. What follows? This; that the chief burden must be borne by such members of the body as may have more than a pittance of this world's gear. Some willing and able ones must pay an amount of dollars that will count for a good many of the willing and unable. However, we are hopeful that while we write thus, many—all—will "take heart of grace" from what the dream implies, and heed the earnest and eager exhortation to do. At the same time, we suggest that those who may be able will not give the "dollar each" suggested, and then say, "Well, I have done my part; let the rest do theirs." The fact is, that with some the dollars are much more numerous than with others; so that if they will meet and match the "widow's mite," they will need to make their "dollar each" a good deal larger than those paid in by their less fortunate brethren and sisters. It is a suggested lesson worth thinking about, anyway.—EDITOR.]

The problem of life is not to make life easier, but to make men stronger.—*David Starr Jordan.*

You can't fasten a five-thousand-dollar education upon a fifty-cent boy.—*David Starr Jordan.*

## Selected Articles.

### LIFE IN THE MOON.

Knocking his nose against the moon is one of the most irritating experiences of an astronomer. But he can hardly avoid it at times. Our volcanic old satellite is continually getting in his way.

It is so provokingly near by that it resembles the hand mirror manipulated by a mischievous boy across the street. Its broad, glaring reflection, darting the sunlight into the observer's eyes or into the tube of his telescope, puts out the stars and the other more remote and really grander things of the universe.

Diana, with her spreading skirts of gauzy light, has always suited the poets very well. For them she is the premier danseuse of the celestial ballet, always in the foreground, and very captivating in the glare of the footlights.

But the astronomer's glasses long ago revealed to him the wrinkles beneath the drapery, and finding that it was only a dead goddess which made so dazzling a spectacle between him and the stars, he resented her intrusion and rejoiced whenever she temporarily disappeared behind the side scenes of the solar system.

For him the moon was generally a nuisance, although something of a curiosity and worth an occasional glance, like the skull on a doctor's table, because it served as a useful reminder.

But lately there has come a fresh revelation. This is largely due to Professor William H. Pickering, who has studied the moon more assiduously than any other living astronomer.

The moon is not dead, after all.

That is the substance of the new astronomical doctrine. There is something that lives and grows upon the lunar landscapes. It may be some form of plant life, although Professor Pickering is not prepared to say that it is exactly vegetation.

But it resembles vegetation more than anything else. And it covers vast areas that are like prairies in extent.

It has color. We may suppose that it is ablaze with something equivalent to flowers when the hot sun beats upon it. It makes its appearance as the sun rises, and flourishes throughout the lunar day—which is fourteen times longer than our day—and when the long night comes on it perishes.

But its brief duration is no argument against its possession of life. We have on the earth ephemeral forms of life whose entire span of existence is comprised between sunrise and sunset.

And if there is a kind of vegetation on the moon, is it likely that this is the end of the story?

Professor Pickering also finds evidence of the existence of snow on some of the lunar mountains, and he has accumulated much evidence to prove that volcanoes are yet active on the moon.

All these things must cause our satellite to be regarded with fresh interest.

Already the wrinkles seem less deep and repulsive. Perhaps Diana has been playing with us, and all the while laughing behind her fan.

What a rebuke it would be if the first proof that there really is life in other worlds should come to us, not from distant Mars or gleaming Venus, but from the near-by, long-despised moon, which we have so discourteously turned our backs upon.—*Garrett P. Serviss, in the Chicago American, May 22, 1902.*



#### THE DISASTER IN THE WEST INDIES AND ITS EXPLANATION.

Now that we have in a measure recovered from the first shock of the West Indian disaster, our attention is turned from the appalling accounts of human destruction to the interesting details of the volcanic phenomena. It is a general rule that the intensity of an eruption is proportional to the volcano's quiescent period. For years the people of Martinique had lived in perfect safety under the shelter of Mont Pelée and they had lost all fear of danger. First warnings of impending danger began on May 3, when the volcano threw out dense clouds of smoke. During the next night these clouds reflected the glowing mass in the crater and rumbling noises were heard. Hot ashes covered the city of St. Pierre on the 4th; and at noon of the 5th a stream of boiling mud suddenly rushed down the mountain side to the sea. The speed of this flow far exceeded that of an express train; for it is said that the distance of five miles was covered in three minutes. This sudden rush caused the sea to recede some three hundred feet and return in a tidal wave of considerable, though not serious proportions. Cable communication with Martinique was interrupted in the afternoon of May 6, and the next news filled the world with horror. An entire city of twenty-eight thousand inhabitants had been literally wiped out of existence.

From the wild and exaggerated stories of the few survivors we gather the following details: Thursday, the 8th, at 7: 50 a. m., there was a sudden, deafening explosion, and immediately the air was filled with hot sulphurous gases which withered everything they touched. It is said that the whole top of the mountain was blown off and fell in hot dust and shattered rock on the city, while mud and lava poured out of the opening thus made. An eye-witness at Morne Rouge, a town four and one half miles away, which was not destroyed, states that there were seven luminous points on the side of the mountain, just before the volcano burst, and that the explosion was followed by ten minutes of absolute darkness. Simultaneously with this explosion a tidal wave tore the vessels in the harbor from their anchorages and wrecked them on the beach. The "Roddam," which had a full pressure of steam on, was the only vessel

to escape total destruction, and she worked her way flaming from the harbor, amid a shower of molten matter. In the city almost the entire population was immediately suffocated by the hot poisonous gases. This is proved from the fact that almost all the dead were found face downward with their hands covering their mouths. It is supposed that the destruction was the work of but a few seconds. The short duration of this intense heat is shown by the fact that delicate fabrics were found uninjured among the badly charred victims. The terrific force of the explosion tore up huge trees by their roots and laid them flat; heavy blocks of stone were scattered about; stone buildings were entirely destroyed. Debris covers the city for a depth of twelve feet. According to the present estimates the loss of life was almost equal to that resulting from the tidal wave which followed the eruption at Krakatoa, when thirty-six thousand people perished.

As yet few facts are obtainable of the eruption of Mt. Soufrière, St. Vincent, which occurred on the 9th of May. A large loss of life is reported and dust from the volcano spread over the Barbadoes Islands, seventy-five miles to the east. This eruption had probably a sympathetic connection with that of Mont Pelée. The topographical changes occasioned by these two volcanoes can not be accurately given at present, because of the lack of exact scientific data. It is reported, however, that Mont Pelée, which was previously 4,528 feet high, has now considerable less elevation. Rivers that were obstructed have overflowed their banks, causing floods and landslides. Important submarine changes have also taken place, for in grappling for the broken cable off St. Pierre, the cable ship "Poyer Quartier" reports that she found the sea bottom four thousand feet below the surface of the water, where formerly the depth was but a thousand feet. These changes may result in disaster to shipping until properly recorded by hydrographic survey.

Volcanic eruptions are generally attributed to the expansion of moisture in the heated subterranean rocks. The original theory that the earth is a liquid mass, covered by a thin crust of solid matter is now entirely discarded by scientists. Such conditions would seriously interfere with the rotation of the earth and the stability of the crust. We know the effect of the moon's and sun's attraction on the thin skin of ocean that covers the surface of our globe. Tidal waves are continually sweeping around the earth in a direction contrary to the earth's rotation. In comparison with this we can easily see what a tremendous drag to the rotation of the earth would result were the entire earth a liquid mass covered by a mere shell of solid matter. Scientists tell us that the wave produced would be so powerful as to make even a solid steel crust of three hundred miles of thickness yield like India rubber to its deforming

influences. The theory of a molten interior was based on the observation of volcanoes and on the fact that the temperature of the earth increases on the average one degree for every fifty feet of descent from the surface. Following this theory come others, in which the earth is supposed to have a solid core and an outer crust, between which is a layer of liquid material. Any displacement of the crust covering this liquid layer, whether resulting from contraction of the earth or other causes, would force the lava to the surface through the weakest spot. In refutation of this argument the conditions at Hawaii might be considered. The crater of Mauna Loa is 13,650 feet above the sea level, and that of Kilauea is 4,040 feet. These mountains are not over thirty-five miles apart and yet both are filled with lava. How could such varying levels be maintained, if both craters were fed from the same source? This query has forced many to believe that the liquid matter was contained in local, vesicular spaces beneath the crust. Both of these theories were brought forth to reconcile the requirements of physics with those of geology, which called for the existence of fluid matter at a small depth from the surface of the earth. At present geologists have pretty generally discarded these theories as unnecessary; for it is claimed that the powerful pressure due to the earth's contraction would prevent material from attaining a liquid form. Immediately on release of this powerful pressure, however, the matter would become fluid and pour out of the mountain in the form of lava. As stated above, the power which causes the upheaval is attributed to the expansion of imprisoned vapor. From the fact that volcanoes are usually found near the sea, it was at first argued that the water oozed down into the heated regions, either of its own weight or by capillary attraction. Many scientists think this theory to be absurd, for they argue that it would be impossible for the water to enter a region under such compression, also that long before reaching a sufficient depth it would be turned into steam and forced back through the very channels by which it entered. The most plausible theory, and one now pretty generally accepted, accounts for the presence of water in heated rocks as having occurred during their crystallization period. These rocks, in the course of time, were deposited in the sea by the action of rivers. After many ages, the water-bearing rocks are covered to a great depth under layers or "blankets" of deposited matter, and the heat there encountered finally brings the water to a sufficient tension to cause an explosion.

For months after the eruption of Krakatoa red sunsets were seen all over the world, and were attributed to the volcanic dust thrown into the air. This fine dust, commonly called ashes, is merely the rock which is shattered and pulverized by the force of the explosion. In all probability the same phe-

nomenon will follow the West Indian eruptions and in the course of a month red sunsets should be seen in New York. As in the case of the Krakatoa eruption, the dust will probably travel toward the east, following the upper currents of the air which flow in a direction opposite to that of the trade winds.

A marked series of seismic and volcanic disturbances are now occurring over a wide region, but whether these are in any way connected with the eruption of Mont Pelée is merely a matter of conjecture. We have already shown that the volcanoes in Hawaii are not connected, though they are very close together, and we may look upon this series of disturbances merely as a coincidence; for one would suppose that the other volcanoes in the West Indies would be active before the more distant volcanoes of Central America. According to precedent, Mont Pelée should continue in activity for a long period, her eruptions growing weaker and weaker as years pass by. What future changes will result from this disturbance it is hard to tell. Considerable light will shortly be thrown on the situation by the large body of scientists who are already flocking to the scene of the disaster. A short description of the unfortunate island might be of interest. Martinique has an area of 381 square miles and a population of about 190,000, of which number about five thousand are laborers brought from India and over five thousand laborers from Africa; also about five hundred Chinese immigrants. The remainder of the population is largely native negroes, the white population numbering in all about ten thousand. A large share of the interior of the island had never been brought under cultivation, although it has been occupied by the French almost constantly since 1636, a period of 267 years, the only interruption in French control being the period from 1794 to 1802, when the island was held by the British. Slavery existed until 1848, when it was abolished in this as well as other French colonies. Notwithstanding the fact that a large part of its interior has never been brought under cultivation, the island is described by Reclus as "one of the most densely populated spots on the globe; on the arable lands people are packed as closely as in such industrial centers as Lancashire, Flanders, or Saxony."—*Scientific American*, May 24.

#### A FAMILY OF CRIMINALS.

At a meeting of the New York County W. C. T. U., New York State, May 22, one of the delegates gave some interesting statistics concerning the record of the descendants of a woman of criminal tendencies who died in 1827. Among other things the delegate said of the family of this criminal:

"Her descendants have been traced. They number eight hundred. Seven hundred were criminals, having been convicted at least once. Thirty-seven were murderers and were executed for their crimes. "This family," the speaker concluded, "has cost the nation \$3,000,000 for trials and executions."



## Original Poetry.

## Gospel Peace.

O Father, how I praise thy name,  
And praise the Holy Ghost!  
It brings to me sweet peace and love  
And Jesus on the cross.

While reading in thy blessed word  
The mysteries of thine own,  
It makes them plain, yes, every one,  
And all my fears are gone.

The tempter, ah! that wretched thing  
Keeps standing at my door,  
And tries to bid me go his way,  
As many have before.

He tries to win my heart to him,  
To leave this gospel dear  
But, Lord, I know that it was sent  
To bless thy children here.

And to it I will ever cleave,  
No matter what it cost;  
I know I'm thine, and thou art mine  
Though here my bark may toss.

But if I do my duty here,  
When life on earth is done  
I'll ever stand at thy right hand,  
And thou wilt say, "Well done."

ADA BATES SMITH.

## Selected Poetry.

## The Day is Done.

The day is done, and the darkness  
Falls from the wings of Night,  
As a feather is wafted downward  
From an eagle in his flight.

I see the lights of the village  
Gleam through the rain and the mist,  
And a feeling of sadness comes o'er me  
That my soul can not resist:

A feeling of sadness and longing  
That is not akin to pain,  
And resembles sorrow only  
As the mist resembles the rain.

Come, read to me some poem,  
Some simple and heartfelt lay,  
That shall soothe this restless feeling,  
And banish the thoughts of day.

Not from the grand old masters,  
Not from the bards sublime,  
Whose distant footsteps echo  
Through the corridors of Time.

For, like strains of martial music,  
Their mighty thoughts suggest  
Life's endless toil and endeavor;  
And to-night I long for rest.

Read from some humbler poet,  
Whose songs gushed from his heart  
As showers from the clouds of summer  
Or tears from the eyelids start;

Who, through long days of labor  
And nights devoid of ease,

Still heard in his soul the music  
Of wonderful melodies.

Such songs have power to quiet  
The restless pulse of care,  
And come like the benediction  
That follows after prayer.

Then read from the treasured volume  
The poem of my choice,  
And lend to the rhyme of the poet  
The beauty of thy voice.

And the night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents, like the Arabs,  
And as silently steal away.

—Longfellow.

## De Sheepfol'.

De massa ob de sheepfol'  
Dat guards de sheepfol' bin,  
Look out on the gloomerin' meadows,  
Wha'r de long night rain begin—  
So he call to de hirelin' shepa'd,  
"Is my sheep, is dey all come in?"

Oh den says de hirelin' shepa'd:  
"Dey's some, dey's black and thin,  
And some, dey's po' ol' wedda's;  
But de res' dey's all brung in,  
But de res' dey's all brung in."

Den de massa ob de sheepfol',  
Dat guards de sheepfol' bin,  
Goes down in the gloomerin' meadows,  
Wha'r de long night rain begin—  
So he let down de ba's ob de sheepfol'.  
Callin' sof', "Come in. Come in."  
Callin' sof', "Come in. Come in."

Den up t'ro' de gloomerin' meadows,  
T'ro' de col' night rain and win',  
And up t'ro' de gloomerin' rain-paf',  
Wha'r de sleet am' pie'cin' thin,  
De po' los' sheep ob de sheepfol',  
Dey all comes gadderin' in.  
De po' los' sheep ob de sheepfol',  
Dey all comes gadderin' in.

—Sarah Platt McLean Greene.

## Mothers' Home Column.

EDITED BY FRANCES.

"If the world's a vale of tears,  
Smile, till rainbows span it!  
Breathe the love that life endears,  
Clear of clouds to fan it.  
Of your gladness lend a gleam  
Unto souls that shiver;  
Show them how dark Sorrow's stream  
Blend's with Hope's bright river."

INDEPENDENCE, MISSOURI.

*Dear Sisters:* As Daughters of Zion we have been requested to consider the subject of the "Preparation of wholesome food." I have wondered somewhat just how we are to do this, for it is a subject which should claim our ready attention as housewives and mothers, upon many of whom depends the choice of foods as well as their preparation. When we consider how largely the

health depends upon what and how we eat, we feel more than willing to discuss anything along these lines.

One rule we have at our home is to do all our own canning and to use none (or very little) of those convenient but, we believe, harmful foods which can be bought anywhere, canned and ready for immediate use, such as fruit, vegetables, fish, jellies, preserves, mince-meat, etc. I would not like to make the statement that none of these are wholesome. Some perhaps may be so, but so many contain so-called "food preservatives" that it is at least wise to avoid their use as much as possible. Now these very "food preservatives" are advertised by dealers as being "tasteless," "thoroughly harmless," and "perfectly wholesome," yet I find in the Governmental report of the Department of Agriculture for the year 1900, this statement: "No tasteless food preservative has been suggested which is entirely nontoxic [non poisonous] and which does not have a marked influence on digestion, even when taken in relatively small doses. Some there may be, whose antiseptic action is so slight that food treated with the minimum amount necessary for its preservation is not unwholesome for an adult in normal health."

How frequently we hear of cases of severe sickness, and often death caused by the eating of canned goods. Perhaps the above statement gives a clue as to the reason, for while the very small amount necessary to preserve food may not be actually dangerous, it is so easy to put in a little too much.

Again I will quote from the same report: "It is of the utmost importance that nothing should be added to foods which is toxic [poisonous] in itself, or which interferes, even to the slightest extent, with the process of digestion. This last point is especially important in its relation to invalids and children. Food treated with antiseptic drugs may perhaps be eaten with impunity by adults who are in good health, and yet turn the scale against an infant or invalid whose life is in the balance; and, indeed, we can not say that the continued use of small amounts even of those antiseptic chemicals which seem to interfere least with the normal functions of the body will not exert a deleterious influence in time."

In view of such evidence as this, it seems to have become necessary for us to give strict attention to the kind of food we eat, to choose as little as possible of these "ready prepared" foods which are liable to contain chemicals. Of course it takes time to prepare everything ourselves, but many of us do a great deal of unnecessary work. Would it not be better for our health, as well as a great deal of saving of the housewife's strength if, for instance, we make up our minds not to have too much variety at one meal? Variety is good, but let it be had rather by having something different at each meal. Do not be afraid of having the dining table appear too plain; simple food is best, especially where there are children growing up. Cake, pie, etc., should be an occasional treat, not daily fare, though fruit should be plentiful. Hot bread and biscuit are injurious if used too often, because they are hard to digest, and it is a pity where a family has to depend altogether upon baker's bread, for it is easy to learn to make good bread, and it is such a satisfaction to take from the oven our own nicely baked loaves, and hear the children's "My! don't that bread smell good!"

At our last Daughters of Zion meeting, a sister gave us her recipe for making good bread; perhaps it would not be amiss if I give mine for cooking that widely used cereal, oatmeal. I use a two-quart stone jar into which put one pint of oat flakes with salt to suit taste; pour over it two pints of boiling water, stirring while pouring, cover, and place in a kettle containing boiling water enough to come well up the jar, but not enough to boil into it. Cover also the kettle, and let boil two or three hours. Do not stir or disturb it in any way, except to keep plenty of water in the kettle, until done boiling when stir it well. I cook it in this way at dinner time to be used at supper when it can be heated in a few minutes by placing it, kettle and all, over the fire until it comes to a boil, then turn it into a dish—a really

pretty mold of tremulous jelly, which has an entirely different flavor from the oatmeal which has been cooked ten minutes or half an hour in the usual way. The children like this, and it can be served in a number of ways, with fruit, as well as cream and sugar. The long cooking makes it more easy to digest.

CLARA M. FRICK.

THIS is a step in the right direction and by all means should be followed by many other communications of a similar kind, and we hope that the sisters will be heedful of the request of our Advisory Board in this matter. It is the healthful preparation of plain, nutritious food which is desired—such food as tends to the building up of strong, healthful bodies, vigorous minds, and the engendering of spiritual desires. Surely there is not a mother in Zion who is not interested in this matter. Let us hear from you, then, that we may be strengthened in our labors and many be benefited.—ED.

#### A Few Items of Our Voyage.

(Continued from HERALD of February 12, 1902.)

#### PREFACE.

In continuing this journal of our travels among the islands, and knowing that several others will write up the same subject for publication, all of whom will aim to give an account of the various instances just as they were according to his views and impressions, I for one am quite interested in seeing how nearly alike or how very different our views of the circumstances will be. There may even be apparent contradictions that a few words would set all right, such as this: In Bro. A. H. Smith's letter in HERALD of October 30, speaking of our arrival at Papeete, he makes the statement, "We were taken in carriages direct to the chapel," while the writer, whose letter appears in the same HERALD, speaks of going to the chapel in quite a round-about way. Some may question, which one is right? The answer is, both. Bro. Smith, being a stranger to the place, may not have known but what the direct road was taken from the ship to the chapel, though it was not the route we took that he had reference to, but that we went direct to the chapel instead of the house. Therefore, when the reader finds a difference in the rehearsal of the events of our travels, let him bear in mind that others, long before us, even eighteen hundred years ago, wrote up a certain series of events whose subject entitled them to a greater degree of inspiration than ours has any claim for, and yet the same incidents were worded differently by each writer, and omissions on the part of some have been construed into contradictions.

Well, I have been longer in getting ourselves away from Taenga than I expected. However, on the early dawn of Tuesday morning the natives were astir carrying trunks, boxes, baskets, and bundles of every description down to the big boat, and last but not least came the pigs and chickens. It took three of those men more than two hours carrying stuff on board, besides what had been loaded in the day before. A few, something like a dozen or more of those lumbering parcels, belonged to us American missionary folks. When the three large baskets of roast pork, all hot, brown, and crisp just from the native oven came on board, the sight and smell of it was appetizing to at least my gaunt stomach, but the fragrant odor was soon offset by a basket of raw fish being deposited close by. No covering on either. Then came great branches or bunches of cocoanuts.

"Now," said I to Bro. Alexander, "if there was a canoe on board, we would have a real native outfit." Pointing to a nice large one, he said, "That one is to go." And soon it was launched, to be taken on board after we got out through the pass. True the boat was much larger than the one we left Raroia in, but with the additional number of people,—there being twenty-two natives, including the children,—and the consequent additional loadings, we were still somewhat crowded. But the deck, or housetop, where we four took up our abode, was

in a more comfortable shape, and a clean piece of matting laid on it. The morning for starting was beautiful. The rain-squalls had all cleared away; wind fair, and "pass" as smooth as could be, and we were borne rapidly out on the broad blue ocean again. The long main-boom was swung off at right angles from the mast, and a large awning put up to shade all, and high enough to sit comfortably beneath; the sun being too hot for even the natives to sit out in. No one was sick and we had a pleasant run across to Makemo, and reached the pass about one p. m., and were delighted to find the waters as smooth as oil. Personally I had entertained some unpleasant apprehensions concerning it, since it was so wild and angry-looking when we entered with the steamer on our way up to Raroia. Something like an hour and a half of stemming the current before we reached the stone wharf close to the small town, and I assure you we were all hungry. We all went ashore and made a few purchases in the way of salt, bread, and some canned fruit. A native killed and dressed a chicken for me, made a fire in an oil-can fitted up to serve the purpose of a stove, and set it on the wharf right in the boiling sun. After the exercise of patience and perseverance, and frequent trips from shore to boat, and back to shore, our chicken was nicely fried and table spread on the house under the awning, and we four swept that chicken away in a very short time. Had it not been for the quantity of bread and gravy that accompanied it our appetites would scarcely have been appeased; as it was, the plates were all cleaned off, and we looked over our shoulders longingly at the rest of the chickens that were tied on board the boat wishing that young pullet had accompanied the one that had just passed on by way of the frying-pan.

(Continued.)

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

We are very glad to publish this "short sketch" as it is a very suggestive one. Many districts have their "rural places" where conventions have never been held and from which few ever attend the conventions at other places. We have met many who have never attended a convention. They do not care to because they know nothing of what the conventions are like. They can not be induced to go to another place to attend a convention, or to go in time for anything but the district conference, perhaps. Better do as the Galland's Grove District workers have done, take the convention to them. There are many districts that need just such work. Is not yours one of them? There is a point in this. Do you see it?—ED.

### Convention and Conventions.

By request I will endeavor to give a short sketch of the proceedings of the Religio and Sunday-school convention of the Galland's Grove, Iowa, District. At our last regular session prior to this which was held at Deloit, Iowa, in November, it was decided to hold one extra convention in the rural part of the district and was left to the program committee when and where it should be held. They decided to hold it December 27 and 28, 1901, at Benan. Well, we were glad it was appointed at this place. Yet as conventions in the rural parts were something new, we were somewhat doubtful as to the success with which it would meet, and we were not alone in our doubting either. But when the time for the convention arrived, it found quite a number of the brethren and sisters on hand to assist. At ten a. m. we assembled with Religio. President J. M. Baker, in chair. I will not give program as it was similar to regular convention; but suffice it to say the time was spent in listening to papers and discussing them,

At this convention there was quite a number that were privileged to attend that were never at a convention before. To tell it in their language as some have expressed themselves to me, they "did not know we had such good times at conventions." Right here will say to some that may think we did not meet with success, I have attended nearly all the conventions in the district the past three years, and I have never attended a better convention during that time. From the very first session to the close the Spirit bore witness that we were doing what was pleasing to our heavenly Father.

On Sunday last, quite a number of Saints came out, seemingly interested in the Sunday-school, that never had manifested this interest previous to this convention. I believe good has been done that is lasting. I feel the convention has been one of success. I believe that if in the future conventions are thus carried on in rural parts of the district that good will be accomplished, that can not be accomplished otherwise. Thus may the good work go on.

O. SALISBURY.

BENAN, Iowa.

### Defects—Illustrating.

The first defect which I shall endeavor to point out is in the method of instruction, quite commonly noticed in our schools, and is a failure to sufficiently appeal to the simplicity of the pupils' minds, especially those of the primary and intermediate grades. The methods used by many teachers of all grades lack variety and adaption, these defects being most noticeable in the juvenile departments of our work.

### PICTURES AND SLATES

or hand-blackboards do not occupy their proper places in those grades, either because they are too much trouble or because the teacher feels her inability to use them. The lack of many important gospel truths being properly impressed on the child's mind is, in many instances, traceable to the failure on the teacher's part to accompany otherwise valuable instruction with impressive views, and important truths printed in attractive letters with colored crayon.

Teachers of these departments would find that taking

### A SMALL BLACKBOARD

to the class with them and there printing words and drawing simple pictures would leave a far deeper impression on the child's mind than all the telling and questioning she could think of even if the time were lengthened by one half. To illustrate: Take the ten virgins; five had oil and a bright light, while the other five lacked these. With ten marks quickly drawn on the board a teacher could draw rude pictures representing the five with oil in their lamps, and the five without it. It is not necessary to be an artist to do this. The teacher that feels unable to sketch such simple drawings would feel blessed by half an hour's practice each week on simple drawings to present before the class. The drawings need only to consist of a few rude marks for certain characters to show some contrast, or illustration of some historical event, quickly placed on the board in the presence of the class. Pupils from fifteen to twenty years of age would also get instruction forcibly impressed by such a method. An improvement in

### REVIEW WORK,

the beginning of which should, in my estimation, be in canvassing the second lesson of the quarter and should be conducted by the teacher of the class during class work. This I will term the review proper. The general review for all the grades should, usually, be conducted by the superintendent or one appointed by him; but the superintendent can not give reviews to all the classes together as each class would need. The teacher of the class should keep up a constant review as the lessons of the quarter are canvassed. The review proper should not be put off till the last lesson of the quarter. A teacher in a day school would have poor success if he put off the review till the book is

finished, or if he depended wholly upon some one else to conduct the review of his class as a general review of the classes in a body should be conducted. A review of the principal thoughts of each lesson should be so kept up that but little study of the last lesson should be necessary. As the quarter is nearing its end the details in the reviews are dropped one after another until the most prominent points stand out in bold relief and the child has a frame-work, as it were, pictured out in his mind and based on the lessons of the quarter. We can improve our methods by review, *review*, REVIEW.

FRED B. SHUMATE.

For the Galland's Grove, Iowa, district Sunday-school convention.

## Letter Department.

CARSONVILLE, Michigan.

I organized a school at Dickersville, Michigan, May 11, and it bids fair for a splendid school. Our district convention meets June 27 at Shabbona, Michigan. God is blessing me in my labors, and I wish to do more this conference year than ever before.

O. J. HAWN.

CHARLESTON, Nebraska, May 19.

*Editors Herald:* I came to this place on the 10th inst. My sister, Lizzie C. McConnell, lives four miles southwest of here. Most of their family belong to the church, and are very anxious some preaching should be done in this section. There seems to be a good opening for work to be done here.

There is another family or two of Saints close to here. One by the name of A. W. Rusler, whose post-office is Lushton, Nebraska. About five of that family are members of the church; were baptized some three years ago, but have had no preaching since. I preached at their schoolhouse the last evening and I am sure good can be done through this part of country if the missionaries would look after it.

My sister and I attended meeting at the Methodist church on Sunday, at Charleston, and their minister asked me to occupy in the pulpit. I did so, and preached for them at night, too. I think there would be no trouble for the elders to get the use of a church here. Mrs. H. D. Havely and daughter want to be baptized. They live five miles southeast of Burwell, Garfield County, Nebraska. Some of our brethren should look after this in time. They wanted me to come and attend to it, but it is about one hundred twenty miles from here. I expect to take train to-morrow evening for Bozeman, Montana, my mission field, and would say to the brethren and sisters in Montana, those who are wanting preaching done in their part, let me know and I will try and call on you and preach for you if a place can be provided. Please write to me and let me know your wants. For the present my address will be Bozeman, Montana, in care of Gomer Reese.

D. C. WHITE.

ROCK ISLAND, Illinois, May 20.

*Editors Herald:* The campaign seems to have opened in the Tri-Cities. I arrived in Rock Island on my way to Wisconsin, Saturday morning, thinking to stop over Sunday as I had been asked to do. I found myself immediately in business. Bro. J. Arthur Davis, in charge of Kewanee District, had arrived a day or two before and found the Utah elders in evidence.

We advertised through the newspapers to lecture at the Saints' hall in Davenport, Sunday afternoon and evening on the differences between the two churches.

We both had the best of liberty. A number of strangers were present, including two young women who were either members or sympathizers of the Utah church. The elder who accompanied them remained outside of the door as we discovered after service.

On the streets we have tried to draw the fire of the Utah representatives by asking questions, etc., but no, they want "peaceable meetings." We have also reviewed their efforts, but there is no fight in them.

Last night we preempted an opposite corner of the street, intending to hold forth independently of their meeting, or without any attempt at controversy. We were somewhat late in commencing and they had the crowd to start with; but from our perch in Bro. Clow's buggy, with chart on the apostasy and restoration set up on a frame, we soon attracted attention, drew a crowd around us, and took the wind entirely out of our Utah friends' sails. They were left to "hold the sack," as the saying is. We noticed a number of interested ones in the audience who remained throughout the hour's discourse.

Some of the newspapers in Davenport have signified to Bro. Davis their willingness to print anything we may wish to write up, so will try them and improve the opportunities they afford us.

I regard the prospect as hopeful here for a favorable season if a tent can be secured according to Bro. Davis' plan, to operate with in these cities during the summer. The Saints seem to be feeling well and interested in all that is being done.

It has been impressed upon me as a lesson of the present that we must, many of us at least, be more aggressive in our warfare than we have in the past, and this not only with reference to the elders of Utah, but those of other denominations.

Instead of being comparatively idle during the summer season, street preaching in the cities and towns may profitably employ us. I am satisfied that it will be more in vogue and more in favor with us in America than it has been.

M. F. GOWELL.

BLACKWELL, Oklahoma, May 20.

*Editors Herald:* We are all well and feeling much encouraged after being visited by our worthy missionary, Bro. W. P. Pickering, who preached five or six sermons in Bro. A. F. Lambert's opera house. The attendance was not as good as it should have been, but in a city (we have three thousand people) it is harder to get people to hear than in country places, and I think two or three will some day make further investigations and join our band of eight Saints now living in Blackwell. Some favorable comments have been made since the meetings. One man said we were all right in claiming to be the church of Jesus Christ, for if Christ was the bridegroom his church is the bride or wife; but if Christ is the bridegroom the churches (if more than one) would be his brides or wives. That would be teaching Brighamism, and he said he knew we did not believe in polygamy.

I hope those who contemplate visiting Oklahoma will write us or give us a call.

W. D. McKNIGHT.

WALLACEBURG, Ontario, May 20.

*Dear Editor:* I have just arrived home from the northwest, where Elder McMullen and myself have spent the winter in trying to advance Zion's cause. Hall rent being so distressingly (to our pocketbook) high, it is next to impossible to work the towns and cities of that country; and the farmers are so busy from this on that I doubt if they would take time (to get the chance) to go to heaven, let alone going to the trouble of getting ready to make heaven on earth. Thus our main hold, getting crowds at country schoolhouses, is broken away and we are compelled to abandon for a season until nature shall take her artistic brush and bronze over the grain so that it may be garnered, and then we will once more be able to attract some of the many honest ones toward the light of the "Angel's Message." In the meantime we shall work, fight, and pray, leaving the final results with the Master, who "doeth all things well."

WALTER L. BENNETT.

P. S.—District Religio officers were here and organized a local, Sunday, 18th inst.

CHICAGO, Illinois, May 19.

*Editors Herald:* We have been trying to get acquainted with Chicago, and have, in a measure, succeeded, as we think. Time and further experience may, however, alter up-to-date views. But we are safe in saying that this great city has its full complement of social, political, and religious humbugs, and is fully up to date with other places in these regards; enough, anyway, to make him who loves the truth, and believing he has an important message, as relates to it, and is willing to have his claims examined by competent experts; enough, we say, to make such a person weary with the outlook, saying nothing at this time concerning the inlook that confronts him.

We were at the Northwestern depot the other day, and caught our first glimpse of "Elijah" Dowie, bending under the weight of grief and disappointment in the death of his daughter and failure of his world advertised theory as relates to her case. As we saw this new "prophet" and "restorer" of the ancient faith, surrounded by family and near relatives, as they filed into their private car, and then as we passed along the side of the long train filled with his followers who were accompanying him out to "Zion" and the place of the daughter's burial, and as we beheld another train being filled up with curiosity seekers or friends, which was to follow, we could not help the reflection, that, how fast and furious and popular a humbug will grow, while God's great and beautiful gospel of truth languishes while his servants and prophets are either unknown, unnoticed, or, if noticed, but to be ignored, oppressed, persecuted, vilified, and slain. "For false christes and false prophets shall arise and deceive many." Whether or not he may recognize divinity or superior force of insight or natural ability to forecast future events, the agnostic acquainted with history must accredit Jesus Christ with being a good marksman in order to strike at such long range such men as Alexander Dowie.

Cold weather until recently. Yesterday and to-day, hot; and prospects for a continuance. What of July, and August, and me, in this great and dirty city?

Three preaching appointments filled yesterday. Pullman, Central Branch, and west side, and we feel as though we had been dropped from the top of a five-story building: and we will not try it again, even if they cut our salary, or until it gets cooler, anyway.

M. H. BOND.

HARLAN, Iowa, May 18.

*Dear Herald:* At the close of General Conference I came directly here on matters of business in consequence of the death of my father, J. W. Chatburn, who so closely followed my mother to the paradise of God. We fully sense the thought now, "That the old home is not what it used to be." There is a stillness, a quietness, an emptiness that prevails on every hand, these paths their feet have trod, these places that have known and welcomed them so long; will know them no more for ever. The thought of sadness steals o'er the heart, father and mother are gone; yet the gospel hope dispels the gloom and from our heart we can apply the beautiful sentence of Bro. M. T. Short, "The moment of this mortal ending is the triumphal arch and eternal gateway into the fair fields of immortality."

Since coming here we have not been idle on the ministerial line. I have preached six sermons from the pulpit my father has filled so long. The congregations have been fair to excellent. Some who have stood aloof for years have renewed their allegiance, to the joy, comfort, and satisfaction of Saints. May they be led on into the sunny ways of gospel light, and continue until the end, is our prayer.

We preached also at Woodbine, Logan, Magnolia, and spoke at prayer-meeting in Persia. The Saints are feeling well, and our brethren in charge of the above branches are urging the fight for truth.

The onward march, as evinced by the late conference, is giving courage and confidence in the "marvelous work and a wonder."

We leave for Independence, Missouri, our home, for a few days, prior to starting for our mission field for the year. Saints having relatives or friends in Wisconsin may write us at Independence, giving name and place, and we shall cheerfully visit them in the interest of the informant and our work.

Our health is much improved, for which we are grateful.

T. W. CHATBURN.

DELTA, Colorado, May 13.

*Editors Herald:* I wish to call the attention of the HERALD readers to the Benevolent Free-will Society, of Delta, Delta County, Colorado. It was organized as a local organization in connection with the Fairview Branch, and would have been entirely within the branch had all the members been a unit. However, those interested proceeded to organize the society upon the lines of the law of the church, and all being poor we so framed our by-laws to reach outside our community and also the church, so that others desiring to assist in the work might have the privilege to labor with us.

Our object is to create a general fund or property held in trust for benevolent purposes under the gospel law, accessible only by the law of necessity, of any member of the society, and at the same time honor the temporal law of the church with all its holdings, and by so doing when the time comes to enter into a stake we will have property to consecrate to the general church.

We do not expect to go beyond our means to prosecute the work, but on account of our lack of means we court investigation and the interest of all members of the church, and if successful in securing aid will expand upon our present plans. Otherwise we will acquire such as we can with the means at our disposal.

There are opportunities to secure timber and coal lands within easy distance of our branch, by which we can protect ourselves against the trusts in these branches of industry, and at the same time provide a steady revenue to go into the common fund to be used for the exemplification of the gospel of Christ.

For further particulars and information any one can secure a copy of our prospectus and by-laws by addressing the undersigned (as the corresponding secretary is temporarily absent), inclosing a two-cent stamp for postage for the same.

We will be glad to correspond with any one desiring information.

M. L. SCHMID.

CENTER, Texas, May 16.

*Dear Herald:* I and my family are of the isolated ones. We came here last October. Center is a small but industrious town, and the county-seat of Shelby County.

The three churches represented here have held special meetings this spring. The Methodists got about twenty converts, the Baptists one, Christians five. So those I meet usually ask the question, To what church do you belong? Nearly every day I explain all I can, and the Lord has stood by me. A division has occurred in the Christian Church. Chisem came here a year ago and taught things contrary to their faith. A few agreed with him. I had quite a talk with one of the pastors concerning the dark ages and the restored gospel, and the difference between us and the Utah people. He asked me to teach a class of young ladies in their Sunday-school. I have been teaching it for about a month.

A Christian evangelist has been holding a series of meetings, and about the first night he put the church of God and the church of the devil on the board and put healing of the sick with the devil. I could see every eye on me the very moment he put it there. He said no one on earth to-day had that power, and said it was hypnotism. After church they brought him to me and introduced him saying, "You stepped on her toes." So of course I could not keep still and I invited him to my house the next day and told him I would explain what we believed and why we believed it. I fasted and prayed the Lord to guide me; and the Lord stood by me.

Dear Saints, I love this work. It is meat and drink to my soul. I was led into the light of this gospel by Bro. Ellis Short and grandma, and was baptized nearly seventeen years ago by Bro. M. T. Short. I never have regretted the step. I want to bear my testimony to the work that I know it is divine.

Four persons are reading some of our literature. One man and his wife have read the Book of Mormon. He was well pleased with it. He and his wife are school-teachers, and he is anxious to hear some of our people preach. They belong to the Christian Church. Another lady is reading the Book of Mormon and reads all of our works, and rejoices with me and is a great help. She can explain the principles. She asks quite often if any of our elders will come here. I do not know but I am quite sure that we can not get the churches. One told me he thought we could get the court-house. So if any elders can come they can stay at our house, and my husband and I will do all we can to get a place to preach. The Utah elders have been here and preached three sermons in the Christian church. They were not permitted to have the house any longer.

If there are any here that the Lord wants to bring into his kingdom he will open up the way so the people may hear. If our people could come, we have a large house, and if no other way opens they could preach in our house. We are twelve miles from the railroad, but would meet any of the elders who will let us hear from them. Our nearest railroad town is Tenaha, on the Houston East and West Railway. If there are any Saints near us I would like to hear from them. Your sister,

BELLE MOORE.

WILBURTON, May 20.

*Dear Herald:* Since returning from conference I have been busy preaching near here. Have enjoyed splendid liberty. I feel hopeful, though there are few Saints in my field of labor, and they are scattered; not a branch in my field, and I can not reach the few Saints without traveling. Where is the money to come from? is the question. In all my mission work in the past I have traveled with team and rig of my own until this year, and I feel at a loss when called on to go, and no conveyance. I therefore take this method of notifying the Saints and friends in Northern Texas and Southern Indian Territory that I am ready to respond to calls provided railroad fare is looked after. My home address Wilburton, Indian Territory.

S. W. SIMMONS.

DALLAS, Texas, May 14.

*Editors Herald:* I left home April 30, with intention of laboring in the counties adjacent to Fort Worth and Dallas. My first effort was at Fort Worth, where we found a welcome at the homes of Brn. McFarlan, Nicoll, and Umphrey. These brethren are all anxious to see the work established in that place, but we could not see any way to reach the people except by visiting each of these families and encouraging them all we could to look forward with hope to a brighter day for the work in that growing city. Preached once at the home of Bro. McFarlan to a small but seemingly interested congregation.

I have recently been holding services every night at a point eight miles west of Dallas. Some seem to be very much interested but time only will tell what the results will be.

I am expecting Bro. B. F. Renfro to join me here and labor with me for a while. Our next point will be Elam, ten miles east of Dallas, where we have some very close friends to the gospel.

All who wish to write me in regard to the demand for preaching will please write me at Elam, Dallas County, Texas for the remainder of this month. Address me in care of J. J. Elam.

This is a good field in that it is thickly settled and school-houses every two or three miles, but the people are pressed financially owing to the short crop last year, and not too promising one this year.

T. J. SHEPPARD.

SAN BERNARDINO, California, May 20.

*Editors Herald:* The work in this part of the Lord's vineyard is progressing as well as could be expected considering the opposition from the adverse powers and indifference of the people as regards the gospel work, many preferring the pleasures of the world to that of hearing gospel message. We have a fair attendance at meetings. Elder H. L. Holt came here on the first of the month and remained two weeks and preached some good sermons on the gospel plan. A good spirit prevailed during the services. On the 18th Elder Albert Carmichael preached to the Saints on tithing and consecration. I am glad the church is moving along these lines, which indicates that the time of Zion's redemption is approaching.

We have not had a visit from Bro. Foss yet, but perhaps will in due time. I ever pray for Zion's welfare.

A. E. JONES, Jr.

MARTIN, Texas, May 22.

*Editors Herald:* I came to this place Monday last to hold a series of meetings. I commence to-night with very fair prospects for good. I am now visiting the different branches of the district before conference, which will meet at Texas Central Branch, July 19. We desire everybody who can to come and meet with us and remain for a week or ten days. Let all who can, come prepared to camp on the ground. Pasturage can be had near by for stock, so people need not be troubled with horses during the meetings.

We want to have a profitable meeting and, to this end let every one who can reasonably, fast and pray on Friday before the conference, which will be July 18. Let every one invite the Holy Spirit to come with them.

E. W. NUNLEY, District President.

GALESBURG, Missouri, May 23.

*Editors Herald:* As I am anxious to do all I can during the coming year for the advancement of gospel work, I take this opportunity to address the Saints in Texas, my mission field. I am anxious to reach as many isolated members as possible, those removed from branch limits, and would like any in this condition to correspond with me at once, and as soon as I can make it convenient I will try and reach them. If any having friends in the mission will kindly inform me of their whereabouts, I will try and hunt them up. Please send me letters of introduction so I can go properly prepared to introduce myself.

Saints, let us all preach this coming year. I imagine this may startle some, but let me repeat a declaration that the Lord has given to us as a church. The language is found in Doctrine and Covenants 119: 8, and reads: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." From this we infer that there is something for all to do, and if we expect to be blessed equally we must all perform our parts equally. It would be very unfair and not in keeping with an impartial God to require his ministry to go out into an unfriendly world and be separated from home and its associations to proclaim the gospel and permit all others to remain at home and acquire worldly possessions and not contribute to God his share. Let us not deceive ourselves, but go to with all our might and do our respective duties and all will be blessed together.

I am at present writing at Galesburg, Missouri, where I have been spending a few days assisting Bro. F. C. Keck in a protracted effort. I find him an agreeable companion and an ardent worker, one that is in touch with the church and its interests. Wish the church had a thousand such fearless advocates.

I have been associated during my transit to my mission field

with that old veteran, L. L. Wight, and if the church will pay heed to his advice and counsel they will not go far astray.

I will reach my destination about June 1 where I expect by the assistance of God to labor in the behalf of his kingdom. It is indeed a lonely life to lead, separated from home and friends unless God should support us. So I would ask an interest in the prayers of God's people. I would especially request the Saints in Galland's Grove and Pottawattamie Districts to correspond with me, as I am so well acquainted with and have learned to love them, and am intensely interested in their welfare. My home address is Dow City, Iowa, where all correspondence will reach me. My field address will be announced later on.

Ever praying for the advancement of God's work, I remain,  
Your brother,  
ROMANAN WIGHT.

## Miscellaneous Department.

### Pastoral.

Colorado, Eastern Wyoming, and New Mexico Mission: The ministry and Saints of the above field will please take notice. Elder J. W. Morgan, whose address is 725 East Dale Street, Colorado Springs, Colorado, will have the active oversight of the missionary work in Eastern Colorado and Eastern Wyoming this year. Brn. J. F. Curtis, James Kemp, E. D. Bullard, and C. E. Willey will please report to him and labor as he may direct. Bro. J. M. Stubbart will have charge of Western Colorado and New Mexico. Brn. K. Seli and J. B. Wildermuth will occupy in this division of the field as he may direct. Bro. Stubbart may be addressed at Delta, Delta County, Colorado. Any of the ministry not under General Conference appointment who may be able to devote a part of their time to missionary work in this mission will please report to me and arrangements will be made for their labor. Quarterly reports are desired from all of the General Conference appointees. I hope the scattered Saints will take notice of the appointment of the brethren named to have charge of the divisions of the mission and will cooperate with them in trying to secure new openings, that the work may be pushed into new fields. We would like to hear from every family of isolated Saints in this mission. We want to preach the word in every town and hamlet where there is any opportunity—in private houses and on the streets when no better opportunities are open. We hope all of the Saints in this field will remember that the address of our Bishop's agent is Charles E. Everett, 2809 Welton Street, Denver, Colorado, and will write him frequently, sending in your tithes and offerings to help carry on the work of the Lord. Let us each try to do a little more than in the past. My address is 4539 West Thirty-third Avenue, Denver, Colorado, and I will be glad to correspond with any of the Saints in regard to the needs of the work in their localities. John B. Roush, Submissionary in Charge of Colorado Mission.

To the Priesthood and Membership of the Pottawattamie District, a Kindly Greeting: Having been by proper authority appointed as sub-missionary in charge of the district, I deem it proper to call your attention to some of the duties claiming our attention. General Conference appointees will be expected to labor in harmony with that part of the revelation given in 1894 which says, "The missionaries shall be free to wait upon their ministry in gospel work, leaving the branches and districts to the care of the standing ministry." They should move out from the branches and seek to make new openings for the preaching of the word. You will find an open field in Cass, Adair, and Eastern Pottawattamie Counties, the west end of the last-named county having been pretty well looked after in the past, and well provided with local officers. As this is a cooperative work the responsibility of preaching the gospel rests upon the local elders and priests as well as the missionaries. Those who are not appointed to labor in branches are urged to move out into the regions round about seeking openings to preach, making and filling regular appointments. You hope to share in the reward at the end of the harvest, so should not shirk your part of the labor, for the recompense is only promised to the faithful and diligent. The membership may also share in this work by giving financial aid, securing houses in which to preach, seeing that they are open, clean, warm, lighted, advertising the meetings, attending the same to aid in singing, and give the influence of your presence in bringing others to the service. By so doing

you will help the work along. The missionaries are requested to be punctual in reporting to me the first of July, October, January, and March, so that I may be prepared to report to the missionary in charge. The local aids in the field should report to district conference. I hope and trust that the good Lord will bless all his servants with wisdom and light so that we will be found doing our duty. Yours in Christ, D. R. Chambers, Submissionary in Charge of the Pottawattamie District. Field address is Council Bluffs, Iowa, Lock Box 202.

### Fifth Quorum of Elders.

Will each member of this quorum kindly send me his name and address in full immediately. I need them before I issue our annual circular letter which must soon be sent out. Fraternally, D. A. Anderson, Secretary.

### Bishop's Agents' Notices.

To the Saints of Oregon: Having been continued Bishop's agent of Oregon, I take this opportunity to inform any new members who may not have learned of the continuation. All money as tithing or offering will be thankfully received, booked to your account, and promptly receipted. Alma Morris, Bishop's Agent for Oregon.

### Conference Notices.

Clinton District will convene at Coal Hill chapel, near El Dorado Springs, Saturday, June 14.

Des Moines District will convene at Runnells, June 14, at ten a. m.

Northern Michigan District will convene at Freesoil, Saturday, June 21.

Northern Wisconsin District will convene at Valley Junction, Wisconsin, Saturday, June 15.

Little Sioux conference will be held at Magnolia, Iowa, June 7 and 8.

### CORRECTIONS.

By telegram from Bro. G. A. Smith, Galien, Michigan, we learn that conference of Southern Michigan and Northern Indiana District will convene at Galien, June 14, 10:30 a. m., instead of the 7th, as announced last week.

Kewanee District will meet at Millersburg, Illinois, June 7, 8, instead of one week later as published in last issue of HERALD.

### Convention Notices.

Far West Association will meet with Mt. Pleasant School, Delano Branch, Friday, June 20, at 10:30 a. m.

Northern Michigan Association will convene at Freesoil, June 20, at two p. m.

Northeastern Kansas Association will convene June 13, at Atchison, Kansas, at ten a. m.

### Religio Notices.

Religians of Little Sioux District, Iowa, will convene June 5, at Magnolia, Iowa, at eight p. m.

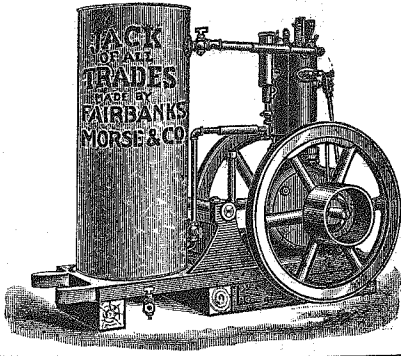
Chatham District Religio convention will meet at Longwood, Ontario, in the Saints' church, on Friday, June 20, at ten a. m.

June 10-12 is to be the great gathering of the Iowa Sunday-school Workers at Sioux City. This promises to be one of the most helpful conventions ever held in our State. A large chorus choir under the direction of E. O. Excell; instruction at each session for primary and intermediate teachers by Mrs. Bryner; Up-to-date Sunday-school Methods by W. C. Pearce of Chicago; Hours of Bible Study by Dr. Stephen Phelps of Omaha; Work for the Boys by Willis Brown of Chicago; with Iowa's Smith of Grinnell, Bryan of Des Moines, Ferguson of Cedar Rapids, Wickersham of Indianola, Van Ness of Mason City, Schultz of Waterloo, Dudley of Marshalltown, Groom of Clinton, Wells of Oskaloosa, Lace of Odebolt, Clemmer of Des Moines will make a program that Sunday-school workers should some way, some how plan to hear. The committees at Sioux City have planned to entertain a large delegation and make all who come feel welcome. All accredited delegates will receive free entertainment for lodging and breakfast. Names of delegates should be sent to Wm. Tackaberry. Your County Secretary will give you credentials. For further information write B. F. Mitchell, General Secretary, Des Moines.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1 50 postpaid U. S stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. ❁ ❁ ❁ ❁

It is a NEW ENGINE made by  
**Fairbanks, Morse & Co.,**  
**CHICAGO**

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

The Board of Publication has appointed two of its number a committee to investigate the practicability of enlarging the Saints' Hymnal. It is quite probable that the majority of the tunes will be drawn from the Harmony, but it will be necessary and desirable to secure some new numbers either original or selected. Send to T. A. Hougas, Henderson, Iowa, such original or selected manuscripts as you wish to submit and they will be receipted for by mail and carefully preserved till such time as you may call for them or they may be placed in the hands of the committee that shall be appointed to arrange the matter.

Further: Let all lovers of song take their Harmonies and from them select not more than two hundred tunes not now in the Hymnal and designate them by both name and number. Also give number of words to be used with each, thus: "Harmony 3, 'Siberia,' Harp 4." Sign your name to these lists and send as above. This should be done as soon as practicable as the board wishes to consider the matter at its next meeting in a few weeks.

Respectfully,  
 T. A. HOUGAS,  
 H. R. MILLS, Com.

2t

**NOT IN THE CATALOGUE.**

JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?  
 222. Per dozen 10c, 100..... 60

THE APOCRYPHAL NEW TESTAMENT.  
 229. Cloth.....1 25

REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.  
 201. Per dozen 10 cents; per 100 60

**ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**

207. Per dozen 10 cents; per 100. 60

KING JAMES' BIBLE. Large type edition, with references.  
 208. Each.....1 25

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**

199. Paper covers..... 30

**TACTICS OF INFIDELS.**

218. Cloth..... 60  
 223. Paper..... 30

**POLYGAMY NOT A DOCTRINE OF THE TRUE CHURCH OF LATTER DAY SAINTS.**

203. Per dozen 5 cents; per 100. 35

**GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**

197. Paper..... 50  
 198. Cloth, limp..... 35

**BALDWIN'S ANCIENT AMERICA.**

219. Cloth..... 2 00

**STUDY HOUR.**

**For Teachers of Little Beginners in the Sunday-school.**

**A** HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quarterlies*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to

HERALD PUBLISHING HOUSE,  
 Lock Box E, Lamoni, Iowa.

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital \$20,000 00  
 Surplus 5,000 00  
 Deposits 200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

George H. Hilliard, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**

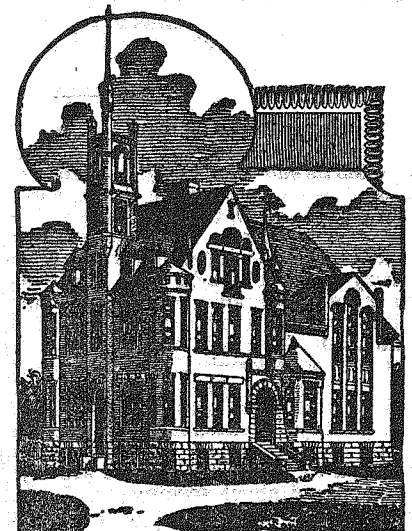
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
 LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Flora L. Scott

Volume 49

Lamoni, Iowa, June 4, 1902

Number 23

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

The Baptist Church	- - - - -	545
The "Holy Shroud" at Turin	- - - - -	547
Chinese Leper Recovers	- - - - -	549

### Original Articles:

The Ten Virgins	- - - - -	550
A Leaf From my Diary	- - - - -	553
"The Kingdom of God Versus the United States in Prophecy"	- - - - -	555
"The Rock"	- - - - -	556

### Selected Articles:

Can Morality Exist Without Religion?	- - - - -	557
Havana Transformed	- - - - -	558

### Mothers' Home Column:

A Few Items of Our Voyage	- - - - -	559
---------------------------	-----------	-----

### Sunday-School Department:

Origin and Mission of Sunday-School	- - - - -	559
-------------------------------------	-----------	-----

### Letter Department

- - - - -	- - - - -	561
-----------	-----------	-----

### Miscellaneous Department:

Conference Minutes:		
Southern Nebraska	- - - - -	563
Fremont	- - - - -	563
Convention Minutes:		
Fremont	- - - - -	563
Pastoral,—Hubert Case		563
"    J. W. Roberts	- - - - -	564
"    O. B. Thomas	- - - - -	564
Business Manager's Notice	- - - - -	564
Reunion Notices	- - - - -	564

## Editorial.

### THE BAPTIST CHURCH.

We are requested to give a history of the origin of the Baptist Church. "The name 'Baptist' has been borne by the denomination whom it now designates about two hundred years. It was given to them, as is supposed, either during the commonwealth in England or shortly afterwards. The name by which they were known previous to the commonwealth was Anabaptist, and the same name in German, 'Wiedertäufer' (Rebaptiser), had for more than one hundred years before been applied to the predecessors of English Baptists in Switzerland and Germany. But as in Switzerland, Germany, Moravia, and Holland these Christians had at first denied the appropriateness of the name 'Wiedertäufer' (Rebaptiser), so in England their first recorded confession of faith (A. D. 1644) is said to be of 'Churches of Christ in London, which are commonly (though unjustly) called 'Anabaptist.' . . . The German 'Anabaptists' more frequently practiced pouring than immersion; and the same statement may be made respecting the Dutch 'Mennonites.' These bodies of Christians agreed with our modern Baptists, however, in admitting only professed believers to baptism, and in maintaining an independence of a gospel church of ecclesiastical or political control. They are, in some sense, the progenitors of the Baptists of to-day, though the historical connection between the two can not easily be traced.

"Over the continental Baptists of the time of the Reformation has hung a cloud of misrepresentation for three centuries. The Peasant War (1525) and the Münster Rebellion (1535) have been laid at their door. That there were some renegade Baptists at Münster no one would deny, as there were more renegade Lutherans. . . . With respect to the Peasant War, Münzer, its leader, never was a Baptist, and never acted in concert with Baptists. In the discussions with Zwingle before 1525, the Baptists of Switzerland had maintained a view held by many of their descendants in Europe, that Christians have no right to use arms for self defense or the defense of the land; and this view was maintained by the Swiss and German Baptists at their convention at Schleithem, near Schaffhausen, September, 1527. . . .

"Until 1531-32, Baptists had been most numerous in Switzerland, and southern Germany, the Tyrol,

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Prehistoric America," by Foster. Prehistoric Times, by Lubbock. "Mastodon, Mammoth, and Man," by McLean. "Manual of Geology," Dana. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Encyclopedia of Religious Knowledge." "Mexican Antiquities."

Austria, and Moravia; after this date they appeared in large numbers in the Netherlands, and in the countries bordering the Baltic up to the boundary of Russia. When they first appeared in the Netherlands, can not be decided. Ypeij and Dermout say Anabaptists were, according to the archives of Groningen, expelled in 1517. Professor van Oostersee (*Herzog's Encyclopedia, vol. LX., 346*) says of the Mennonites or Netherland Baptists: "They are peculiar to the Netherlands, and are older than the Reformation, and must therefore by no means be confounded with the Protestantism of the sixteenth century, for it can be shown that the origin of the Baptists reaches further back and is more venerable. . . . The history of the Netherlands Baptists, particularly at first, is written in blood and tears."

"In 1527, at The Hague, the daughter of Weynken Claes of Monickendam was strangled and burnt; also Jan Walen and two companions at Haarlem. In 1532, Kraen of Harsenswoude, his wife, and two others, were put to death at Haarlem. In the same year nine citizens of Amsterdam suffered martyrdom at The Hague." (See article "Baptists," pp. 362, 364, vol. I., Johnson's *Cyclopædia*.)

It is very difficult to follow the history of the Baptist Church on account of the obscurity which has obtained through lapse of time, persecution, and the failure to keep accurate records through the transition. However, the Baptist Church in America originated with Roger Williams who was banished from the settlement at New Haven, Salem, Massachusetts, and formed a colony among friendly Indians at Providence, Rhode Island. Roger Williams was born in Wales in the year 1598. He was educated at Oxford College, was a member of the Church of England, and was designed for the priesthood. He, however, became a Puritan and emigrated to America in 1630. He settled at Salem, Massachusetts. He became obnoxious to the settlers because of his rigidly-held and openly-expressed views against the union of church and state, and his strong opposition to persecution for religious conscience in any form. He was not at the time a Baptist, though he held to views somewhat similar to them, and in his contentions against the settlers at Salem he advocated principles of which the Baptists had been the representatives. Not tolerating his views the settlers banished him and expelled him from the colony in 1635. In the spring of 1636 he settled in the State of Rhode Island, founding the colony, obtaining a charter from the king. One of the principles of the colony was that there should be no persecution for conscience sake in matters of religion; that every man was to be at liberty to worship God after his own convictions. After the colony had grown to some extent, there being no minister in New England who had been baptized by immersion on his profession of faith, in March, 1639, by an

agreement between them, Roger Williams was baptized by Ezekiel Holliman, and he then in turn baptized Holliman, and ten others. These twelve persons founded the first Baptist Church on the continent of America. Roger Williams was at the time Governor of Rhode Island and Ezekiel Holliman was Deputy Governor. To these twelve, twelve others were soon added, and from that time to this the Baptist Church has had a name and standing among the religious denominations of the United States.

This position has not been easily gained. It cost the early churches and preachers much suffering. The laws of Massachusetts Colony against Baptists and Quakers were severe. The more their principles prevailed, the more violent became the punishment. The penalties inflicted, were the severest the spirit of the age—which had softened down as compared with previous years—would allow; banishment, whipping, fine, and imprisonment, besides being taxed to support the clergy of the "Standing Order." For failure or refusal to pay this tax, regarding it as unjust, they "oftentimes had their bodies seized upon and thrown into the common jail, as malefactors, and their cattle, swine, horses, household furniture, and implements of husbandry, forcibly distrained from them and shamefully sold, many times at not a quarter of their first value." In 1728 a law was passed by the General Court relieving Baptists from this tax. But it relieved their persons only, not their property. In Connecticut, Baptist ministers were put in the stocks, and afterwards thrown into prison for preaching the gospel contrary to law. In Virginia, Dr. Hawks, an Episcopalian, says: "No dissenters experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance." This spirit of persecution long lingered after the strength of popular feeling had bound it hand and foot, and the laws it enacted remained unrepealed on the statute books of the New England Colonies and of Virginia years after public sentiment had made their execution impossible.

Into the details of persecution suffered in the effort to force compliance with those laws we can not here enter. One episode, however, deserves mention on account of its eminence. In Virginia, on June 4, 1768, three Baptist ministers, John Walker, Lewis Craig, and James Childs, were taken before the magistrates in Spottsylvania County, and bound over for trial as "disturbers of the peace," charged with preaching the gospel, their accusers saying they could not meet a man "without putting a text of Scripture down his throat." This trial has been made memorable in history because of the part taken in it by the eloquent Patrick Henry, who, on hearing of their arrest, rode sixty miles, that he might be present at their trial, and volunteer in their defense. Seating himself in the court-room, he listened to the reading of the indictment. The words "For preaching the gospel of the Son of God" caught his ear. Rising immediately on the concluding of the reading, he stretched out his hand, received the paper, and then addressed the Court. He dwelt on the charge "For preaching the gospel of the Son of God." He asked, at the close of a most eloquent appeal, "What law have they violated?" And then, for a third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment about his head. The effect was electrical. The Court and audience were at the highest pitch of excitement. The prosecuting attorney and witnesses against these three men grew pale and trembled. The Judge shared in the excitement, now becoming extremely painful, and with tremulous voice gave the authoritative command, "Sheriff, discharge those men."

The first Baptist church was organized in America in 1639, in Providence, Rhode Island. Other churches were soon after organized in the different colonies. The First Newport, in 1644;

Second Newport, in 1656; First Boston, in 1665; Middletown, New Jersey, in 1688; and the Piscataway and Cohansy churches, in the same State, the former in 1688 and the latter in 1689; First Philadelphia, in 1698; Brandywine, Pennsylvania, in 1715, and First Church in New York City, in 1724. Churches were organized at many other points where new settlements sprung up, so that within about a century after Roger Williams became a Baptist there were about seventy-five in existence, notwithstanding the oppressive laws against them.—What the World Believes, pp. 101-103.

The Free Will Baptists were organized as a denomination in the year 1780. The founder of this branch was Reverend Benjamin Randall. He was ordained by the ministers of the church in London and Canterbury, in Strafford, in March, 1780, and on June 30 following he organized in New Durham the first Free Will Baptist church. They were at first called Randallites, General Provisioners, New Lights, and Freewillers. The last name has clung to them, and they are now known as Free Will Baptists.

This is sufficient; if any one wishes to study the subject further, any standard encyclopedia will give him a brief history, and in the work from which we quote, "What the World Believes," published by Gay Brothers & Co., Nos. 30, 32, and 34 Reade Street, New York, in 1888, he will find a fair history of this branch of the so-called "Christian Church," as well as that of others.

#### THE "HOLY SHROUD" AT TURIN.

For some time there has been by the press of the country considerable discussion of the "holy shroud" at the Turin Cathedral. By some it is claimed to be the winding sheet in which Christ was entombed. In 1898 M. Vignon, a French scientist, by means of photography reproduced some brownish stains which are upon the shroud and obtained a picture of a human figure, said to be that of the Christ.

In the issue for May 17 the *Literary Digest* has the following concerning it:

##### A SCIENTIFIC INVESTIGATION OF A RELIGIOUS RELIC.

A curious religio-chemical investigation whose good faith and scientific accuracy seem to be vouched for by so high an authority as *The Lancet* (London), is described by the Paris correspondent of that paper. It is a photographic study of the so-called "holy shroud" or traditional winding-sheet of Christ, long preserved at Turin, Italy. The investigators, Professors Delage, Vignon, and Colson, who exhibited their pictures and described their results to the Academy of Sciences at Paris, come to the remarkable conclusion that the marks on the shroud are due to some natural photographic action of a human body on the chemicals with which it was once impregnated. Says the report in *The Lancet*:

"This winding sheet has on it certain markings printed in a brown color which when photographed give a white imprint, as does a negative when printed from. These markings, therefore, act as a true negative, and M. Vignon has shown by certain very careful experiments that cloth impregnated with oil and aloes, as was the winding sheet in question, will receive an impression when in contact with ammoniacal vapors such as would be given

off from a sweat very rich in urea, as is the case in the sweat of a person dying a lingering and painful death.

"Any idea of fraud need not be considered, for no one has touched this winding sheet since 1353, and no painter at that date had the skill to reproduce such an exact drawing. The impression of the head is excellent. The wounds produced by the crown of thorns and the marks of the blood drops are quite obvious. The wound in the side and even the marks of the stripes produced on the back by the flagellation are also quite evident. Each of these stripes has at its end an enlargement such as would be produced by a cord with a ball of lead at the end. It is well known that this form of scourge was employed by the Roman soldiers and such a one has been found at Pompeii. Finally, the marks of the nails in the arms are not in the palm of the hand, but show that the nails were driven through at the level of the wrist. M. Vignon's paper has created an extreme interest both in the scientific and the religious world."

The following editorial comment is made by *The Lancet* on its correspondent's report:

"The remarkable description which appears in our Paris notes of the photographs taken by M. Vignon seems to justify the belief that the human body is either radio-active or that it gives off 'vapors' which exhibit a similar action to light upon sensitive surfaces. We have frequently recorded in our columns the fact deduced in an elaborate research by D. W. J. Russell, F. R. S., that almost all substances are able in the dark to act on the photographic plate, and to produce a picture. The phenomenon would appear to be established always in the presence of an oxidizing process, and Doctor Russell at length came to the conclusion that peroxid of hydrogen was the main factor concerned.

"In the case of the sheet in which tradition says that the dead Christ was wrapped we have the analogue probably of a photographic plate or sensitized film. The cloth was impregnated with oils and aloes. It is well known that fixed oils are sensitive to oxidation and aloes contain constituents, allied to the pyrogallic acid series, which would probably turn brown in the presence of an oxidizing process. The action by which, therefore, the image of the dead Christ was recorded on the cloth would appear to be due to chemical change rather than to the effect of light. On this explanation an exact image even to minute details such as wounds produced by the thorns and the marks of the blood drops and of flagellation by whips of a definite kind is not by any means beyond the bounds of probability.

"It is an intensely remarkable and interesting instance of the light which the very latest developments of scientific research may throw on traditions and controversial matters in history. We are face to face undoubtedly with a set of new phenomena, giving distinct indications of the existence of emanations hitherto not recognized from both animate and inanimate bodies. The discovery of these emanations has been due to the fact that they affect the sensitized silver film, but there is no doubt that there is a very large number of substances also which are affected in a similar way, though not to the same degree as silver in the presence of albuminous substances.

"Natural photographs appear on all sides, as is proved by the simple experiment of placing an opaque object on grass or on fresh gravel exposed to the light. An exact outline of the shape of the object will be found on removing it after a time. The property of radio-activity is different, the substance in this case actually emitting radiations itself. The images due to the emanation of vapor are yet another but not less interesting phenomenon, as is abundantly manifested in the case of the traditional winding-sheet of Christ."

The *Lancet* thus seems to accept the idea that it is really the sheet in which the Christ was entombed, and hence that the figure stained upon the shroud is

that of our Savior. The *Scientific American* in its issue for May 24 discusses it at some length, and does not seem to accept the *Lancel's* views on the matter. The article in the *Scientific American* follows:

M. VIGNON'S RESEARCHES AND THE "HOLY LAND."

At a meeting of the Paris Academy of Sciences on April 21, some remarkable photographs of brownish stains found on the "Holy Shroud" kept in the Treasure Chamber of Turin Cathedral, and traditionally said to be the winding-sheet of Christ, were exhibited in connection with a paper by Doctor P. Vignon. Upon reproducing these stains by photograph, Doctor Vignon found that he obtained a realistic picture of a human figure, and the suggestion is that the picture is actually a representation of the body of Christ, produced by radiographic action from the body, which, according to ancient texts, was wrapped in a shroud impregnated with a mixture of oil and aloes.

In his paper published in *Comptes Rendus*, Doctor Vignon remarked:

"It is known from the work of M. Colson, published in the *Comptes Rendus* of the Academy of Sciences in 1896, that freshly cleaned zinc emits vapors at the ordinary temperature which are capable of affecting photographic plates in the dark. The researches of Russell have also shown that the striations of a plate of zinc are reproduced on a photographic plate. But it is a long step from this to the realization of an object in relief. I have succeeded in obtaining images either with medals powdered with zinc, or with bass-reliefs or objects fully embossed in plaster, and rubbed with zinc powder. These images are negatives, not by the inversion of light and shade, since they are formed in the dark, but by the fact that the reliefs give more energetic impressions than the cavities. To interpret these it is necessary then to invert photographically; positive images are then obtained in which the scale of relief is scrupulously respected, which is far from being the case in normal photographs of the same objects illuminated from the front. Naturally, upon images made at a distance, the reproduction of the most minute details could not be expected, the precision of the detail obtained being less as the distance increased. The clearness of the image depends upon the rapidity with which the action diminishes when the space increases between the emissive surface and the receiving screen.

"From a point of the active surface let a perpendicular be lowered onto the receiving plate; the foot of this perpendicular constitutes the center of a circle which makes a more energetic impression in its central region than on its edges; the clearness of the image will thus be greater the smaller the surface of the circle acted upon, and this surface varies inversely as the rapidity with which the actions decrease when the distance increases. It is on this account that the images correspond very nearly to those which would be realized if the actions were produced only according to the orthogonal projections of the different points of the active surface.

"It is a curious point that the images converted into positives frequently give rise to the impression of having been lit from above.

"This will be the case when a plane, such as the forehead, is seen from the front and forms at the same time a strong relief, while a plane near it is rapidly shifting, such as, for example, the region which connects the superciliary arch to the eyeball. When this plane shifts it appears to sink into a deep shadow.

"The truly specific character of these negative images which arise from action at a distance lies in the softness of the contours. The limit of the visible portion is the result for the eye of the receding of the surface. If this falling back takes place at a small distance from the receiving plane, the contour is still marked, though vaguely; but if this falling away is produced only at a distance greater than that at which the vapors can act,

no corresponding effect is produced in the image, which gradually weakens up to its borders by insensible gradations until it disappears altogether. Practically in spite of the softness of the details and the outlines, the impressions produced by vapor are far from consisting of simple shadows; if the object is in strong relief, the image is energetic and well-marked; it appears simply as if the object were seen through transparent gauze, or as if it had half emerged from a fog.

"Negative images have also been obtained by acting with ammoniacal vapors upon cloths impregnated with a mixture of powdered aloes and olive oil; it is known that aloes contain a principle which turns brown and is oxidized under the influence of alkalis in moist air. A plaster hand covered with a suede glove which has been moistened with a solution of ammonium carbonate acts similarly. There is obtained in this way a sort of print of the hand, a negative softened at the edges and wanting in proportion in so far that the points where the hand is too far from the cloth are too faint, the points of contact of the hand and cloth, on the other hand, being too strongly marked. The fermentation of urea, easily brought about by the addition of a little urine, leads to the formation of ammonium carbonate and thus causes the browning of the aloes. The fermentation of a febrile sweat, rich in urea, leads to the same result, as is already well known."

The extension of Dr. Russell's researches on the photographic activity of certain bodies in the dark, contained in the above paper communicated to the Paris Academy by M. Vignon, has given rise to a most curious discussion, says *Nature*.

There is a so-called "Holy Shroud" at Turin in which tradition states the body of Christ was wrapped after the Crucifixion. An article in the *Times* thus refers to it and its connection with M. Vignon's work:

"It is said to have been brought from the East in the fourteenth century, and in the following century it passed into the hands of the House of Savoy, and was deposited at Chambéry. Finally it was transferred in 1578 to its present resting-place by Duke Emmanuel Philibert, who wished to spare Carlo Borromeo, the sainted Archbishop of Milan, the fatigue of a pilgrimage to its distant Savoyard shrine. The Shroud bears upon it, traced in hues of brown, what is alleged to be a double impression of the figure of our Lord, the outlines both of the face and back of which have produced themselves with wonderfully distinct exactness. So seldom, however, is it exposed to view that this remarkable characteristic had almost been forgotten when, in May, 1898, some photographs specially taken of it by Signor Secondo Pia, of Turin, with the consent of its possessor, the King of Italy, once more drew attention to this strangely living likeness. Eighteen months ago these photographs came under the notice of M. Vignon, who, recognizing their exceptional importance, at once began that inquiry of which the results were made public in a paper communicated to the Académie des Science."

In Paris, therefore, it has been generally accepted that a demonstration has been given by science of the authenticity, not only of the so-called shroud, but of all the historical events connected with it, and a much closer rapprochement between science and theology is predicted for the future.

Here, however, difficulties have been raised. Father Thurston, a learned Jesuit, writes to the *Times* as follows:

"Before we can profitably discuss the value of Doctor Vignon's scientific explanation of the marks on the 'Holy Shroud' a serious difficulty of quite another order has to be cleared up. The Abbé Ulysse Chevalier claims to have proved to demonstration that the linen winding-sheet exhibited at Turin is a spurious relic manufactured in the fourteenth century, and, as the writer believes, with fraudulent intent. M. l'Abbé Chevalier is a scholar of distinction, and of his perfect loyalty to the Catholic Church there can be no possible question. Moreover, his essay ('*Etude Critique sur l'Origine du S. Suaire*,' Paris,

Picard, 1900) has been warmly welcomed by the more critical journals devoted to hagiography. In the Bollandist periodical, the *Analecta Bollandiana*, for instance, its Jesuit editors state (vol. xix., 1900, p. 350) that the Abbé Chevalier's discussion of the subject is final, and that 'il ne reste plus qu'à proclamer "à haute et intelligible voix," comme le voulait le Pape Clément VII.: "Hæc figura . . . non est verum sandarium Domini Nostri Jesu Christi."' "

"They go on to state that the story of the 'image of the shroud' given by Geoffroy de Lirey to the college founded by him in 1353 is not lost in the mist of ages, and does not happen to present any of those obscurities by which the historian who wishes to impart his own laboriously acquired conviction to others must at times find himself baffled. We have, for instance, the document addressed to the Pope by Bishop Peter d'Arcis, in which he denounces the fraudulent dealing of the Chapter of Lirey, who for motives of avarice pretended that miracles were worked by this shroud, whereas his predecessor in the sea of Troyes had officially investigated the matter and proved it to be a forgery. 'Et probatum fuit eciam per artificem qui illum (pannum) depinxerat, ipsum humano opere factum, non miraculose confectum vel concessum.' "

There is also another difficulty. It is stated that there is at least one other Holy Shroud in another holy place.

We are not inclined to doubt the possibility that an imprint of the human figure on a shroud may be made by chemical action, nor that there is a figure thus imprinted upon the shroud in the cathedral at Turin; but that the shroud there kept is the one which was wrapped around the body of the crucified Christ is not proven. The great age of the shroud seems beyond doubt; but in olden times winding sheets were common, and to prove this to be the identical one used around the body of the Man of Nazareth would be extremely difficult. Be that as it may, the investigations of M. Vignon have much of scientific interest. In a religious way we think they are of little value.

---

#### "CHINESE LEPPER RECOVERS."

The following news item which appeared in some dispatches from St. Louis, May 29, lends us hope that sometime this dread disease now called "incurable" will be placed in the list of the "curables."

"Dong Gong, the Chinese leper who has for nine months past occupied an isolation house near Quarantine, has apparently recovered from his malady and will be released within two months unless the disease returns. Chaulmoogra oil, the product of an East Indian tree, has been the sole treatment administered to Dong Gong by Doctor Martin C. Woodruff, superintendent of Quarantine."

---

#### EXTRACTS FROM LETTERS.

Bro. A. E. Stone, of New Canaan, Connecticut, writes as follows: "I must say if ever I get far enough away from the truth or fail to take interest enough in the work of God so as to discontinue my HERALD, I should think I was in a state of apostasy, for I am constrained to believe that it would be

almost impossible for any one to keep pace with the work without the assistance of the church periodicals."

Bro. George W. York, Haverhill, Massachusetts, renews his subscription for the HERALD, and states: "I can not get along without it. It is food for me, and should be in every Saint's home."

Bro. Henry T. McClain, of Coalgate, Indian Territory, writes under date of May 27 that there are only two or three of the Saints at Coalgate, but they are going to have a church building of their own soon. One of the citizens of that town who does not belong to any church has given a lot for the purpose of building a church. So the work is progressing in that section.

---

#### EDITORIAL ITEMS.

Elder C. L. Snow, who has been assigned to open up the work in Eastern Tennessee and North Carolina, will be on the ground June 1, ready for duty. His mission address is South Pittsburg, Tennessee. Brother Snow has been a soldier of Christ indeed in opening up new places for gospel preaching in Western Tennessee and Kentucky.

We have received a letter from Brother A. A. Fausett from Fruita, Colorado, relative to lands in the vicinity of Fruita, and Saints contemplating moving to that part of the country might do well to correspond with Brother Fausett.

Bro. John Smith has handed us a notice requesting all persons doing business with the HERALD Publishing House to stop sending such matters to him, as he is no longer connected with the HERALD Office, and is now in the missionary field, his home address being Box 112, Lamoni, Iowa. Our patrons will please remember the request of this brother, and remember at the same time that it is not necessary to send matter in any one's name, as letters addressed to the HERALD Publishing House on matters of business, or to the Editors HERALD on matters pertaining to publication of letters, articles, etc., are more likely to receive prompt attention than if addressed to persons.

The dove of peace seems to have settled at last, and the glad news has been received that terms of surrender have been arranged between the Boers and the British. As we go to press the exact terms have not been made known, but that the long British-Boer war is over seems certain. It has been a long and hard struggle, and has cost much of blood and treasure. Glad we are that peace has come. The terms of settlement will probably be made known in a few days.

Saints who have books on matters of interest connected with the history of our church, and which they feel they could spare, please remember the needs of the church library. Write to the librarian, Bro. F. E. Cochran, Lamoni, Iowa.

## Original Articles.

### THE TEN VIRGINS.

*Jane.*—Father, I have been so busy thinking and talking about the neighborhood gossip since I have been home that I have hardly been able to think of anything serious, but I want to tell you that I have been able to find many spare moments to spend in reading my Bible after school hours. I found many things of interest, but so many questions would arise that I did not understand. I missed you so much, especially when I was studying my Bible. And I thought that during vacation I would ask you to explain many questions.

*Father.*—I am glad to learn that you have not forgotten your religion; for if a person fails to obtain salvation he has made a failure of life, even if he should gain riches and fame. But what particular subject did you desire explained?

*Jane.*—I have thought considerable about the “parable of the ten virgins.” I will read it so I can have the points fully in mind: “And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Lest there be not enough for us and you, go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, You know me not. Watch therefore; for you know neither the day nor the hour wherein the Son of Man cometh.”—Matthew 25:1-12, I. T. By the statements “at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins,” we learn that our Savior is explaining the condition that the church or “kingdom of heaven” will be in just before he comes to earth again. I do not understand that he is referring to any other class of people but the Saints.

*Father.*—You are correct, my girl; and it presents rather a gloomy prospect for the people of God. How careful we should be so we shall not be included among the “foolish virgins.”

*Jane.*—Yes, father; but when is this “midnight”

\*

cry to be? Was it to be made when the elders began to preach the restored gospel in 1830?

*Father.*—I see you have been thinking quite seriously on the question and desire more than a casual explanation. Let us read all that the Lord has said on the question. Always remember this, Jane; when you find a subject you do not understand in the Bible, take the concordance of the Book of Mormon and Doctrine and Covenants and read carefully and prayerfully all that the Lord has given us on the question, and you are very apt to find something that will give you the desired information. I will now read what I was looking for: “And ye shall remember the church articles and covenants to keep them.” I read this part so you can see that he is speaking to the Saints. “And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction; and the power of my Spirit quickeneth all things; wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for, behold, verily, verily I say unto you, that I come quickly; even so. Amen.”—Doctrine and Covenants 32: 3. From this we learn that the Lord taught the Saints in October, 1830, that they should remain in such a condition that when the “cry” came, “Go ye out to meet him,” they should be prepared. They were to keep their “lamps trimmed and burning” from the time they obeyed the gospel till Christ should come. And lest the oil in their lamps should give out they were instructed to keep a supply of “oil with” them. They were prepared and had “their lamps trimmed and burning” before they waited. But during this waiting time their lamps burned low and the “foolish virgins” did not have “oil in their vessels” to replenish them, and before they could go out to meet the Bridegroom their lamps went out.

*Jane.*—But I heard one of our elders preach that the ten virgins represented the condition of a certain class of people before the gospel was restored, and that our elders are and have been proclaiming the “midnight cry” ever since 1830.

*Father.*—My child, you surely misunderstood him. As you observed at the beginning, this parable refers to the “kingdom of heaven,” and to it alone. Jesus said, “Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.”—John 3: 5. All our books teach that the kingdom of heaven can not exist among men without ordained men to officiate.

*Jane.*—I know that, father, and I remembered that there was no man on earth that had authority to transact business in the kingdom of God, so it was necessary for John the Baptist to come and ordain Joseph Smith and Oliver Cowdery. You always told me God could not have a kingdom on earth without authorized agents to execute his laws, any more than

an earthly kingdom could exist without them; and that where there were no ordained ministers the kingdom of God did not exist.

*Father.*—That is what I have always been taught. But let us read again: “The keys of the kingdom of God are committed unto man on earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory.”—Doctrine and Covenants 65: 1. Let us notice some of the thoughts presented in what we have just read. “The keys of the kingdom of God are committed to man,” “and from thence shall the gospel roll forth.” As the gospel is carried among the nations of earth, men are to be instructed to “prepare ye the way of the Lord.” John the Baptist came among the Jews, saying, “Prepare ye the way of the Lord.” (Matthew 3: 3.) And he taught them to do this by accepting and obeying the message he delivered. So have the ministers of the gospel in this dispensation. The “inhabitants of the earth” can “prepare the way of the Lord” by obeying the gospel, and that is the only way. And he has taught that he would have a people prepared to receive him when he comes, which shows that he will not come till this preparation is made. The “supper of the Lamb” is to be prepared and we are instructed to “make ready for the Bridegroom,” so we shall “be prepared” when the “Son of Man shall come.” Remember that all this is to be brought about as a result of the fulfillment of this statement, “from thence shall the gospel roll forth unto the ends of the earth.”

Now let us examine this statement, “Make ready for the Bridegroom.” When were the “inhabitants of the earth” told to do this? It was when the “gospel rolled forth.” When it was preached the people were invited to “make ready” for him. They were to “make ready” or prepare to meet him by obeying the gospel. They “trimmed their lamps” and had them burning when they embraced the message the elders delivered. They were now prepared “to meet the Bridegroom,” but he did not come at that hour so they had to wait. And while they waited “they all slumbered and slept.” Slumber is defined as “a light sleep.” And while in this condition came the cry, “Go ye out to meet him.”

*Jane.*—Then the “crying,” “Make ready for the bridegroom,” and the cry “Go ye out to meet him,”

are different messages and delivered at different times, and to different classes of people.

*Father.*—Surely, for the first is made when the “gospel rolls forth” among the Gentiles and from the time it is first preached. The second is after the “testimony” of the elders has been rejected and the “wrath of God” poured out on the wicked, and it is to those who believe and are expecting Christ and even the “foolish” are numbered with the “wise.” Besides it is to be delivered by the angels. Let us read again: “And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, . . . for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of God is come: behold, and lo, the bridegroom cometh, go ye out to meet him.”—Doctrine and Covenants 85: 25.

*Jane.*—Yes, father; but do not the angels do this work with the elders? In Revelation 14: 6 we read of “another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on earth.” I thought you had told me that the angel delivered the message and sent the elders to preach it.

*Father.*—True, my dear; but there is some difference between the two messages, as the one you refer to was to be “preached to every nation, kindred, tongue, and people,” and of necessity takes a longer time. But we will read again: “Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And, behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.”—Doctrine and Covenants 108: 3.

From this we learn that the elders are to have something to do in proclaiming the “midnight cry.” But the thought is, they will not do it till the angels reveal it. You know men did not begin to proclaim “the everlasting gospel” till the angel came and authorized them and instructed them how to do it. So it will be with the “midnight cry,” the “angels shall fly through midst of heaven, crying, . . . Behold, the Bridegroom cometh, go ye out to meet him.” When the time comes the message will be revealed to the one whom God has placed at the head of the church, and then we shall know just what part

we are to take in the matter and just how to proceed.

*Jane.*—But, father, notice the first of the last verse you read. It says, "Send forth the elders unto the nations which are afar off," "and lo, this shall be their cry, and the voice of the Lord unto all people." And it goes on to tell them what to say, and among other things, we find, "Go ye forth to meet the Bridegroom." They surely were to say this as you said and in November, 1831, they were told to say it.

*Father.*—Yes, they were informed at that early date what the elders would preach or say in their work, but when were they to say it? They were to preach to the Jews, but when?

Now let us consider these last two quotations as to the time this statement about the Bridegroom is to be made. Turn to section 85:25 again, and read the first part of the verse: "After your testimony, cometh wrath and indignation upon the people." The testimonies of the elders were never borne till they went forth to preach the gospel. But as "the gospel rolled" forth among the nations, telling the people to "make ready for the Bridegroom," they gave their "testimony" as to the work they were engaged in. When they rejected their "testimony" the "wrath and indignation" of the Lord came upon them and after this, when earthquakes had caused "groanings" in the earth, and "the voice of lightnings and the voice of thunders and the voice of tempest" "and men's hearts fail them for fear." After all this is when the "angels shall fly in the midst of heaven," "for the judgment of our God is come." After all these things have happened, then will the angels say, "The Bridegroom cometh, go ye out to meet him."

These statements show that many things are to take place before the cry will be heard that "the Bridegroom cometh." Many of those events have in part taken place, but the elders have not yet "called upon all nations" nor preached unto the "Jews." All these events will take place in their order, and among the last will be heard the cry, "Behold, the Bridegroom cometh."

I hope that we may all prepare ourselves in harmony with the command, "Make ready to meet the bridegroom," and that while we wait we may have our vessels so filled with "oil," that when our lamps begin to burn low we may have plenty to fill them again.

*Jane.*—I had failed to notice the thought, father, that those virgins had their lamps trimmed and burning, when they went out to meet the bridegroom and that their oil burnt out while they were waiting. But I see they were not considered foolish for not having oil in their lamps at first, but for not having it in their vessels. If they had gone out with no oil in their lamps and had lighted them in that condition, they would have been spoken of as foolish for doing so. For while it is foolish to expect the coming of the

bridegroom too soon and hence fail to take a sufficient supply of oil, yet it would be extremely foolish to expect to light a lamp with no oil in it, as I had supposed they would do.

*Father.*—It emphasizes the thought that we should comply with every law God has given. If you notice the first revelation we read you will see that the Saints were to keep their "lamps trimmed and burning, and oil with" them. Not only oil in the lamps, but in their vessels. Now notice the parable again and you will see that no fault was found, even with the foolish virgins, only for not having "oil in their vessels." All the lamps were burning till after the cry came to "meet the bridegroom." Then is when the lamps began to fail as they were giving them their final trimming. No fault was found for their sleeping and slumbering. This must have been permissible.

*Jane.*—I have sometimes thought myself that it was not necessary for me to comply with all the laws and commands of God, especially when it required great sacrifice on my part: such as paying tithing, attending prayer-meetings under difficult circumstances, telling my associates of my religious belief, and defending the church every opportunity I have. I have sometimes thought that I have joined the church and that it will be all right with me, even if I neglect doing those things that the gospel requires, when it is so hard to do them. Do you suppose, father, that is the way it is with the foolish virgins?

*Father.*—I rather think that is the way they reasoned. They seemed to think they would be all right till the test came, then they were found lacking.

*Jane.*—I shall try from this on, to perform every duty that devolves on me as a Saint. I have always loved the gospel and I hope to be classed among the "wise virgins."

*Father.*—There is no need of any one failing in this church, for the promise is, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with every temptation also make a way to escape, that ye may be able to bear it."—1 Corinthians 10:13. If a person makes the proper effort, God will enable him to overcome. This has always comforted me. Good-night, Jane.

*Jane.*—Good-night, father.

W. E. PEAK.

HOPKINS STATION, Michigan, January 16, 1902.



In a lengthy article in the May *American Journal of Sociology*, published by the University of Chicago Press, Charles R. Henderson discusses "Plans and Budget for a Small College." The functions and mission of our small colleges are discussed, as also their failures and possibilities. It is a timely and interesting article. Other things found in the *Journal* for May are: "Contemporary Sociology III," by L. F. Ward; "Capitalization of Social Development," by L. Wallis; "Study of Sociology in Institutions of Learning in the United States," by F. L. Tolman.



## A LEAF FROM MY DIARY.

The sense of duty prompts me to write for publication an item found on a leaf of my diary, for the benefit of the church at large. But there is so much going on in the world that is wrong and misleading, and, also persons in the church who are more ready to criticise any and everything that is presented to the church in way of a dream, vision, or revelation, than to accept it, unless it readily commends itself to "their judgment," that I hesitate, at times, to do what to me the spirit of wisdom and revelation invites me to do. In this light it is not hard to see why former and latter-day prophets have hesitated at times to present the "word of the Lord" to the people. Malachi was so timid in regard to this matter, that he prefaced his revelation of warning to old Israel with, "The burden of the word of the Lord." Apostle Paul, to encourage the timid and those that hesitated to do their duty by reason of a man-fearing spirit, wrote: "Quench not the Spirit." Every plant has its peculiarity, has its distinctive features, emits its peculiar worth in its proper time and place for the special benefit of man and the glory of God who created it. Just so with the man, woman, and child that has been baptized by the "one Spirit" into the "one body." "If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him." So writes Apostle Paul. Each member in this "one body," should seek to be of some peculiar worth to the body. To that end God gives the "manifestation of the Spirit to every one to profit withal." To one is given by the Spirit the "word of wisdom," to another the "word of knowledge," to another "faith," to another the "gifts of healing," to another the "working of miracles," to another "prophecy," to another the "discerning of spirits," to another "tongues." Yes, to others dreams, visions, and revelations. All of these are of worth to the church, since God by his Spirit is "dividing to every man severally as he will," for the growth and edification of the body. It has pleased God to "set in" one member as the "ear," another as the "eye," another as the "foot," etc. Should it please God to give the "ear" or "eye" the gift of "wisdom," it should not reject God's wisdom in bestowing upon the "foot" the gift of dreams, tongues, visions, etc. To do so would certainly challenge God's patience; and more so, should it demand of God to reveal his will through these dreams, visions, and tongues, in harmony with its "judgment" of matters and things. It must not be forgotten that the "eye" and "ear" get all of their

superior wisdom, if they have it, from the same source as does the "foot." The "eye" and "ear" may be "set in" a more responsible place than is the "foot." If so, they have more responsibility resting upon them, hence a larger degree of the Spirit is needed to enable them to stand in that high and responsible place. Hence, in their sphere, are as weak and unable to stand without God's special aid as are those holding lesser positions in the body. Hence he is not a whit better off, nor is he any better qualified to stand, considering his responsibility, than is the other member. Therefore, in the sight of God we are all one in Christ Jesus our Lord, and are all members one of another. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues; let all things be done decently and in order," is the admonition of the Spirit through Apostle Paul. With this as a preface in explanation of what is to follow, I proceed to pen what is found upon a leaf of my journal:

Saturday night, January 11, 1902, I had the following dream: I was with a large gathering of the Saints, consisting of all sizes and of all grades as to class and rank in society. At the head of this body of Saints stood a very modest looking man. By his attitude, I called him in my mind, a "commanding officer." The words and commands that flowed from his mouth were wonderful! He spake as one having authority while addressing the Saints. Every eye seemed to be upon him. While his voice was not harsh, yet I felt a force in it that brought a reverential fear to my soul; and I felt a reverence and veneration for his words that made me fear to disobey him. I stood some distance to his left and facing the main body of Saints as he did; but more surrounded by them than was he. I stood for a few minutes gazing with awe upon this remarkable personage in order to determine his mission. Presently he stretched forth his hand towards the body of Saints and said: "Fall into line!" Then another command quickly followed this, "I want none but volunteers." Every ear seemed to catch the sound of these wonderful words, wonderful they were! I myself felt some peculiar force from them that I had never witnessed from other men's words. "There is a great warfare before you; who will go, and who will be able to stand?" was the next command. At this my anxiety leaped almost beyond my control. "Who will go?" These words rang in my ears as I raised my eyes and looked towards the eastern horizon, where I thought I heard the sound as of men in a deadly conflict, similar to that when two armies at war come together. "There is a great warfare before you, who will be able to stand?" was still ringing as a salute in my ears. All of this took place seemingly in a few minutes. I saw the line quickly forming right before me. "Fall into line!" was being repeated by this "commanding officer." I could still

hear the noise coming through the air of that terrible conflict that was going on. Anxiously I gazed at this body of Saints and asked myself, Who will be able to stand? I wondered and asked: "Do these Saints that are so readily falling into line comprehend what is before them? I wonder if they are deaf to the noise of this terrible conflict that is going on, which if they enter, is like taking their life into their hands."

But I saw there was no time to waste in asking questions to satisfy my puzzled mind; the line was forming, and no sooner did one step into the line than he had to march forward; seemingly he could not stop, unless he fell out of the line as it moved forward like unto a moving, endless chain. I was greatly surprised as the line passed by me to see many of the mothers, right in the front ranks. Some I knew, others I did not. Those I knew were leaders in the society that is known among us as the "Daughters of Zion." Close behind these "mothers," came many young women and some young men; the young women more readily fell into line than did the young men. As one young sister of about eighteen passed me, I called her by name, and said: "I fear you can not stand the hardships that are before you." She made no reply, but looked me in the face, and in an innocent and pleasant way, smiled. This young sister is an indefatigable worker in the Sunday-school and Religio. I seemed to have the discernment to read her heart, and said in a low tone as she passed along with the line: "How innocent, and what a pure heart! O, Lord, my God, spare her life, and give her strength to endure the hardships!"

The line at this point had, occasionally, a middle-aged man and woman in it; but it was almost wholly made up of young men and young women, and boys and girls. These, I understood, represented the Sunday-school and Religio. Another part of the line was mostly made up from older persons; but all were going in the same direction, and walking in single file. This line extended in and around and among the body of Saints, and as the commander gave command to "fall into line," one, two, three, and a half dozen, and even more here and there would step into the line; still, there were many here and there, while the marchers passed them, who hesitated for some reason to step into the line. Others there were that got themselves into little groupings here and there; these I understood were "cliques"—"social castes." This class I saw were very busy among themselves, but were some distance from where I stood, so much so that I could catch a word only now and then of what they were saying; but they were paying strict attention to how the line was moving, as I could see their hands in motion pointing at some of the members that were falling into the line raising some

objections to associating and working with them; these, I understood, were their reasons for not falling into line. I saw, occasionally, a man among this last class whom they called a "leader in the church." These "leaders" seemed to be wonderful watchers-on; always ready to advise and dictate, and seemingly nothing was done just right unless they had a hand in it. This I learned from what I could hear, as they were pointing and making gestures and raising objections to some that were falling into line. I was made to marvel, when looking over this vast body of Saints, to see so many refuse to fall into line; but so it was in the vision. My attention now was directed back to the "commander," who, during all of this time had been urging the Saints to "fall into line, and be workers together in the great warfare which was before them."

At this juncture this commander raised his voice and cried, "Halt!" The whole line at once was brought to a standstill. Every eye, from every class and rank, was now turned toward this "commander." He now raised his voice again, and proclaimed: "There will be a general promotion all along the line." At this every one who had not fallen into line seemed to bestir himself to make ready for the "promotion." I have never before witnessed among our people such haste, bustle, and commotion as I saw then and there. Those who had formed themselves into little groups, whom I had learned were called the "clique," now hastily formed themselves into one body, by the command of those whom they had said, were "leaders." They were then instructed by these "leaders" to "fall into line." This they did hastily, making a line of their own just opposite from the line which had been formed by the "commander." Those that had not fallen into either of these lines were now forming into rather a promiscuous group, in between the two lines already formed; yet I saw no special leaders among them.

From the time this commander had proclaimed his intention to "promote," seemingly not more than a minute or two of time had elapsed till he proclaimed: "Promote all those who have heeded the command to 'fall into line,' in accord as it has been prepared for them of the Father, according to their faithfulness and diligence in their several callings." I heard this command go vibrating down along the line till it was lost to the ear in the far distant. By the attitude of those who had formed in a line over against the commander's line, they were expecting a promotion far in excess of those in the other line; but to their sorrow and utter astonishment this "commanding officer" paid no attention to them. This came to them so unexpectedly that all in the whole line dropped their heads in shame, and their countenances fell. I felt in my soul that this was a trying time. Indeed, there were many sad hearts there.

While I stood gazing and wondering upon this scene before me, my heart went out in sympathy for those who had made such a sad mistake; and the vision closed, and lo, I found myself wide awake.

I. N. WHITE.

ADDENDUM.

*Editors Herald:* If I am not thought burdensome, I should like to add to what has gone before, another witness to "A Leaf from my Diary." On Sunday, March 23, 1902, while attending the prayer services at Lamoni, Iowa, at 2:30 p. m., I felt moved upon to relate in part what I have written from a leaf of my diary. One sister who heard me became much interested in the vision as I related it, and sought God in earnest prayer that night for help to be one that would willingly "fall into line." She related to me the next day the following dream had the night before. She was out doors and heard a loud peal of thunder, followed by a vivid flash of lightning. This lightning formed up in the heavens above her into the following motto: "Be ye clean every whit." As she gazed in wonder and surprise at these beautiful words formed by the lightning, all of a sudden they shot down from the heavens and were placed on the side of a large building close by her; and to her further astonishment there stood a personage who spoke to her and said: "I am the same messenger that said, 'Fall into line.'" At this he raised his hand and pointing to the motto on the side of the building said: "Obey that."

Yours, that truth alone may establish the hearts of the Saints,

I. N. WHITE.

INDEPENDENCE, Missouri, May 24.



"THE KINGDOM OF GOD VERSUS THE UNITED STATES  
IN PROPHECY."

In HERALD for July 31, 1901, page 616, is an article from the pen of Bro. George E. Davis, in which he virtually affirms that the United States is the kingdom spoken of in Daniel 2:44. He concludes his article by saying, "This is a question on which some of us do not agree. It is food for thought. If you understand this prophecy better, let us hear from you." While I do not say that I understand it better, yet I understand it differently. Therefore I shall offer a few thoughts on the same, with no other motive in view than to elicit truth. The first objection is based on the fact that the United States is not a kingdom, but a republic, and is not therefore identical in structure nor principles with the kingdom of God in any age of the world. All republic forms of government derive their power and authority from their subjects, by their franchise. Not so with the kingdom of God. Kings reign over God's government by divine right. Their authority comes from God, and not from the people. Samuel 9:16: "To-morrow about this time I will

send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel." So we see that the first king that ever reigned over Israel was made so by the command of God, and anointed by the prophet Samuel. It is affirmed that "in the days of these kings shall the God of heaven set up a kingdom." (Daniel 2:44.)

From the foregoing we see that God sets up the kingdom. But who is to reign as king over the kingdom? "And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:31-34. It is affirmed by the angel to Mary that the Lord God was to give Jesus this throne and kingdom, and he was to reign over it for ever. No president nor presidents of the United States ever claimed to get their authority from God. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him [Christ] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his [Christ's] kingdom that which shall not be destroyed."—Daniel 7:13, 14.

Herod said to Christ, "Art thou the King of the Jews?" his reply was, "To this end was I born." As he is now in the high priest office, and will assume the kingly office at his coming, for his office is of the twofold nature, after the order of Melchisedec. Hence, when he steps off the throne as mediator he will assume the kingly office. And this subject seems to have been understood by the disciples from the following. Mary said, Grant that these my two sons sit one on the right and the other on the left when you come in your kingdom. The thief said unto Jesus, "Lord, remember me when thou comest into thy kingdom."

It is at his coming and kingdom we expect to receive our inheritance. See Matthew 25:31-34. When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the king say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We might introduce many more scriptural evidences in favor of the fact that the United States is not the kingdom of Daniel 2:44. We conclude by saying there is not the slightest analogy between the two governments, and what is affirmed of the stone kingdom is not possible for this government to ever fulfill. Is this government a kingdom? Was it cut

out without hands? Do we become heirs of this government by obedience to the gospel? Has it ever smote any of the ten kingdoms? Have the winds carried them away and no place found for them? Is it possible for this government to become a kingdom and fill the whole earth? Has not this government permitted the blood of prophets and saints to be shed in it? Why not class her with Mystery Babylon, for in her was found the blood of prophets and saints. Do not tell me that in the kingdom spoken of in Daniel 2: 44 any of God's servants will be slain. Our King said, "Behold, I come quickly, and my reward is with me, to give every man according as his works shall be." "And hast made us unto our God kings and priests; and we shall reign on the earth." Revelation 5: 10.

May we all be worthy to receive an inheritance and reign with Christ when he comes, is my prayer.

M. R. SCOTT, SEN.

GALENA, Indiana, August 20, 1901.

✻ ✻  
"THE ROCK."

We find in HERALD of August 14 an article headed, "Upon this Rock;" and as there are different ideas of what this rock is, we thought to give our understanding of the word of God. We shall quote from the Inspired Translation, Doctrine and Covenants, and Book of Mormon.

"And when Jesus came into the coast of Cæsarea Philippi he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say John the Baptist; some Elias; and others Jeremias; or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven."—Matt. 16: 14-19, I. T.

What was revealed to Peter? Knowledge. What was that knowledge? That Jesus was the Christ, the Son of the living God. This knowledge is a part of the gospel. Webster says *gospel* is God's revelation to man of his grace by a Savior; the history of Jesus Christ, containing his (God's) doctrine and precepts; divinity; to instruct in the gospel. "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12: 3, I. T.

"And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. 16: 19. To what does this last word in verse 19 have reference? The same that is in verse 18. "For flesh and blood hath not revealed this unto thee, but my Father who is in heaven." Again: "For thou art

my rock and my fortress; therefore for thy name's sake, lead me, and guide me."—Psalms 31: 3. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, [the law of God, the gospel, a solid foundation,] and established my goings."—Psalms 40: 1, 2. "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."—1 Cor. 10: 4.

Christ was a Spiritual Rock, because he partook of the Spirit of his Father, and did his will. "Jesus said unto them, My meat is to do the will of him who sent me, and to finish his work."—John 4: 36.

Israel did not continue to follow after the teachings of that Spiritual Rock that followed them. "But with many of them God was not well pleased; for they were overthrown in the wilderness."—1 Cor. 10: 5.

"Therefore fear not, little flock, do good, let earth and hell combine against you, for if ye are built upon my Rock, they can not prevail."—D. C. 6: 16.

"Behold, I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine."—D. C. 10: 8.

When the Savior visited the Nephites on this continent he said to them: "And if ye do always remember me, ye shall have my Spirit to be with you. . . . And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock."—Book of Mormon, page 404, l. e.

Again: "Behold, thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just. Build upon my rock, which is my gospel; deny not the Spirit of revelation, nor the Spirit of prophecy, for woe unto him that denieth these things."—D. C. 10: 11.

Again: "Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him."—D. C. 9: 16, 17.

Here is a promise made to God's people that if they are faithful to the end he will establish them upon his Rock. We can come to no conclusion except that the Rock spoken of in these references is the laws of God's government. The Savior, when he prayed to his Father, said: "Thy kingdom come, thy will be done in earth as it is in heaven." If God had a kingdom in heaven he must have had people: and, therefore, laws to govern them. And as

the Savior prayed that God's kingdom would come and his will be done on earth as in heaven; then the same laws that governed in heaven would govern on earth. If not, Christ's prayer was vain. And if it were granted, and God has a kingdom (church) on the earth, it is governed by the law that governs in heaven, and is the law of God's government; and to be obedient to that law (gospel) is the rock of our salvation, revealed through Jesus Christ, the mediator between God and man; and if obedient to the end of this life there is a promise left that he would establish them in his government where the gates of hell shall not prevail against them.

"And to him who overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; and he shall rule them with the word of God; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as I received of my Father."—Rev. 2: 26, 27.

FRANCIS GRANGER.

## Selected Articles.

### CAN MORALITY EXIST WITHOUT RELIGION?

Religion plays so large a part in the ethical development of the human race that it is sometimes assumed that without religion morality could not exist at all. But although religion is admitted to be among the greatest ethical forces in the world, many modern thinkers are unwilling to concede that a rejection of theological dogma necessarily involves the repudiation of moral standards. Professor Goldwin Smith, of Toronto, who has recently been giving this question some attention, declares his belief that were Christianity and the belief in immortality to be finally abandoned, the world would experience "a bad quarter of an hour." Nevertheless, he adds:

"Whatever turn may ultimately be taken by our convictions about a hereafter, society will uphold by law or social influence rules necessary to its own security and convenience here. It may even uphold them more rigorously, perhaps cruelly, if it is convinced that the present life is all. The natural affections, parental, conjugal, and social, will also retain their force."

Professor Morris Jastrow, of the University of Pennsylvania, takes a similar view in his recently published book on "The Study of Religion." "The religious sentiment in man," he says, "has an existence quite independent of morality, and one can even conceive of religions that do not foster morality." The gods of the savages, for example, are often an "accentuation of dormant or innate cruelty," and their favor is invoked by "bribes, flatteries, and threats." It is obvious, declares Professor Jastrow, that man can not ascribe ethical qualities to his gods

"until he himself has proceeded far enough along the line of moral development to have established for his own guidance some ethical principles, however simple they may be." According to this view, it is "man's ethical sense that exerts an influence upon his beliefs," and not *vice versa*. Or, to put it in another way: "Religion and ethics may be likened to two streams that have an independent source, but which flow toward one another until they unite, and eventually become one."

The life and thought of ancient Greece, continues the writer, affords a striking illustration of the separation of religion and ethics. Socrates, who at first attempted to give his philosophy a religious character, was "unable to resist the movement which finds its highest exponents in Plato and Aristotle, the former enthroning Reason as the ultimate source of ethics, the latter proposing instead to assign the place to Will." The Buddhist religion has also shown "marked tendencies" in the same direction. "The pessimistic view of life, favored by the great religion of India," says Professor Jastrow, "helps to remove the religious sanction for ethics, although so strongly maintained by some of the religious thinkers, and we find systems of morality cropping up in which there is no place for a central supramundane authority imposing His laws upon mankind." In the case of Christianity, "it is not philosophy, but a skepticism as to the fundamental doctrines of Christianity, which gives vitality to the movement to divorce ethics from religion." Professor Jastrow adds:

"Religion is no longer the source of ethics, but proves a stimulus to it. Matthew Arnold's definition of religion as 'morality touched with emotion,' while defective as a definition, yet reflects this modern relationship between religion and ethics. . . . But while religion thus furnishes the stimulus to morality, it must be confessed that in the most advanced, or, if you choose, the most diluted forms of faith, the influence of ethics on religion is reduced to a minimum. There may be ethical strains in these forms of faith, but if that is the case, it is due to the inevitable entrance of ethical considerations into any purely intellectual interpretation of the universe—and its mysteries."

Some interesting facts relative to the influence of religion upon conduct are furnished by a clergyman of a Western city who has gathered statistics about those who have dropped away from the local churches during the last ten years. We quote from the *New York Tribune*:

"Out of 679 adults now living who have ceased to go to church during that period, 239 were originally poor church-members, ranging all the way from notorious evil-livers to indifferent worldlings. Since these 239 have formally withdrawn from the church their moral condition has in no wise changed, except that a few of them are somewhat more open in their

defiance of the moral law. Of the remaining 440, eighteen have deteriorated morally since they left the church. Nearly all of them, it is declared, are persons of unusually weak character, easily led by temptation to do wrong, and one of them confessed that while he was a member of the church he was kept from evil courses not by his belief in Christianity, but by the desire not to seem recreant to the faith he professed. Sixty-three persons have apparently led better lives since they left the church, though the change has not been at all marked, and one of these sixty-three declares that he is a better man now because he wants to show his church friends that unbelief does not imply immorality. The remaining 359 of the 679 backsliders are morally pretty much the same as they were before. They continue to be reputable citizens, and are impelled by the same motives of self-interest, touched occasionally by unselfish impulses, that appeared to govern them when they were members of the church.

"It would perhaps be too much to assume that the result of this particular census would be true of the non-churchgoers of other communities. There may have been special circumstances in the city where it was taken that tended to make the result favorable as to the non-churchgoers; for favorable it certainly is. It is desirable, therefore, that some such investigation be made in other communities, as only in this way can the question be finally decided whether a rejection of the teaching of religion does or does not result in moral deterioration; and it would be better if it were made by men representing the church, as in that case religious men would have no reason to question its fairness."—*The Literary Digest*, May 17, 1902.



#### HAVANA TRANSFORMED.

From one of the most disease-stricken ports in the world, Havana has now been converted into a charming tropical city—a result which has been due entirely to American enterprise in Cuba. What a wonderful sanitary change has been wrought in the old town is graphically told by Major W. M. Black, in the *National Geographical Magazine*.

Shanties and sheds that had been for decades breeding-places for cholera germs were ruthlessly swept away; streets never repaired in the memory of living man were cleaned or repaved; sewers were rebuilt; and houses were unceremoniously entered and disinfected. All this work has been done, not spasmodically, but systematically. Cleaning squads were sent from house to house; apartments were cleaned regardless of the protests of their inmates. The accumulations of years from cellars were thrown out. Such an arbitrary procedure would, no doubt, raise a storm of indignant protest from the people of North America. But the health and safety of Havana demanded it.

The most admirable work of all was the cleaning of the sewers. Not since the day when they were first built had they been looked after. Many of them were choked by the refuse of decades. The American authorities not only managed to repair the sewer system and render it in every way serviceable, but did so without injuring the life of a single laborer. The streets of the city have been cleaned, and in many cases transformed. Narrow thoroughfares have been widened. A magnificent sea wall and a promenade have been built; parks have been cleared and converted from haunts for thieves into pleasure grounds for the people.

The worst pesthole in Havana was the Hospital Militar. To be carried to that place was like being carried to one's grave. Not more than 30 per cent of the patients who entered its walls ever came out alive. American surgeons avoided it; soldiers held their breath when they passed it. The sanitary squad of the Engineer Corps took possession of the building, cleaned it from attic to cellar, coated its walls again and again with whitewash, and finally left the building clean and wholesome. It is now used for a schoolhouse.

Naturally the slothful Cubans dislike the fumigation and disinfection process to which they were subjected. What was good enough for their grandfathers was good enough for them, they thought. Probably most of the Cubans, if the matter of cleaning the city had been put to popular vote, would have decided against the transformation of the town. Now that the streets are cleaned, the parks trimmed and lighted and the sea promenades enjoyable, they have revised their opinions of American extravagance and have even begun to take a certain pride in the new capital. What the effect of the sanitary improvement of the city has been is easily proven by a comparison of the vital statistics in past years. In 1896 no less than 1,262 deaths from yellow fever alone were reported to the city government. The average for the eleven years preceding American occupation was 440 fatal cases. Last year, for the first time in the history of the city, the yellow fever season passed without five fatal cases of the disease. October, November, and December, the three months in the year during which the fever was the worst under Spanish rule, passed without a single case.—*Scientific American*, May 24, 1902.

---

The *Critic* for June is an exceptionally interesting number. "The Lounger" has found the month prolific in topics, and the articles following are timely. Among the other good things in the June *Critic*, Gerald S. Lee has written of "The Unpopularity of the First Person Singular,"—an article interesting alike to us as conversationalists and as writers.

---

*The People the Land and the Book* is a quarterly Hebrew-Christian publication, by B. A. M. Schapiro, 150 Nassau Street, New York, New York. This is an interesting magazine to persons interested in the propagation of Christianity among the Jews.

## Mothers' Home Column.

EDITED BY FRANCES.

"Like weary and worn-out children, who sigh for the daylight's close,  
He knows that they oft are lounging for home and its sweet repose;  
So he calls them in from their labors, ere the shadows round them creep,  
And silently watching o'er them, he giveth his loved ones sleep."

### A Few Items of Our Voyage.

On leaving Taenga in the morning with such a nice breeze, it was supposed that we would reach the town by noon, make only a call for provisions, and go on to the upper end of the lake, and remain over night and take the daylight for starting out to sea again. But the wind became lighter, therefore we did not arrive as soon as anticipated, and night would overtake us before we were half way through the lake, it being thirty miles from pass to pass, and rocks beneath the surface to be steered clear of. All on board were tired and sunburned, and not at all opposed to remaining where we were, and sleeping ashore. Although the people were all strangers, they kindly furnished us with sleeping-departments. We furnished our own bedclothes, and upon gathering them up in the morning, I missed getting my new pair of cotton blankets.

Early morning found us all at the boat again in time to have singing and prayer and get started just as the sun was peeping above the far-off ocean line. Our breakfast was prepared while we glided along over the rippling waters of the lake. The day was beautiful, and we had a delightful sail, in view of the shore trees and shrubbery all day. Things were better arranged on the deck, one of the baskets of meat, the basket of fish, and many cocoanuts had been consumed; the largest hog was taken ashore and sold for a good price and the proceeds divided among six of us. It did not occupy so much space when in that form as when all together, and was a more agreeable companion; and altogether there was more room.

I believe I have omitted to make mention of Metuaore. He and Pohemiti and wife accompanied us to Raroia, and were in company on our return trip. They too were visitors, and as such were entitled to a share of the *aroha*.

Early in the afternoon we were opposite the upper town where a few of our members abide. One of our company had some business to transact with them concerning land, so our little ship rounded a point and anchored near the shore. The women and children on board did not wait to be landed by way of canoe as we were; they just dropped overboard and swam ashore to get cool, all but Pohemiti's wife.

We made only a short call on the few Saints and received a pair of pearl shells each as an *aroha* from them, then sailed on to the upper pass, but the tide was running in so strong we did not attempt to go out, but came to anchor in a sheltered little nook and waited for the slack tide, and while they waited, the natives went ashore and cooked and ate their suppers where they could roast fish and help themselves to cocoanuts.

It is the custom with the natives when on a boating trip, to sleep ashore every night that an island is available.

Had we remained at our anchorage till morning it would have been a day's run to the lower pass of Fakarava; and as the lake was lengthwise along our course could have had another day's sail through the lake and waited for a new day to start out to sea, and so only have been one night out while going to Kaukura. But we greatly desired to get to Kaukura before Sunday; and having spent one more day in Taenga than was intended, we must now make up the time by sailing in the night and also by not entering the lake (which would save

a little distance) until we reached the far end of the island where the town is located. Therefore just as the twilight was deepening into night our boat with her cheerful crew moved swiftly through the broad "pass" out to sea again.

We had a fine run that night, but more slow the next day, and did not enter the pass to Fakarava till an hour or more after dark. It was quite cloudy and dark when nearing the land, and those coral reefs are so treacherous, how I wished the clouds would break away and let the stars light up our course. Presently a star shone out here and there. Then two bright ones made their appearance at the very point where light was most needed, shining brightly until others were added to the number.

There was a strong tide running out, and a nice fresh breeze blowing against it. Had it been light enough we would have seen that the passage was quite rough. We could see the little white-capped waves near us, and it appeared as if we were going very rapidly, but in reality were making slow progress. The town is almost in sight of the entrance, and yet we were till two o'clock in the morning beating up to it against the strong current.

Fakarava is what is called a government island, i. e., government officers are established there and a French governor. The captain of the boat we were in was a policeman of Taenga and so had to stop at that town and get a government permit to go to Kaukura. The day we arrived was Friday, and some kind of a holiday with the Catholics in which the officers took part, consequently no business could be done till afternoon; so after "doing the town" and getting a few more eatables, the boat was dropped down stream a little way opposite a brother's house, and the sisters went ashore and did up their washing and Metuaore did the baking.

(Continued.)

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Origin and Mission of Sunday-School.

Under the origin of the Sunday-school we have three divisions: the first, second, and third stages. The first stage begins with the founding of the school in the year 1781, by Robert Raikes, in Gloucester, England. Business compelled him to pass through the suburbs of the town where he found a group of little children playing. Upon investigation he found that on Sunday the street was filled with miserably ragged little children of the lowest morality. This condition caused him to do considerable studying in order to find some way to assist them to lead a better life. He finally resolved upon a plan of employing ladies to teach them, whereupon he employed four ladies to teach as many children as he should send them on the Sabbath day.

In a short time a great improvement was noticed in the manners and morals of the pupils, who began to attend church with their mistresses, and by the year 1785 numerous schools had been established throughout England. The Queen of England soon became interested, and admitted Mr. Raikes to an audience, after which she became a strong advocate of Sunday-school work.

The Sunday-school entered upon its

### SECOND STAGE

about the year 1800. The great hindrance to the Sunday-school work in the beginning was the lack of funds with which to employ teachers. This caused some of the more energetic Christians to offer their services without pay. This started the school upon a new career of success. A higher class of teachers offered their services, and the schools ceased to be filled with the

poor alone, but the wealthy began to see the value of Sunday-school work and began to send their children. The churches began to erect fine buildings for the accommodation of the schools.

The Sunday-school Union, which was formed in 1803, had great influence in improving the schools.

In about the year 1860 the Sunday-school entered upon its

#### THIRD STAGE.

The establishment of and improvement in the week-day schools obviated the necessity of teaching the common educational branches of reading, writing, etc. Hence they gradually became restricted to religious instruction. This condition was the means of still greater advancement in Sunday-school work. It became so popular that it soon found its way into other countries.

As early as the year 1786 it found its way into Scotland. Its progress there is due, to a great extent, to the work of Dr. Chalmers, James Gall, and David Stowe. It was considerably opposed at first by the ecclesiastical courts, but at present is supported by all Christians. The first organization in America to promulgate the Sunday-school was organized in Philadelphia, in 1791, by members of the different denominations. The New York Sunday-school Union was organized in 1816; and in 1817 the Philadelphia Sunday and Adult School was organized. These three led to the organization of the American Sunday-school Union at Philadelphia, in 1824. Its leading object was to establish a Sunday-school in every community where there was a population.

As the new States were settled, each church paid more attention to the Sunday-school, until denominational unions were formed to promote them. In the beginning, the chief object was to commit portions of Scripture, and the teacher's duty was to hear the recitations.

Afterwards the question-book was added, followed by lesson-helpers, golden texts, blackboard exercises, etc.

After once being established, the United States led all other countries in the progress of Sunday-school work. By the year 1890, the number of Protestant Sunday-schools in the United States was 108,939, with over eight and one half million pupils. The Roman Catholic schools contained over 700,000 pupils. All the schools in England contained six and one third million pupils; Scotland, 711,000; Ireland, 338,000; France, 53,000; and Germany, 431,000.

The end in view by Mr. Raikes when he established the first school was to elevate the morals of the children. But to-day the end in view is a higher one. To-day we want the pupil to receive such a knowledge of the Bible as to enable him to follow the plan of salvation received from God through his Son, Jesus Christ, our beloved Savior. That should be the end in view by every teacher as he takes charge of his class on Sunday morning. Not simply to have the pupil recite a few sentences from memory which were assigned him on the previous Sunday and then dismissing the class without any effort on the part of the teacher to lead the pupil to that true end. By this we do not mean to say that the training of the moral character is not an important subject; but as civilization has progressed the parents have taken this duty upon themselves more forcibly, yet we find a great many children that have received no instruction at home, bringing the words of our noted educator, Horace Mann, into use: "Lost; yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone for ever." It is the same with the child that has been so unfortunate as to receive no training at home. It has lost time that is gone for ever. Perhaps if each of us would look back over our past life, we should remember of wasted time that we might have used to the honor and glory of our Father in heaven, thereby increasing our future reward.

The training of moral character may be a sufficient end for the world; but those believing in the restored gospel know the necessity of teaching the child each and every principle of the gospel as it was taught in the time of Christ.

#### WHAT ARE THE MEANS

by which this end may be reached? We realize that every act of the soul leaves an increased power to act and a tendency to act in like manner. Hence the necessity of having pure and wholesome means before the pupil from the beginning of its Sunday-school work so as to keep his mind filled with good deeds with which evil thoughts may be driven away. What a pleasure it is to observe the pupil that has received a good training at home, that has his mind filled with noble thoughts! What a pleasure it is to observe the energy he displays in the study of the word of God! We also observe that the pupil will follow the example of the teacher. How important it is, then, that the teacher be a true follower of Christ whereby he may instill into the mind of the pupil the pleasure in doing the will of the Father to receive the crown that is in store for him.

No teacher can do justice to the pupil who is simply an example for the pupil during the school hour. He must be an example every hour of the week, whereby the pupil will realize that he is indeed a follower of Christ. This will also be a means to bring others into the school; others will hear of the pleasant hour to be spent at the Sunday-school.

Another means is the

#### MANNER OF CONDUCTING CLASS RECITATION.

We have listened to recitations conducted in such a manner as to be fruitless. There was no system of instruction, no previous preparation on the part of the teacher, no definite end in view; hence the value of the lessons was lost. It destroyed interest instead of creating it. It is very essential that the teacher has clear knowledge of the lesson and more than that he must have a general knowledge of the Bible.

In connection with this we might mention that

#### TEACHERS' MEETINGS

are of great value: a teachers' meeting where the lesson may be studied and different opinions be expressed, thereby establishing a more uniform system of instruction.

These are a few of the many means necessary to fulfill the mission of the Sunday-school. Briefly stated, it is by searching the Scriptures with an eye single to the glory of God, and by unceasing prayer, putting our trust in him who knoweth all things well, whereby we shall be endued with power to lead the pupils to that living fountain where they shall thirst no more, but where they shall go on and upward in this grand and glorious work until they hear that good old plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

JOHN A. BECKER.

For the Kirtland, Ohio, District convention.

Under the caption "Answers by Experts" *The Chicago Record-Herald* publishes daily an article by an authority of national reputation on some topic of every day interest to nearly all newspaper readers. Some problem of family or school life is considered in every Monday issue; methods of developing health and vigor of body are treated on Tuesdays; various movements and mental phenomena attracting popular attention on Wednesdays; natural methods of promoting good health and good looks for women on Thursdays; momentous decisions in the lives of eminent men, related by themselves, on Fridays, and "Modern Thought About the Bible," presenting the differing views of eminent theologians on important Bible topics, on Sundays. The "Answers by Experts," in brief, tell you things you want to know and are written by men and women who do know. The list of contributors of high standing is the most extensive ever announced by any American newspaper.

The *Sunday Times*, of Los Angeles, California, makes a specialty of its "magazine" part which contains a vast amount of reading. It is certainly an interesting part of a wide-awake journal.



## Letter Department.

MEXICO CITY, May 22, 1902.

*Editors Herald:* Inclosed please find a clipping of the issue of May 5, of the *Imparcial*, the principal Spanish daily paper of Mexico City. Possibly the following extract therefrom will be of interest to the Saints.

"Mr. Leopoldo Batres, Inspector of Archæological Monuments, has just made a discovery of great importance to the history of our aborigines. At a comparatively short distance from the superb palaces of Mitla said inspector discovered, buried under a hill, called Mount Alban, a great city with its temples, palaces, obelisks, and large groups of dwellings which extend over more than three kilometers. There are ruined temples in the walls of which are found stone tablets of one meter to one and a half in length, artistically sculptured, representing warriors and priests in their festival dresses, performing, no doubt, various of their peculiar rites.

"Mr. Batres believes that this metropolis was suddenly destroyed by some horrible cataclysm, resembling the one at Pompeii, and that by it, all its inhabitants must have perished. The skeletons found here and there in the habitations, some objects in disorder, the peculiar position in which the ruins remain, all point to the probability that about two thousand or some more years ago a deluge must have destroyed the city.

"There are two-story houses of magnificent architecture with sewerage systems and sculptured stone tablets, temples, and obelisks entirely equal to those of ancient Egypt.

"Among other things, which the Inspector of Monuments has brought from the ruins, are superb jewelry of jadis which, no doubt, belonged to the priests or great personages of the destroyed city. Among these are blades as thin as paper, others truly artistically sculptured. How (asks the *Imparcial*) could they do these things without the knowledge of fine steel instruments, which to-day are of such great help to art? Among these jewels was found one of approximately round form, with a face carved in the middle thereof and hieroglyphics and attributes round about it. This one exhibits such extraordinarily fine work that perhaps even nowadays no one would ask even the best artists to produce better work. An obelisk, a superb block of granite, partly covered with hieroglyphics, is already on the way to the capital.

"One thing worthy of notice is that this city as discovered is, topographically, identical with the countries governed by the Pharaohs, and described and designed by Maspero.

"The jadis of China and Indostan, the obelisks and architecture of Egypt, the hieroglyphics and civilization of the Zapotecs; indeed, a strange meddly left us by this mysterious people that lived some thousands of years ago upon Mount Alban."

Making the foregoing abstract I have tried to use the language of the compiler thereof in the Spanish language.

Before I came to Mexico I was told that I would not be the first Saint living in Mexico. So far I have met none.

The late events that have transpired in the church, I think, plainly show us that we are in the hastening time, and a time of sacrifice for the people of God. I know full well that I have failed in many things and not always honored the name I bear; yet if we never try to work in the interests of the cause we claim to believe in, we will never profit the same in the least. Therefore, this humble appeal to the Saint or Saints that may live in this country. Let us become acquainted with each other, even if it be but by correspondence. I am persuaded the truth of the statement, Divided we fall, united we stand, will also in this case be made very clear to us. I should be glad to receive the address of any brother or sister in this country, whether officer or member. See above my address.

I trust this appeal will not be in vain.

AUGUST H. MERKENS,

Banco Aleman Transatlantico, Apartado 20 Bis,

LAMONI, Iowa, May 29.

*Editors Herald:* After more than a three-week battle with acute rheumatism and the end as yet problematical, it is due me to say to those who have made requests that I visit and preach in their localities before starting for my far-away mission, that it now looks as though it will be impossible to comply with such requests, much as I would like to.

Though propped up in bed while I write and my strength heavily taxed, I feel before closing to solemnly protest against the publication in the HERALD of such a statement as made by a recent writer that we have Judases in the church. I do not believe there has yet been any evidence of such thought. Anyhow, the statement was uncalled for after a settlement by General Conference enactment.

Hastily,

J. W. WIGHT.

AVENUE CITY, Missouri, May 24.

*Editor Herald:* Am "on duty" in the mission field, trying to do what I can for the Master's cause. Openings are hard to get and crowds harder, this busy time, especially in the country. In the towns and cities closed doors bar the way, and exclude the light of the latter-day message; yet we must ever labor on, valiant, diligent, and untiring. The "enemy" is ever alert, so must be the soldiers of Christ.

We are having a "rainy" time here, hence not much chance to do missionary work. Will be glad when the weather gets more settled, and tent season begins.

Lately I had quite a novel experience in the way of preaching; that is, it was novel to me. Being unable to obtain use of a building in Rea to preach in, my parents kindly opened their house, and helped in inviting a crowd, for Saturday night, Sunday, and Sunday night last. Had a nice attendance Saturday night and Sunday, and on Sunday night the house was well filled and some out in the yard. An organist and choir of good singers were present, Dr. W. C. Meyers, the splendid tenor, among them. The preliminary exercises were certainly very good. Then the sermon was delivered, while a few feet from the speaker was a "phone" connected with all the lines in the country and towns round-about, with the lines connected for the occasion, the subject having been previously announced over the lines. The singing and sermon went far and wide. I shall not attempt to say how far, or how many heard, for I do not know, and will not until, perhaps, the judgment. However, I prefer to have my audience in my presence, where they can see me and I can see them, and they can feel the spirit of the occasion, get the spirit of the preaching, the spirit of the gospel. But upon this occasion we certainly reached "the greatest number of people in the shortest time," and the meeting was pronounced a success in that regard, while many favorable comments were heard.

Hope that we shall yet be able to accomplish some lasting good at Rea.

Came here Thursday expecting to go on to Cosby and Helena, but rain deterred. Will stay here over Sunday, then push on.

May this year be a noted one to the people of God for blessings received and successful achievements.

JOSEPH C. VAUGHAN.

MANSFIELD, Missouri, May 27.

*Dear Herald:* At present I am associated with Bro. Davis, Perhaps some of the Saints in this section would be glad to know that "Gospel Dan" has been traded for fleet-footed "Sally." We can travel through the country now at a very rapid rate.

We came to this country some two weeks ago, and have been preaching two sermons a day. This is where Bro. W. T. Roach lives, and he and his estimable wife have done everything within their power to make our work effective. The Lord surely has prospered him since he quit the missionary work. He expects after harvest to go out and labor awhile for the Master. We

commenced meetings in his yard, a very pleasant place. Notwithstanding the busy season, our congregations were good and some are interested, and perhaps will be baptized if the effort can be continued after awhile. Last night we had advertised to preach on the differences between our faith and Brighamism, and we had a large crowd. We had the subject illustrated with a chart.

We close our meetings at this place to-night. In connection with our night meeting we drove over to Mansfield and preached on the street every day last week. Quite an interest was manifested and the news has gone out all over the country that the "Mormons" are in town. As a result of our street effort we were invited to come out to a schoolhouse last Sunday at eleven a. m.

We close our meetings at this place to-night and will commence another meeting in a union building about four miles from here. We try to be as happy and cheerful as possible, and are rejoicing in the mercies of God.

A. M. BAKER.

LEAVENWORTH, Kansas, May 25.

*Editors Herald:* I have been placed as sub-missionary in charge of the Northeast Kansas District, and am now in my field at work. Brethren, let us improve every opportunity, and let victory be our watch word.

We have a large field before us. Bro. Beebe is with me. Our missionary force is small, but we will do what we can in the interest of truth. We especially desire to make as many new openings in the year as possible, and to this end we ask the assistance and coöperation of all the Saints and friends. If there are houses of worship or any places whatever in your vicinities where meetings can be held, we hope you will make an effort to secure such opportunities, then notify me. Address me at Fanning, Kansas.

S. J. MADDEN.

OGDEN, Utah, May 26.

*Editors Herald:* Please say to your readers that I am in my field and at work.

As Bro. Kelley, our missionary in charge, has assigned me to this place with the territory from Salt Lake County north, I will be pleased to hear from any of the Saints or friends in this territory who may desire my labors. The field is new to me, and if there are Saints or friends living here who can assist me in getting openings for the preaching of the word I will greatly appreciate such help and will do what I can to meet the demands. My mission address is 1509 Washington Avenue, Ogen, Utah.

A. M. CHASE.

GRAINLAND, California, May 15.

*Editors Herald:* I have received joy and inspiration from reading the letters of the Saints. This is a grand and marvelous work. Words can not depict the beauty of it.

I have not been one of the fold very long, and did not know there was such a gospel in existence till Elder A. B. Phillips came to us a year ago this last January. He was directed by the Holy Spirit to go to Dayton, a little town about seven miles southwest of Chico, that there were a few who would receive the truth. And how he did labor for us! He stayed in Chico and came those seven long miles every night through the coldest kind of weather to break the bread of life unto us, that he might save five (to him precious) souls, and we did not appreciate his efforts enough to provide for his comfort. That is the way the elders are treated. They suffer persecutions and hardships to save a wicked people who would stone them to death! O shame!

Thank the great God that he has directed us in the narrow way and placed our feet upon the rock. He also caused the return of Bro. B. W. Pack, one that has been a power in the

Lord's work, but fell away, but through the prayers and labor of Bro. Phillips, has made a complete surrender, and is once more doing the Lord's work. He makes a good shepherd. May he ever be true and faithful.

Bro. Hommes, with untiring zeal, has kept this work moving ever since it was established in this place. We have no branch, but expect to in a short time. We are all members of the Sacramento Branch.

Bro. Phillips is preaching at Centerville, and expects to baptize a few. May the good work go on. Your sister,

SARAH E. BOYDSTUN.

PORT ARTHUR, Texas, May 28.

*Editors Herald:* I am still in the land and at work, although very near the water at this writing. I closed a meeting at Vinton, Louisiana, last night, where I have been preaching for the past ten days. I preached most of the time in the open air, out doors. We have a few excellent Saints living at Vinton, and they wanted help to get the gospel before their neighbors, hence they sent for me. Two parties not in our church put up twenty dollars to help pay my expenses, and then did not come into the church; but they will surely get their reward. I guess I am not a very good proselyter anyway, for not one was baptized. Some prejudice was removed, however. The lives of the Saints living there are of that character that is calculated to induce people to obey the gospel if anything will. It is a real pleasure to preach where we have such good, consistent Saints living, and it gives courage to the missionary, if he is lacking. This is as it should be everywhere a Saint lives.

I called on a brother in Beaumont this morning, and came down here at the request of a sister living here. She wanted to have her child blessed and administered to. She was better before I got here, for which I am thankful.

I go on to-night for San Antonio, Texas, and expect to attend the Southwestern Texas Reunion. Have had fair liberty in preaching so far, and hope this may be a successful year for the church, and that God may abundantly bless all church work, and all church workers.

G. H. HILLIARD.

BELLAIRE, Michigan, May 28.

MR. JOSEPH SMITH, Lamoni, Iowa;

*Dear Brother:* I am at this place in debate with R. B. Brown, a Disciple minister. Three propositions:

First. Resolved that Joseph Smith was a false prophet and an impostor, and the Book of Mormon and Book of Doctrine and Covenants and Inspired Translation of the Bible false and corrupt, and should not be accepted by Christians. R. B. Brown affirms, J. J. Cornish denies. Second. Resolved that the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints are in harmony with that taught by Christ and his apostles, both in respect to doctrine and organization. Cornish affirms, Brown denies. Third. Resolved that the teachings of the Church of Christ, of which R. B. Brown is a member, are in harmony with that taught by Christ and his apostles, both in respect to doctrine and organization. Brown affirms, Cornish denies. Four nights of two half-hour speeches each evening for each speaker on first proposition. Two nights on the second, and two on the third proposition. We tried to get more time, but could not. However, we can, by the aid of the Spirit of God, tell a lot in eight hours.

We began last night in a large hall with a large crowd. I just felt alive, the Spirit being present to assist. I am of the opinion that from the present outlook much good will be done. It will break down prejudice and bring others to an understanding of our work, and build up the Saints, and encourage and strengthen them for the work before them.

J. J. CORNISH.

MILTON, Florida, May 26.

*Editors Herald:* We are not all dead here yet, though it seems we are quite negligent in duty. I love to feel the letters from the Saints in all parts of the world, and feel that it is a part of our duty to write to the HERALD that we may encourage each other. I love the gospel and desire to do all that I can toward helping others believe it.

Dear Saints, we have appointed the second Sunday in June, (the 8th) for a day of fasting and prayer in behalf of our Bro. Emory Wiggins, who has been afflicted since January. We have fasted and prayed for him several times, and I thank God that he is now able to go to the table for his meals and eat heartily; but his mind is affected yet but better than it has been. No one can tell what the trouble is. The physicians can not tell what it was. Emory said it was an evil spirit, and so I believe. So I hope the Saints who can will fast and pray with us in his behalf; and I ask the Prayer Union to remember him, for he is in a bad condition yet.

I hope that Bro. Roberts can be with us on that day, and administer to him. I think that it would be wise for us to have a limit to the fast of from five p. m. Saturday until five p. m. Sunday.

I hope we will all discharge our duty and live for the blessings that the Lord has promised to the faithful, that we may not give way to doubt and fear, but feel assured that the Lord will bless us. I ask an interest in the prayers of the Saints that I may be faithful.

JAMES E. WIGGINS.

VICARS, Indian Territory, Creek Nation, May 22.

*Editors Herald:* I send you a short letter to let you and the brethren know that I and family are still alive in the faith. I am preaching some of late to increasing crowds that seem to be interested. I preached on the "two resurrections." There was one man who was man enough to tell me that he did not believe it, while there were others that say they believe it, as we present it. I believe that there will be good results if the work is pushed with wisdom. We have our meetings in a grove, have basket dinner and two discourses.

Bro. Maclin and wife of Bristow are the only Saints I know of living in the Creek Nation, so we are very much isolated. If there are any who are honest-hearted here, may the good Master speed the time when they may be gathered out and numbered with us to help carry Immanuel's banner to victory and final triumph. In bonds, your brother,

F. M. MAUZEY.

## Miscellaneous Department.

### Conference Minutes.

**Southern Nebraska.**—Convened at Nebraska City, May 18, 19, with President J. W. Waldsmith in the chair, F. A. Smith associate, Carl T. Self secretary. J. W. Waldsmith, Bishop's agent, made his report: Balance due church last report, \$26.03; receipts, \$266.34; paid out, \$284.84; balance due church, \$7.53. An auditing committee reported it correct. Branches reporting: Nebraska City 187, gain 1; Blue River 206; Shelton 73. Elders reporting: C. H. Porter, W. M. Self, J. W. Waldsmith, J. Thompson, James Kemp, M. H. Forscutt, James Caffall, Wilber Savage, Peter Moldrup. Priests; R. O. Self, E. F. Robertson, A. L. Lightfoot, S. Broliar, E. D. Briggs, J. F. Lippencott, H. A. Higgins; Deacon J. Parrin. A collection of \$6.65 was taken to defray the expenses of the conference. A recommendation for the ordination of R. O. Self to the office of an elder was received and referred to the Nebraska City Branch authorities for ordination. A court of elders reported in the case of Bro. S. N. Pethick, finding him guilty of the charge preferred. The matter was referred to the Shelton Branch for final action. The officers of the district were sustained for the next four months. The matter of reunions was left in charge of the missionary in charge and the district president. Preaching by James Caffall, F. A. Smith, and A. A. Baker. By motion the conference adjourned to meet with the Blue River Branch subject to call of the president.

**Fremont.**—Met at Henderson, Iowa, May 24, with A. Badham and F. A. Smith presiding, Charles Fry and J. B. Lentz secretaries. Following the reading of the minutes, reports were read from Thurman, Bartlett, Henderson, Glenwood, Tabor, Shenandoah, and Riverton Branches, showing no change in membership. Keystone and Hamburg Branches not reporting. Reports were also read from Elders H. Kemp, C. Fry, W. Leeka, A. Badham, J. Comstock, D. Hougas, F. L. Goode, E. S. Wilcox, S. Orton, G. Kemp, W. W. Gaylord, T. A. Hougas, J. B. Lentz, J. Kemp, J. B. Cline, N. L. Mortimore; Priests L. C. Donaldson, J. Goode, J. Vinnerd, C. C. Case, J. Huston, J. Garver; Teachers M. H. Ettleman, C. F. Goode, C. M. Roberts, W. Z. Moffet, C. W. Forney, R. Kuykendall, G. F. Skank; Deacons W. Eyler, S. S. Clark, R. V. Greenway. The local historian reported having completed the history of the district and that it had been delivered to the Church Historian; also that a duplicate copy had been made which was hereby offered to the district. By motion the copy was accepted and placed with other records of the district for preservation. Bishop Leeka reported: Balance due church February 22, 1902, \$131.88; receipts, \$675.25; total, \$807.13; expenditures, \$132; remittance to Bishop of church, \$500; balance due church, \$175.13. The conference recommended August 16 to 24 to the reunion committee as the most suitable date for the reunion. Upon a recommendation from the Henderson Branch and indorsement by the conference, F. B. Knight was ordained a priest by F. A. Smith, H. Kemp, and D. Hougas. Missions: McPaul, J. C. Moore, W. W. Gaylord, L. D. Frederickson; Pacific City and vicinity, A. J. Davidson. A motion prevailed that the officers elected at this conference hold until next February conference, after which elections be held annually. A. Badham was then elected district president and C. Fry secretary. Bishop Leeka with his counselors, and Patriarch H. Kemp were sustained by vote. Preaching by Charles Fry and F. A. Smith. Adjourned to meet at Thurman Branch, Saturday, October 11, at ten a. m.

### Convention Minutes.

**Fremont.**—Convened at Henderson, May 22, at eight p. m. The General Superintendent was associated with the superintendent in presiding, Agnes F. Dunsdon secretary. All visiting members were given privilege to take part. Superintendent and assistant gave verbal reports. Reports were read from librarian and treasurer. The question of calling Winnowed Songs, Bibles, etc., Sunday-school supplies, was raised. General Superintendent reported that when the blanks now being prepared were out this misunderstanding would be straightened up. Suggested that the school librarians keep a file of the *Hope* and *Quarterly*. School reports were read, those incorrect to be returned for correction. Resignation of district superintendent was accepted. By resolution the chairman appointed a committee of three, Ethel I. Skank, M. E. Pace, and Emily Fry, to look into the matter of a district circulating library, reporting at some future time; the subject to be brought up at next convention at three p. m. Emma Hougas was elected superintendent, Ida Castor assistant. Next convention to be held at Thurman in October. Thus closed a very successful and peaceful convention.

### Pastoral.

To the Saints of Oklahoma and Indian Territory: I am glad to again call your attention to needs of the work in this mission. Many calls for preaching on every hand, and we will try and make this a busy year. We need your constant prayers and coöperation in every respect. Our General Conference was a grand, good one. Let us live humble and faithful that the good Spirit may be and abide with us richly. I am glad we can have the assistance of Brn. Simmons and Renfroe as directed by Bro. H. O. Smith. We will try and observe the following order: Brn. Pickering and S. S. Smith to labor in Washita, Caddo, Kiowa, and Cleveland Counties. Brn. W. E. Haden and H. R. Harder in Indian Territory. Brn. Montague and Aylor in both Oklahoma and Indian Territory. Bro. I. P. Baggerly in Eastern and Northern Oklahoma. Bro. J. H. Baker in Beaver and Woodward Counties. Bro. Crawley in Northern Oklahoma. Bro. R. M. Maloney in Central and Northern Oklahoma. I ask the local brethren to preach all they can. Remember dates for reporting, July 1, October 1, January 1, and March 1. Report to me at Redmoon, Roger Mills County, Oklahoma. I am now engaged in debate with one R. B. Shannon (Advent) at this place. The Lord is with us in power. Let the advice of missionary in charge be heeded regarding debates. I wish to hear from the brethren, also the Saints, from time to time. Your brother in gospel bonds, Hubert Case.

To the Saints and Missionaries of Washington and British Columbia; Greeting: Having been placed in charge of the above-named territory I would like to have the coöperation of all living in the territory named, and will say that all those who have or know of openings where there is a chance to tell the old, old gospel story can write me at the address here given and will try and do all that is in our power to answer the demands. As the field is large and the laborers are few, let us, dear brethren and Saints, realize our responsibility and do all that lies in our power for the advancement of the cause of truth. I will soon be with you, having been detained by sickness but let us do what we can and so labor that when this conference year is ended we can look back on our year's labor with the satisfaction of knowing that we have done the very best we could. My home address is Stewartville, Missouri. Field address until further notice will be Spokane, Washington. May our Father help us to do our whole duty, is the prayer of your brother and colaborer, J. W. Roberts.

To the Ministry and Saints of the Kirtland District; Greeting: Having seen by the HERALD of April 30 a notice of the arrangement agreed upon by those in charge for the mission work of the Kirtland District, and the charge committed to the writer, I wish to give notice that I am in the field, ready for work. Having been informed by Brn. Sheehy and Greene that my objective point would be Cleveland, I will remain here for awhile at least before going elsewhere. For the present, my address will be No. 2 Spilker Street, Cleveland, Ohio. I shall be pleased to receive communications from the ministry, both local and missionary forces, as well as Saints and others, with whom and in whose interest I am expected to labor. I learn from Bro. Griffiths, who was with us here Sunday the 25th, that Bro. U. W. Greene, who has taken charge of the western wing of the eastern mission, will be with us soon, to give general directions, which it will, of course, be the pleasure of each of us under his jurisdiction to do our very best to carry out. Brn. R. Baldwin and F. J. Ebeling have been appointed to travel with the district tent. Bro. Baldwin being also the district president, to him should be addressed all applications for tent work. The writer and Bro. E. P. Schmidt are instructed to labor together in Cleveland for the present. It is our ardent desire to push the work with energy, courage, and zeal tempered with wisdom, and hope to be sustained by the coöperation, prayers, confidence, and active assistance of all the Saints. May God bless our work. Yours for Zion's weal, O. B. Thomas.

#### Business Manager's Notice.

We wish to call the attention of the Saints to the following facts. The Book of Mormon Lectures by H. A. Stebbins are again in print and are ready for mailing. Price in limp cloth, 50 cents; cloth, 75 cents; leather, \$1.00; flexible, \$1.50. This is a book of 287 pages and is an able argument on the divinity of the Book of Mormon from almost every point. Religio societies especially can not afford to be without it.

We have also just issued a book for the young people entitled, Book of Mormon Talks. It is written by one of our ablest missionaries with the evident idea of simplifying the great truths of the Book of Mormon that our boys and girls will fully comprehend them. It is illustrated by half-tone engravings of some of the archaeological discoveries of the present day. Price in limp cloth, 50 cents; cloth 75 cents.

The excellent article which was published in the HERALD of late under the heading, The Book of Mormon Verified, has been put in tract form and is now ready for mailing. We have made the low price of five cents each or thirty cents a dozen on this tract to insure its wide circulation. It is a good tract to hand to your friends.

We are now ready to fill orders on Presidency and Priesthood again. Our new catalogue will be mailed within the next two weeks. All of our books are now in print but we are still crowded in our bindery. However, we expect to fill all orders for books with no greater delay than ten days, and in the near future we hope to fill all orders the day they reach us.

We trust that we may enjoy the confidence and support of every member, and any mistakes that have occurred or that do occur in the future will be fully investigated and rectified if our attention is called to them. When sending money for books *already received*, simply say, "To apply on account." In harmony with latter-day revelation let us labor together for the building up of the grandest work ever intrusted to man. Your servant in Christ, F. B. Blair, Manager.

#### Reunion Notices.

Reunion of the Southern Wisconsin District will be held on the farm of Bro. O. N. Dutton, five miles north of Janesville, Wisconsin, beginning August 30 and holding until September 8, 1902. The district conference will be held in connection with the reunion on September 6. We expect to hire a cook and have a dining-tent on the ground where all who desire can get meals at cost. Some can get meals at Bro. Dutton's at the same price, and they can also furnish lodging for a few. Those who care to can board themselves in their own tents. Tents will be rented cheap. If you want one let us know. There is plenty of stabling for horses, and feed is cheap. Dishes will be furnished for the dining-tent, but you should bring your bedding and care for yourself so far as possible. If you intend to come on the cars drop a card to J. O. Dutton, R. F. D. No. 1, Milton Junction, Wisconsin, stating that you expect to be in Janesville, and you will be met with a team. Come and let us worship the Lord for good. Address your letters to chairman of committee, W. P. Robinson, Oregon, Wisconsin.

#### NORTHERN MINNESOTA.

The above reunion will be held at Frazee City, Becker County, Minnesota, June 20, continuing over two Sundays. A cordial invitation is extended to all Saints and the public to be present. We expect Bro. F. A. Smith, missionary in charge; Elders T. C. Kelley, E. A. Stedman, Eli Hayer, George Hilliard, F. D. Omans, and H. Way, of the missionary force, as well as the local ministry. Board with room from \$3 to \$3.50 per week. Arrangements have been made for the stabling of teams and the purchasing of hay and straw. Each team will be charged *pro rata*. Barn rent very reasonable. Straw will be provided for the filling of bed-ticks. Any who prefer to pasture horses can do so at a slight cost. Those who desire barn room write to Bro. J. W. Brier. Those who want board write to Sr. Kate Jepson, both of Frazee City. Per order of committee, F. D. Omans, President. Thomas J. Martin, Secretary.

#### Conference Notices.

Saints attending Chatham Conference at Longwood, June 21, will be met, those from the west, at Appin Junction on the C. P. R. and junction on G. T. R. Those from the east on the G. T. R. will be met at Longwood. All from St. Thomas will get off at G. T. R. Junction.

Northern Minnesota Conference will be held at Frazee City, June 21, at two p. m.

Northeastern Kansas District will convene June 14, at Atchison, Kansas, at ten a. m.

#### Convention Notices.

Eastern Michigan Association will convene at Shabbona, June 27, at 1: 30 p. m.

#### Married.

SANDERS—VAN METER.—At the residence of N. W. Smith, Lamoni, Iowa, May 25, 1902, Bro. Samuel Sanders and Sr. Ella Van Meter, by Bishop Wm. Anderson.

KELLEY—BLACK.—Mr. Le Roy S. Kelley and Sr. Pearl Black were united in holy matrimony at the home of the bride's parents, Bro. and Sr. Samuel S. Black, 1613 North Twenty-third Street, Omaha, Nebraska, May 22, 1902, by Elder Charles E. Butterworth. A goodly number of relatives and friends were gathered to witness the ceremony which made these two happy young people one for life, and to wish them prosperity and happiness. The Moran sisters furnished us some excellent music, and refreshments were good and ample and a very enjoyable time was had.

STEPHENS—KNOWLTON.—At the home of the bride's parents in Cleveland, Iowa, Mr. Arthur Stephens and Sr. Myrtle Knowlton, both of Albia, Iowa, were united in holy matrimony, Monday evening, May 19, 1902, Elder Evan B. Morgan officiating. Sr. Stephens is the daughter of Bro. and Sr. Benjamin Turner. We wish them abundant success in life's voyage.

#### Died.

WILEY.—George A. Wiley died at the home of his mother, Sr. A. B. Wiley, near Oketo, Kansas, March 11, 1902, at two a. m., aged 23 years, 5 months, 5 days. He was born October 5, 1878, in Mercer County, Illinois. When he was six years of age he came to Kansas with his parents and has lived in Marshall County until his death. To mourn his departure he leaves an

aged mother, five sisters and brothers, and a host of friends, his father having gone to the spirit land five years before.

Dearest brother, he has left us;  
Left us, yes, for evermore.  
He has gone to join the angels,  
On that bright, celestial shore.

Must we part with you, dear brother?  
For oh, our grief is deep and sore,  
But we hope to meet in heaven,  
There to meet and part no more.

Though his pain has been severe,  
And his trials hard to bear,  
Yet the Lord of love and mercy  
He has ended all his care.

Soon again we hope to meet him,  
Soon again his face to see,  
In our Savior's heavenly mansion  
Where no sorrow e'er shall be.

Hush, tread lightly! brother's sleeping.  
Yes, in death so cold, so still,  
And no more we'll hear his footsteps,  
And no more his place he'll fill.

He has gone to meet his Savior,  
In that home beyond the skies,  
And when we are called to follow,  
There we'll meet in paradise.

LUNDGREN.—Sr. Mae Lundgren was born at Lincoln, Nebraska, November 12, 1871, and died at her home, Denison, Iowa, May 17, 1902. She was baptized into Christ at Deloit, Iowa, June 6, 1899, by Elder C. E. Butterworth, and she has been a firm believer in Christ and his gospel ever since. Funeral services were conducted at the home on the 19th inst. by Elder C. E. Butterworth.

PALMER.—On April 2, 1902, Bro. Charles H. Palmer, of Fall River, Massachusetts, of heart-failure. The brother had been failing for some time but seemed comparatively well a short time before his death. He was 72 years, 8 months, 22 days old. Funeral services conducted by Elder John Gilbert at the Saints' Chapel, Claflin Street. A widow and sister survive him.

JACKSON.—On May 2, 1902, Bro. John Jackson, of Fall River, Massachusetts, died of pneumonia. He was sick but a very short time. At the time of his death he was 42 years, 7 months old. He leaves a widow and five small children. Funeral services were conducted by Elder John Gilbert, at his home. The services at the grave were conducted by the Odd-fellows Society, of which he was a member.

SWAIRENGIN.—Sr. Isabella, wife of Bro. Noah H. Swairengin, died at Johns Mills, Missouri, of consumption, April 30, 1902, in the prime of life and young womanhood, leaving a husband and one child to mourn her departure. She was born November 13, 1877. One child preceded her about one year. She was a noble Saint, a loving wife, and kind mother, ever cheerful and wore a saintly smile for all. Funeral services at the Swairengin Graveyard on May 1, by Elder J. C. Chrestensen.

KYTE.—At St. Louis, Missouri, April 27, 1902, aged 81 years, 8 days, Bro. William Theodore Kyte. Born in Mocas, England; united with the church about 1841, emigrating to Nauvoo, Illinois, shortly afterward. Later he settled in St. Louis, and was baptized into the Reorganized Church July 1, 1868, by Elder Mark H. Forscutt; ordained an elder, June 13, 1869. He aided materially in building up the work in St. Louis. One son, one daughter, six grandchildren, and five great-grandchildren mourn, his wife having deceased fourteen years ago. Funeral services conducted by Elder M. H. Bond, assisted by Elder George Robley.

DOSS.—At East Garden Grove, California, May 18, 1902, Frances Doss, aged 60 years, 2 months, 6 days. Baptized by Heman C. Smith, May 19, 1889. She leaves a kind husband to mourn. Funeral service by Elder J. C. Foss.

HARNER.—Bro. Jay C. Harner was born in Steuben County, Indiana, November 15, 1870, and died at his home at Fairview, Lake Quinabaugh, Nebraska, May 22, 1902. He was baptized by W. F. Owens, and was a member of the Decatur Branch. He was the son of Grandma Sylvia Hine. Mother, brothers, wife, one son, and one daughter mourn. The wife feels her bereavement very keenly and needs your prayers. Funeral services were conducted at the M. E. chapel, Decatur, May 23, by C. E. Butterworth, assisted by J. E. Butts and Oscar Case.

EAST.—At Delavan, Wisconsin, March 27, 1902, Sr. Mary Jane East, wife of Bro. Henry East, and daughter of Bro. and Sr. A.

J. Hare. She was born December 8, 1868, at East Delavan, Wisconsin. Baptized September 20, 1885, by J. S. Patterson. Funeral took place at the Latter Day Saints' church at East Delavan; sermon by Elder W. A. McDowell, assisted by Elder Henry Southwick, to a very large congregation of Saints and neighbors. Sr. East died strong in the faith.

Mr. Francis W. Halsey, the editor of the *New York Times Saturday Review of Books*, contributes to the *Review of Reviews* for June a suggestive article entitled "Some Books to Read this Summer."

Alone among the June magazines the *Review of Reviews* gives a graphic and comprehensive account of the Martinique catastrophe, illustrated from the most recent photographs taken on the ill-fated island. Mont Pelée's eruptions are described from the scientist's point of view by Dr. W. J. McGee, of the Bureau of Ethnology at Washington. The *Review* has again distanced all its contemporaries, as it did during the Spanish War, in the journalistic treatment of historic events.

The *World's Work* for June contains three articles of unusually timely importance. One of them by G. W. Ogden explains in picturesque detail "Why the Price of Beef is high." Arthur Goodrich, with the aid of thirty remarkable pictures, forecasts the future of American shipping, and Henry Harrison Lewis, who has lately returned from Cuba, writes an almost sensational story about conditions in the newly-freed island. A considerable portion of the magazine is taken up with crisp, important articles on educational subjects. Among these are a discussion of the Rhodes Scholarships for Americans by Prof. H. Morse Stephens, of Cornell, who is also a graduate of Oxford; a striking article by Franklin Matthews describing the methods New York State is already applying to educate its citizens; the vivid story of a public school teacher's day's work with all of its humor and petty difficulties described; a concise discussion of a model school by Dean Russel, of the New York Teachers' College, and an illustrated story of plans already carried out for the beautifying of schools by Bertha D. Knobe. Besides these are short articles giving the personal experience of a typical city school superintendent and those of a teacher in the Philippines. London as it is when King Edward is crowned is described by Chalmers Roberts. The striking personal story of the greatest peach grower in the country is told by Mr. Hale himself and handsomely illustrated. The financial editorial for the month is an interesting discussion of the consolidation of banks, and it is ably supplemented by a view of the workings of the famous old Bowery Savings Bank in New York and an intimate estimate of Frank W. Vanderlip, the vice-president of the National City Bank. The departments, always full of interest, are made especially striking by the pictures of people who are helping in the work of Southern education—Governors Montague and Aycock, and Dr. Dabney, Dr. Fussell, Dr. McIver, and Dr. Alderman, four directors of the Southern Educational Board.

*Country Life in America* for June is an enlarged and superb number dealing with timely pursuits and things of summer that thrill the lover of the out-door world. Among the features beautifully illustrated are canoeing, coaching, and fishing, together with practical home-making and gardening. "Monticello, Country-Seat of Thomas Jefferson," shows the grandeur and broad-mindedness of the early President's living, and "Old Williamsburg in Virginia" tells of buried history in a rural town; while foremost as a suggestive article is "Duck-Raising for Profit," an exposition of unique methods at the Clovernook Duck-Ranch with photographs that recently won a fourth prize. Then, also, "The Harness Horse and Country Turn-Outs" shows how the various sorts of animals and equipage are to be selected and used to the best advantage; and "How to Fish for Black Bass" deals concretely with tackle, methods, and the good waters that are most accessible. A wealth of small technical detail about growing, rose-gardens, planting about the country home, and arrangement of the grounds have a timely interest to the home-maker. A calendar of country occupations, sports, and nature study covers a wide range from yachting and automobiling to matters that interest the progressive farmer. "Floating Down Stream in a Canoe" is a delightful narrative with information about canoes and camping. Unusually sane and comprehensive articles are about birds, flowers, and wild-life of June which cover the ample pages in beautiful profusion. "Butterflies and Moths"

is illustrated by regal night-flyers and elaborate insects as photographed by rare chance on overhanging flowers; and other articles tell where to find beautiful orchids, bird's nests, and the various things of woods and swamps. Altogether, the number contains more and is the largest yet of this newest of the great magazines, which has had a remarkable and quick success.

#### A Change in the Forum.

The Forum Publishing Company has made an announcement concerning the future of the *Forum* which is of considerable importance in the magazine field. This excellent monthly will, beginning with the July number, be issued quarterly. The publishers make the following announcement:

The Forum Publishing Company begs to announce that, beginning with the July number, the *Forum* will be published quarterly, instead of monthly, as heretofore. The general character of the magazine will be the same, and its high standard will be maintained, but its purposes will be more specifically those of a review and outlook. It is believed that by publishing quarterly a review of the world's events in every field, as well as to some extent an outlook based on the conditions presented, the essential features can be fully covered.

In order that the material may present the proper prospective, the magazine will be conducted in departments each of which will be in charge of one who is eminently qualified by his training and connections to take charge of it. In addition to the general reviews, each issue will contain a number of special articles on subjects of paramount interest.

A quarterly review of this nature will have several advantages over the monthly magazine. In the first place, the field being covered but once in three months, the busy man will be enabled to keep in touch with all the important questions of the day by reading the magazine at his leisure. Secondly, it will give those interested in a special field an opportunity to find the essence of what they wish in a comparatively limited space. And, thirdly, the information will be presented in such a form that the magazine will appeal not only to mature minds, but to every member of the family.

As at present outlined, the following departments will be represented:

1. American Politics: Important Congressional legislation, insular affairs, our foreign relations, State and municipal legislation of special interest, discussion of political platforms during election periods, etc.
2. Foreign Affairs: Important measures passed by foreign governments, complications between foreign countries, the world's wars, social movements, etc.
3. Finance and Economics: Financial and economic legislation in different countries, the world's commerce, railroad development, etc.
4. Science, invention, and engineering.
5. Literature: A discussion of books that have attracted wide attention and of other important literary productions.
6. Music and the Drama.
7. Art: An account of interesting events in the domain of painting, sculpture, architecture, archæology, etc.
8. Educational events: This section will discuss important pedagogical works, the most essential features of educational meetings, new educational institutions, special educational movements, etc.
9. Educational Research: It will be the purpose of this department to publish the results of educational investigations only, as distinguished from pedagogical discussions of a general nature—work on the plan indicated by the articles on spelling which appeared in the *Forum* for April and June, 1897, and which represents an absolutely novel feature in the field of educational literature. The section will contain the results of the investigations of the editor, who is now continuing the researches some time ago interrupted, and will also be open to the publication of data collected by other investigators who are laboring on similar lines.

#### Book Reviews.

"A Revolution in the Science of Cosmology," by George Campbell. Published by Crane & Company, Topeka, Kansas, 1902. As the title indicates, the book is a discussion of cosmology from a new standpoint. The author has reached his conclusions after many years spent in investigation. The nature of the book is apparent on an examination of the author's introduction and his summary of what the book proves. In the introduction he says:

"The old scientific theory, that the primitive earth was fused as a result of intense heat, is disproved by evidence in nature under natural law, and the fact is established, that the earth was never in a state of fusion, but is at present gradually undergoing the process of fusion, and in the language of the Scripture, 'The elements of the earth shall melt with fervent heat.' The sun has undergone this process, and is now a luminous body, but was at one time opaque, like the earth and other globes of the system. True science attests the fact that the primary earth was covered with water; that the polar continents were the first lands to appear above the surface of the water, and at that time were semi-tropical countries.

"The conditions within the polar circles of the earth sustain this statement of fact, and the Scriptures also attest the truth of the proposition, and the only successful opposition has come from a misapplication of scientific knowledge, a fair sample of which is contained in an incident of the life of the late Bishop Simpson.

"Bishop Simpson upon one occasion was told by a scientist that the Bible narration of the creation was false, and was opposed to the natural law that governed the cooling process of the world. He was informed by the scientist that the primary earth was of igneous origin; that it was a ball of liquid, seething fire; that by radiation of heat from the surface of the fused globe a crust was formed, which crust has become thicker and firmer as the cooling process continued; and that the so-called inspired writers were ignorant of this fact, and boldly proclaimed that the elements of the earth 'shall melt,' when the facts were, the elements had already been melted millions of years before.

"The Bishop was further informed that, as a scientific proposition, it required about 6,000 degrees of heat to fuse the earthly materials, and that it was a physical impossibility for the primitive earth to possess this high temperature necessary to fusion, and at the same time to be covered with water, as recorded by Moses in the first day of creation; and that the Bishop could not sustain the Bible narration of creation by evidence in nature, the natural basis on which must rest the true theory of the creation of the world.

"The Bishop informed the scientist that he had perfect confidence in the truth of the Bible narration of the creation, and that he believed God in his providence would raise up scientists who would prove the correctness of the scriptural account of the creation of the world, from the evidence in nature, under natural law, as cause and effect, and thus sustain the Bible in the account of the creation by outside proofs.

"In the light of recent scientific developments, the words of the late Bishop Simpson seem almost prophetic. The revolution he foresaw in science is come; error is dissipated, and the truth of the Bible narration established as a scientific proposition, in the light of natural law, as evidenced in nature."

He summarizes the proofs presented in his book, as follows:

"First. That atoms of space were, and are, the forms of original matter, from which were developed the material creation, under a system of natural laws.

"Second. The earth was not developed from a condition of intense heat; neither was the matter of the primitive earth fused, but is now gradually undergoing the fusion process as a result of natural law.

"Third. The matter of the primary earth was cold and frigid, possessing a temperature minus more than 460 degrees; and this intense cold, coupled with electricity, condensed the matter of interstellar space, and caused combinations of atoms to form, and eventually worlds.

"Fourth. When the matter of the earth was sufficiently condensed, under natural laws, to form a globe, the water, being lighter than the solid matter, rose to the surface; and the earth at that time was covered with water, except a small continent at either pole,—which continents were formed by the parting of the waters, as the result of the revolution of the earth upon its axis.

"Fifth. The polar continents being the first land to appear above the surface of the water, it follows that these continents are the cradle of primary animal and plant life upon the earth, as the other continents were not developed until a later period and under another system of natural laws.

"Sixth. The law that developed what is now the Eastern and Western continents changed the temperature of the polar continents from a semi-tropical to one of great fridity, in which all forms of plant and animal life perished,—went out amid the roar of a tempest, in the darkness of the night, in the terror of cosmic convulsions incident to planetary growth and world development, and the remains of these semi-tropical animals now constitute many of the island groups of the Arctic seas; and even on the northern coast of Siberia polar elephants were cast ashore in such numbers that their tusks are now an article of merchandise, and are gathered and sold in great quantities by the natives as old ivory."

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

The author then examines the theories of world formation generally extant, and discusses them from his standpoint, and then gives what he terms the "True Theory of the Creation." At the beginning of his presentation of the "new theory" he says:

"In the investigation of natural science, as evidenced in the works of nature, the first fact that seems to impress the mind is that 'everything that comes into being proceeds from another already existing;' and this fact seems to have impressed the mind of the great Solomon to an extent that caused him to declare, as attested by Scripture, that 'there is no new thing under the sun.' If Solomon was correct in his assertion, if everything that comes into being proceeds from another already existing, then we are forced to the conclusion, as a scientific proposition, that there must have been two coexisting principles in nature, antedating all forms of creation.

"We notice in our own being, as well as in all forms of organized matter, the existence of these two principles, material (the body), immaterial or spiritual (the life). The union of these principles produces the being; a separation is followed by dissolution and death, and a reversion to primary principles, and perhaps followed by a reorganization into other forms of existence. This law seems universal in its application to all forms of the material creation. The observance of this law leads us to the conclusion that life and matter, in some form, always existed in nature; that they were not created and can not be destroyed; that their existence antedates all creation, and may be termed the positive and negative elements in the universe of matter. The positive element of the creation, the vitalizing principle in matter, is acknowledged in the existence of a God, a Supreme Intelligence, conceded to be eternal in existence, and omnipresent in form; a Being that was not created, and can not be destroyed; a Being that has existed, and shall exist, throughout all eternity as the God of nature.

"The positive element in creation being thus recognized, it only remains for us to prove the coexistence of matter, and we shall then have established the coexistence of the two principles in nature, life and matter, a positive and a negative element in cosmos, that were not created and can not be destroyed, and are the sole promoters of all planetary growth and world development.

"In order that we may investigate, and establish, if possible, the coexistence of matter with the God of the universe, it will be necessary for us briefly to direct our attention to the realms of space, and ascertain, if we can, something of its extent, its properties and function in the evolution of planetary bodies, the development of solar systems and the universe of worlds in general.

"If we pass out into the darkness of a clear light, our attention is immediately arrested by the thousands of brilliant stars, apparently set as sparkling gems in the dark vaults of the skies, as objects for our admiration and study. We select in our contemplation those stars that cast a steady light, and we say these are planets, members of this solar system; that they have no light of their own, but, like the earth and the moon, reflect the light of the sun, which is the great central body; and that each in turn performs a circuit around the sun, not only receiving its light but its solar heat from this great center of force, energy, and power.

"We then look beyond the planets, and see twinkling stars, and we say these are suns, like unto our sun: they are luminous bodies, each with a system of worlds revolving around it, and each world

receiving light, heat, and electrical energy from its great central body, the sun of the system of worlds to which it belongs. We then wonder how far it is to the nearest one of these fixed stars, or suns, of which we can see about six thousand in number, with the unassisted eye. Accuracy, in our conception, would require a measurement of the distance; but in endeavoring to compute the distance even to the nearest fixed star in miles the number becomes unintelligible and confusing to the mind, and we must of necessity adopt a new unit of measure, which is known in astronomy as the "light year." Light travels at the rate of about 186,000 miles in a second of time, and would go nearly eight times around the earth while we count one. We now ascertain the distance that a ray of light will travel in one year, at this immense velocity, and compute it at 5,866,896,000,000 miles. We call this distance a "light year," and adopt it as the unit of measure in all interstellar calculations. Applying this standard to the nearest fixed star, we find it to be about three and one half light years distance from the earth.

"If we now apply this unit of measure to the most remote fixed star, visible to the unassisted eye, we find the distance to be one hundred twenty-five light years. In other words, it would take a ray of light, traveling at the inconceivable velocity above stated, one hundred twenty-five years to span the gulf intervening between the earth and the farthest fixed star visible to the naked eye of a person of ordinary strong vision. Yet, we have no conception of the magnitude of space or the distances between interstellar bodies, and our minds become confused as we attempt to comprehend infinity, even in a minor way. In our confusion, we grasp the telescope, and through it explore the regions of space to greater depths. Worlds and systems of worlds without number multiply on our vision, until they are as the sands of the sea.

"Let us now attempt to measure the distance to the far-off sentinel in space, just visible in the field of the telescope; but in this, the annual parallax disappears, the lines intersect, and the distance can not be measured with any degree of accuracy; yet we know the distance can not be less than a half-million light years. The distance is so great that if this remote star should at the present moment be stricken from the great systems of worlds that surround us in space, generations would come and go upon the earth, years would form into centuries, centuries into thousands, and thousands into hundreds of thousands, and in the grand procession of ages more than five hundred thousand years would elapse before the inhabitants of the earth would know that a sun, with its great system of worlds, had been blotted out of existence, and was no longer a part of the universe of creation. It would require that period of time for the last ray of light thrown from the blotted-out sun body to reach the earth, notwithstanding the inconceivable velocity with which light travels.

"And yet we have no conception of the immensity of space. As we increase the power of the telescope, worlds multiply on our view; and gradually the fact is forced upon the mind that space is an unlimited body, and that suns and systems of worlds in all stages of development, and in all stages of decay, and without limit, must pervade this unlimited body of space."

Then follows his theory, which the reader follows with considerable interest, closing the book with the conviction that Mr. Campbell has made an earnest and strong effort, whether his theory be accepted or not.

"Our Growing Dependence upon the Tropics" is demonstrated in the June *Forum* by Mr. O. P. Austin, Chief of the Bureau of Statistics, who shows that the chief growth of our imports in recent years has been in tropical and subtropical products. He suggests that within a short time a considerable proportion of this trade may be carried on with our own tropical possessions.

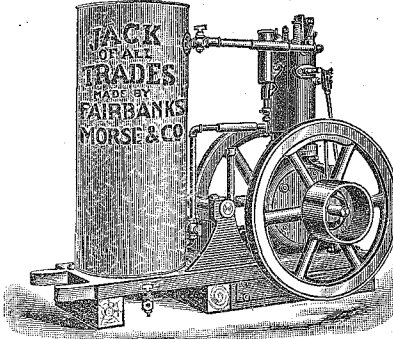
The apparent conflict between "The Old Education and the New" is discussed, in the June *Forum*, by Mr. Frederic Burk, who maintains that there is no necessary inconsistency between the methods of the old schoolmaster and those of the new educationalist, but that the principles upon which they are based—effort and interest—are in fact complementary.

Doctor Henry Otis Dwight's article, "Among the Constantinople Bookshops," contributed to the June *Forum*, appeals to students of literature as well as to bibliophiles, for it includes a notable account of present literary tendencies in Turkey—tendencies so remarkable as to indicate the beginning of a real literary revival.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. ❁ ❁ ❁ ❁ ❁

It is a NEW ENGINE made by  
**Fairbanks, Morse & Co.,**  
 CHICAGO 19

**\$19.00 to Boston and Return \$19.00**  
 \$22 to Boston and return, via New York \$22  
 Via Nickle Plate Road, account of meeting of Christian Scientists, June 15 to 18. Tickets on sale June 12, 13, and 14, with open return limit of June 21. By depositing tickets with Joint Agent in Boston on or before June 21, extended limit returning until July 31 may be obtained. Stop-over at Niagara Falls, in either direction if desired. Three trains daily. Through vestibuled sleeping-cars. American Club Meals served in dining-cars on the Nickel Plate Road; also meals a la carte. Address John Y. Calahan, General Agent, 111 Adams St., Chicago, for reservation of sleeping-car space and other information.  
 23-2t 15

**STUDY HOUR.**  
 For Teachers of Little Beginners in the Sunday-school.  
 HELP for the teachers of the very small ones in the Sunday-school. They are not in any way to take the place of the present primary *Quartermasters*; the latter being for children old enough to read, while the "Study Hour" is only for teachers of infant classes—the children who can not read. Issued quarterly. Now ready for use. Price per quarter, 10 cents. Send orders to  
**HERALD PUBLISHING HOUSE,**  
 Lock Box E, Lamoni, Iowa.

**To Boston and Return at One Half Fare via New York City**  
 If desired for the round trip via Nickel Plate Road, for Christian Scientists' meeting in June. Tickets on sale June 12, 13, and 14, with extended return limit of July 31. Stop-over to visit Niagara Falls en route also granted. Write John Y. Calahan, General Agent, 111 Adams Street, Chicago, for detailed information. 23-2t 16

**SOUTH SIDE BARBER SHOP.**  
 Laundry in connection. The same old stand. F. A. BLACK. 15

**Christian Scientists'**  
 Meeting in Boston, June 15 to 18. It will be to your advantage to obtain rates applying over Nickel Plate Road before purchasing elsewhere. Tickets on sale June 12, 13, and 14. Final return limit July 31. Call on or address, John Y. Calahan, General Agent, 111 Adams Street, Chicago.  
 23-2t 17



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.  
 Annual convention, Iowa State Sunday-school Association, Sioux City, Iowa, June 10-12. Tickets on sale 9 and 10; good returning June 13 at one and one third fare.  
 Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.  
 Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.  
 Annual meeting, Iowa State Log Rolling Association at Logan, Iowa. Going dates June 19, 20, and 21. Good returning June 23 at one and one third fare.  
 Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

**NOT IN THE CATALOGUE.**  
**TACTICS OF INFIDELS.**  
 218. Cloth..... 60  
 223. Paper..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

OFFICERS.

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

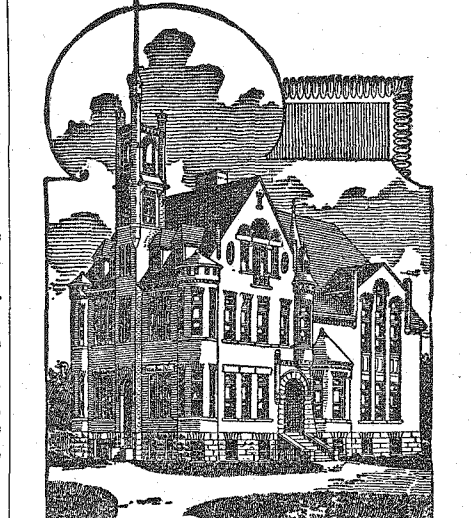
George H. Hilliard, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**  
 —OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**  
 North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College**  
 Lamoni, Iowa.



For catalogue or further information, address  
**I. W. ALLENDER, Secretary,**  
**LAMONI, DECATUR COUNTY, IOWA.**



# The Saints' Herald

Flora L. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, June 11, 1902

Number 24

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

**CONTENTS.**

**Editorial:**

The Right to Leave the Church	-	-	-	569
An Advertiser and the Book of Mormon	-	-	-	572
Claims to be God's True Prophet	-	-	-	573
Graceland Commencement	-	-	-	573

**Original Articles:**

Sermon by Elder Joseph Luff	-	-	-	575
Thoughts on Consecration	-	-	-	580

**Selected Articles:**

Greatest Printing Office	-	-	-	581
The Teachings of Confucius	-	-	-	583

**Mothers' Home Column:**

A Few Items of Our Voyage	-	-	-	584
---------------------------	---	---	---	-----

**Sunday-School Department:**

United Effort in the Sunday-School	-	-	-	585
------------------------------------	---	---	---	-----

**Letter Department**

-	-	-	-	586
---	---	---	---	-----

**Miscellaneous Department:**

<b>Conference Minutes:</b>				
Western Maine	-	-	-	589
Northern Nebraska	-	-	-	590
Pastoral,—M. H. Bond	-	-	-	590
"    W. M. Self	-	-	-	590
Reunion Notices	-	-	-	590

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Prehistoric America," by Foster. "Prehistoric Times," by Lubbock. "Mastodon, Mammoth, and Man," by McLean. "Manual of Geology," Dana. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Encyclopedia of Religious Knowledge." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Thirteenth Annual Report of the Bureau of Ethnology. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart.

## Editorial.

### THE RIGHT TO LEAVE THE CHURCH.

The question of whether a party is justified in leaving the church; that is, to withdraw from fellowship with those who compose the church, is one of the recurring questions of the time. The church does not question the right of individuals to change their opinion upon religion in principle and in form when the change is being made from other bodies than their own to one which they hold to be the church of Christ. The right of conscience is supposedly held sacred by all, and should be so held by Latter Day Saints more tenaciously than any other body, for the simple reason that one of the principles upon which the church is founded is that every man is responsible to God for his thoughts, beliefs, and actions, and to no one else in any other sense than in a unity of human association.

Persecution of any sort engaged in against believers on account of their faith is not only unmanly, but is decidedly unchristianlike, and yet it has formed one of the frequently-used weapons against those who become apostate to the beliefs which they have hitherto cherished with others. If the right to change one's belief is a good thing when it is exemplified by the act of persons leaving the so-called sectarian denominations and uniting with the church, as we understand the appellation of church to apply, then why is it not a principle not to be ignored when it is manifested in the act of those who may belong to any branch of the so-called Latter Day Saint Churches? For instance, suppose that a person who has for years belonged to the Reorganized Church of Jesus Christ of Latter Day Saints sees reason as he believes to unite with some other religious denomination; his opinions and views in reference to the church, its declaration of faith, its organization and practices have undergone a decided change, no matter how this change may have arisen, whether by unfortunate environments, or because of a continued brooding over supposed misunderstanding or the alleged misconduct of those who belonged to the church with whom they have come in contact; why should they not be permitted to go their way, change their opinion and their church relationship if they see proper so to do?

While we fully believe that the body to which we belong is accepted of God as the representative body,

spiritually recognized and owned as *the* church of Christ, and also believe that association with it, if such association has been entered into freely and without mental reservation upon the part of those who have been admitted into association and fellowship, practically constitute such persons as members of the body of Christ to be known here and hereafter as the church; we nevertheless believe that the statement made in the declaration on government promulgated by the church in 1835, and made a part of the Book of Doctrine and Covenants is a correct and true principle, that the church has no right to put any person into jeopardy of life or property, but can only punish those who may be transgressors against church rules or discipline by withdrawing from their fellowship. We further believe in the correctness of the principle that men are to give an account to God for their thoughts, their beliefs, and their actions, and that because of this he who chooses to change his church relationship must be prepared to take the consequences if he makes such change upon wrong conclusions, having reasoned from incorrect premises.

The principles of the faith being declarations of the gospel of Jesus Christ as the same has been given us in the Scriptures, these principles are not subject to change to suit either human conceptions or the whims of those who become dissatisfied with their church relationship. The wrong actions of those who may be prominent in any organization do not vitiate the principles of the faith nor make void the promises of God to individuals. Leaders may even be moved by improper conceptions of duty, and acting upon such misconceptions may do that which makes them subjects of just censure, but this can not destroy the principles of the faith; and unless these so-called leaders shall make void the law of life, or insist upon that which degrades the individual and brings him under condemnation for wrong-doing if he yields to such domination, can the liberties of the individual justly be brought into question and his right of fellowship denied.

To the contrary to this, no disciple is justified in leaving the association with the church for incompetent reasons; and should any one venture to do so he will not only be subject to censure by those who remain steadfast to the faith, but he will also be subject to that diviner censure which will be visited upon him by Christ at the judgment day.

Elders John R. Haldeman and George Frisbey of the Church of Christ, commonly called "Hedrickites," lately visited Lamoni, and in a series of five sermons presented so much of their views on the latter-day work, the church in its organization, and what they deemed to be essential to its further and successful prosecution, as the time allowed them. It was understood at the time, we believe, both by these elders and the presiding officers of the Lamoni Branch that

the positions that might be assumed by them as well as the arguments advanced by them to sustain those views, would be reviewed by some one on behalf of the Reorganization. Elders Haldeman and Frisbey closed their services on Wednesday night. Thursday and Friday evenings following, Elder Heman C. Smith, at the request of the branch authorities, entered in upon the review. The elders of the Church of Christ were invited to remain and hear this review. They stayed and heard what was said on Thursday evening, but did not stay and hear the Friday night effort. It was understood upon the part of Elder Smith that these men were to stay and hear what was to be presented in review of their position.

We do not call in question the honesty of these elders of the Church of Christ, nor do we expect to say much in regard to the positions assumed by them. However, the subject of "Baptism for the dead," "The One mighty and strong," and the "Building of the Temple in Zion," and "Stake building," were some of the topics discussed by Elder Haldeman.

The weather was somewhat stormy, and the attendance not so large as it would have been otherwise, and yet it was quite fair. The Saints at Lamoni exhibited a disposition to hear what might be presented by others possibly antagonistic of their own faith. Just why topics should be selected like "Baptism for the dead," and the "One mighty and strong," we do not know, and only conjecture. It is well understood that the Reorganized Church has made no declaration representative of the doctrine of baptism for the dead, holding as they have done that it was a permissive doctrine, and to be administered under certain restrictions imposed by revelation.

Some little time ago we wrote in reference to this subject, that we did not understand a belief in the doctrine of baptism for the dead to be a prerequisite to salvation. It would seem that some have misunderstood this statement, and we now wish to be clearly understood as stating that we believe that a person obedient to the gospel as taught by the ministers of Christ, obedient to the dictates of the gospel requirements, is a candidate for salvation though he may not believe in the doctrine of baptism for the dead, belief in baptism for the dead not being required in his confession of faith at the time of his receiving the ordinance of baptism. In other words, a man may believe in the gospel, become obedient thereto, receive administration of baptism at the hands of a properly qualified minister for Christ, and not be required to confess a belief or disbelief in the doctrine of baptism for the dead. It can not affect a man's salvation whether he believe or disbelieve in that particular doctrine, while being otherwise a believer and obedient to the gospel requirements. A belief in the doctrine when it is taught and practiced would be necessary to qualify any person to go forward in the performance of the rite in the behalf of

others whose spiritual life and salvation might be affected by his engaging in the rite in their behalf. It would then be essential unto the salvation of the third party and not to the one being administered unto immediately in the flesh. It is in this sense that we made the statement we did, believing that the prospective salvation of one who accepts the gospel and desires to become obedient to it is not to be affected by his belief or rejection of the doctrine of baptism for the dead, it being a permissive doctrine to be practiced under restrictions imposed by revelation. No one can be charged with improper unbelief until such time as a permission to practice is accorded, then it may be that one might fall under condemnation if he did not believe.

As to "The One mighty and strong," the position taken and agreed to in the conference by the elders of the Reorganized Church and the elders of the Church of Christ at Independence, we thought had removed this question from its vexing position, especially as the Reorganized Church had not at any time taken a position upon it other than the one mentioned in that agreement.

Temple building has been one of the strong points advanced by the church in the valleys of Utah in the position claimed by them of being *the church*. It is generally understood that they profess to believe that a temple will be built by them at Independence, Missouri, in due time. It is generally believed that the Reorganized Church also expects that in due time a temple will be built in the land of Zion unto which it may be the one referred to as He who is to "suddenly come" will come.

In the contention about the possession of the "temple lot" at Independence, Missouri, there was an open and fair opportunity for the brethren of the Church of Christ (Hedrickites) to make good their claim to the right of succession of the church to which the revelation to build the temple was given. It is true that this contention was before the courts of the land; but as neither the church in Utah, the Reorganized Church, nor the Church of Christ (Hedrickites), nor yet the Church of Christ (Whitmerites) could build said temple, except they did so under the jurisdiction and subject to the laws of restriction in regard to ways and means imposed by the legislature of the State of Missouri, in reference to the land upon which the temple should be built, the material for erection, the labor employed in its building; there was no other court before which the Reorganized Church could advance its claim but the courts to which they applied. It must be borne in mind by all parties to this contention that in that effort before the courts of the land, every material point was decided in favor of the Reorganized Church; and only upon an appeal being taken to the Court of Appeals was there an apparent defeat and that was on a technicality, which in its moral aspect and bearing was to this effect,

viz.: that the Reorganized Church begun its claim in the court for possession too late, having slept upon its rights; which fairly interpreted signifies that had they begun in time their title to possession would have been good. The moral triumph, the spiritual triumph in the contest was in favor of the Reorganized Church. Now we believe that the mere building of a temple in Independence, Missouri, or elsewhere, is not the most important immediate movement to be taken, either by the Church of Christ, or the Reorganized Church. The building of the temple is one of the means to an end, nor can that means be used for the accomplishment of the end sought until there has been a preliminary work which will make the building when erected a successful means for the accomplishment of the end designed.

In the revelation given August, 1833, it is said of Zion, "Let Zion rejoice, for this is Zion, THE PURE IN HEART." In the paragraph in which this quotation is found it is said of Zion that if she will do certain things, "She shall prosper and spread herself and become very glorious, very grand, and very terrible. Zion is the city of our God; surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he has sworn by the power of his might to be her salvation, and her high tower: therefore verily thus saith the Lord, let Zion rejoice, for this is Zion, *the pure in heart*." In a revelation given June 22, 1834, after the Saints had been scattered and driven from Jackson County, the place where the temple was supposed to have been commanded to be built, the Lord commanded the scattered people who dwelt in the regions round about to be faithful and prayerful. They were not to talk judgment, nor boast of faith or mighty works, but were to carefully gather together and importune at the feet of the proper authorities for the securing of judgment and justice and redress of wrongs, in a similar spirit as is shown in the revelation which we have quoted, given August, 1833. The revelation continues:

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

The revelation of August, 1833, and this one of June 22, 1834, are of the same import, the one promising that Zion shall prosper, and become very glorious and very great and very terrible, and the other one enjoining it upon the church or the people, that are to be called Zion, "*the pure in heart*," to so labor in accomplishing their work that the army would become very great. We can not see why this preliminary work evidently shadowed forth in these revelations touching Zion and its inhabitants did not point to a work just such as the Reorganized Church

is doing, and which does not depend to any very great extent upon first the building of a temple. It is clear that any people weak in resources or in numbers can not successfully accomplish so great a work as is contemplated, and we do not believe that the Reorganized Church is losing its opportunities, or failing in its obligations, in pushing the propagation of the gospel as it was delivered to Joseph Smith and his compeers in the direction opened to them that the army referred to might become very great and terrible, to place it in a condition and attitude to respond to such a commandment when it comes, providing they shall be found worthy to assist in building the temple referred to.

If any person is fully persuaded that the position assumed by the Reorganized Church is wrong, and its procedure inadequate to the accomplishment of the great design presented in the theory of this latter-day work, and thinks he finds a better opportunity elsewhere and with other people, he ought to be at liberty to make whatever change he sees proper, he being prepared to take the consequences of his mistake should he make any, while he anticipates reaping the glory of his movement providing it should prove to be a correct one.

Personally, the editor of the HERALD sees nothing attractive in what was presented for the consideration of the people at Lamoni by Elders Haldeman and Frisbey. It seems to us that the building of the temple under the positions assumed by these representatives of the Church of Christ (Hedrickites), if they did represent that body, would be a grievous mistake and subject the builders to an indefinable and irreparable loss. It has been our belief that any movement based upon the hypothesis that Joseph Smith, the Palmyra Seer, and the one to whom the angel's message was delivered, and whose life paid the penalty of his confidence in that message and the gospel that it brought and the saving grace of the blood of Jesus Christ, was a false prophet, became recreant to his trust, and so far apostatized from the truth as to lose his standing with God, must necessarily fail and come to naught. Our observation during the forty years of our ministry and our experiences among those who have taken this position confirms this belief, and we are now fully persuaded that to make the claim that Joseph Smith became a fallen prophet, thereby vitiating the movement which begun with him and others in 1829 and 1830, will never be successful in accomplishing any great work in church building under the title or claim to be any part or parcel of the "marvelous work and a wonder." We have seen enough to justify us in this belief.

That Joseph Smith may have made mistakes may be conceded; that the church under his administration may have made mistakes, may be conceded; but that these mistakes had the effect to make void his

calling as the great mover of the latter-day work, or to make ineffective the organization of the church as a propagandising power in the world of religious inquiry, can not be conceded; and it seems to us that whoever assumes to be a professor of the faith and to be in accord with the church organized April 6, 1830, who makes the claim that Joseph Smith did thus fail, and standing upon that claim, asks the approval of inquirers of their faith to the proposition that Joseph Smith did so fail, must necessarily destroy the value and effect of the claim that they may make that Joseph Smith was a prophet and a responsible instrument in the hand of God of establishing the church of God in the beginning of this latter-day work. It impeaches the integrity of their own witness sent of God. It would be much the same for a so-called association of Christians to claim the validity of the message of Jesus Christ as the Son of God up to a certain period of his life, and from thence to claim that he was a pretender, a false prophet, a deceiver, and an anti-Christ.

#### AN ADVERTISER AND THE BOOK OF MORMON.

Bro. W. E. La Rue sends us a copy of an advertisement by J. C. Rhodes & Son, No. 239 Market Street, Philadelphia, a leather and rubber belting, hose, and packing firm, which was laid on the desk of Brother Zimmermann, Tapestry Works, Philadelphia, which is unique in its character. We call attention to it and ask lovers of the Book of Mormon where the quotation is found in it. The advertisement reads thus: "The Book of Mormon says, 'He who bloweth not his own horn, for him shall not the horn be blown,' but when we say that our goods give uncommon value it is not a big blow."

This sounds more like an emanation from the pen of Reverend Clark Braden than any writer we know of, but it shows the peculiar, irresponsible manner in which the ordinary mortal treats the Book of Mormon and the rights of those who believe in it. If there were nothing else to mark this latter-day work as a "marvelous work and a wonder," this fact alone would prove it; but outside of the ranks of those who believe in the book all treat it as a kind of myth or "bugaboo." Were the Christian in sentiment to treat others who profess to be believers in a similar way, it would for ever keep the fires of persecution alive. There may be differences of opinion between earnest and honest-minded men which can not be settled by human tribunals, the final determination of which must await the adjudication of the great and final court of claims and human economy over which the final judge shall preside.

All the Saints have to do is to possess their souls in patience, protest against human injustice of all kinds, and strive to avoid acts of injustice towards others, and wait until the great arbitrament is a thing accomplished; then shall be their triumph.

## CLAIMS TO BE GOD'S TRUE PROPHET.

The following appeared in the *News*, of Des Moines, Iowa, May 30:

Cedar Falls, May 30.—George W. Salisbury, a farmer of Reinbeck, aged about fifty years, intelligent and highly respected, has brought himself into prominence here by declaring that he is the inspired prophet of God and foretells of the second coming of Christ. He says he has been instructed of God concerning all things of heaven and earth and writes to Reverend John Earl of Waterloo in particular quoting Scripture to back up his arguments. Concerning himself he says: "In 1894 Christ chose me to be his servant to give his words to all who believe in him. He made known to me that the time had come to prepare for the second coming. About a month later he made known to me the fact that the "dark day" of May 17, 1780, and the falling of stars of November 13, 1833, were the fulfillment of the prophecy in Matthew 24: 29 and Revelation 6: 12, 13.

"In 1897 Christ made known to me that the majority of those composing the church would live to see his second coming. Putting these revelations with the prophesies mentioned in the Scriptures we can see that we have no time to waste if we expect to be ready for the bridegroom."

Mr. Salisbury is not insane, but is a man of widespread knowledge and is being followed closely by many whom he has influenced with his talks.

## GRACELAND COMMENCEMENT.

The commencement exercises of Graceland College began on Friday, May 31, and continued one week, closing with the exercises at the College Friday morning, June 6, when twenty-three young folks received certificates of graduation or diplomas from the various courses. On Saturday night, May 31, Professor J. F. Brown, of the University of Iowa, delivered a lecture on the subject, "Does an Education Pay?" Sunday morning, June 1, the baccalaureate address was by Fred M. Smith. Monday evening a recital by the elocution students was given at the college chapel, and Tuesday evening, June 3, at the same place the recital of the students of music was given. On Wednesday night a reception was tendered the graduating class by Professor Salisbury, and on Thursday evening occurred the graduating exercises of the Elocution Department. On Friday morning, as before stated, the final exercises were held in the chapel, at which the address to the class was by Bishop Kelley, and diplomas were presented by Daniel Anderson, chairman of the Board of Trustees.

Thus closes another year of Graceland's work, and we trust the work done will redound to the good of the cause in general, and to the good of the college in particular, and that the students who go out will by their work and conduct speak so well for the school that they will be the means of bringing more to the school next year. Indeed, we trust that many of those who received their certificates this year, will be found in the college next year carrying on their work in other branches.

Altogether, we think, the prospects for the coming year are good; and with the debt wiped out (as we trust it will be before another year commences), Graceland should rapidly swing into its place of

greater usefulness, a place it should have been occupying before now. Graceland certainly has a peculiar and important work to perform in this latter-day work, which can be performed by no other school, and the sooner we place it where it is doing that work, the better it will be for the Saints and the work in general.

## EXTRACTS FROM LETTERS.

In sending the minutes of the Sunday-school convention of the South Sea Islands Sunday-schools, which appear in another column, Sr. Burton wrote from Papeete: "Our convention this year was as well attended or better than on some previous occasions, notwithstanding our conference gathering here at Papeete was not a large one, owing to there having been three conferences held in the mission during the year while President A. H. Smith was visiting the Islands. Yet there was a larger gathering than we anticipated, and in this, as in the conference, peace and good will was manifested by all. There was no sickness, no deaths, no trouble with members young or old. There was no feast, nor *mahana oava*; but *matutus* and singing filled up the evening hours after preaching. We regretted much that Bro. and Sr. Gilbert did not arrive from Amanu in time to attend the Religio or Sunday-school conventions, and that regret was more depressing because blended with the fear that they had not had an opportunity to come. But on Saturday morning, April 5, which was clear and pleasant, our eyes were greeted with the joy-inspiring sight of the faithful old "Teavaroa" sailing in with flying colors from masthead, and waving kerchiefs from the deck, being responded to from the front porch of the missionary house, with handkerchiefs, towels, hats, and caps. Then all was a flutter of excitement until they got comfortably located—after a series of hand-shaking—and a synopsis given of the events of their voyage; and last, but not least, the one thing needful when coming off of one of those Tahitian sea voyages, viz., something to eat. Sister Laura was in good health, good flesh, and good spirits, though she had quite a sick spell before leaving the upper islands."

Bro. C. Röell writes from Independence, Missouri, under date of May 30, to Bishop Kelley, remitting twenty-five dollars for Graceland College. As to credit, Bro. Röell says: "One dollar each for us, and the remaining twenty-three for those who can not spare a dollar." Good! Who's next with a contribution of this kind?

Under date of June 2, Bro. F. E. Cohrt writes from Underwood, Iowa: "Brn. F. A. Smith and Peter Anderson were with us at our recent conference, as was Bro. T. A. Hougas at the convention. We had a good session. The brethren gave us seasonable words by the Spirit's power. We push

out with courage and ask an interest with the Israel of God at the throne of grace, that we be wise servants and harmless as doves!"

A letter received from Bro. John W. Rushton, dated at Brooklyn, New York, May 31, 1902, states that himself and Brn. Thorburn and Davis would leave at noon, on Steamship Columbia for Glasgow, Scotland. He says: "I have enjoyed my visit to America, and especially have I appreciated my association with the Saints. All along the line I have been greeted with real Christian charity and brotherly kindness, which has caused national distinctions to be entirely submerged if not obliterated. I am hopeful for a bright future for the cause in Britain. Many difficulties loom up like grim spectres, but not so forbidding and grisly but what they can be disposed of before the arm strengthened with gospel courage and a face beaming with hope and purity. My health is good, for which I am thankful."

In a letter to President Joseph Smith, written enroute from Australia to Honolulu, date of May 26, A. H. Smith wrote: "Will arrive at Honolulu to-morrow. All well. Good voyage so far. Very rough first four days, but came all safe to Aukland, New Zealand. More pleasant to Pago Pago. Have been meeting trade-winds since. Rough but rather pleasant. Will likely stay in Honolulu ten days."

Bro. S. D. Love, under date of June 3, writes that he is now at Fort Smith, Texas. He says: "I found some of the Utah people here, but they are going to 'change over,' as I showed them that they were deceived. I have been telling the gospel story on the street corners, and the people are somewhat interested. I had great opposition on the start, such as ordering me out of their houses; but I have come to stay awhile. Am now preaching at a Mr. Hammock's house. May God speed the right. Saints, pray for me that I may be blessed with the Spirit."

S. B. Kriebel writes from Union Furnace, Ohio, remitting for subscription he had taken. He says: "We are ever on the watch-tower for subscribers to the good old HERALD, as we know the value of reading its pages."

John O. Scott writes from Bisbee, Arizona, June 4: "There is no branch organized here yet, but we hope to have one organized in the near future. We have a Sunday-school, and do the best we can."

W. S. Pender writes from Payson, Utah, June 3: "I spoke five times here last week; three times in the Mormon tabernacle, and twice in the M. E. church. I find several relatives of our brother, Amos J. Moore here. I speak on 'The eternity of the marriage covenant,' in the M. E. church Monday evening."

In a letter to President Joseph Smith dated May 10, Somerville, New South Wales, Bro. C. A. Butterworth writes: "The Saints have been overjoyed through the visit of Bro. A. H. Smith, and the blessings bestowed have opened many of their eyes, and softened some hearts. Poor me! My fond anticipations were blasted, for I lay ill all the time he was here, and never even heard him preach. I have been laid up for three months and am still on the sick list."

\*

My left lung is in a bad state, through a cold I contracted, and the result of whooping-cough which I had three years ago. I hope soon to be up and at work, for our laborers are few, and Bro. Kaler is leaving for the States with Bro. A. H. Smith, which lessens our force. The greatest surprise of my life came when your cablegram reached us, and I submitted, believing that God knoweth best. But still, the whole thing seems a sort of mystery why things should be so ordered. I can only do my best, and trust the Lord for the rest. I am not able to write much. Peace and love be with all."

---

#### EDITORIAL ITEMS.

Another scheme in the "moral" line has been brought out in Chicago. Evanston, a suburb of Chicago, noted for its morality, has placed on foot a scheme to have what they term a "moral billiard hall." Besides the necessary tables and fixtures for playing billiards, the room will be supplied with Bibles and religious tracts, and the hall will be opened each morning by prayer and religious ceremonies. The scheme is being fostered by the leading ministers of the place, who hope by this means to remove many evil influences from those who follow the game of billiards.

On the morning of June 3, President Barrows, of Oberlin College, died in his home at Oberlin, Ohio. His death had been expected for some time because of his severe sickness. Thus, another well-known and remarkable character passes away.

We have received from the *Brooklyn Eagle* a copy of "Anniversary Hymns 1902," published by the *Eagle* by permission of the Brooklyn Eastern District Sabbath-school Association and the Brooklyn Sunday-school Union, anniversaries respectively on June 5 and 6.

In another column we reproduce from the *Chicago Tribune* an article describing the printing office of the United States. Comparatively few persons realize the amount of matter printed by our government. Some of the most valuable literature extant is sent out by some of the departments of the government.

Sr. D. E. Harvey, of Letcher, South Dakota, writes that her family is the only family of Latter Day Saints at that place, but that when it is the Lord's will to send an elder there, they will do their best to entertain him.

*Ram's Horn* for May 31 had for its cover design a cartoon entitled, "Look out for the Wolves; Christ's Sheep are their Prey." In the background is illustrated a church building in front of which are grouped a number of people who are coming out of the building. In the foreground of the picture are arrayed a group of snarling, hungry wolves, intently watching the people near the church. Each wolf is named by the cartoonist. They are as follows: "Mormonism," "Infidelity," "Spiritism," "Dowieism," "Eddyism," and "Theosophy." The wolf "Mormonism" stands slightly away from, and in advance of, the rest of the hungry group. The name of the cartoonist is given as Frank Beard.

## Original Articles.

SERMON BY ELDER JOSEPH LUFF.

DELIVERED AT FUNERAL OBSEQUIES OF MORRIS T. SHORT, INDEPENDENCE, MISSOURI, APRIL 9.

Reported by Mrs. H. B. Curtis.

Elder Morris Trimble Short, whose mortal remains lie in the casket before us, and to whose memory we are assembled to pay a final tribute of respect and love to-day, was the son of Charles W. and Elizabeth P. Short, and was born in Lawrence County, Indiana, on the 20th day of August, 1844. In 1847 he moved with his parents to Knox County, Indiana, where they remained until his twelfth year, when the family moved to Winterset, Iowa, and there remained until the spring of 1861. At this date they removed to Atchison, Kansas, and in the fall of the same year settled in the Delaware Reserve, near Oskaloosa, in Jefferson County. This was their place of residence when the war broke out, and in August, 1862, Morris, who was then about eighteen years of age, enlisted and served until the Rebellion ended, being mustered out in 1865.

In 1866, while attending the Seminary of Mechanicsburg, Illinois, he became by baptism a member of the Disciple Church. Later he became dissatisfied with that society and for a time remained a skeptic until in May, 1874, at Galesburg, Missouri, he embraced the faith of the Reorganized Church of Jesus Christ of Latter Day Saints, in which faith he stood steadfast, and in the interests of which he proved himself a valiant aggressor and defender for over a quarter of a century and ceased not his warfare until he answered the summons of God to rest and reward.

On the eighth day of June, 1873, he was united in marriage to Miss Josephine Massey, at Owensburg, Indiana, and settled in Joplin, Missouri. As the fruit of this union a son was born May 4, 1875, but death invaded the home soon after, and within three months both wife and child were removed and our brother was left alone. On August 15, 1875, he was ordained an elder under the hands of Elder James Caffall, and three years later, at a General Conference held at Plano, Illinois, he was ordained a special minister of the Quorum of Seventy under the hands of William H. Kelley and Zenas H. Gurley. On the 18th of August, 1878, he was united in marriage at Millersburg, Illinois, to Miss Viola Iris Vernon who with a son and two daughters born of this union survive him, and are with his aged mother and two brothers, the chief mourners to-day.

His death, which occurred about eight o'clock on the morning of April 18, 1902, terminated a sickness which had lasted for several months and a career of ministerial usefulness in the church which had covered a period of about twenty-seven years. Bro.

Short was an earnest, energetic worker, who regarded no sacrifice too great and no toil too wearying to engage in where the interests of the faith he had espoused could be served thereby. Naturally aggressive and impulsive, a man of intense feeling and quick perception, he occasionally did himself great injustice by hasty speech and premature verdict upon confronting issues. But these occasional outbursts of spontaneous feeling were more than atoned for by the generous and hearty acknowledgments and meek apologies which his mature reflection suggested and his lips so freely voiced. His abruptness was but the expression of the intensity of his eagerness and interest, backed by a zeal for right and intolerance of wrong. His candor was never venerated with conventionalism nor obscured by policy. Many saw his worst, but comparatively few ever saw his best and grandest characteristics on this account. Few hearts were more tender, and few natures more sensitive than his, and in none was affection more deeply imbedded. The best he had was never too good for his friends, and in his heart he reserved no space for enmity to man.

He loved his home, and to be long absent from it was a severe trial, but the words, "He that loveth father or mother, wife or children, houses and lands more than me, is not worthy of me," had offered a challenge to his profession of loyalty to Christ, and that challenge was met by him with over a quarter of a century of indisputable testimony, as satisfying, we trust, to God as it was trying in some of its details to himself and family. To preach was his delight, and the theme of the Restoration was his glory. He attested his affection for the church by laying his brain and heart competency upon the altar; nor did he ever flinch from any duty this invited.

Biographers may write and bards may sing of the gallant struggles made by the heroes of the past and the martyr fires that have burned along the course of history, and bosoms may heave with emotion as the graphic tracings are perused, but who, save God, doth know the story of stifled sobs, of melting eyes, of bursting hearts, of crushed ambition, and of crucified self that forms the warp and woof of the experience of that man and his family who willingly digs a grave for his personal ambition and the love of power and worldly honor that have enthused him, and, at the invitation of Jesus Christ, becomes a minister of this wondrous work of gospel restoration. Love has its meaning, and patriotism its signification no less in these, because no earthly page contains the record or proclaims the exhibition. Rather are these virtues intensified in glory as their lines of record in human character are paralleled with the faith that reposes in the divine promise and the patience that waits for its fulfillment. He who from the summit of celestial hills beholds the tears of wife and the needs of the

babes around her, He whose ear alone catches the secret groaning that escapes his heart within the closets of the missionary far from home, can, does, and will reward such heroes and martyrs as these, and not least among these will rank, I believe, the brother whose departure we lament to-day. As a minister he was accounted able and forcible by all and brilliant by many. To sit under his voice sound when his brain was throbbing and his tongue was thrilled with the fire and fervor of gospel inspiration was a pleasure and an edification. He was as unique in his forms of expression as he was fluent in utterance, and the ideals of his mind, touched by the penciling of his distinct individuality, often gave his sentences and sermons a place of worthy prominence distinctly and peculiarly their own, conspicuous for excellence and beauty.

Trying, as I have been for years, to make all men whom my gospel relations tied me to a study, I have tried to measure this man, this fellow-laborer of mine; to do his motives, his nature, and his force justice I have tried to occupy his ground with his equipment of heredity, of education, and of environment and experience; I have tried to estimate the weight and judge the effects and probabilities of a hundred cases of contact with men and things from his standpoint of endowment and individuality, and I have tried to compare those probabilities with the facts of his recorded life and deportment, and the result has been that I have loved the man, loved the Saint, loved the minister, and admired the soldier, and Bro. Short has never failed of that affection and esteem in my mind and heart. As I saw him bearing the consciousness and facing the reality of coming dissolution, my affection and admiration were deepened by witnessing the courage and evident manliness with which he faced the inevitable, and the cheery welcome which he extended to approaching death. The faith of which he testified for years and which formed the frequent topic of his eloquent appeals to men when he was yet robust in health was the towering pillar upon which his soul rested, as the strong frame began to totter and the flesh continued to fail. The Arm upon which he invited the thousands of his auditors to lean was all the strength he craved when he saw that earth was receding from his vision. His farewell epistles to the Saints as published recently in our church periodicals were penned by his wife at his dictation. The words as he uttered them came between the spasmodic respirations that told him that death was feeling for his vitals. His own hand had lost its cunning and could no longer control the pen he had so often wielded in defense of the truth, but those articles speak volumes in evidence of the genuineness of the heart reliance of the man. They tell of the whereabouts of his thoughts, the vigor of his mind, and the trustfulness of his spirit in that crucial hour. Nor did these

characteristics fail him at the last; the chill of the death stream to which his disease at last escorted him, brought no change within his heart nor on his tongue. He died as he had lived, "A soldier of the Cross, a follower of the Lamb." We may not measure the space that lies between him and us to-day as we stand and weep beside the casket that incloses his mortal remains; we may not, with these fleshly eyes, penetrate the mists that hang around us and hide him from our view; but through the avenues of holy testimony and promise we may peer by such faith as was his while here and learn that his removal has been but a transfer; his change has been a promotion; his death has been but a falling off of the fetters that cramped and chafed an eager and often restless spirit.

We shall commit his earthly remains to-day to the care and seclusion of the grave—earth to its quiet retreat of earth—in trust until God redeems his resurrection promise. But that narrow spot can not chain our attention nor monopolize our interest. Away, far away, our hope's assurance bears us to a realm where graves are forgotten and death is a misnomer; where life, love, and labor have perpetual meaning and unwearying exercise; amid the ecstasy of virtuous associations, of teeming intelligence and the consciousness of the God-presence and impress and favor. Yes! amid these and a thousand other delights which "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive of," where the presence of seers and apostles, of patriarchs and prophets, of martyrs and of Christ have graced and sanctified the estate—the paradise of God.

To such a realm as this, faith leads us away from the grave that receives his sacred dust, and there our eyes are divorced from tears and our minds from fear as our hearts speak a last farewell to sorrow. To that bright realm our brother directed us while here; in that bright realm his contented spirit reposes to-day. And lonely as his absence leaves us here we would not wish him back. We have lost a brother and fellow-toiler; the family have lost a husband and father, a brother and son; but these losses are but the minimized measure of his eternal gain. Let us then be not surfeited with grief over the loss we sustain, but rather give place to the joy that the knowledge of his freer estate inspires. In humble resignation at the shrine of our hope let us bow, and say to Him who has permitted this event, "Thy will be done."

Let me here read the 53d, 54th, and 55th verses of the 15th chapter of 1 Corinthians: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up



in victory. O death, where is thy sting? O grave, where is thy victory?" Also the words found in the first part of the 8th verse of the 25th chapter of the prophecy of Isaiah: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." To these words I will add the following, which were uttered by our departed brother a short time prior to his going from us. "The moment of this mortal ending is the triumphal arch and the eternal gateway into the fair fields of immortality."

How fitting, too, at this point are the beautiful words of the poet:

O, the hour when this material  
 Shall have vanished like a cloud;  
 And amid the wide ethereal  
 All the invisible shall crowd.  
 And the earth-freed soul, surrounded  
 By realities unknown,  
 Triumphs in the view unbounded—  
 Feels itself with God alone.

Angels! let the anxious stranger  
 In your tender care be blest;  
 Hoping, waiting, free from danger,  
 Till the trumpet end its rest:  
 Till the trump which shakes creation  
 Through the circling heavens shall roll,  
 Till the day of consummation,  
 Till the bridal of the soul.

Can I trust a fellow-being?  
 Can I trust an angel's care?  
 O, thou merciful All-seeing,  
 Guide me by thy presence there!  
 Jesus! blessed Mediator!  
 Thou the airy path hast trod,  
 Thou the Judge, the Consummator,  
 Shepherd of the fold of God!

Blessed fold! no foe can enter,  
 And no friend departeth thence;  
 Jesus is their Sun, their Center,  
 And their shield, Omnipotence!  
 Blessed, for the Lamb shall feed them,  
 And their tears shall wipe away,  
 To the living Fountain lead them,  
 Till fruition's perfect day.

Lo! it comes—that day of wonder,  
 Louder thunders shake the skies,  
 Hades' gates are burst asunder,  
 See the new-clothed myriads rise.  
 Thought, repress thy weak endeavor,  
 Here must reason prostrate fall;  
 O, th' ineffable Forever,  
 And th' eternal All in All!"

These words are expressive of the sublime sentiment awakened within our minds as the death of our brother starts memory to work to-day.

Yesterday morning at a few minutes past eleven o'clock, while sitting with my quorum in the Historian's office at Lamoni, Iowa, a messenger entered and handed me a telegram announcing the death of my fellow-laborer, accompanied with the request that I should be present to-day to perform the service in which I am now engaged.

I immediately made an appeal to my brethren of the quorum asking an expression of their will as to giving me privilege to leave them; a vote was taken and within fifteen minutes from that time I was upon the stage making my way here.

A few weeks ago, perhaps seven or eight, when visiting, as I tried to do daily, our brother in his sickness, he made a request of me that, should I be within reaching distance when his death came, and that distance would not be great enough to cause any great amount of expense, I would come and preach his funeral sermon; "for," said he, "I do not want any vain flattery, I do not want that any advantage shall be taken of my death to present anything that shall extol me, but you know me and I have confidence in your judgment to say to the people that which would be proper at such a time." In fulfillment of the pledge I made him in response to that request I am here to perform this sad and solemn service to-day.

To me, there is in this statement, as made by himself, something that furnishes ground for hope, that strengthens the heart and faith. When you see a man in the vigor of his strength asserting himself, fearlessly proclaiming his convictions, and in connection with these proclamations lets his imagination reach away out into the realms beyond and picture for himself a place of rest and beautiful habitation, you may be electrified by his force and eloquence; but when you see that man wasting in the clutches of a disease that is eating away his vitals and robbing him of the ability to express the sentiments that are crowding his mind, and you find that through all he is determined and in the few words he may have the power to utter, there is but a reiteration of the sentiments proclaimed in the days of his strength, and when you see him go down until his feet touch the waters of the river over which he is to cross and his face is illuminated as the evidence comes to him that the hour of dissolution is here, you find something there that confirms you in the hope he has awakened in the days of his strength; you then have before you the evidence of the genuineness of his faith. When the solemn experience comes to us in such a form as this and we can truly say that "the moment of my mortal ending is the triumphal arch and the eternal gateway into the fair fields of immortality" we can realize the truth of what is recorded in the sacred book to which I have called your attention to-day, and it comes with more than ordinary meaning to us, and establishes, as it did him, more firmly and made him secure in the supreme hour of his trial,—"Death is surely swallowed up in victory."

There is in the gospel that my brother preached for years something that answers the human demand as nothing else has ever done. I have given time, mental energy, and spiritual devotion to grasp the magnitude of this gospel of the kingdom, and I have

lived to bear witness that it is worthy of my profoundest gratitude to God. I have tried to pay God the tribute of my heart's service under the impulses born of what is known as creeds, and have believed that within the realms of those creeds there was everything that was intended to beget hope or confidence and spirit rest; but it was largely a service of apprehension. But when this gospel of the Son of God, as restored in the latter days and proclaimed under the authority of the angel, saluted my ears, just as it had my brother's, it awakened an admiration for my Father in heaven, it aroused an enthusiasm; yea, more than that, it elicited my heart's deepest love, and I longed to command the powers of an angel to proclaim its beauty, consistency, and completeness: I loved, I adored. It offers every inducement that virtue and charity demand and makes it an honor and delight to testify of its greatness and its truth.

The best efforts I have ever been able to make in advertising its excellence have been followed by the consciousness that I had scarcely announced the first letters in the alphabet of its divine grandeur. I know, too, that my departed brother's experience has been as my own in this respect, and this knowledge takes away the asperities of my sadness to-day as I think of his going from us, for it crowds upon me the assurances that the "fair fields of immortality" into which death was to him "the triumphal arch and eternal gateway" are, in fulfillment of his gospel hope, being roamed by him to-day. I ask no better faith to give triumph to my hour of dissolution; I ask no better legacy of hope or assurance to be left to my friends who may some day gather around the casket which contains my mortal remains. If but the richness of royal assurance and brilliancy of hope that attended him during the weeks preceeding his demise, and which were but the natural fruitage of his faith in the gospel of which I speak, shall come as the closing portion of my life's experience here, I shall consider myself safe in the certified triumph over death, a victor over the grave, and as having already begun to enter upon my immortal privilege.

At different times when I visited him, though his breath came quick and short, and though the smallest effort meant an aggravation of his physical distress, when I would express a wish that he might be spared to resume his work as a minister, he would invariably respond with some expression of absolute trust in God, a welcome to suffering or weakness or death if it but hurried on the divine process in him. He would rise, and with tottering step cross the room, exclaiming, "Bless the Lord, O my soul, and all that is within me, bless and praise his holy name." He said he had tried mortality as God had ordained and was now joyously awaiting the change to immortality.

I visited him on the evening before my departure to Lamoni to take up my quorum work there, and inquired if there was any message he wanted to send, adding that I would have the brethren remember him in prayer when we were together in quorum session. "Well," he said, "give my love to all the holy brethren, but do not occupy much of your time in prayer for me unless it is to ask of God that he will cut short the time and speed me on my way."

I wish I had command of my energies and force this afternoon sufficiently to give to your waiting ears a testimony in regard to the gospel that he preached. I wish that a multitude of people who are ignorant of the truth of that gospel might give me audience and learn what he knew and what we know about it. I believe, however, that neither the conditions nor the time call for it this afternoon, but let me say to you, that in the statement as quoted from the Old and New Testament this afternoon, there is found a truth and the announcement that this mortal will put on immortality, and this corruption put on incorruption is easier to believe after the assurance his death gives us.

When I think of the dearth of knowledge of this truth I groan within myself because of my inability to take up the weapons of this spiritual warfare and go forth as an aggressor as I have done in times that are past; but I want to take pattern from the calm resignation of my brother and say, "God's will is best, let it be done." I am conscious that my body is weakening and that my mental organs are not equal to the strain I wish to put them under, and this tells in unmistakable terms that I am moving towards the day of final change. I know not whether relief and restoration will come soon or whether I shall continue on to the point that has been reached and passed by my brother. If that be the interpretation that I am to gather from my present conditions and experience, I want to meet the issue as he met it, with folded arms and with an unclouded brow, with a heart as firm and with confidence as unwavering as the gospel can make them or as I may have felt in my life and with absolute resignation to the will of the Supreme One whom I call my Father.

This afternoon I point you as brethren, I point you as sisters, I point you as friends, I point you, although you may be strangers to me as you have been to him in the flesh, for evidence that God makes no promise without the intention of fulfilling, to my brother, I point you to him in evidence of the fact that human beings are of interest in the sight of God, and whatever my be the peculiarities that characterize every individuality in the world, God can touch, can bless and sanctify those individualities in such a way as to make them shine forth resplendent and unique in testimony of the divinity of the force which this gospel conveys to the life and character of those embracing it.

I want to say to you, when you look upon his face this afternoon, that it is your privilege to decide for yourself when your lips utter the good-bye or farewell, whether that will be a final expression on your part as regards our brother or whether it be but a reference to the short time that shall intervene between now and the resurrection morn. I repeat, it rests within your power and mine to determine whether we will accept the gospel as he proclaimed it,—the restored gospel that fired his heart and constrained him to offer his life's service on the altar of his love to the Being who is too wise to make any mistakes in calculating what human necessity is. If you accept it and allow its operation within you as did he, then the separation will be brief, and the reunion of the coming day will be one for eternal fellowship and uninterrupted happiness.

I might talk to you this afternoon about the resurrection of the dead; I might select here and there the passages of Scripture that bear witness to the fact that prophets, apostles, and all the writers of Holy Writ have believed in it, but I presume all of you are agreed as to that. There is not a demand this afternoon, as I take it, to present to you what we commonly understand as the doctrine of Christ along that line, only to encourage your faith by reference to the results of hope in these promises of God as have been exemplified in our brother. Such a picture as his death furnishes should inspire us to so occupy in the time yet allotted to us as to voice our supreme confidence in the testimony of my text and of the promises of the resurrection found elsewhere. Our triumph may be as complete in God and in his truth as others have been, as our brother's has been.

Job said, as you remember, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth, and though after my skin-worms destroy this body, yet in my flesh shall I see God."

Isaiah said that the dead should live, and together with his dead body they should rise, and in his exuberance of spirit he called upon all to awake and sing for their dew was as the dew of herbs and the earth should cast out its dead.

Ezekiel was inspired to proclaim the resurrection of all Israel. Daniel declared that those sleeping in the dust of the earth should awake. Hosea said that God would redeem from death and ransom from the power of the grave. Paul confidently proclaimed the resurrection of all men, both just and unjust. It was the theme of patriarchs and the glory of the hope of seers; but the fitting climax of indisputable testimony is found in the language of the Christ himself: "I am the resurrection and the life, he that believeth on me shall never die," and "he that believeth on me though he were dead yet shall he live."

This should be enough, but beyond even this the blessed Master went, when he gave to our eager

spirits, our longing hearts, and our timid minds the final and incontrovertible testimony of absolute fact, of demonstration. He submitted to the conditions which brought this theory to a sublime test, and went down to the grave in holy confidence. A royal seal and a nation's guard were placed over his body to defy his resurrection prophecy, but the God element was in those utterances and could not be dislodged. The potencies which characterize the Godhead were represented in those predictions, and their absolute vindication were but a matter of short time.

When the appointed hour came, the seal and the guard and the stone were swept away as with the breath of God, and a living and immortal Jesus stood again in the midst of the people. To John on Patmos he exhibited the keys of death and hell, or certified to their possession, and down through the succeeding ages has come pealing the irrefutable testimony, the gloriously demonstrated fact, that our gospel is true, our hope is not vain; the seers did foresee and the patriarchs did know and the apostles were well assured that man was born to eternal existence and this mortal condition is but the vestibule estate. This theme on which our departed brother delighted to dwell during his life ministrations here, was not a speculation nor a mere freak of fancy. The light that illumed his soul as he approached the "eternal gateway" was but a beam that shone from "the fair fields of immortality" towards which his face was turned and into which he was being swiftly borne. The radiance of the assurance it brought is remaining with us as we contemplate his life and death to-day.

The gospel story he told in life was not a toy nor a plaything for his imagination or entertainment during health. It was the repository of his faith and it had Christ and God for its backing, and neither trial, nor persecution, nor sickness, nor death could divorce him from it. It was his all. Its principles are as safely grounded as the throne of the Eternal. They are imperishable. I rejoice beyond expression that this gospel fact is our heritage, that it has saluted our ears, charmed our hearts, inspired our activities, and that the halo of its glory surrounds this bier to-day. Truly, truly may we exclaim, "O death, where is thy sting? O grave, where is thy victory?"

Then, earth, take these cold and mortal remains and give them quiet rest in your narrow retreat; but a vision opens before my mind this afternoon that permits me to behold my brother in a realm where exercise does not mean weariness, where pursuit of knowledge meets no disappointment, where quest of light and wisdom is not hampered by fleshly interruption or carnal suggestion, where discordant notes do not mar the melody of song or music of the swelling chorus, where passing time brings no reminders

of age and decrepitude, nor does it point to any terminus of rest.

To this realm of joyous contemplation I invite the wife and children, mother and brother of the departed to-day. Away from the scenes that tell of our loss, to the estate that announces his gain—his eternal triumph—his place of spirit rest.

May the good Lord whom he served sanctify and bless the conditions attending us to our highest good and the Father's glory. Amen.

INDEPENDENCE, MO., April 9, 1902.



#### THOUGHTS ON CONSECRATION.

Under the above caption we have read an article in HERALD of May 21, and desire to send out our observations on the same. The question is asked, Is the law of consecration as sought to be enforced by the Bishopric, in harmony with the law given of God for the government of the church as set forth in Doctrine and Covenants 98: 2, 3, 4, 10? We think it is, if we understand aright what is written. "In these matters there is no conflict in the law."—Section 120: 6. We believe with the writer of the article, "that individual righteousness is the principal requisite among the Saints in redeeming Zion;" but we think obedience to the whole law, including consecration, is necessary in order to become righteous.

Section 122: 6, we read: "The law given to the church in section 42, over the meaning of some parts of which there has been so much controversy is as if it were given to-day." In this section consecration is taught as set forth by the Bishopric, and we do not think section 98 is in conflict with section 42. In section 122, building up the New Jerusalem with all the attendant work is contemplated, and this can never be done without consecration. We are cited to section 36, where the Lord called his people Zion because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them. How shall the poor be elevated and helped to better conditions so we shall have no poor, if we do not do as the Lord says in section 42: 11: "For I will consecrate of the riches of those who embrace my gospel, among the Gentiles, unto the poor of my people who are of the house of Israel." This being now in force, if we do not consecrate of our properties and help the poor, might not a like condemnation rest on us, as did on the old church, as cited by our brother? We think so.

As for the great "endowment," they received that as promised in 1836 in the Kirtland Temple, and the Lord has endowed every faithful man since that time, as his necessities required to accomplish the work committed to him. There was some excuse for the church in that day. The elders were not prepared. Had not properly taught the Saints to their duty, either through lack of knowledge in reference to Zion's

redemption, or the time to redeem Zion had not come, the writer says. We admit this is no excuse for us. The Lord has said, "The law is as if given to-day," and the work and salvation of his people the same. (Section 122.) And consecration was also the law taught the rich young man, and might be required under like circumstances to-day, "if we would be perfect." We have seen that the elders received their endowment, so that was not the cause of failure. We have waited a little season, and we are willing for the Lord to fight our battles; but we must purchase the land, if we would have an inheritance. Section 63: 8 says: "Behold, the land of Zion, I, the Lord, holdeth it in mine own hands; nevertheless, I, the Lord, rendereth unto Cæsar the things which are Cæsar's; wherefore, I, the Lord, willeth that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you unto the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." Is not the foregoing plain enough to show that the land must be purchased, and the poor helped by consecration? And is this not in harmony with section 98: 10: "Now, verily I say unto you, Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."

This is in harmony with section 42: 18: "And even now, let him that goeth to the east teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations." Shall we neglect our duty and be unprepared when these things come, or shall we move forward as the Lord has commanded and be prepared when they do come?

The change in the price of land does not change the purpose or plan of the Lord; neither should it cause us to slacken our efforts, or be discouraged or dismayed. It is the Lord's work. We have been told the hastening time has come, and this means work and sacrifice for Saints.

Passing over many things named by the brother and questions asked, we find this statement: "And I believe, Mr. Editor, whenever the time comes for consecration and redeeming Zion, the Lord is in duty bound, under favorable conditions in the church, to fulfill the promise made; namely, 'I will counsel my servant, whoever that man may be, that is called of God to receive instruction for the church in reference to Zion's redemption.'" I believe the brother is laboring under a misapprehension. I think the Lord has spoken very clearly in his law, as we see it, and we do not think the Bishopric presumes or desires to teach independently of the counsel given through that servant whom the Lord has appointed. The lack of proper counsel referred to in the brother's article, does not exist except in the imagination of some, as we view it. We think we had the proper counsel, through the proper channel, and we believe the law of consecration is fairly well understood; better than tithing was in 1861 or even up to 1882. We are told in section 98: 8 that we should purchase those lands, "and possess them according to the laws of consecration which I have given." The law already given! This is the one thing to do now, as made clear in the law, and as set forth by the Bishopric. The statement in section 102: 10, "and let those commandments which I have given concerning Zion and her law, be executed and fulfilled after her redemption," does not in my judgment refer to consecration, for consecration is taught in section 42: 8, 10, 11, but to that which is to follow after consecration is carried out, the land purchased, and Zion redeemed, as set forth in section 102: 9, when "The nations will be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject to her laws." I believe the quorums and church are pretty well united in these matters.

And now I call your attention to the late revelation, section 126: 10: "In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for

in the law—the presidency, the twelve, and the seventy."

I believe the Lord is greatly interested in this work, and will not permit any serious wrong to be perpetrated by the Bishopric, or any other quorum of the church, and they be permitted to continue any great length of time to impede the progress of the work.

I am glad to see the brethren awake to the interests of the church. It is said that "eternal vigilance is the price of liberty;" but unnecessary distrust and alarm only does harm and hinders more than it helps the work, in my opinion.

I trust the Bishopric will never be permitted (if they should have the desire) to lord it over God's heritage, or disregard the advice and counsel of those whom God has appointed to give or teach his law, but I trust they shall always have the courage to perform their duty as they may be able to see and comprehend it, for the glory of God and the good of the people. And I sincerely hope that the Lord may give the Bishopric light and wisdom, so that their advice and actions may be in harmony with the law, and for the best good of all concerned. To this end I hope I shall ever be found faithfully working, and for the success of the work I shall ever pray.

G. H. HILLIARD.

---

## Selected Articles.

### GREATEST PRINTING OFFICE.

The new government printing office is approaching completion, and will be a gigantic affair. It will cost \$2,000,000 and will provide a total floor space of over fourteen acres—more than two and a half times the floor area available in the present establishment. As yet the building is entirely covered with scaffolding, but it is substantially finished except for the interior woodwork and painting.

It will be the greatest printing shop in the world, employing the services of nearly 4,000 people. Accurately speaking, 3,889 persons will toil under its mighty roof, nearly 1,000 of them being women and girls. Each year it will expend the enormous sum of \$4,000,000, nearly three fourths of it for labor, and in its main composing-room 824 printers will be engaged in sticking type. Eight hundred and eighty-five employees will be occupied in binding the books and documents produced, and an additional 665 will do nothing but fold the printed sheets.

Figures like these give a notion of the gigantic scale on which the shop will be conducted. Each twelve-month it will consume for bindings the skins of 36,000 sheep and 11,000 goats, in addition to 75,000 square feet of "Russia leather," made from cowhide. It will use up in a like period 8,000 tons of white paper, 40,000 pounds of printing ink, and

37,000 pounds of glue, together with 7,000 pounds of thread for sewing books and pamphlets, and 4,000 packs of goldleaf for the titles of volumes *de luxe*.

One hundred and twenty-seven presses will be constantly in operation in the great building, their total output in a working day of eight hours being just about 1,000,000 impressions. These presses are of every conceivable kind, one of them being capable of printing cards on both sides from a web of bristol board at the rate of 65,000 cards per hour, while four other machines turn out 40,000 printed envelopes every sixty minutes. The quantity of type actually employed will be approximately 1,500,000 pounds, or 750 tons.

No other government spends anything like the amount of money on public printing that is squandered by Uncle Sam. In this particular Congress is always disposed to a reckless extravagance, and hence the huge size of the plant required. Public documents are an important perquisite of Senators and Representatives, who scatter them broadcast among their constituents. One hundred tons of a single report now in press will be issued and distributed in this manner, and the total number of volumes of various kinds of literature turned out by the office in a twelve-month is about 1,000,000, representing a total cost of more than \$1,000,000.

Nowadays government books, like other kinds of publications, require illustrations, and the cost of these ran up to about \$300,000 last year. It is safe to say that ten years from now Uncle Sam's printing shop will spend pretty nearly \$500,000 annually for pictures. The most costly illustrations are for the reports for the Department of Agriculture and the bulletins of the Bureau of Ethnology, many of these being in colors. Each bureau furnishes its own pictures, but the printing office has them reproduced by firms in Boston, New York, and elsewhere. These firms print the illustrations and return them to Washington ready to be bound with the text.

The most important job the big shop has to execute is the printing of the Congressional Record. This daily newspaper, which records nothing but the doings of the national Legislature, is written from beginning to end by the official reporters of the House and Senate, who take down in shorthand every word that is said at either end of the Capitol. They dictate from their notes to typewriters, and the material, thus reduced to typescript, is sent over to the printing offices in batches by messengers. It begins to come in about six p. m., at which hour the compositors come on duty, and all of it is likely to be delivered by eleven p. m. unless there is a night session.

In any event the Record is ready for distribution early next morning. One hundred compositors are employed exclusively in the business of setting type for it, one department of the printing office being

devoted exclusively to this publication, which is "set up" and sent to press just like any newspaper, being delivered every day to about 9,000 subscribers. Each Representative in Congress gets twenty-two copies daily, while a Senator is entitled to forty-two. Anybody may subscribe, the price being \$1.50 a month; but the paper is not directly profitable to Uncle Sam, inasmuch as it costs \$125,000 a year.

The printing of bills is another important feature of the work of the establishment. Though only a few hundred of the measures submitted to Congress in a year become laws, millions of copies of them have to be printed. A bill must go through a great many phases before it can become a law, and during the process of its evolution it has to be printed again and again—perhaps dozens of times. If finally passed, a single copy of it is printed on the finest parchment, and this goes to President Roosevelt for his signature. Having received that august autograph, it is law and is handed over to the Department of State, to be filed away in the nation's archives.

No such blank books are manufactured anywhere else in the world as are produced in this printing office. Nothing is too expensive to be put into some of them, and the lettering on their backs is of pure gold. Three blank books are made each year for the use of Congress at a cost of sixty-five dollars each. They are designed to contain the names and addresses of Senators and Representatives and their accounts with Uncle Sam. Each of them weighs eighty-five pounds, contains 1,200 pages, and is composed of the finest imaginable paper. In fact, the paper alone for the three books costs \$60 and the materials for the bindings come to \$48. No fewer than 350,000 blank books of all kinds are turned out every twelve-month.

The paging of the blank books is done by an ingenious machine which enables a single operator to page a book of 600 pages in ten minutes. Women do this work, as well as the stamping of titles in gold letters, which is performed by hand. For the sake of economy, however, a mixture of brass and lead called "German metal" is used for most of the books instead of gold. Hand sewing is chiefly employed in the binding of volumes. There are about 200 sewers, all of them women. Department reports are mostly sewed by machines with huge spools of thread.

One of the most striking illustrations of the capabilities of the establishment for executing hurried orders was the printing of the message of President McKinley transmitting the report of the naval court of inquiry upon the destruction of the United States battleship Maine. This publication consisted of 298 pages of text, twenty-four full-page engravings, and one lithograph in colors. Although the originals of the illustrations were not in the possession of the office until three o'clock p. m. of March 28, and the manuscript of the text was not received until six p.

m. of the same day, complete printed copies, in paper covers, were placed upon the desks of Senators and Representatives by ten o'clock the following morning.

The annual messages of the Chief Executive to Congress are always nightmares to the Government Printing Office, and until they are formally received by the National Legislature there is no sound sleep for the officials in charge. Their task is like the guarding of a treasure. Once, and only once, was the message stolen. It was one written by President Hayes, and was not obtained from the Government Printing Office, but from the printing shop of the Treasury, to which it had been confided for greater secrecy.

When Mr. Roosevelt's last message was delivered at the Government Printing Office a few picked compositors were chosen to put it into type. While they were at work on it they were held under the watchful eye of the foreman. The copy, delivered in typescript by a trusted messenger from the White House, was cut up into "takes," so small that no individual could make head or tail of his own. No one was allowed to see a proof of other takes than those which he himself handled. The galleys full of type, as fast as they were made up, were placed on shelves in an iron room built like a safe. Two proofs were taken finally of the completed message, one for the office and the other on fine paper for the President.—*Chicago Tribune, May 11, 1902.*



#### THE TEACHINGS OF CONFUCIUS.

Confucius believed man to be an expression of nature, the same as the birds of the air, the fish of the sea, the beasts of the field, or the trees of the forest, but with this difference: Man alone of all created things possesses a nature above the animal—a mental and spiritual nature—one susceptible, as Confucius thought, of almost unlimited unfoldment. From whence man came or whither he is going he could not know more than could he know where any other species of animal life came from or is destined to go.

Confucius conceived man to be endowed with marvelous powers and capacities which made him little other than a veritable god upon this earth; that by nature he is constituted such, but that through ignorance he has drifted wide of the mark. To attempt to show man the way back, therefore, as well as to impress upon him the opulence of his endowment and the grandeur of his inheritance, was the aim and endeavor of Confucius' long life. This was Confucius' great scheme—to urge man to make of himself what he termed "the superior man," the perfect man.

Virtue he defined "to be able to practice five things everywhere under the heavens—gravity, generosity

of soul, sincerity, kindness, and earnestness." And another of his definitions was this, "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in that one sentence, Have no depraved thoughts." This was all there was of life to him. The practice or pursuit of this would make gods of us all, he considered. This is very much the same view as that entertained by the ancient Greeks except in this—the Greeks believed in a great number of gods of a personal nature, while Confucius could conceive of only one universal, impersonal Power or Being governing in the universe.

Happiness he considered a result and not an end—a corollary, so to speak, which naturally follows or ensues from the pursuit of the end. To live simply to be happy, he considered, would be selfish—unworthy of man's endowment. This is his definition of happiness: "When there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in a state of equilibrium. When those feelings have stirred and they act in their due degree, then ensues what may be called a state of harmony. This equilibrium is the great root from which grow all the human actings in the world, and this harmony is the universal path which all should pursue. Let the state of equilibrium and harmony exist in perfection and happiness will prevail."

Regarding his belief in a Supreme Being: From the perfect wisdom which he saw manifest everywhere throughout the universe he felt that there must be a supreme, overruling power governing in all things, which Power he styled the Will of Heaven. He could neither grasp nor comprehend it, yet he felt that such a Power existed. This Power he conceived to be perfect in wisdom, omniscience, and omnipotence, and hence that the action of such a being must of necessity be logical; that it must be free from mistakes, mishaps, or accidents of any kind, not only as regards the physical world, but as regards the spiritual as well. To this being he felt "profoundly reverent and humbly submissive."

Respecting a future life he was an agnostic, for the reason that he could find nothing upon which to predicate a belief. He did not disbelieve in a future state of existence; at the same time he claimed that the question of future life was a secret locked from finite mortals; that his belief or disbelief was of very little import and would in no way affect the reality.

His adoration of the Creator's works was sublime. The grandeur of this world, strewn all over as it is with beauty, was a worship lesson to him.

He was versed in astronomy and could view the starry heavens above only in a spirit of the greatest awe and deepest humility, and when we consider that there is no end to space; that there is no end to worlds which fill this space (in comparison with which ours is but a speck); that it requires forty-

eight million years to reach the nearest fixed stars traveling at the rate of a mile a minute, or sixty miles an hour—and probably forty-eight million years to reach the next star from that—is it any wonder that his adoration was unbounded?

Prayer to him was idle declamation, for the reason that everything in the universe is governed by unerring, undeviating, inexorable law, which can in no whit be altered in the minutest degree. He considered that there was nothing which a definite being could intelligently ask for, only reverently submit. When dying, one of his disciples asked if he should not pray for him, to which he replied: "What good would it do?"

Sincerity, faithfulness, and truthfulness were the groundwork of all of Confucius' teachings. With him these virtues constituted not alone the cornerstone, but the foundation stones in the building of character. He could listen to nothing which bore the air of insincerity.

When asked if there were not one word which would serve as a rule of practice for one's life he said: "Is not reciprocity such a word? What you do not like when done to yourself do not do to others." (This was said five hundred years before the Christian era.)

When asked concerning the principle that injury should be recompensed with kindness he replied: "With what, then, will you recompense kindness? Recompense injury with justice and recompense kindness with kindness. To love those whom men hate and hate those whom men love, is an outrage to the natural feelings. Calamities can not fail to come down upon him who does so. He who recompenses injury with kindness is careless of his person."

Confucius knew nothing of what is termed "original sin." He knew nothing of what is termed an "angry God." He could not conceive of the possibility of passion being an attribute of infinite wisdom. Neither could he conceive of the possibility of man, a mere atom in the scale of creation, thwarting the plans or purposes of the infinite.

He considered everything in nature, from the most infinitesimal monad of matter to the larger world or grandest expression of the Creator's power, to be governed and controlled by law. "The way to reform a nation," he said, "is to commence with the individual. Reform the individual then this will reform the state and the empire."

The late Max Mueller, formerly professor in Oxford University, described him as being one of the most remarkable men in the history of the human race, and after quoting from the topics Confucius made the basis of his teachings—letters, ethics, devotion of soul, and truthfulness—says: "If we read his biography we can hardly understand how a man whose life was devoted to such tranquil pursuits, and whose death scarcely produced a ripple upon the

smooth and silent surface of the Eastern world, could have left the impress of his mind upon millions and millions of human beings—an impress which even now, after 2,423 years, is clearly discernible in the character of the largest empire in the world."

At the ripe age of seventy-four he passed away, dying calmly and peacefully, without regret or murmur, entirely resigned to the will of heaven. His ashes repose to-day where they were deposited nearly 2,500 years ago, just outside of the City of K'ih-fow, in China, in probably the oldest identified grave in the world. His grave is a large mound, now covered with trees, approached by an avenue lined upon either side with cypress and opened into an elaborate gate. Here rest the remains of Confucius, worshiped and revered by his countrymen and honored and respected by millions upon millions of the earthly inhabitants.—"*China*," by Thomas Whitney.

## Mothers' Home Column.

EDITED BY FRANCES.

"We search the world for truth;  
We cull the good, the pure, the beautiful,  
From grave-stones and from written scroll  
From all old flower-fields of the soul;  
And weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

### A Few Items of Our Voyage.

They mix up a batch of bread with cocoanut water, and then break off little wads about as large around as one's wrist, and roll them tight in the long cocoanut leaves, and bake them in the native oven without letting them raise at all. When they are ready to eat they are as much like rolls of putty as anything one could make, but the natives eat them and say they are *nice*. Of course the native baker's bread is not like those.

While the bread was baking, and the clothes drying, a new supply of cocoanuts was sent on board, and a few fishes. Having thus laid in a fresh supply for our journey, and the men having refreshed themselves with a little sleep, we started off again at the eventide. None had been sick, and all had become accustomed to boating, so were just as willing to start off in the night as in the day.

The night was fair. But the early evenings were nearly always cloudy on account of the great evaporation that is going on in these tropical parts. And the moon was getting older each day, like all the rest of us, and was not such an early riser as when we first started on the journey, so the first few hours were rather somber. We would make the island of Toau about eleven o'clock, and fearing those on the lookout might get drowsy if left by themselves, we sat and sang and talked by way of keeping them company till after we made the land and rounded the point, hoping Brn. Alexander and Gould would forgive us for keeping them awake as well. They were trying to sleep on deck. Had tried the accommodations below the first night out, and did not seem inclined to repeat the experience. The painted boards had a much softer appearance than those below that were not painted. Besides, there was a great difference in the ventilation and temperature.



We ran for nearly three hours parallel with the land, but the island was to leeward. This was the only rough place there was on the way to Kaukura. We encountered a strong current while rounding the island, and a prolonged squall of wind tossed our boat pretty lively for about two hours, with an unsteady, jerking, dizzy motion because of the current. So it was away along in the short hours of the night before we attempted to sleep.

Next day (Saturday) was the most beautiful of all the week, in that there was a stronger breeze and the air some cooler, and we were nearing our journey's end. Our voyage had been as pleasant as a boating voyage among the islands is likely to be, yet another day would have been tedious. We all were getting tired and feeling the need of a "square meal."

Early in the day Kaukura loomed up in the distance, and was hailed with gladness. It was nearly eleven a. m. when we entered the narrow pass into Kaukura Lake. No rollers or breakers here. The channel or cut through the reef is very narrow and very crooked, but the reef is so near on each side and water so shallow on it that if any one had any scruples about sailing through, he could have jumped overboard and walked. The "cut" is not clear through that broad reef; one sails up on it after a little, and our sail was lowered in a hurry to keep us from sailing clear across in water ankle deep.

The natives handle their boats sometimes much as we would a refractory horse. They jumped overboard and caught her by the bows and set their feet to hold her back. By pushing on first one side and then the other, and walking and leading her by the bow-stays, she was kept clear of all the troublesome pieces of rock that had formed in lumps and cakes here and there, and after a little the tide came in sufficiently to float her over the ledge into the deep waters of the lake, and we glided rapidly up to Panau, a distance of twelve or thirteen miles.

There was a real city of boats clustered together on the mooring ground. They were expecting us, and two boats came out to meet us in honor of the Patriarch. A few only came to the shore to meet and escort us up to the chapel where the body of the Saints had gathered in their Sunday attire to receive us with speeches, singing, and prayer. It being the season for pearl diving in that lake, that, together with the desire to meet Bro. Alexander, the son of the martyred prophet, brought a goodly gathering, but we were a limp-looking crowd that passed up through the center of the chapel onto the platform with faces and hands the shade of scarlet runners, but our gait not at all like that of a "runner."

After the greetings were over we were all escorted to the house prepared for Bro. Alexander and his secretary, a good, cool house of stone and plastered walls with a broad-roofed porch all around it. Here the good Saints were bringing all the luxuries the island afforded in the way of canned food and fruits. This house was in the very center of the village, and close by the new *niau* tabernacle that was being built in true cheese-box style for the coming conference. Joseph and I had the same big house we always have when we go to Panau. But all ate together at Bro. Alexander's house. A native man did the cooking and I took care of the table and dishes.

Our dwelling place was quite a little walk from Bro. Alexander's, especially in such heat as we had at Kaukura, and the oft repeated walks from one house to the other, together with a portion of work at both houses and going often to a sick sister in another direction, was quite enough to keep me out of mischief. But of all the busy ones, Bro. Gould was the busiest. He gave his typewriter no rest, which typewriter was an untiring source of interest to the inhabitants of Panau; and he was seldom without an audience. Notwithstanding the short time they had allotted to finish the conference-house, every man left his work when he saw or heard the typewriter, and crowded in the room till another could scarcely have gotten in, and watched Bro. Gould half the forenoon.

Bro. and Sr. Peterson joined us, by way of the steamer, in

time to attend conference, and visit a few days, then returned again to Papeete with us on a boat. She was not at all well, but could not be kept still in a gathering like that. When I told her of the fine weather and fair winds we had had coming from Raroia she said, "Well, you have got to have a storm going to Papeete, for we are going along."

And sure enough we had. The morning we started was fine. All the Saints gathered to the conference-house for singing and prayer, seeing there were some sick ones that could not walk to the shore, and here they tendered a donation of money for food on the way and at Papeete. Some bade the Patriarch good-bye at the house, but all that could accompanied us to the shore, where again there was singing and prayer, and another round of hand-shaking, and a tearful good-bye to the Patriarch.

(Continued.)

#### Prayer Union.

Bro. John O. Scott, of Bisbee, Arizona, writes: "My mother, while on the road here from Flagstaff, was struck by the train last Sunday morning and had her right arm broken, and some less injuries. She desires the prayers of the Union for her recovery."

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### United Effort in the Sunday-School.

That the Sunday-school has a vast and important work connected with it, no one will deny. Our colleges and schools of learning are great stimulants in the intellectual and moral training of the race. In support of this argument, I adduce the following words from the pen of Bro. Elbert A. Smith, of Lamoni, Iowa. He says: "I welcome into our midst both school and college, because they mean a greater morality. They bring a brighter literature, better thought, and broader research, and bring among us men whom it is profitable to observe and converse with. Every glimpse into the life of a true scholar reveals an amount of hard, exact, systematic labor, that we had not before thought of, and gives an insight into higher and yet higher realms, where we shall live to learn, and learn how to live: improving each moment with a great thought, each hour with a noble purpose, that the days as they accumulate may work in our characters a work of refinement and of strength."

Now, the Sunday-school is not a whit behind in this noble enterprise. Indeed, it stands upon a much higher plane—that of a true religious character. And if in the presentation of these few thoughts which I may offer in this paper, I may be enabled to convince some minds of the necessity of a certain amount of activity upon all who are concerned in the benefits which accrue from a strong and vigorous Sunday-school, then for my effort I will be amply rewarded.

#### THE VERY TERM "SUNDAY-SCHOOL" IMPLIES WORK

or effort. "No excellence without labor" is a true motto, and might well be applied to our Sunday-school work. What could we expect from a child or an adult who frequents the school-room merely for pastime or from curiosity, and makes no effort upon his part to advance in thought and practice? Why, such an individual would be detrimental to the interests of the whole school, and the end which might have been attained deplorably marred and crippled,

We have often heard it said that

THE HOPE OF HUMANITY

lies in the gospel. That would indicate, to my mind, that the authorized ministry of Christ has a peculiar and urgent work to

perform in this probationary life; and that the hearer's rejection of the message of mercy will ultimately prove to have been unwise and deprive him of his salvation. In like manner can we not say that the

#### HOPE OF THE CHURCH

lies in the Sunday-school? It seems so. Especially when we note the advice given by inspiration through Paul when he wrote: "To bring them up in the nurture and admonition of the Lord."

The church is composed of members both young and old, "lambs" as well as "sheep" of the flock. And the Lord has wisely provided not only apostles, prophets, evangelists, pastors, and teachers in his church and kingdom, but also helps and governments. Then do we not fully appreciate them, and recognize in them the care and provision of a kind and parental God? In this connection it might be asked, Who, then, has a work to do in carrying out the great purposes of God in the redemption of mankind? We read: "We are laborers together with God." 1 Cor. 3:9. We have already noticed that the Sunday-school is an essential part of the gospel work in the earth, and that it is intrusted to the people of God everywhere. It is also based upon a code of laws and regulations for its government, and provides that superintendents and teachers shall be in control.

We wish to briefly examine the nature of the work and the

#### NECESSARY QUALIFICATIONS

of these several officers and others interested. The burden of the Sunday-school work rests upon the superintendent. I believe that the greatest care should be exercised in selecting a person for this important office, for many reasons, and from past observations, I fear that this is not always the case.

I heartily agree with Bro. George H. Gates when he wrote, "I believe if we can have for a superintendent a man or woman of spiritual intelligence, whose heart is in the work, together with a force of prayerful and devoted teachers, we shall have a school in due time that will manifest the vigor of growth and will display the blessed fruitage of souls, brought to the knowledge of God through obedience to his laws. One of our present needs is a constant study on the part of superintendents to meet the demands of their schools. Conditions change, classes develop, and must be rearranged, and teachers adapted to each must be provided.

Again: A school should not be allowed to run in a rut until it becomes like an automatic machine, which performs the same revolutions, whatever the material fed in. The disposition to hold to a thing because we are used to it, or to reject a method simply because it is new, is fatal to progress.

To make a Sunday-school interesting and profitable does not depend upon the superintendent alone, but quite as much upon the teacher.

A very important question might be asked here, What is the true aim of the Sunday-school? Our answer would be: "To bring the scholar to Christ, to bring him up in Christ." Hence the importance that teachers be true Christians themselves; because

"We can not teach what we do not know,  
And can not lead where we do not go."

"My teacher made me what I am," is a remark often made, and is suggestive of those

#### ELEMENTS OF CHARACTER

which are attributed to the teacher in the moulding of habits in early life. The teacher who sees only the written text-book as a part of the pupil's education, has a narrow vision. The teacher himself is the volume most thoroughly studied. And the life daily lived, in and out of the schoolroom, for a series of terms or years, tells strongly on the unfolding of the child nature. "Be what I am as well as what I teach," will find precept and example the most powerful helpers in the teacher's work. For

the child is a bundle of habits, and the making of correct ones is a large part of the good teacher's work.

#### THE SCHOLAR,

young and old, should constantly attend the Sunday-school. Because, "all to be learned has not yet been taught;" and, "never too old to learn." And as one writer recently wrote, "The grading of studies removes all claims formerly made for the school as a 'baby concern.'" All ought to feel welcome to attend, because it is calculated to do the world good. In conclusion, I will say: Work while the day lasts, that rest may be enjoyed when it closes. The Sunday-school affords a vast field for thought and for diligent action; none should be exempt from its interests, from the little child who can barely lisp the sacred name of Jesus, up to the gray-haired men and women who are ripe in years, but nevertheless come under the teachings of King Immanuel in order that they may go on unto perfection, morally, intellectually, and spiritually.

FRANK J. PIERCE.

## Letter Department.

OMAHA, Nebraska, June 4.

*Editors Herald:* When at Decatur from the 24th to the 26th ultimo I found Bro. Oscar Case there visiting relatives and preaching the word and making ready to go to his mission field in the Dakotas. Oscar is well liked in this field and the Saints are sorry that he could not have remained with them longer.

On the 26th ult. Bro. J. E. Butts baptized three girls into Christ, and we wish them God-speed in "the way of salvation."

Bro. Frederick A. Smith called on us of late while in these parts looking after the interests of the work, and we enjoyed a pleasant visit from him. He was among special friends while here who appreciate the work done by him in the past.

Our late conference held with the Valley Branch closing the 1st inst. was a fairly good one and much enjoyed by the Saints. Two young men were ordained as branch officers, one to act as teacher and the other to serve as deacon. The Spirit seemed to indicate that if these officers would enter into their work at once with diligence, love, forbearance, and perseverance, God would assist and bless them by his Spirit; but a failure to do so will bring disappointment and loss.

Prayer, testimony, and sacrament services were real good and profitable, and the preaching by J. A. Donaldson and James Caffall was good and appreciated. When district officers arrived they found Bro. James Caffall at work making his light to shine through the preaching of the word. He believes in working while it is called to-day so that when the Lord shall come he may be found with the faithful prepared for glory, rest, and eternal life.

Our worthy and energetic officers of the district Sunday-school association were on hand and did their part well. Sr. Alice Schwartz superintendent, and Sr. Wadkin secretary, are model officers, and Bro. Le Roy Wood, our librarian, is doing a good work. If more of our Sunday-school officers and teachers would attend these conventions it would, in the writer's opinion, help the conventions and those attending them.

We need many more example teachers and preachers who can at all times and under all circumstances do as they would be done by, and that, too, without sacrificing the principles of goodness, justice, truth, and mercy. Love is as much an attribute of God and a principle of the gospel as is justice and one will not rob the other. Where the foregoing principles inspire the mind and quicken the soul there is no room for dishonesty, fraud, deceit, hypocrisy, or jealousy, but with a firm reliance on God and a shout of victory the people of God are ever able to press forward. It is indeed pleasant for Saints to dwell together in peace with an ever present consciousness that every one you meet is a friend or brother tried and true, who will not forsake

in time of trouble nor betray to an unjust enemy. Such a condition of things the gospel of Christ will bring into existence if but understood and lived up to by those who enter into the church. Where such a condition does not exist there is still room for development and spiritual growth.

Bro. James A. Donaldson is in the field and at work, and was chosen to act as assistant president of the Northern Nebraska District. His permanent address is Woodbine, Harrison County, Iowa. The Saints and officers extend to him a hearty welcome and bid him success in his work.

We think of starting a tent here in Omaha soon. We hope that visiting Saints will not forget that regular services are held at Saints' chapel, 1818 North Twenty-first Street, each Sunday at eleven a. m. and eight p. m., and Sunday-school at half past nine a. m. Come and see us.

CHARLES E. BUTTERWORTH.

COOK'S POINT, Texas, June 4.

*Editors Herald:* I went to Falls County about the middle of May. Preached a few times at one place in the county, and baptized and confirmed three, two young men and a lady. I expect them to make good members. I learn that one of them has already commenced to work to get others to turn and live. There are very good prospects for some more to come into the kingdom at that point soon. While there I attended the funeral of a little son of Bro. and Sr. J. L. Bryant. A goodly number were present and gave good attention to the services.

I next went to Wheelock, in Robertson County, and through Brazos County, where I preached some to attentive hearers. I hope for good results.

Prospects are some better for the good cause in this section of Texas. I never felt better. The good Lord has abundantly blessed me spiritually of late, for which I am thankful. I want to do more this year than ever in the good cause. I expect a good turnout at our conference at Texas Central Branch in July next. We want to hold meetings for a week after. Come praying for a good time in the service, and God will bless us abundantly.

E. W. NUNLEY.

APPLEDORE, Ontario, May 29.

*Editors Herald:* Since last addressing your columns I have baptized two, making twenty since fall conference. Considering the interest here manifested, together with a promise made by the Lord to this branch on the first Sunday in the year which it was my fortune to hear, I am on a fair way for having more before our conference meets next month.

To-day is election day and great excitement prevails. On this account I have considered it inadvisable to have meetings during the week, but I am as actively engaged, nevertheless, in canvassing the neighborhood from house to house and inviting the people out for an appointment to come; also in giving them literature in every house and distributing the printed word.

I came here last Saturday, indirectly from Wallaceburg, having spent a few days at Cooperville and Dresden.

During the past few weeks back I have been treated with much courtesy, and with few exceptions I have been invited to come or call again. Catholics and all have shared alike at my hands, and the scholarly divines have been themselves put to the necessity of welcoming me into their castles and discussing the differences between us. To insult me would not send me away; to deny me admittance I would advertise them; and to let me in they must sit down and face the music. I have called on some of the most scholarly men of Western Ontario, in order to hear the strongest that was to be had. What a deep satisfaction to reason with men like that and to witness the utter futility of the ingenuity of man to cope with and to withstand this great heaven-sent message.

I feel gradual improvement in spirit and body.

ALVIN KNISLEY.

PERRY, Iowa, May 31.

*Herald Readers:* My enjoyment of your communications, and a desire to reciprocate so far as I can, prompts me to once more pen a brief epistle.

My closing labors in the Fremont District were none the less pleasant than previous labor there except in one case where evil influences had destroyed the pleasure of a home, and the freedom of one soul, for the time being. While temporary relief was granted through the name of Jesus the Christ, yet the evil spirit would return, and was welcomed, seemingly, by the member.

Never can I forget the kindness shown me by the Saints and friends of the Fremont District, neither can I forget the willingness which was universally, or almost universally, shown on the part of all to seek for counsel, and to abide thereby, and the glorious results which were experienced. To God be all the praise.

The powers that be having decided that I should labor and have charge of missionary work in the Des Moines District, where my acquaintance was very limited, and so far as I am as yet acquainted the work is in great need of regulating and of spiritual awakening, I entered upon my duties at Boone and Boonesboro the 14th inst., associated with Bro. H. A. McCoy, district president, whom I found to be a very congenial and helpful associate, and who is a friend to those who need help. Every evidence was given that troubles long existing were adjusted, and settled for ever, but the effects of the troubles which have been remains, and must be borne until time and the power of God shall remove it. The spirit of humility and forgiveness was exercised, and the saving power of the gospel shown through this means. Good, liberal souls live at Boone and vicinity, and I felt an attachment for them.

We visited Fraser, and there found Bro. Joseph Buckley, Bro. and Sr. Robert Robinson, Bro. Frank Walters, Srs. Sinclair, Hitchins, Leadham and daughter, with whom we visited and sought to give encouragement. Arrangements had been made for services at the Wolf schoolhouse, a new opening, and where excellent interest was shown. It rained every night while we were there, and yet we had a good attendance each night except Saturday, when it was quite stormy. Urgent invitations for our return were extended, and proffers of homes from two outside families were extended, with several personal invitations to partake of their hospitality.

We came here on Wednesday last, and found conditions existing that were discouraging but I labor in hopes. A good, earnest-hearted class of Saints live here, but on the part of some their faith has not been sufficient to surmount the obstacles in their pathway. Indifference, and the cares of the world seem to be the main hindering causes to progress. Here once existed a lively Sunday-school, a prosperous Religio, and a flourishing branch; but now we find no Sunday-school, no Religio, and a partially disorganized, and drooping branch. While all desire to see the work enlivened and successful, yet too many act as though they thought "they" should do the work necessary to be done, and not "I" should do the part necessary. When will the Saints learn that the more work they are privileged to do the greater will be their reward? Too many are willing that others should do all the work, and they will enjoy the results of it, thus not accepting of the blessed privilege associated with the work of God, that all may work, and serve the Lord with all their soul, might, and mind; and faithful in the occupancy of these privileges celestial glory will be theirs to enjoy.

I go from here to Des Moines Monday and from thence to the district conference at Runnells, Iowa, the 14th.

Any of the scattered members of the district will correspond with me as soon as possible in regard to openings that possibly can be made to tell the gospel story to darkened and dying humanity. I am anxious to occupy where the greatest needs exist, so far and as soon as possible. Men of God, who hold the

holy priesthood, neglect no opportunity to occupy. Let your faith be known by your works. Let not the flag be furled, but being the banner bearers, hold the banner of King Emanuel high, so that with satisfaction can the Spirit influence others to look, and by looking see that which will lead them to glorify God by the observance of his commands. I urge as many of the priesthood as can possibly do so, to attend the next district conference. You are needed there for your own and the work's sake.

May God's blessing be upon the work in the Des Moines District, sustaining not only the branch work but also the Sunday-school and Religio, with every other organization for good existing in the church. The missionary force is expected to give proper encouragement to these organizations, and never lose an opportunity to speak a word in their behalf, for they each are a part of the church work.

J. F. MINTUN.

SUNNYSIDE, Utah, May 17.

*Dear Herald Readers:* I am in an out-of-the-way place here, as it is a small mining camp, and there are no Saints here. But I try to live as near to my teachings as possible, and hope that the time will shortly come when there will be more who see the necessity of preparing themselves for the future.

I rejoice in taking part in the work, and especially the Sunday-school, for I think there is nothing grander than instilling in the little minds the thoughts of a Savior. My desire is that the good work will progress everywhere, and that the time may soon come when more of us will be laborers.

J. E. VANDERWOOD.

FLORESVILLE, Texas, May 27.

*Editors Herald:* In the last six months we have had two visits from Bro. John Harp. He has preached in all six sermons for us, and last Monday he baptized two, my wife and my afflicted sister, who has been sick for about three years. She is feeling better now, and that God may heal her is our prayer. I have been made to rejoice with my dear wife and sister with me in the gospel. I was the only member here. I was baptized September 3, 1893, by Elder John Currie, and I have never doubted the truthfulness of this latter-day work; but many times I have done wrong in the sight of our Master, for which I humbly repent. May God forgive me and I will try and do all I can for his cause.

I would like to see a good branch here at Floresville. Brother Harp has promised to come back here this summer and hold meetings for us, and I think others will obey the gospel. I think there is a great work to be done in our "lone star state," in the land of cotton, and I think all the elders in the church could be used in Texas and be kept busy. I believe there are many honest-hearted people here who will believe the truth when it is presented to them. Brother Harp is surely doing a great work for our Master. May the Lord send more like him to labor in his vineyard.

We take the HERALD, *Ensign*, and *Autumn Leaves*, and receive much benefit and pleasure from reading them. Would be pained to do without any one of them. We lend them all out to others to read.

Pray for us that we may be faithful to the end.

ED JACKSON.

FAIRBURY, Jefferson Co., Nebraska, June 4.

*Dear Herald:* Bro. Henry Kemp and I came here on Saturday evening, May 31, and on Sunday, June 1, were permitted to dedicate to the service of God a small church. By a hard and continued effort the few Saints here, by the generous assistance of the citizens who are not of the church, have succeeded in presenting this neat and well-built structure to the Lord. Bro. Edward F. Robertson, of Hebron, offered the open-

ing prayer. Henry Kemp preached the sermon, J. W. Waldsmith, of Nebraska City, offered the dedicatory prayer.

We held three meetings on Sunday, also Monday, Tuesday, and Wednesday evenings, with fair interest.

We hope that Elder A. J. Myers may regain his health, and yet be able to lift his voice again in the defense of God's truth, to the convincing and converting of many honest souls.

We baptized two Sunday afternoon.

Fraternally,

J. W. WALDSMITH.

LONDON, Ontario, June 1.

*Dear Herald:* We have had quite a visit from R. C. Evans telling us of the good things of the late conference, and preaching some interesting gospel sermons. There were two baptisms last Sunday, of two promising young sisters. We had a visit from our county judge, Judge Elliot, a man of over eighty years of age. After hearing a sermon on the justice of God in saving all of Adam's posterity, he said it was the finest effort he ever heard. Altogether it was an interesting Sunday for the Saints here and the interest increased while our brother was with us. He is now working his way to our district conference at Port Elgin, where the Saints expect to see our venerable Brother Lake and hear him still bless the Saints with his counsel and fatherly advice. May God still bless him with health and strength to continue faithful.

Between the two conferences the Religio Society here intends having an ice-cream social and entertainment of music and song, the proceeds to be used to obtain a gospel wagon, decorating it with Scripture quotations and going around the city singing the songs of Zion and telling the gospel story. Do you not think the idea famous?

We have an ideal Religio Society here, Sr. Pope, the president, with a full staff of officers always studying to make the meetings interesting. Our social is to be held on the 19th of the present month, when we expect to have Elder Evans as chairman, and a visit from Uncle John. I hope at the end of the season we may reap a harvest of souls.

I feel encouraged with the letters in the HERALD of the progress of the work. I want to try and keep up with its evidences of advancement so that we may walk and not faint. I ask your prayers that success may attend our work here.

WILLIAM FLIGG.

ST. MARYS, Ontario, May 10.

*Editors Herald:* I arrived home May 7, from Manitoulin Island and Sault St. Marie, Ontario. I have been away since November 4, 1901. Arriving at Manitowaning November 8, I remained on the island until February 10, leaving on that date for the north shore and the Soo. Bro. Smith, a noble man of promise, drove me over, in company with his daughter Lizzie. It was a very long, cold drive of sixty miles, over lakes and islands. We went to Walford, and stopped at the home of Mr. John Budge, a son-in-law of Bro. Smith's. We were kindly received and cared for. Next morning we took early train for Echo Bay, Bro. Smith buying my ticket. I shall long remember his kindness.

I arrived at Echo Bay to find I had eight miles to walk into the country, as I had a brother living that distance out whom I had not seen for twenty years. It was a great surprise to him to see me, as I had not notified him I was coming. I secured the Methodist church there, and had the privilege before leaving of baptizing my brother and his wife and five others, seven in all. I believe a good work will yet be done there.

Twenty-two years ago I spent one winter there. I was then a consistent Methodist, and because I then lived up to what I professed, the people believed there must have been good reasons for me making the change, and gave me a hearing and never once spoke of closing the church. I met a local Methodist

preacher there by the name of William Bradley. When asked if he ever met any of the Latter Day Saints he said: "I know Elder George Bushnel well. He is an honorable man and a Christian, and well liked by all who know him." Is it not pleasant to hear those who differ from us speak so well of one of God's servants? He also told the steward of the church privately that Mr. Bushnel was a good man, and I believe what he said had much to do with bringing the steward to a knowledge of the truth, for I baptized him before leaving. I trust Mr. Bradley will yet be identified also with the church. Send him some reading, Bro. George, and write him.

My visit to the Soo was very unsatisfactory. I found some of the Saints there warm and alive to the work, but others cold and dead. There is a mad rush for gold there, and many of the Saints have caught the spirit of speculation, and through the deceitfulness of riches and cares of the world the good seed has become choked; but I believe great good may be accomplished later, as the weather was very bad when I was there and the streets almost impassable.

I left the Soo on April 25, arriving in Manitowaning on the 27th, and remained there till May 5. The outlook on the island is bright for good work to be done. The Saints there are striving hard to let their light shine, and if they will only continue to do right it will have its effect all over the island. May God bless them! One year ago the 27th of June Elder S. W. Tomlinson preached the first sermon ever preached by an elder of the Reorganized Church of Jesus Christ of Latter Day Saints on the island. To-day we have twenty-five members and two Sunday-schools and many friends. Bitter opposition has been given, yea, most cruel; still the work of God prospers and all is well. Some noble people are rejoicing, others are near the kingdom. God has especially cared for his servants, often in a marvelous way. May he continue to care for his work there is my earnest prayer, and bless the dear people that he has given us in the gospel.

I would like very much to visit the following places in my old field: Mitchell, Hibbert, Stratford, Rostock, McKillop, and Listowell. Dear Saints, in those places named, I have not forgotten you; and if I do not visit you it will be because I can not.

G. C. TOMLINSON.

BROOKLYN, New York, June 2.

*Editors Herald:* Brn. Rushton, Thorburn, and Davis left New York on Saturday afternoon, May 31, at 1:20, on ship Columbia, for Glasgow. We had a very enjoyable time with them through their short sojourn in Brooklyn. Sorry to part. They were very cheerful in leaving.

227 McDougal Street.

VIOLET E. SQUIRE.

BELLAIRE, Michigan, June 3.

*Editors Herald:* The debate between Bro. J. J. Cornish and Rev. R. B. Brown is progressing nicely. Last night closed the second proposition, making six nights thus far. First proposition, "Joseph and the books," occupied four evenings. Second proposition, "Reorganized Church in harmony with New Testament church," occupied two evenings. The third proposition starts this evening, in which Mr. Brown affirms the Christian Church, of which he is a member, to be in harmony with New Testament Church. Bro. Cornish is feeling well in body and spirit, and has thus far ably acquitted himself as a defender of the restored gospel.

Mr. Brown has largely traversed the old beaten path of his predecessors in like work. Hence I will not take time nor space to present his line of argument.

We are confident that the work is not suffering under Mr. Brown's fire. The Saints of this place are very much encouraged and hopeful of good results from the debate.

I baptized two at Glover on Sunday, May 25. So the good work moves on.

Bro. Cornish just handed me a letter which he received from President Joseph Smith, which says, "I have arranged with Bro. Heman C. Smith to attend conference at Freesoil, June 21, 22, and Shabbona the 28th and 29th." We are pleased to announce to the membership of the district the contemplated visit of our worthy President, and trust we may have a good representation at the conference.

J. A. GRANT.

ST. MARY'S, N. S. W., Australia, May 5.

*Editors Herald:* I am not a subscriber, but have become acquainted with your pages through the kindness of Elder John Kaler passing his copies on to me. I feel it incumbent on me to express my thankfulness to all my dear brothers and sisters who have taken the pen up in the interest of "truth" and in relating experiences of God's goodness to them, in the time of trouble and adversity, with the object of comforting those Saints who are isolated from branches, and enduring affliction. It is indeed a noble cause, and I can bear testimony to the comfort derived from those "precious pages." I am never too tired to read them, nor do I ever read them and put them down devoid of comfort. To read them is indeed to me sweet communion, as I am one of those isolated ones, being also afflicted, having for the last six months suffered the effects of sunstroke. This affliction came upon me because of unfaithfulness, because of hiding my light under a bushel, and being otherwise indifferent when I had favorable opportunities of furthering the cause. I have been administered to, and the Lord through Elder John Kaler spoke to me and told me that such was the case, and that I would eventually get well, if faithful. I have been made to realize that we can not sin with impunity, nor indeed be slothful servants, when the Lord has decreed that we shall be up and doing.

Our hearts are made sad just now by the projected departure of Brother Kaler, wife, and family for the United States. Bro. John and wife in their long sojourn in this far country have become endeared to many of the Saints by the integrity of character and Christian consistency of life always exhibited by them. And it seems like parting with one's immediate relations to part from them. But we comfort ourselves with the thought that if it is not God's will that we should meet again on this continent we shall, "if faithful," meet again in Zion. And we look forward awaiting that happy time when "the faithful" shall meet again in our Father's kingdom. We wish Bro. John, wife, and children (who are entirely Australian) God-speed on their journey, and hope that the change will be beneficial to our dear Sr. Kaler who has been ailing quite a time now.

The Saints in Australia have been made to rejoice during the visit of our beloved patriarch, Bro. A. H. Smith, in that the blessings conferred on them under his hands have strengthened them and stamped divinity upon the work, and made most of us feel, like the woman of Samaria, to cry out, Come and see the man who told me all things that ever I did.

JOSEPH E. PARKES.

## Miscellaneous Department.

### Conference Minutes.

**Western Maine.**—Convened at Bray's Mountain, May 17, 18, F. M. Sheehy chosen president, assisted by J. J. Billings; A. L. Colby clerk, assisted by George Linscott. Branches reporting: Dixfield Center 31, no change; West Surry 32, loss 8; Pleasant Home 16; Stonington 97, no change; Bray's Mountain 39, no change; Brooksville 33, loss 1; Little Deer Isle 59, gain 1. The clerk was authorized to correct a number of errors in reports, and they were approved. Officers present: F. M. Sheehy, U. W. Greene, S. O. Foss, E. E. Holman, J. J. Billings, J. N. Ames; Priests E. D. Brann, A. C. Dunham, J. E. Eaton; Teachers H. E. Sanders, N. E. Billings, H. R. Eaton. Bishop's agent's reported. S. G. Cunningham: Received, \$44.14; paid

out, \$44.14. H. R. Eaton: Received, \$127.50; paid out, \$88; due church, \$39.50. Referred to auditing committee which found H. R. Eaton's report correct. The committee could not say whether or not report of S. G. Cunningham was correct as there were no receipts for expenditures. Voted that our Bishop's agents be instructed with every remittance to inclose a receipt of the amount, and that the conference authorize him to withhold second payment until he has received a receipt for the previous payment. Report received from district tract treasurer, Abbie L. Colby: Received, \$4.01; paid out, \$4.07. Report accepted. Voted to establish a permanent tract fund for the purpose of free distribution of tracts. A. L. Colby appointed treasurer of tract fund. A recommendation from West Surry Branch asked for the ordination of Frank Carter to the office of deacon. Referred to missionary in charge. A bill was received from J. J. Billings, district president, for \$6.35, traveling expenses. The bill was accepted and Freman Haskell was chosen to collect the same and pay said indebtedness. J. J. Billings was chosen president, E. D. Brann clerk. A. L. Colby was authorized to pay the district money in her possession to E. D. Brann. A vote of thanks was extended to Sr. A. L. Colby for her long and faithful service as district clerk. Time and place of next conference left with district president. Preaching by F. M. Sheehy and U. W. Greene. District expense from December 14, 1901, to May 17, 1902, 53 cents; balance on hand, 47 cents. Gained by baptism 1, lost by death 1, total number in district 318.

**Northern Nebraska.**—Met at Valley, Nebraska, May 30; C. E. Butterworth, district president, in the chair, James Huff secretary. Statistical reports: Columbus 28, 1 died; Decatur 97, 1 received; Omaha 297, 1 received; Platte Valley 73, no change. Elders reporting: C. E. Butterworth, J. Caffall, H. J. Hudson, J. Huff, E. Rannie, H. S. Lytle, J. E. Butts, N. Rumel, and G. W. Galley; Priests J. F. Weston, E. R. Ahlstrand, and W. H. Brown; Teachers W. C. Fetter and J. Case. Bishop's agent reported: On hand last report, \$208.39; received since, \$138.80; total, \$346.19; paid out, \$288.50; balance on hand, \$57.69 in tithing account. On hand last report, college fund, \$51.10; collected, \$10; total, \$61.10; paid E. L. Kelley, \$51.10; balance on hand, \$10. Audited and found correct. Treasurer's report: Due treasurer last report, \$1.22; no changes. Recommendation received from Platte Valley Branch for the ordination of Herbert H. Robinson to the office of teacher and Romain G. Brown to the office of deacon, and they were so ordained. A. W. Ballard resigned as district vice-president and J. A. Donaldson was elected to fill the vacancy. Next conference to meet at Columbus, Nebraska, the last Friday in September, 1902, at 7:30 p. m. The president, vice-president, and secretary appointed a committee on two-day meetings. Platte Valley Branch reported improving spiritually. President and secretary instructed to issue licenses to the newly ordained teacher and deacon. Preaching by Elders J. A. Donaldson, James Caffall, and C. E. Butterworth.

#### Pastoral.

##### THE CHICAGO MISSION.

Having been assigned the charge ministerially of this portion of the field in Northern Illinois, I wish to say to all interested that I expect to be with you on or before July 1, or as soon as arrangements for removal can be made. We are anxious to be about the business indicated in our calling and appointment, and a proper spirit of uneasiness that must necessarily rest upon those who are legitimately called to warn the people with the fullness of our gospel message, has its influence with us. We trust that the kindly feelings engendered by our first acquaintance with the people in this mission may be wisely nourished and preserved by us, and that if differences of opinion in regard to method or work shall in the future arise, that we shall have and acquire the grace or sense to accredit honesty and good intent, and to remember always that facts necessary to a correct and safe judgment as to motive or manner can rarely be determined by a superficial or one-sided view, and the better way in which to prevent the "root of bitterness" from "entering in and defiling many" is to withhold our enmities in thought even, until "the law of the Lord," which only "is perfect" in the adjudication of differences, be employed in determining all the facts necessary to a just and righteous verdict. I wish here to say in this connection that I do not intend to allow myself to be made partisan to personal differences of any one, and shall try to base my judgments on personal observation, association, and acquaintance. Let us remember James' advice and statement, that, "the fruit of righteousness is sown in peace of them that make peace." I can assure you all, the officers

and members of the priesthood especially, that I am not at all interested in maintaining or asserting personal prerogatives, and do not care to assume responsibilities whenever they can be legally avoided. The spirit of "vainglory" that always attaches to office-seeking in this Church of Christ must, as sure as the day follows night, sooner or later result in disappointment to every one who indulges in it, because it is the church founded by him who has said, "Whosoever exalteth himself shall be abased," etc. I believe it to be better to make these statements to all in a general way, and in the beginning of our work in Chicago, rather than to make it in personal detail, should occasion arise or circumstances seem to warrant. There is quite a force of ministerial and earnest workers in the city, and we hope to reach many of the "sheep" in that great city who have as yet never heard the real sound of the voice of the Master. Whatever wisdom or practicability may suggest in carrying on or extending our work, as well as encouragement and instruction of Saints, in hall, tent, or street work, we shall, to the extent of our ability, be glad and rejoice in the privilege of assisting in and cooperating with the brethren, with a view to this end. The Bishop's agent for the district, Bro. Midgorden, has requested me to act for him as agent for the branches in Chicago, and contributions in tithing, free-will offerings, etc., will be receipted for by me. Let us not forget our duties and the necessities of the work in this regard. Correspondence may be directed after June 20, for fifteen days, to No. 9 Walnut Street, Chicago, Illinois, care S. C. Good. Permanent address will appear later on. Fraternaly, M. H. Bond.

To the Brethren of the Ministry of Southern Nebraska District: As another conference year has just begun, let us labor with our might and see what can be done in spreading the good news of the gospel of Christ. Let us labor in love with all mankind and with patience, which will bring about the best results. I hope we shall have a good report to offer. Report every three months to me, and I will present the same to our missionary in charge, Bro. Fred A. Smith, and the same will be presented to next General Conference. Let us see what we can do for the cause this year, that the gospel may go to many people who have not heard it before, and thus fulfill the counsel of our Lord and Master. If we sow with a liberal hand we shall reap the reward of the faithful. Praying for you all, I am, your brother and coworker in Christ Jesus, W. M. Self. Nebraska City, Nebraska.

#### Reunion Notices.

The Massachusetts District reunion will convene at Silver Lake, Massachusetts, August 9, 1902. Those who have attended in the past surely need no recommendation from the committee as to its facilities for camp life. We have a beautiful lake which is supplied by natural springs; one of the most beautiful pine groves with a carpet of needles; plenty of good shade; near enough to the railroad for all conveniences for travel, and yet away from the village far enough to get away from all noise or disturbances. Board will be furnished on the grounds for all who do not desire to do their own cooking, or better yet, if all would do away with their own cooking and join in with us on the commissary, we would be glad to run it on the cooperative plan, but it could hardly be made a success unless we could have everybody support it. Cot beds and tents will be furnished also at a very reasonable figure. Prices will be announced as soon as possible for all of these supplies. Your committee will do the best it can for your convenience and comfort. Let everybody make their plans for August 9 so that we may have the largest and best reunion we have ever had. We have two missionaries in charge this year whose headquarters are in the East, besides quite a sprinkling of other conference appointees and other laborers, so that we shall not want for any good thing along spiritual lines. M. C. Fisher, O. L. Newcomb, Adolph Leckney, Committee.

#### Conference Notices.

The Atchison, Kansas, Branch has appointed a committee to meet strangers at the depot who may attend the Northeastern Kansas District conference to be held June 14 and 15. Look for the man with a blue ribbon on his lapel.

Far West District will convene on Saturday, June 21, ten a. m., with Delano Branch, four miles north of Cameron, Missouri.

St. Louis District will convene in the Rock Church, 1240 Glasgow Avenue, St. Louis, Saturday evening, June 21, at eight o'clock.

Idaho District will convene at Malad City, Saturday, June 28 and 29, at ten a. m.

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Eastern Michigan District will convene at Shabbona, Michigan, at ten a. m., Saturday, June 28. All coming by train will come to Deford on the P. O. & N. R. R. Trains arrive from the south, 12: 30 p. m.; from the north, 4: 15 p. m. Notify Bro. William Cargill, of Shabbona, on which train you will arrive, and you will be met and conveyed to the church, eight miles distant.

Convention Notices.

The Sunday-school and Religio convention of the Lamoni Stake will convene June 19, at Lucas, Iowa.

Chatham Association will convene with the Longwood Saints, Friday, June 20, at two p. m. Any wishing to be met please send card to George Kettlewell, Osman, Ontario, also observe conference items in regard to railway certificate plan.

Religio Notice.

The committee appointed by the General Convention of the Zion's Religio-Literary Society to revise their Constitution and By-laws has held one meeting at which Bro. J. F. Mintun was chosen chairman and Walter W. Smith secretary. Any one

having any changes to suggest will kindly send same to Walter W. Smith, No. 500 New Nelson Building, Kansas City, Missouri. Walter W. Smith, Secretary.

Married.

HORNER—NORTHCUTT.—On the evening of May 28, 1902, at the residence of Dr. J. B. Horner, Lamoni, Mr. Ernest Eugene Horner to Miss Ida May Northcutt, both of Lamoni. Guests to the number of one hundred witnessed the ceremony and sat down to an enjoyable wedding feast. Mr. Ernest Horner is one of Lamoni's best young men and the bride, so long known as Miss Ida Marks and for years a faithful worker in the HERALD Office, is one of Lamoni's worthy young sisters. Only one, however, for be it known that there are no superiors to the young men and women of Lamoni for worthiness and integrity to be found anywhere. May the young couple have the Lord with them in a long and happy journey of wedded bliss. Ceremony by Bishop E. L. Kelley.

Mothers and Fathers.

The admonition to teach the children the principles of the doctrine of Christ never had more significance than in this wicked and perverse generation. Every parent who has undertaken to heed this instruction from the Lord and to try to teach the very little ones has felt the need of help and suggestions. A splendid aid in this important work is furnished in the *Study Hour*, a quarterly for the use of the teachers of the "very little ones" in the Sunday-school. You can use this in your home instruction as well as in the Sunday-school. It contains lessons in gospel truths and moral ethics drawn from the things of nature and from the lives of Jesus and good men. This helpful little quarterly is published by the General Sunday-school Association of the church, and may be ordered of Herald Publishing House, Lamoni, Iowa. Price 10 cents per quarter.

To Boston and Return at One Half Fare via New York City.

If desired for the round trip via Nickel Plate Road, for Christian Scientists' meeting in June. Tickets on sale June 12, 13, and 14, with extended return limit of July 31. Stop-over to visit Niagara Falls enroute also granted. Write John Y. Calahan, General Agent, 111 Adams Street, Chicago, for detailed information. 23-2t 16

THE WORLD ON FIRE!

The PATRIOT for a year	\$1 00
The "WORLD ON FIRE," in cloth	1 50
Total	\$2 50
BOTH FOR ONLY	1 40

Let Us Tell You About It.

Murat Halstead has written a book of nearly 500 8x10-inch pages, with 100 illustrations, giving a most graphic account of the frightful disaster in Martinique and St. Vincent, supplemented with vivid and glowing accounts of similar disasters in the world's history from those of the destruction of Pompeii and Herculaneum by the giant Vesuvius to the present time, including the explosion of Krakatoa in the Indian Ocean causing a tidal wave to encircle the earth; and frightful eruptions of Heckla, and of Skafta that depopulated Iceland, the New Madrid convulsions in the Mississippi Valley, and all the lesser eruptions and convulsions caused by the fermented bowels of mother earth, together with a scientific treatise on the conditions and causes of volcanic eruptions imperiling the future of the earth.

Mr. Halstead has personally visited the islands of the American Indies, those of Hawaii and of the Indian and Pacific Oceans, and visited Iceland and in company with the King of Denmark viewed the great volcanoes on that island. He therefore writes from a personal experience as no author of a similar book can do.

The Publishers of the PATRIOT

Have made such an arrangement with the publishers of this magnificent work, as enables them to offer it to all with the PATRIOT for less money than the book itself costs alone.

The PATRIOT is a local and general family newspaper

of eight seven-column pages, conveying the news of Lamoni and the world, as well as publishing a large number of interesting miscellaneous departments.

Your subscription to this combination is solicited. You can not afford to let this opportunity go by unimproved.

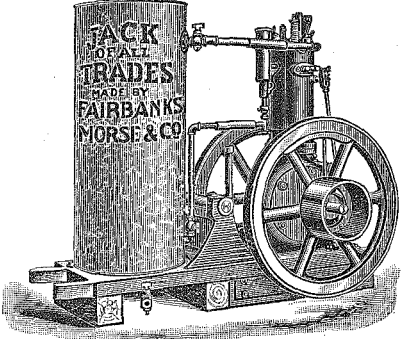
Remember \$1.40 brings you the PATRIOT for a year and this MAGNIFICENT BOOK, which will be sent to you post paid. Address

LAMBERT BROS., Lamoni, Iowa.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. ❁ ❁ ❁

It is a NEW ENGINE made by  
**Fairbanks, Morse & Co.,**  
 CHICAGO 19

**\$19.00 to Boston and Return \$19.00**  
 \$22 to Boston and return, via New York \$22  
 Via Nickle Plate Road, account of meeting of Christian Scientists, June 15 to 18. Tickets on sale June 12, 13, and 14, with open return limit of June 21. By depositing tickets with Joint Agent in Boston on or before June 21, extended limit returning until July 31 may be obtained. Stop-over at Niagara Falls, in either direction if desired. Three trains daily. Through vestibuled sleeping-cars. American Club Meals served in dining-cars on the Nickel Plate Road; also meals a la carte. Address John Y. Calahan, General Agent, 111 Adams St., Chicago, for reservation of sleeping-car space and other information.  
 23-2t 15

**Notice.**

I have *Autumn Leaves*, volumes 1 to 13 inclusive, unbound, in good order, that I will sell for one dollar per volume. Will ship to any one F. O. B. Mrs. M. C. Pearce, Little Compton, Rhode Island.  
 24-3t

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

- JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?  
 222. Per dozen 10c, 100..... 60
- THE APOCRYPHAL NEW TESTAMENT.  
 229. Cloth..... 1 25
- TACTICS OF INFIDELS.  
 218. Cloth..... 60  
 223. Paper..... 30
- MARVELOUS DISCOVERIES IN BIBLE LANDS.  
 199. Paper covers..... 30

**SOUTH SIDE BARBER SHOP.**  
 Laundry in connection. The same old stand. F. A. BLACK. 15



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Annual convention, Iowa State Sunday-school Association, Sioux City, Iowa, June 10-12. Tickets on sale 9 and 10; good returning June 13 at one and one third fare.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting, Iowa State Log Rolling Association at Logan, Iowa. Going dates June 19, 20, and 21. Good returning June 23 at one and one third fare.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

**Christian Scientists'**

Meeting in Boston, June 15 to 18. It will be to your advantage to obtain rates applying over Nickel Plate Road before purchasing elsewhere. Tickets on sale June 12, 13, and 14. Final return limit July 31. Call on or address, John Y. Calahan, General Agent, 111 Adams Street, Chicago.  
 23-2t 17

Wanted.—Henry T. McClain & Son, Coalgate, Indian Territory, wish to correspond with a first-class harness and saddle man of good standing, who belongs to the Reorganized Church of Jesus Christ of Latter Day Saints. Steady employment for the right party. 2

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

George H. Hilliard, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—

**LAMONI, IOWA,**

Solicits your deposits, and pays

**5 Per Cent Interest.**

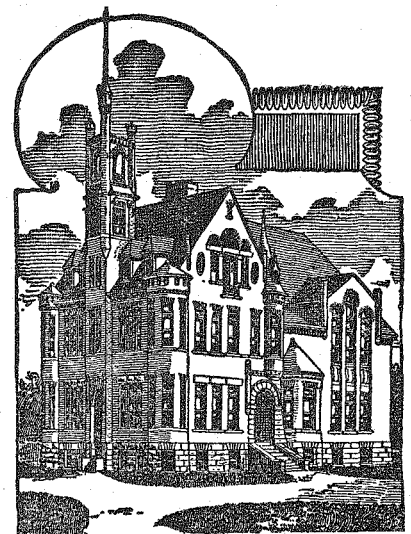
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**

LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

Allen  
June 03

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, June 18, 1902

Number 25

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Terms by the "Church of Christ" - - - - -	593
"Shut Your Doors on the 'Mormons'" - - - - -	594
Good Rules for Public Service - - - - -	594
Many Bibles Issued - - - - -	595
The Christian Standard on Prophesying - - - - -	595
Mrs. Wilcox and Spiritualism - - - - -	595
Questions and Answers - - - - -	596
Patriarch Smith at Honolulu, Hawaii - - - - -	596

### Original Articles:

The Midnight Cry - - - - -	599
----------------------------	-----

### Selected Articles:

The Presbyterian General Assembly - - - - -	602
---	-----

### Selected Poetry:

Success - - - - -	604
The Birth of Summer - - - - -	604

### Mothers' Home Column:

Select Reading for July Meetings of Daughters of Zion	604
---	-----

### Sunday-School Department:

Why Could not Sunday-Schools do It? - - - - -	605
The Department of a Teacher - - - - -	605

### Letter Department:

An Arkansas Missionary - - - - -	606
----------------------------------	-----

### Miscellaneous Department:

Conference Minutes:	
Western Wales - - - - -	611
Galland's Grove - - - - -	611
Nauvoo - - - - -	612
Central Illinois - - - - -	612
Pottawattamie - - - - -	612
Convention Minutes:	
South Sea Islands - - - - -	612
Galland's Grove - - - - -	612
Pastoral,—W. H. Greenwood - - - - -	612
"    J. C. Foss - - - - -	613
Changes in Appointments - - - - -	613
Bishop's Annual Report - - - - -	613
Correction - - - - -	613
Seventh Quorum of Elders - - - - -	613
General Conference Minutes - - - - -	613
Reunion Notices - - - - -	613

## Editorial.

### TERMS BY THE "CHURCH OF CHRIST."

The following question in substance was asked of Elders John R. Haldeman and George Frisbey, while on their late visit to Lamoni: "Upon what terms will those whom you have invited to take part in the building of the temple which you say the Church of Christ is going to build, be permitted to take part in that work?" In reply, Elder Haldeman named a number of things necessary to be believed, and added: "They must not believe in baptism for the dead, plurality of gods, nor plurality of wives."

Many of those who heard his invitation to join in the work of building the temple were interested in ascertaining what would be the prerequisites to an acceptance of the invitation and giving the aid they might be disposed to offer. He named several things needful to be believed, but reserved the question to be more fully answered by the brethren after consultation. But these items not to be believed he seemed to be clear upon.

Paul was of the opinion at the time he wrote to the Corinthians that there were "gods many and lords many," yet to them who believed there was "one God, the Father," and "one Lord, Jesus Christ." Whether two would be classed as a plurality we may not say; but we have long been of the belief that there were two personages in the Godhead; and thought it to be possible that in the mutability of human events there might be "lords many and gods many," without infringing on the fact of there being "one Lord, one faith, one spirit," and "one God over all," for the true believer.

Who was intended to be excluded by Elder Haldeman when he made this statement we, of course, do not know. But why it should have been made at all is not so easy to determine; for if a man should confess to the beliefs declared to be essential as being prerequisite, by what rule of right can inquiry be made as to a man's beliefs other than those deemed essential.

Are not men entitled to the exercise of private judgment and beliefs upon the varied disputed points over which controversy has been waged for many years? Or is it to be a fact that, notwithstanding a confession of belief in certain dogmas is to be required, there must also be a confession of unbelief in certain proscribed theories before one is accepted,

Philip said, "If thou believest thou mayest;" the Eunuch replied, "I believe that Jesus Christ is the Son of God." Upon this confession Philip baptized the man.

There is a little statement in the 8th of John's gospel that reads thus: "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture can not be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God."

In Psalms 82, this occurs: "God standeth in the congregation of the mighty; he judgeth among the gods." "I have said, Ye are gods; and all of you are children of the Most High. But ye shall die *like men*, and fall like one of the princes."

It is not likely that any formal set of questions touching beliefs and unbeliefs will be formulated, but if there is, we shall be pleased to be permitted to lay it before the readers of the HERALD.

---

#### "SHUT YOUR DOORS ON THE 'MORMONS.'"

The following appeared in the *Messenger*, a weekly paper published at Owensville, Indiana, published in the "interest of General Baptists, and all other Open-Communion Baptists," of which the editor is James P. Cox:

##### MORMONISM.

One of the most cunning systems of false religion is Mormonism. Its missionary agents are almost everywhere. Often they are smooth, well-dressed, polite, but persistent and tireless in their efforts to make proselytes. Generally they are found in companies of two or three. They scatter their tracts and other literature on every hand. They talk religion and quote the Bible with glib tongue; and would deceive many Christian people who are not informed. It is claimed there are thousands of these agents or missionaries now in the field. It is high time all Christians were awake to the wiles of Mormonism.

How shall we treat them? Do not receive them into your homes, or give them the least aid or comfort. Shall we permit them to speak in our churches? Not at all. But our ministers should inform themselves as fully as possible about the whole wicked system of Mormonism, and warn the people against these wolves in sheep's clothing.

Good anti-Mormonism tracts may be bought cheap of the "League for Social Service," 105 East Twenty-second Street, New York City; Evangelist R. B. Neal, Grayson, Kentucky; and the *Journal*, Oakland City, Indiana. We must scatter information among the people; and these and similar tracts should be distributed on all hands. Do not fail to aid in this righteous battle against this whole false and wicked system of Mormonism.

T. H. DRAKE.

OAKLAND CITY, Indiana.

The foregoing is a fair sample of the way many of the ministers of the various churches meet the question of Mormonism. They brand it as being something terribly false and shocking, and yet advise their members to refuse to investigate at all, and even to refuse to aid in any way the missionaries of the "Mormons." It seems to us that if "Mormonism"

were something so horrid as these ministers claim, then the very best way to keep people out of it would be to let the people investigate it to the fullest extent possible.

The writer in the article quoted does not discriminate at all between the kinds of "Mormonism," making no effort to note the difference between the Reorganized Church, which teaches what has been called "Mormonism," and the Utah church, which teaches other things which have been called "Mormonism."

The writer in the *Messenger* makes the following statements: "How shall we treat them? Do not receive them into your homes, or give them the least aid or comfort. Shall we permit them to speak in our churches? Not at all." We can not but think that a person who would give such advice as that to searchers for truth is not impelled by the motives of truth. It is the spirit of persecution, the same that killed the Christ and the apostles. It lacks the essential element of Christianity, the spirit of brotherly love. If the "Mormons" are so terribly deluded, the part of a Christian would be to take them into our homes, talk with them, reason with them, and show them the errors of their ways. If the reason for the faith within us is not sufficient to refute the arguments of the "Mormons," then we had best become more firmly grounded in our faith by brushing up against some of their arguments.

For shame that a minister who professes to be a follower of Christ would advise such unchristianlike treatment to any of God's creatures! The tramps and idlers of the world get better treatment at the hands of these very people. These same ministers will advise people not to turn away hungry any human creature, no matter how low; yet to the "polite, but persistent and tireless" "Mormon" missionary their doors are to be closed. For shame!

---

#### GOOD RULES FOR PUBLIC SERVICE.

The Northwestern Railway has instituted a new departure in rules for employees; as see the following:

Chicago, May 22.—Officials of the Chicago & Northwestern road have begun a campaign against the use of tobacco in any form by employees of the passenger department while on duty. In the new book of operating rules which has just gone into effect over the entire Northwestern system, are several general rules of conduct. Among the latter is the following:

"The use of tobacco by employees when on duty in or about passenger stations or on passenger cars is prohibited."

The management has also tabooed loose pecuniary practices. Rule M says: "An assignment of wages by an employee is prohibited and will be the cause for dismissal."

This is followed by Rule N, which provides that "it will be cause for dismissal of that employee who has twice subjected this company to the service of a garnishment order on his pay."

Rules of the most stringent kind are also incorporated against the use of intoxicants or the frequenting of places where they are sold. An employee who does either is liable to immediate dismissal.

It is not such a great number of years ago since the strong ground taken by the Saints against the use of tobacco was something of a joke in the mouths of others; but the manifest injurious effect of the use of the weed in unfitting men for places of trust in employment requiring a cool head and steady nerves in services where men's lives and property were at stake, has been forced upon public attention, and companies like the Northwestern have evidently determined to be on the safe side.

Quit it! Young man, quit it, and make yourself a safe workman for any place.

---

#### MANY BIBLES ISSUED.

The following from the *Literary Digest* for May 31 shows the scope of the work being done by the American Bible Society:

The eighty-sixth annual report of the American Bible Society shows that 1,723,791 copies of the Bible were distributed at home and abroad last year. This is an increase of 169,663 over the issues of the previous year. Of these, 686,755 were distributed in the United States, and 1,037,036 in foreign lands. One half of the total number were manufactured at the Bible House, New York; of the remainder, a large part were printed in China, Japan, Siam, Syria, and Turkey. Under the oversight of twelve agents and of other correspondents of the society in foreign lands, 399 persons are reported to have been employed during the year distributing Bibles, the average time of actual service being about seven months.

---

#### THE CHRISTIAN STANDARD ON PROPHECYING.

The *Christian Standard*, for May 31, takes up the question of prophesying, in a unique manner. The Saints join the writer referred to in the expressions, "Prophecy ought to be more common to-day than ever before. God is not dead nor retired from business, hence his work can not yet be done."

This is only in harmony with Moses' expression, "I would to God that all the Lord's people were prophets." When the "intuitional knowledge and personal acquaintance" with God shall be accomplished, then the time will have come when prophecy will fail, tongues cease, and knowledge (earthly knowledge) will vanish away. There is abundant reason for believing that the spirit of prophecy is abroad in the land, and whether there be lords many or gods many, there are many prophets. We gladly hail the day when there shall be more inspirational teaching among those who make profession of belief in Christ.

Read what we quote from the *Christian Standard* below:

#### PROPHECYING.

While Professor Willett is showing the men, women, and children who read Chicago dailies, that their Bible is wrong on the subject of creation, the *Christian Century* takes up the subject of prophesying, and on May 8 informs its readers, through an editorial, that "the man who speaks for God a message which his generation needs, which he has derived from acquaintance with God's character and knowledge of his purpose, is a true

prophet, whether he belong to the dim past of Israel's history or in the dawning of the present century." If this is true, I must be a true prophet, though I never suspected it; for I have spoken several messages which I have derived from acquaintance with God's character, and which my generation needs on the subject of skeptical theories about prophesying and the creation; but, like the other true prophets of whom I read in the Bible, I have met with certain critics who are so stiff-necked and uncircumcised in heart and ears that they will not receive my message.

The writer of this editorial must be a true prophet also; for he not only makes this revelation, but he informs us that "prophecy ought to be more common to-day than ever before. God is neither dead nor retired from business, hence his work can not yet be done." I have never thought that the cessation of prophesying was evidence that God was either dead or retired from business. I have thought that God has ceased this part of his former business because he had done enough of it. And I am not bold enough to unite with this editor in saying "prophecy ought to be more common to-day than ever before." I think that God knows better about that than I do, and that he would renew this part of his business if he only knew he ought to. Perhaps he will accept the rebuke of the *Christian Century*, and hereafter follow its advice. This new prophet makes an improvement on the old Prophet Jeremiah. While the latter predicts the day when all the true Israel of God will know the Lord, from the least of them to the greatest, this *Christian Century* prophet adds, "And that, too, not merely from instruction, but by intuitional knowledge and personal acquaintance with him." When that time comes, we shall not have to study the Bible in order to know God; and what a relief that will be to editors who are constantly exposing their ignorance of the Bible. It seems to have come already with some men, and this accounts for the fact that they know just what is true and not true in God's account of creation.

---

#### MRS. WILCOX AND SPIRITUALISM.

Ella Wheeler Wilcox has given in the *American*, of Chicago, a very clear and striking statement in regard to mediums and their messages from the other world. Those who have attempted to investigate modern spiritualism, and have kept their faith in God and Christ intact, or have not wholly consented to be blinded by specious attestations of genuineness made by mediums advertising their business, will remember that their experiences have enabled them to reach similar conclusions as Mrs. Wilcox has, that it is "foolish, dangerous, and wrong to appeal to those who have passed from this world unto the world beyond for message upon earthly subjects." The Saints believe in making their appeals to God through Jesus Christ, and are willing to permit him to dictate both as to what is communicated for their instruction and the manner of its communication. We give place to the statement made by Mrs. Wilcox, believing that it will be helpful to many of the readers of the HERALD.

#### THE MESSAGE AND THE MEDIUM.

"Dear Mrs. Wilcox: A party went to a "Spiritualistic meeting" at the corner of Exeter and Newbury Streets, Boston, and in the course of the speaker's discourse he remarked that you are a Spiritualist. The "spirits" came in profusion, with an immense sheet thrown over them in the Egyptian style (?). We think it the greatest humbug ever perpetrated on the public, and

would thank you to give your views on such nonsense. We hardly think it credible that such an enlightened person as yourself could really believe that the woman under the sheet came from another world, yet such was the assertion of the speaker. These "spirits" are nicely behaved all the week, only appearing for a few moments Sunday nights.

"SUDBURY."

I have attended similar meetings in Boston and elsewhere, and never saw anything which impressed me as other than rank blasphemous fraud. A lady once took me to a "materializing" seance and assured me her dead daughter appeared to her there every week. She was an educated and gifted woman, with a beautiful daughter on earth, whose life I knew more about than did her mother. The "spirit" of the dead girl was finally announced, in a darkened room, and a more ridiculous performance was never perpetrated upon credulous sorrow. Save for the notoriety attached to such a situation, I would have turned on the lights and unmasked the blasphemers, whose tricks were palpable to any sane mind.

I urged my friend to give her time and attention to her living daughter and leave God to care for the spirit of the one who had passed on. The lady thought me "unsympathetic" and prejudiced, and continued her devotion to the "materializations," while her living daughter was on the road to ruin in less than a year through the lack of maternal vigilance and affection.

Nevertheless I believe that the spirits of our dear ones do at times return to us, to comfort, guide, and cheer. I believe hundreds of well authenticated instances exist where these spirit forms have been seen—not in darkened rooms, under linen sheets, but in broad light, and in their own likeness.

I believe thousands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends, whose presence we vaguely feel, but whom we can not see or hear. Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit return. The Bible is full of such occurrences, and God's universe is the same to-day as it was in those historic times.

Meantime I feel that since the spirit life is the more advanced life, we should not intrude upon its higher usefulness by continual contempts to bring our friends back to earth. Let *them* make the advances.

It is easily understood how one in great bereavement haunts the mediums and clairvoyants, hoping for a message from a dear one to break the awful silence of the grave. That such messages have been received I have no doubt. That I myself have received them I am confident, but such occurrences have been rare, while my investigations have been frequent.

Many messages given are clearly the result of mental telepathy—the mind of the medium receiving the intense desire of the visitor and giving it back as a communication from the spirit world. There is no questioning the fact that some people are endowed with what might be termed a spiritual telephone, just as others have mechanical, musical, or mathematical genius. But even as the earthly telephone at times is unreliable, and "Central" does not always make the right connections, so these spiritual wires are not always to be relied upon.

It is foolish, dangerous, and wrong to appeal to our friends who have passed into another world for advice and counsel upon every earthly subject. Nothing but harm can result from a constant effort to bring back disembodied spirits. They have their own work to do, and we are here to work out our own destinies, to decide our own problems, and to live our own lives. No one in this world or the next can do these things for us. We are scholars in school, and we must not appeal to the graduates to come back from the busy world to give us the answers to all life's problems.

The moment those endowed with the power to communicate

with spirit realms use those powers as a means of earning money they become unreliable for obvious reasons. We have only to observe the almost invariable mental and physical degeneration of the professional medium to realize that the Creator never intended such gifts to be used for material gain.

I am confident we are all often surrounded by bands of invisible forces, spirits in various phases of development who are interested in our welfare. They are God's messengers, sent to cheer and help struggling humanity. Call upon them—believe in them, but keep away from the materializing seance and let your visits to the professional medium be rare. Believe in your own divine self and in the God of Love, and all will be well with you.

---

#### QUESTIONS AND ANSWERS.

Have district conferences power, under the law, to provide for the organization of branches?

If a district conference does so provide for organization of a branch, is there any one having power, under the law to change or set aside the order of conference?

"Branches are the primary and congregational organizations of the church, and may be formed wherever six or more members in good standing may be resident in any one neighborhood, one of whom must be an elder, a priest, a teacher, or a deacon. Such organizations may be effected by the missionary in charge, or by the district president, with the consent and direction of the missionary in charge, when circumstances prevent the latter from being present, or by order of the conferences."

The word "*conferences*" in the above quotation from Book of Rules, page 9, means district conferences if the branch sought to be organized is in an organized district; to General Conference if in an unorganized district.

---

#### PATRIARCH SMITH AT HONOLULU, HAWAII.

The *Pacific Commercial Advertiser*, published at Honolulu, in its issue for May 28, 1902, has a long and excellent article on the Reorganization, inspired by the arrival of Bro. A. H. Smith at that city en route from Australia to San Francisco, California, and home.

There is also a good editorial notice, which we give:

The arrival of Alexander Smith, son of Joseph Smith the martyred founder of the Church of Latter Day Saints, is likely to create a special interest in the phase of religious work which has been carried on here for several years by Gilbert J. Waller. There are two so-called Mormon churches in Hawaii, the Utah connection being the largest. The church of which Alexander Smith is patriarch and Mr. Waller high priest for Hawaii, is called the Reorganized Church of Latter Day Saints, but is, in reality, the original church of that faith. It is the distinctive one founded by Joseph Smith and has always stoutly opposed the tenets of polygamy and blood atonement which marked the Utah apostasy. As Mr. Smith will hold special meetings while here it is quite possible that the Reorganized Church will gain at the expense of the other organization as well as from other sources of membership supply.

Bro. Smith will probably reach home about July 1, a few days less than a year since he left it.

In the *Christian Leader*, published at Cincinnati, Ohio, in its issue for June 10 is the following:

"In the *Leader* of May 20 Bro. D. McDougall, in his 'Maritime Jottings,' used two hypothetical statements in his reference to Clark Braden. We are sure Bro. McD. used these expressions solely as illustrations and without a thought of their being taken literally. Bro. Braden feels aggrieved, and especially as the Mormons have published the statements as direct charges against him. We can easily see how much evil could be done him in this way by their unprincipled journals. Had we even the remotest thought that the statements would have been taken literally, we would not have published them."

A marked copy of the *Leader* containing the foregoing was sent us, and we give it space. We do not know what journals are classed by the editor of the *Leader* as the "unprincipled journals," nor have we seen the statements to which the *Leader* refers, and do not know of any one using them against Mr. Braden. If any of our ministers or people have seen the statements referred to, we trust they will take due note of the explanation by the *Leader*, and give justice where justice is due.

---

#### EXTRACTS FROM LETTERS.

Brother C. L. Snow writes from Kirksey, Kentucky, June 5: "I was called home the next morning after I got to my field of labor. May 29 our little five-year-old daughter was accidentally killed while playing with a buggy. The buggy ran down the hill, and she was swinging on the back end, when it struck a tree and caught her between the axle and the tree and broke her neck. I got home in time to be at her burial. This has been a great shock to us. My wife came very near dying of heart failure at the time. She is up now, but not well. I will be compelled to stay with her until she recovers. Think I will be able to go back to South Pittsburg by the 15th of June if my wife keeps getting better. South Pittsburg, Tennessee, will be my mission address until October."

Bro. J. Arber, of Bothwell, Scotland, writes: "We are glad to hear of the splendid conference just closed, and are anxiously looking forward to the return of our esteemed Bro. Rushton, along with our colaborer Bro. Thorburn. We are doing nicely here."

J. H. Parr recently wrote from Napa Junction, California: "I have been preaching in Yountville, eighteen miles from my home, every other Sunday all last winter, and this summer only on the first Sunday of each month. I expect to do some troubling of the water, for I have three names for baptism and others investigating. Others are trying to harm our work. The Christians or Campbellites are dis-

tributing R. B. Neal's tracts, also the letters of the apostate Ezra Booth."

Under date of June 11 W. E. La Rue writes to President Joseph Smith from Philadelphia: "I returned from Easton, Pennsylvania, yesterday, where I had been trying to open up the work. Preached five times, with some interest; but because of so much being said against us in the press of late, the dark clouds of prejudice, intensified by the interdenominational movement against us, makes it a hard fight indeed."

Under date of June 10, L. E. Hills writes from Marion, Iowa: "I am forming a club for a fine archæological magazine published in Washington, District of Columbia, by the Archæological Exploration Society. To those who will send me one dollar fifty cents, I will have the magazine sent for one year. This offer holds good for sixty days. I have just returned from DeWitt, Iowa, where I baptized one lady on the 8th instant."

L. G. Gurwell writes from Linn, Missouri, sending in three new names as subscribers for the HERALD. He wishes the HERALD was in the home of every Saint. He writes: "I have been with the Vosholl Branch since coming to my field of labor May 2. Am very busy. Because of crop failure last year the Saints are striving for the bread which perisheth, not forgetting, however, the weightier things. Crops are good here this year, and wheat harvest begins this week."

Under date of June 11, W. A. Smith writes from Independence, Missouri: "My mother died yesterday morning. We start with her remains this afternoon to Oklahoma. We are sad, but we say, 'God's will be done.' Please remember me and mine before our heavenly Father."

We have received from the Winona Lake, Indiana, Assembly, complimentary pass to the grounds. The gates were opened May 15, but the formal opening will be on Monday, July 7. Captain Hobson, the hero of the Merrimac, Miss Helen M. Stone, General Fitzhugh Lee, and other celebrities will be there as speakers. Several conventions will be held in the month of June, one of which is the Western Association of Writers, which will meet June 23 to 28. Another special day which will be of interest to many will be Capital and Labor Day, July 28, when Senator Mark Hanna and Samuel Gompers, president of the American Federation of Labor, will be the speakers. Winona Lake Assembly this year promises to be a good one.

Sr. Nancy Shaw writes from Winslow, Arkansas, the 13th inst.: "The Utah elders came here and talked so fairly they got husband and myself into their church; but I never have enjoyed myself as in the Reorganized Church. God sent Bro. S. D. Love to our rescue, who baptized us back into the true church, and by the help of God we will stay with it. Bro. Love is baptizing others of the Utah church here."

## EDITORIAL ITEMS.

One of our missionaries, alive to the interests of the publishing department of the work, sends us three new subscribers for the HERALD and says he will send more soon. What an impetus the work would receive if all were as zealous.

A sister sending fifty cents for the *Hope* also sends "one dollar fifty cents for the *Hope* received seven or eight years ago. It was when we were too poor to pay." In her prosperity she does not forget that the Lord's work must be carried on by the use of means. If all would follow her example the publishing department would be free from debt.

We are glad to see by notice found in another column of this issue that the Seventh Quorum of Elders, in the British Isles, is organized sufficiently to begin holding regular sessions. Its first session will be held in August next. We feel sure the British brethren will derive much benefit from quorum meetings, as do the American brethren. Those interested in the Seventh Quorum please read Bro. Greenwood's call in this issue.

Sr. Ella M. Fuhr, who lives ten miles from Fairbank, near Grove Hill, Iowa, will be pleased if elders passing that way will call on them. Her post-office address is Grove Hill. She is an invalid, but hopeful for good.

Bro. Peter Anderson, of the Twelve, living at Stanbury, Missouri, paid Lamoni a flying visit June 10. He and Bro. Griffiths expect to sail from New York on July 23, en route for their mission fields.

Bro. Charles Derry, of Woodbine, Iowa, was ordained an evangelical minister at the Little Sioux District conference, June 8, by Frederick A. Smith, of the Twelve.

By sample of hand bills received from A. M. Chase we notice he is letting the people of Ogden know he is in town.

The *Paradise of the Pacific*, an excellent little magazine published monthly at Honolulu, quotes the following bit of oriental wit from the *Singapore Free Press*: "A sailor was watching a Chinaman who was placing a dish of rice by a grave. 'When do you expect your friend to come out and eat that?' the sailor asked. 'Same time as your frin come out to smellee flowers you fellows put,' retorted Li."

Advices from Boston, dated June 13, state that the Earl and Countess of Dunmore, England's leading exponents of Christian Science have, after twenty years firm belief and active work for the cult, abandoned it.

By letter from M. H. Bond, dated at Providence, Rhode Island, June 10, we learn that he was expecting to begin the next day their work of "tearing up" and disposing of "everything but the bare necessities of transient housekeeping," preparing to get away towards his mission again before the 20th.

\*

Mary M. Green writes from Appledore, Ontario, June 11: "We are busy preparing for conventions and conference. Elder Alvin Knisley is spending a few weeks at Lindsey preaching and visiting. Good interest. Look for some good results to follow."

President Joseph Smith returned Monday from Cleveland, Iowa, where on Sunday he preached the dedicatory sermon of the new church building there. The services were in charge of E. B. Morgan, and R. M. Elvin opened same with prayer, the dedicatory prayer being offered by J. C. Clapp. The Cleveland Saints have thus dedicated to the service of God a church building free from debt, and which had cost them something over eleven hundred dollars.

The Board of Trustees of Graceland College is expecting to have the next catalogue out soon, and those who are anticipating attending school for the coming year, who desire catalogues, may obtain copies by addressing I. W. Allender, secretary of the Board. The Board is making a great effort to put the school on a still better working basis, and our young people who are contemplating leaving home for school should by all means make up their minds to come to Graceland. We must rally to the support of our school by sending our means, those of us who can, and those who are ready to attend college by scheduling at Graceland. Efforts are being put forth by the Board to make the school par excellence, and the Saints should come to the aid of the Board in every way possible. Let us all do what we can to make the attendance at Graceland next year the very best yet. Awake, Saints, and to the support of your school. We are convinced that Graceland has a distinctive mission, and it is our duty to see that the school is enabled to enter fully in upon that work.

In April last a new comet was added to the already large list of comets. The new one was discovered by Doctor William R. Brooks. It is called after the discoverer, and makes a revolution around the sun every three hundred twenty days. It is said to have the shortest period of any comet known. The shortest heretofore discovered was Enck's comet, which has a period of three and one half years. Doctor Brooks made his astronomical find on April 14.

We have received from the Iowa Department of Agriculture complimentary ticket to the State Fair to be held August 22-30. This year's Fair promises to be an exceptionally good one, and especially in the line of stock displays.

The people of the Independence Stake seem to be moving out in earnest along the lines of coöperation. Our readers will note by the supplement published this week that one of their latest moves is the organization of a coal company which seems to be operating along coöperative lines. We are glad to see them moving out, and wish them success. What is the Lamoni Stake doing? Who can tell?

## Original Articles.

### THE MIDNIGHT CRY.

I desire to give some reasons why I believe the midnight cry of Matthew 25: 5 was the restoration of the gospel, and came to the church in the wilderness, or the people of God in Babylon. That when "all slumbered and slept" was after the apostasy of the apostolic church, and before the restoration of the gospel in this generation. I have so understood it for years, and if my position be correct others will see it that have not so understood it. I will insert the parable that we may have it before us:

And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Lest there be not enough for us and you, go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, You know me not. Watch therefore; for you know neither the day nor the hour wherein the Son of Man cometh. Now I will liken these things unto a parable. For it is like as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway went on his journey. Then he that had received the five talents, went and traded with the same; and gained other five talents. And likewise he who received two talents, he also gained other two. But he who had received one, went and digged in the earth and hid his lord's money. After a long time the lord of these servants cometh, and reckoneth with them.—Matt. 25: 1-19, I. T.

All know what followed. Two were rewarded and one rejected. In one, half were wise; in the other, two thirds; and both represent Christ and his people.

The tarrying time, the time the lord of those servants was gone, covers the whole period from the time Christ was here and went away, until the Bridegroom returns to the church to reward his servants. Therefore it comprehends the work of the church all these centuries collectively, and every one that has had anything committed to him individually in the Lord's vineyard.

In the Book of Mormon, Alma 9: 6, we learn the manner of God's calling and ordaining: "The Lord God ordained priests, after his holy order. . . . And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works. . . . Now they were ordained after this manner."

This shows that because of God's foreknowledge, he knows who will be obedient, who will be qualified for the different positions in his work, and so calls, ordains, or appoints from the foundation of the world. This shows God may have a people, or what is termed "the church in the wilderness," and men know nothing about it.

In Doctrine and Covenants 34: 2, it is said of Sydney Rigdon: "Behold, thou was sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knew it not."

And again to others (84: 3): "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God."

This shows how Christ may have a people called the church in the wilderness, and no visible organization among men, but known, appointed, and sent of God to do a work, and not even know it themselves. This is evidently the class spoken of in Revelation 18: 4, 5: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This shows God had a people in Babylon, mixed up among the nations.

This is their condition as Isaiah saw. The spirit of deep sleep is poured out on all nations, including the people of God, or church in the wilderness. "For, behold, the Lord hath poured out upon you the spirit of deep sleep. For, behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers; and the seers hath he covered because of your iniquities."—Isaiah 29: 10, I. T. The church was driven into the wilderness and the world engulfed in spiritual darkness for hundreds of years. All were spiritually asleep. Even after the reformation, and until the restoration of the gospel, they were like hungry or thirsty men who dreamed they ate and drank; thought they had that which was satisfactory. But when the cry came from heaven in the restoration, and the elders were commanded to go to all nations and preach this gospel as a witness, warn the world and call out God's elect, saying, "Awake, and arise, and go forth to meet the Bridegroom;" "Behold, and lo, the Bridegroom cometh, go ye out to meet him," and they received the message of life and waked up; saw they had been mistaken where they were before the fullness of the gospel reached them; received the witness of the Spirit and the knowledge of the truth, then they realized their true condition. They must come out of Babylon into the true fold of Christ.

So we have the Lord saying in Doctrine and Covenants 5: 3: "This, the beginning of the rising up, and the coming forth of my church out of the wilder-

ness." And again, 32: 2: "And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me and hearken unto my voice." This makes it plain that the call from heaven goes to the church in the wilderness and calls them out of the wilderness.

In Doctrine and Covenants 28: 2 the Lord says to the elders: "And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked."

This makes it clear that this gospel calls God's people out of Babylon, the church out of the wilderness, and prepares them in all things for what is coming on the world, and to meet the Bridegroom at his coming. Section 108, paragraphs 1-5, make it perfectly clear to my mind that the proclamation of the restored gospel is the midnight cry of Matthew 25: 5, and we need not expect this command to come to the church in the future at any time. We will need instructions, no doubt, how to accomplish the work in all its details; but the call to come out has been and is being made.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And, behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. . . . Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him. Hearken and hear O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men everywhere to repent; for, behold, the Lord God hath sent forth the angel, crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his father's name written in their foreheads; wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him.—D. C. 108: 3-5.

Comment could not make this plainer than it is stated; that the proclamation of the gospel is the cry from heaven to go to all nations; to the people of God in Babylon, which is the church in the wilderness, the elect of God, called and appointed from the

foundation of the world according to the foreknowledge of God. This cry can not come to the church after it is called out of the wilderness and properly organized, for Christ is to come to the church, and she is now making herself ready, being the bride, the Lamb's wife. She is to be called out of Babylon and called or gathered to Zion.

In Psalms 102: 16 we read: "When the Lord shall build up Zion, he shall appear in his glory." It is made clear that when we receive the gospel is when we begin the preparation to meet the Bridegroom. In Doctrine and Covenants 32: 3: "And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction; and the power of my Spirit quickeneth all things; wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for, behold, verily, verily I say unto you, that I come quickly; even so. Amen." The Scriptures, commandment, or word of God is called a lamp. (Ps. 119: 105; Prov. 6: 23.) The oil represents the Holy Spirit, evidently. The spirit of man is called the candle of the Lord. This language all being figurative, it is not hard to understand what is intended in this quotation from Doctrine and Covenants 32: 3; study the Scriptures, Book of Mormon, Holy Scriptures; pray always, so you may have the Holy Spirit to enlighten your minds, and be faithful, and by this means prepare and be ready to meet the Bridegroom. Not by some cry yet to come.

Section 34, paragraph 5, makes it clear that the elect will not go to sleep after they are waked up. It reads: "And the scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified even as I am pure." Paul says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." It will not do to say that all will go to sleep again after they wake up and receive the gospel. It is contrary to our own knowledge and experience. We have known many who, after receiving the gospel, remained faithful to the end. And it is also contrary to the written word. Some, or even many, may go to sleep again, but not all. The elect will not go to sleep after they get from under the "deep sleep" of Babylon. If such are here when he comes they will be awake, and if gone, Christ will bring them with him.

The work of the church has ever been the same in all dispensations; to establish righteousness in the earth and prepare a people to dwell with Christ in his eternal kingdom in glory, and includes all from Adam until Christ comes, the faithful in the first, third, sixth, ninth, and eleventh hours or dispensations as shown in Matthew 20: 1-15. The same thought is set forth in Book of Mormon, Jacob 3; that God



established his people in different parts of the earth and at different times, and all that brought forth good fruit in any age are to enjoy the fruits of their labor with Christ. This same broad meaning attaches to Christ's statement concerning the church in Matthew 16: 19 when he said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." He knew there would be a falling away, and the man of sin be revealed, and the church be driven into the wilderness. But he also knew he would bring it out again. This conflict between Lucifer and Christ has been going on all the time ever since Lucifer was cast out of heaven and became Satan or the dragon. "And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ."—Rev. 12: 7. This conflict is still going on and will continue until Satan is bound, the reign of Christ becomes universal, the church triumphs, and she is delivered from the conflict with the evil one. But now we are yet in the struggle and will be until the church becomes "sanctified, . . . fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws."—D. C. 102: 9. The church is still laboring in travail and pain, praying for deliverance from this condition to the higher one, working to establish the kingdom of God and Christ, endeavoring to prepare for the coming of the Bridegroom when his bride has made herself ready, and we enter into the millennium and Christ's reign is made universal.

The gospel as restored by angelic ministration, in this generation, is the midnight cry, and the only means of preparation to meet the Bridegroom; for it is the power of God unto salvation, unto every one that believes and obeys it. It came to the world when the church was in the wilderness, the people of God in Babylon, mixed in among the nations, and the spirit of deep sleep over all. It came to call the people of God out of Babylon and establish them in Zion.

The wise virgins are the ones where the seed fell on good ground, and they brought forth fruit (Matthew 13: 21); the faithful workers in the church, living so as to retain the Holy Spirit and preparing to enter in and occupy with the Bridegroom when he comes. The foolish virgins are those where the seed fell on stony ground and among the thorns. They received the gospel, and the Spirit when the message was taken to them; but failed to continue faithful; the deceitfulness of riches, the cares of the world, and other causes make them neglect duty; the Spirit is grieved and leaves them; hence no oil in their ves-

sels. As a consequence they are unprepared to enter in and occupy when the Bridegroom comes. They did not improve the talent intrusted to them, hence are unprofitable servants and are cast out. The wise will not have any surplus or merit on which the unworthy can be admitted. Each one must stand or fall on his own merits, when the righteous Judge shall come. It will be too late to prepare for the great reward and enter the celestial abode if we have wasted our time; we have known the truth, hence cast out, to our great loss, which will bring weeping, wailing, anguish, and remorse. But Justice must have its claim.

The wheat is still mixed with the tares, much of it (in the field or world), therefore the world can not be destroyed until the cry goes to all nations and the wheat is gathered out and brought into the garner of the Lord, or church. The angels are ready for the destruction, but the conditions are not ripe. They must wait yet awhile. When the wheat is gathered in, there will come in all sorts of characters, foolish as well as wise virgins, and some foolish will remain in until Christ comes; then all things that offend will be gathered, or cast out; entire separation will occur as set forth in Doctrine and Covenants 63: 13: "Even in the day of the coming of the Son of Man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire."

This will be the final and complete fulfillment of the parable of the ten virgins, and the other parable of the same chapter. It does not follow because of the statement, "five wise and five foolish," that just half will be wise, for in one case two were wise and and only one foolish; but it represents the two classes. We see the part of the parable named first in the book is last in fulfillment. The call and opportunity for preparation must of necessity precede the qualification to enter in, or the grounds for rejection, when the Bridegroom comes.

If others have greater light on this parable (which I do not doubt), I would be pleased to see it on paper, and as this kind of giving does not impoverish any one, I would be pleased to see the views of those who may differ from me. I believe every one should be willing to receive light and truth (even if it is not in harmony with the tradition of the elders), until we receive a fullness of all truth, and are glorified in light and truth. To this end I hope to ever work and pray.

G. H. HILLIARD.

SAN ANTONIO, Texas, June 10, 1902.

---

August 26 will be Old Soldiers' Day at the Iowa State Fair. Old soldiers, and wives and widows of old soldiers will be given a hearty welcome.

## Selected Articles.

### THE PRESBYTERIAN GENERAL ASSEMBLY.

The one hundred and fourteenth General Assembly of the Presbyterian Church in the United States, representing 32 synods and 232 presbyteries, opened its sessions on May 15 in the Fifth Avenue Presbyterian Church, New York. On the same day also the Assemblies of the Presbyterian Church South and the Cumberland Presbyterian Church were opened, the former in Jackson, Mississippi, and the latter in Springfield, Missouri. The meetings of the General Assembly have been heralded by a wealth of comment and speculation in religious and secular papers throughout the country, and wide interest is manifested in the results of its deliberations.

The first act of the Assembly, the election of the Reverend Doctor Henry Van Dyke, of Princeton, New Jersey, as moderator, occasioned some surprise, and was at once accepted as evidence of the strength of the "liberal" element. The New York *Evening Post* said:

"Doctor Van Dyke's election as moderator of the Presbyterian General Assembly is an award of that highest honor of the denomination almost unexampled. It has usually gone to some father of the church, some great ecclesiastical administrator, or some profound theologian with a reputation as *malleus hereticorum*. Its bestowal upon a clergyman who, though unquestionably a fine preacher, has had his widest vogue as a writer and lecturer, and who has given up the pulpit for the professor's chair, must be taken, we suppose, as a graceful tribute to literature and to personal charm. Certainly it can not be inferred that a conservative assembly, with the burning question of creed revision to come before it, should have chosen Doctor Van Dyke to mark its approval of his liberal theology. He himself lightly put away any such significance by intimating that he suspected that many of the commissioners who voted for him thought they were really voting for his father—one of the most rigidly orthodox Presbyterians that ever lived."

The retiring moderator, the Reverend Doctor Henry C. Minton, of San Francisco, preached the customary sermon at the opening session, taking as his subject, "The Enduring Mission of Presbyterianism." He said in part:

"Any consideration of the mission of Presbyterianism would be incomplete if, in the first place, it did not note the fact as of greatest prominence, that the Presbyterian Church has always held forth to the world a confessional testimony to what it believes to be the truth of God. It has not said, with Newman, that all there is in religion is dogma, nor has it said, with Schleiermacher, that religion is all feeling or life. It has characteristically approached men on

their rational side, and assuming that conviction shapes conduct, it has aimed to enlighten the intellect and to persuade the will by the plain presentation of the truth of God.

"It is idle to deny that strong counter-currents have set in against this position. Doctrine is belittled and creed is decried, and many echoes are sounded out that the function of a church in these last days is to cultivate piety and to quicken the generously ethical impulse of men—and to stop there. On the other hand, we devoutly believe that the call is made all the louder by this very tendency, for the witnessing work of a confessional church. Let us not deceive ourselves; this is a theological age; not profoundly so, but predominantly so, even though it may think otherwise of itself."

The second day's session was marked by the presentation to the Assembly of the report of the committee on creed revision. The report was read by Doctor Minton, the committee's chairman, and was for the most part unanimous, a single member, Doctor DeWitt, expressing dissent on two points. It covers the three tasks set for the committee, furnishing a "declaratory statement" as a supplement to the Westminster Confession, two additional chapters on "The Holy Spirit" and "The Love of God and Missions," and a "Brief Statement of the Reformed Faith." The nature of the "declaratory statement" has already been made public (see the *Literary Digest*, March 1), and is chiefly notable for its repudiation of the doctrine of infant damnation, and its explanation of the doctrine of predestination as in harmony with God's love for all mankind and his condemnation of none except for sin. The passage in the Westminster Confession in which the Pope is described as "Antichrist, that man of sin and son of perdition," is changed to read:

"The Lord Jesus Christ is the only head of the church, and the claim of any man to be the vicar of Christ and the head of the church is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

The "brief statement" is composed of sixteen articles; on God, Revelation, the Eternal Purpose, the Creation, the Sin of Man, the Grace of God, Election, Jesus Christ, Faith and Repentance, the Holy Spirit, the New Birth and the New Life, the Resurrection and the Life to Come, the Law of God, the Church and the Sacraments, the Last Judgment, and, lastly, Christian Service and the Final Triumph. The second article is considered the most important of all by the New York *Independent*, in view of the discussions of biblical criticism. It is as follows:

"We believe that God is revealed in nature, in history, and in the heart of man; that he has made gracious and clearer revelations of himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh,

is the brightness of the Father's glory and the express image of his person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life."

Mention of Adam is omitted from Article V., "Of the Sin of Man":

"We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by his grace."

The question of creed revision came before the Assembly for definite action on May 23, and was disposed of in less than two hours. After a discussion that was more congratulatory than polemic, the report of the committee was adopted by only two less than a unanimous vote.

By the press at large the changes proposed seem to be, for the most part, favorably regarded. The *Minneapolis Times* hails the report as a "triumph of the new and sweeter, if not so stately, modern spirit of theology." The *Indianapolis News* thinks that "the proposed statement is to be commended because it makes for greater freedom and liberality." The *Detroit Free Press* says:

"Naturally, a report of this kind must be in the nature of a compromise. It must be sufficiently elastic to admit a certain latitude of individual interpretation, and at the same time sufficiently rigid to hold the church together to certain definite principles of faith. The report, however, reveals the extreme caution of the theological mind in approaching a question of great moment to the church, a caution that in this case is readily understood. The Westminster Confession is so logical that its conclusions, from its premises of God's sovereignty and the infallibility and sufficiency of the Bible, have been termed 'wholly irresistible.' So logical a structure is not to be dealt with rashly. Modifications are to be considered thoughtfully, lest in making changes that seem slight in themselves the whole fabric of the confession be destroyed. And this seems to have been the thought that the committee had constantly in mind. It is trying to reconcile the old Calvinism to the new century, and to do it in such a manner that nobody will be startled or terrified by the transformation."

On the other hand, the *New York Sun* maintains that the committee's "laborious attempt to smother the harsh voice of the Confession under the flannel of smooth speech" is not very successful. The *New York Independent* says:

"We hold that a church is best off when it has no binding creed-system of theology, but is left to the instruction of the Holy Spirit and is allowed to take

advantage of every modification of belief which careful study, human sympathy, and divine guidance can supply. We much fear a new creed unanimously recommended. It will put a fresh burden on the church just as the old burden was being lifted. To be sure the burden may not be as heavy, but it will bear too heavily on some consciences."

The sessions of the Assembly on May 20 and 21 were devoted to the celebration of the centennial of home missions. Among the speakers were the Reverend Doctor Charles L. Thompson, secretary of the Presbyterian Board of Home Missions; the Reverend Doctor Richard S. Holmes, of Pittsburg; the Reverend Doctor S. Hall Young and the Reverend Doctor M. E. Koonce, of Alaska; the Reverend Milton E. Caldwell, of Porto Rico; the Reverend Charles F. Richardson, of Montana; and the Reverend Doctor S. E. Wishard, of Utah. The crowning event of the Assembly was the public meeting held on the evening of May 20 in Carnegie Hall. President Roosevelt was the speaker of honor, the keynote of his speech being struck in the following words:

"The century that has closed has seen the conquest of this continent by our people. To conquer a continent is rough work. . . . It is because of the spirit that underlies the missionary work, that the pioneers are prevented from sinking perilously near the level of the savagery against which they contend. Without it the conquest of this continent would have had little but an animal side. Without it the pioneer's fierce and rude virtues and somber faults would have been left unlit by the flame of pure and loving aspiration.

"Without it the life of this country would have been a life of inconceivably hard and barren materialism. Because of it deep beneath and through the national character there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately expand. Honor, thrice honor, to those who for three generations, during the period of this people's great expansion, have seen that the force of the living truth expanded as the nation expanded."—The *Literary Digest*, May 31, 1902.

---

#### For Those Who Believe in Signs.

Sir Edwin Arnold contributes an entertaining article to the July *Delineator* on the ceremonies attending the crowning of King Edward, in the course of which he recalls a singular incident that occurred at the crowning of King George III. A large diamond fell from the crown of the King as he passed up the choir to his throne in the chancel, and those who believed in such things as portents and previsions looked for some event presaged by the accident. They found it afterwards, to their own content, in that separation of the American colonies from the mother country which was the beginning of the great United States of to-day.

## Selected Poetry.

### Success.

Success is counted sweetest  
By those who ne'er succeed.  
To comprehend a nectar  
Requires sorest need.

Not one of all the purple host  
Who took the flag to-day  
Can tell the definition  
So clear of victory

As he, defeated, dying,  
On whose forbidden ear  
The distant strains of triumph  
Break, agonized and clear.

—Emily Dickinson.

### The Birth of Summer.

The name of June suggests fair summer skies,  
A silvery, crescent, sentimental moon;  
A blushing rose, the idling butterflies—  
Of such is June.

Our truant thoughts, recalling memories sweet,  
Go gaily, madly trooping, fancy free  
To mountain heights, or to some cool retreat  
By the sad sea.

O gentle, blossoming, seductive June,  
Month of the fairest nights, the rarest days,  
All the bird notes, keyed into perfect tune  
Carol thy praise.

With thy return comes Summer, bright and gay,  
Each echoing hill, each twinkling star, each tree,  
Beckons us from the cares of life away  
To dwell with thee.

—Four-Track News for June.

## Mothers' Home Column.

EDITED BY FRANCES.

### A Prayer.

Make me patient, kind, and gentle,  
Day by day;  
Teach me how to live more nearly  
As I pray.—*Sharpe's Magazine.*

### Select Reading for July Meetings of Daughters of Zion.

#### FOOD.

Not all other influences put together can equal in profound effect upon the welfare of the household that exercised by food and the attitude of mind regarding it. The well-nourished child is a happy, strong little animal, making brain and muscle and nerve for future use. The well-nourished adult is a hearty, efficient member of society, contributing his share to the common stock of public good as well as enjoying his own work and pleasure. There is little fear of disease for either child or man, since the best prophylactic is a generous store of blood-corpuscles both red and white. The human body in normal condition has a well-drilled army of "phagocytes" (white blood-corpuscles or leucocytes), to which the man needs to give no directions. But if he neglects to take suitable food or to keep himself warm, if he becomes frightened or takes drugs, his faithful army is paralyzed and the enemy finds easy entrance. The condition of this army, like that of any other, depends on its commissariat. If the food-supply is just right, the soldiers are vigorous; if it is

wrong in any particular, they are weakened. Nothing can take the place of food in the human economy. Therefore the poor man is justified in spending two-thirds of his income, if need be, for food. But over-nutrition is as dangerous as under-nutrition. The protecting army may be incapacitated by indulgence in food, may be poisoned by ptomaines or narcotized by alcohol or tobacco. The body tissues may become weakened under the strain of excess, and irritability, disease, and death may follow. Food habits should be formed by young children under careful guidance. Until there is a generation which is well-trained in this matter, very little progress in the use of food as a means of securing human efficiency can be made. So long as food is looked upon either as a disagreeable necessity or as a means of merely sensuous pleasure the child will grow up with whims and fancies which will prevent the best physical development.

For the human race as a whole it has been shown that at least half the cost of life is the cost of food. Food is the essential condition of life, and the race instincts in regard to it are so fundamental that as a rule only stress of circumstances effects any sudden change. The growth of food habits is a gradual, almost imperceptible one in all nationalities, because of that instinct of self-preservation by avoidance of the unknown which was essential in the early stages of race development. Only since knowledge has replaced instinct, and readiness of adaptation to environment has produced cosmopolitan man, can there be said to exist a science of nutrition which has been founded on a study of the food habits of a great variety of people under a great variety of circumstances and on the results of experimental feeding of animals.

As a result of these studies it may be stated that a condition of complete nutrition should be aimed at but not over-stepped. It is the belief of most students of economics and sociology that it is the overfed among the nine tenths not submerged who are being eliminated by the various diseases of modern life,—apoplexy, heart-disease, Bright's disease, etc.,—and that the sterility of the better-placed portion of the community is largely due to the plethora of food and drink which induces the eating of more than the system can stand and vitality is consequently reduced. "Our appetites are stronger than they need be under existing conditions."

Unless some form of restraint is imposed in place of that asceticism and frugality with which religious ideals safeguarded the more intelligent classes in the past, the present type is likely to die out and "a more primitive man will come forward to try anew to solve the problem of the highest civilization."

Self-evident propositions may be stated as follows:

Food is that which supplies the body with such substances as are necessary to preserve it in health and to supply it with energy for daily work or play.

Food materials as a whole should contain those substances in sufficient quantities and in suitable proportions.

Food materials should not contain anything injurious, nor be so prepared as to develop any injurious qualities.

Food materials should not be so stored or packed as to produce by their decomposition any secondary substances which are in the least degree detrimental.

Good health is essential to efficient production of energy and to the enjoyment of the good things of this world.

Standards of living must include the idea of efficiency if man is to live up to his opportunities.

Food is not only the workingman's capital, it is the cultivated man's bank account.

It is because I believe in the possibility of control of even economic conditions by ideals firmly held by a sufficient number of fathers and mothers (who, alone, according to Patten, count for much in race progress) that I urge so strongly the dissemination of what scientific knowledge we have, and the importance of gaining yet more facts about food and its part in human welfare.

The moment when a family is released from the bondage of

race instincts and habits as to food, in that moment danger begins for them. Unrestrained appetite in this as in other directions leads to loss of efficiency; therefore, education must come to the rescue.

If the proper study of mankind is man, then the study of that which makes him a capable, efficient member of society and not a wretched dyspeptic or a shell of walking contagion is worthy a place in any curriculum.

In no other department of household expenditure is there so great an opportunity for the exercise of knowledge and skill with so good results for pocket and health. No item of expense is so fully under individual control. The house stands out for every one to see. Clothes are scrutinized and commented upon; if attempt is made to economize fuel, light, and wages, it is sure to leak out and be put down to a niggardly soul. But in most families there is ample margin in food from which to take a respectable slice without harming any one.

It is not the food actually eaten that costs so excessively, it is that *wasted* by poor cooking, by excessive quantity, and by purchase out of season when the price is out of all proportion to its value. Good judgment as to the amounts to be prepared, as to the harmony of the meal, the blend of flavor; as to the right appetizers; and good humor and cheerful conversation, with the most attractive setting and perfect serving, will cut down the cost of almost any table one half. Many seem to hold the idea that hospitality requires the setting of a double portion before the guests, and this alone doubles the cost of food in some families. It may be rightly said that the knowledge of this perfect table involves expensive training on the part of the mother or mistress, and that it will be cheaper for the family to go to a hotel where the *chef* is paid to do this for a thousand people. True, this is what a large number of American citizens think, and if it were not for the increased death-rate and the alarming prevalence of nervous breakdowns and insanity we might allow the mere economic conditions to rule. But there is another side: fancies and flavors and combinations may be better provided for by one who has had long experiences of the tastes of the family than by the *chef* who suits the average of a thousand. Also the health and manners of children may be more carefully watched at home. And if bright faces and merry hearts gather about the home table in fresh cool air, sweet with the favorite flowers, will not the quiet, the restful atmosphere soothe the tired nerves more than the strange faces, the glare of lights, the rattle of dishes of the restaurant or well-ordered hotel—even though the noise is drowned in music?

In sociological work is it not considered a great step when a family is persuaded to gather as a unit about the table instead of each taking from the bakeshop or the cupboard that which will serve to keep soul and body together? No other symbol of comfort and well-being has been so universal as the family table, and yet many intelligent women are advocating a reversion to primitive ways, thus doing away with a civilizing agency.

The home can not be looked upon as an eating-house, as a laundry, as a sleeping-place; it is the school of life, and anything which renders it more efficient is worth paying for. The cost in money and time is not to be for a moment grudgingly cut down. What if the parents spend all they can earn, is it not well invested in the next generation? The cost of living must be measured by the results in flesh and blood and brain, not in houses and lands. Hence we say: The ideals toward which the family is striving come first into discussion before the expenditure can be rightly judged. The home is for the children, not merely for their nutrition but for development of character; and that must be the only criterion of its true economic value, not in dollars and cents, but in the character of the men and women which are the product of the homes just as truly as the cloth is of the loom. And it is this point of view which must justify the maintenance of the small group, which we call the family, as the unit of the social state.

Everything about the home must be judged by its bearing on character. An experienced charity-worker objected to the New England Kitchen on the ground that she could not replace the educational and disciplinary value of cooking for her poor women.

It is in the deeper meaning that excuse must be found for keeping up the custom of eating at home, for it can not be justified on economic grounds. The family table is an educational factor of greatest importance to the children. There, as nowhere else, are inculcated the virtues of self-control, self-denial, regard for others, good temper, good manners, pleasant speech. The children's table presided over by the ignorant maid and the hurried service of the adult has much to answer for in modern life.

Whatever it may cost, however uneconomic it may seem,—in the wider view of the aim of all living,—let us keep the family table even if much that is set upon it comes from outside; enough should remain to permit of its educational, æsthetic, and ethical value.—Ellen H. Richards, in *The American Mother*.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Why Could Not Sunday-Schools Do It?

Every one of the teachers of the very little ones—those who can not read—needs the *Study Hour* to help him. This is a quarterly prepared with especial reference to the needs of the babies in Sunday-school and their teachers. It contains lessons on gospel truths, drawn from nature and from the lives of Jesus and good men. Some teachers do not feel like providing these for themselves. Why could not every Sunday-school furnish its teachers of infant classes with copies of this from the general fund? Or take a special collection for this purpose? Superintendents, it is your duty to see that your teachers have this help.

Order of HERALD Publishing House, Lamoni, Iowa.

Price ten cents per quarter.

### The Deportment of a Teacher.

It is a great deal easier to preach than to practice, and the instructions of Christ, "Watch and pray lest ye enter into temptation," is a very good motto for Sunday-school teachers. I presume all Sunday-school teachers have their ideal of perfection, and are striving to reach such standard as fast as possible. A few may discover personal weakness, or stumble a few times and get discouraged.

In the first place we, as teachers, as true Latter Day Saints should examine ourselves and see that we are in the faith, with all confidence in the work and God's means for carrying it on. I believe this will give us the desire to impart the good news to others, or in other words, develop the true spirit of teaching.

Second, we should strive to put on the Christ-character, just as fast as possible, with the help of the Holy Spirit, of course, which character is not necessary for me to describe here. While we are thus cultivating self, we may unconsciously wield an influence for good; but we must see to it that we have a good supply of charity, for Paul says that without it we are nothing.

Now it seems to me that if we are doing all these things the deportment will take care of itself. However, we should always try to be at the place of meeting in good time, and cultivate (if we do not already possess it) the disposition of greeting each scholar, whether of our own class or not, with a pleasant word or smile of welcome.

When we come before our class we should always strive to come with the Spirit of the Master, showing a cheery confidence in him and a loving interest in each pupil's salvation, for that is the great object for which all are laboring.

I once saw a teacher before a class of grown-up young people  
GOSPIING AND TALKING NONSENSE

foreign to any Sunday-school lesson, which seemed to take away all thought of the object for which they were assembled. A little playful talk in class may be all right if it bears on the gospel theme in some way that will emphasize a point in the lesson. A teacher should not appear as "solemn as an owl" and scowl at every move a scholar might make, but try to make the lesson as entertaining as possible. Out of the Sunday-school room we should ever have a pleasant greeting for any member of the school, and our deportment should be such that we would not be ashamed to see in any one of our pupils. "What a man sows, that shall he also reap," seems to apply to Sunday-school teaching as well as anything else.

CHRISTIE A. STUART.

For the Little Sioux, Iowa, District convention.

## Letter Department.

An Arkansas Missionary.

*Editors Herald:* It is only in justice to my brethren who are appointed to labor in this mission that I attempt to acquaint other missionaries and the Saints in general with some of the dark features confronted by patient, faithful souls who are too enduring to mention unpleasant things lest they be thought to find fault. This is my home; I have a right to speak; you will not think I am weary, and wanting a mission elsewhere, for I am in love with the Sunny South.

About ticks: Who knows half so well the supreme benefits of these impudent little creatures as ye missionaries in tick regions?

Seed ticks by the million: About the size of the red chigger of the North. The writer seldom sees one, but knows somewhat of their proclivities, nevertheless. Thousands seem to congregate in bunches on the low bushes that hang across byways and highways. How long they hang here, hopefully, wistfully, patiently fasting, waiting to be brushed off, I venture no guess; but when this happy time comes, every parasitic mite adheres to your clothing, and immediately starts for the life-blood within.

They belong to the general division of acarus, or the itch microbe, and when well filled resemble a small-sized tobacco seed in color, shape, and size.

Yearling ticks are seemingly of the same family; just large enough to be easily seen on a white surface; when well inflated they might easily be mistaken and planted for brown mustard seed. They inhabit anywhere and everywhere; they are especially at home around old logs or dry leaves, but are never in the height of glory until they smell blood. They are as numerous and as hungry as their smaller sisters, but not found bunched together.

Dog ticks, beautiful brown, with white spot in center of back, about one eighth inch long by three thirty-seconds broad; composed of two hard skins laid together like two sheets of paper, attached at edges like a bellows; eight legs, with five joints each, attached to bow end; ingeniously equipped with four lancet blades, which are strongly barbed on outer surface, enabling him to gouge for his living in a most provoking manner. When full they make good buckshot for the boys' pop-guns.

Deer ticks or Texas ticks, dark brown, nearly black, one fourth or five sixteenths inch long, slim made; few in number in these parts, but avaricious as a pack of bloodhounds.

Bear ticks, chestnut in color; look some like a large bedbug; when filled they would sell readily by the bushel for well-matured castor beans.

The elder, well loaded within and without, now stands before his congregation, and no matter how tender or sensitive the

morsel these marauders select, it will do no good to squirm or flinch, and he is not at liberty to scratch. He must just simply lean all the closer to his subject. His only resort is to concentrate so powerfully upon his work that he forgets his misery and proceeds smoothly along his line of argument.

His lot is often cast with a family of half a dozen, and only one room, which is used for parlor, dining-room, bedroom, storage room, dog-kennel, and sometimes for kitchen; it is well-ventilated, gnats and mosquitos are present. There is but one lamp: it has no chimney. He can scratch now. How he wishes for a cool sea bath! He turns in for the night, not very hopeful; the bedding savors of tobacco. The whole family chews it; the little infant of ten months is learning to smoke. The children now begin to kick, and whine, and scratch; the mother grits her teeth and groans; the old man snores until you can feel the vibration; the lousy hound pup under the bed cries piteously and drums the floor as he digs; the elder thinks of home and loved ones, while fleas and bugs join the jubilant ticks all for the purpose of developing his patience.

In the dead hours of the night he steps softly out into the wood, pulls a bunch of pennyroyal, lays aside his underwear, and regales himself with such a royal grooming as his northern brother can never duly appreciate. He now faithfully belabors his wear and the sheet he brought along. He dresses and stands in some dusty place, and thanks God for the privilege of being a true soldier of the cross; goes to the house, wraps himself securely in the sheet to shut out the intruders, and sleeps an hour or two soundly. His breakfast consists of hot biscuit, fat bacon, sorgum molasses, and coffee; or if he prefers water to the coffee he can have water. Dinner and supper consist of the same bill of fare, only corn bread is substituted.

Fruit is much easier grown here than in the North; but hardly any one bothers with raising it.

Strange as it may seem, the anniversary of our great nation is an unknown quantity in many places, and with many people, and the birth of our Savior is celebrated with fireworks and levity.

On May 19 the writer began a series of lectures at the town of Blackrock; and although I was in that part of the town four days and lectured eight times, slept four nights on a bench in the schoolhouse, and ate but three meals, one of which I walked five miles to find, and paid fifteen cents for a second, I came out feeling none the worse for the wear, having sold three copies of the Book of Mormon.

I am preaching at present in a private house in Jonesboro. I am offered a public hall, well lighted, in Sedgwick, a lumbering town fourteen miles northwest of here, where I have agreed to go soon. I am to preach next week near Nettleton.

To-morrow I try for recognition in the city papers.

There is something more than ticks in Arkansas: a silvery lining to every dark cloud.

D. R. BALDWIN.

RAVEN DEN SPRINGS, Arkansas.

REDMOON, Oklahoma, June 5.

*Editors Herald:* I would like to request all parties, Saints or otherwise, living in Washita, Caddo, Kiowa, or Cleveland Counties, who are desirous of missionary labor to be done where they reside, to correspond with me, as I expect to confine my labors to those respective counties. My permanent address is the above. I know what some of the hardships are that are undergone by the early settler, and if you are not fixed up as well as you think you ought to be to entertain preachers, do not let that stand in the way to the opening up of the work where you live. Saints, do not look at such things, but to the good of the work and salvation of souls. Write to me at Redmoon, regarding the chances for preaching where you live, and I will try to reach your point as soon as possible. May the good work roll on.

S. S. SMITH.

NINA, Ohio, June 12.

*Editors Herald:* We visited the capital city of Michigan, April 16, and delivered ten sermons, and two lectures on American ethnology, when we were disabled by sickness for a few days. Convalescing, boarded train for Hopkins Station, May 15. Engaged in a series of ten discourses with fine crowds, and interest *crescendo*. A number at that place are resting at the posts of Wisdom's door, with a view to entering. The closing sermon, Sunday evening, May 25, was listened to with marked attention by a large body of Congregationalists and Methodists, in addition to usual audience. They composed the elite of the town. Saints from Allegan also attended Sunday afternoon and evening. The meeting was indeed a good one.

Bro. and Sr. Sherman Smith and family, Sr. Tanner (Bro. A. S. Cochran's sister), and Sr. Larkin, formerly of Lansing, constitute the resident representation of the faith at Hopkins and vicinity, and indeed, their lives afford a splendid and magnificent specimen of what true religion can produce when accepted and lived with an eye single to the glory of God. May their neighbors and friends emulate.

May 26, returned to Lansing, attended one prayer-meeting appointment, and four days later, May 30, boarded the chariot which runs, prophetically, "like the lightning," and devoted Decoration Day to travel. At almost every station where train stopped, bands were discoursing strains of music, both major and minor, archways were festooned with garlands and flowers, while May-day sunbeams danced on the cheeks of those honoring the nation's dead, mingling in common sadness. Arriving at Oakharbor, I sought the home of our genial Bro. and Sr. Moxon where I tarried for the night.

Saturday, May 31, came across the country where I am within one and one half miles of Lake Erie. Preaching nightly, and twice Sundays, to packed audiences. Have delivered eight sermons thus far, and have appointments for over Sunday. Last Sunday Bro. and Sr. Moxon came down, accompanied by Mr. Eastwood and Edith, and we organized a Sunday-school. The interest is fine and attendance at preaching large.

The United Brethren minister set his theological buzz-saw to humming before we arrived, but the saw caught his own fingers. We can not get within view of his shadow. How true the word of the Lord, "the prophet, pastor, and priest, dealeth falsely." (Jeremiah 6: 13.) But "they shall howl, and fall like a pleasant vessel." (25: 34.) I learn that his harangue was quite severe and unbecoming but the rebound has lowered his ministerial stature. I am also informed that he was angry and fierce, while he vilified and falsified the Saints and their faith. Yet it seemed utterly powerless to accomplish the end designed. "Thus saith the Lord, that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish" (Isaiah 44: 25), was literally verified.

June 9, yesterday (Sunday) afternoon we wended our way to the United Brethren chapel close by, and listened to one of the gentleman's effusions. 'Twas a tame affair, a plea for collection, in the interest of foreign missions, made over the missionary shoulders of Apostle Paul. Not one word against the new departure of some of his members. The Saints here, and some from Catawba Island, attended in a body.

In the evening we lectured on the difference between the truth as we hold and teach, and the Utah philosophy, in Williams' Hall. It is estimated that three hundred people were present. We were blessed with freedom in the effort. At the close a number gave us their names for baptism. Wednesday was the day appointed for services at the water's edge.

Wednesday, June 11. Have just returned from Lake Erie, where we celebrated not "Perry's Victory" but the triumph of the gospel. The heavens distilled a genial shower, and four persons were buried with Christ by baptism, while the silver waves were murmuring on the strand. Many others persuaded.

S. W. L. SCOTT.

LOOKINGGLASS, Oregon, June 6.

*Dear Herald:* We have not heard a Latter Day Saint preach since we attended the Bandon Reunion last August. Bro. Crumley stopped to say "Good-evening and good-bye" as he started to Lamoni, and the same as he came home a few days ago. We are thankful that we get to see him once in a while. It has only been a short time since we did not have that opportunity. The reunion was a feast of good things for us who had never attended prayer-meeting or Sabbath-school, and some had never taken sacrament before. It has helped us through the year. But I do not know what we will do the next year, as the prospects for attending this time are very poor. Most of the people of this valley belong to some of the popular churches, and do not care to hear a doctrine so old as ours. Therefore we never have preaching here any more. There is no more interest now than there was years ago when Uncle Joseph Clapp and wife were here. We do all we can by talking and loaning the papers and books. Most of the people have read "all they care to." As one man said when Brn. Holt and Chase held meetings here several years ago, "The more he heard the more he wanted to hear," so he quit. All who belong to the church here are of one family, Elder L. Buell's children and grandchildren.

It made us very sad to learn of Bro. Harris' death. We were in hopes he would be with us again this summer. We are personally acquainted with so few of the brethren, it makes us feel very sad to lose one of them. But God knows what is best for them. You who have the privilege of meeting with God's people every week know not the trials and temptations we scattered ones have to contend with. There is very little to encourage us. There is very little pleasure, real pleasure, for a Latter Day Saint out in the world. It seems as though we are just waiting for Jesus' call. And, dear brothers and sisters, pray for us that we may not wait in vain. We will know how to appreciate the company of the Saints, if we ever have the pleasure of it.

I have two little boys to care for and teach the way they should go, and with as much opposition as the world can give. I want all of you to pray for me especially that God may help and guide me in the training of my boys. I can not do it without his help. I ever pray for the welfare of the church.

Your sister,

MRS. LUCY WILLIAMS.

KANSAS CITY, Missouri, June 9.

*Editors Herald:* The Independence Stake Religio Convention is over, and it has been very profitable to all who attended, and renewed enthusiasm has been aroused amongst us. Bro. Walter W. Smith, one of the missionaries appointed to labor in this stake, was elected president of the Stake Religio association for one year to succeed Bro. Ammon White who was elected vice-president. As Bro. White will labor as missionary in Far West District, the election of Bro. Smith as president displays the wisdom and oversight of God in our affairs. Sr. Eunice Smith was elected secretary, where she can better help her husband as president. This is another manifestation of Divine guidance. Bro. Charles May was elected treasurer, and Sr. C. Haines, Home Class superintendent. Every number on the pre-arranged program for the two-day session was carried out successfully, to the good of the work and the glory of the Master.

Sunday we had two lectures on Book of Mormon subjects, and many of the young, stalwart students of God's word were instructed in method, doctrine, and practice of presenting the truth to the world. The speakers were C. Ed. Miller and A. H. Parsons.

2124 East Street.

JOHN C. GRAINGER.

LONDON, Ontario, June 4.

*Dear Editor:* It gives me profound pleasure to comply with the angel's suggestion to a worthy sister in a dream. Inclosed find one dollar. That we may all make haste to do God's will is my prayer.

M. R. CRAKE.

OGDEN, Utah, June 9.

*Editors Herald:* We are busy here now. I could see no other way to get a hearing here, as they would not come to the chapel, so I commenced street work. I spoke upon the street four nights last week, with audiences ranging from one to two hundred. They gave me excellent attention. After our effort the elders would gather around me and for an hour longer we would have to meet questions and objections. We are trying to appeal to their reason and in a manner that will not be harsh.

I must say that we have never had a more respectful hearing than that accorded to us on the street here.

Yesterday was a very busy day with us as we assisted with the Sunday-school here at ten o'clock and spoke at eleven a. m., and then drove twelve miles to Plain City where we met with the Sunday-school there, at 2:30 p. m., and then back to this point to meet the young people's meeting at seven p. m., for the study of the Book of Mormon, and at eight spoke again of the message of salvation. Only Saints were present at our meetings yesterday, and we go again to the street work Tuesday night. We hold Sunday-school teachers' meeting to-night, and the weekly prayer-meeting Wednesday evening.

Saturday we received the sad intelligence that Bro. James Toombs, our branch president who has been suffering from dropsy for about a year past, had passed away. We go to preach the funeral sermon to-day at eleven a. m. He was a faithful Saint and will be greatly missed. We have visited him and administered to him several times since coming here, and always felt that he was in the Lord's hands. May the Master comfort his loved ones, and especially the aged wife and mother.

We find Brn. Harris and D. W. Wight greatly missed by the Saints here, and only kind remembrances of them everywhere. At the close of our effort Saturday evening on the street we took an order for one copy of the Inspired Translation of the Scriptures, which I inclose with this. If only we can get the people here to read what is written there "concerning David and Solomon" they will find less excuse for some of their errors.

I pray the work may move on in triumph, and that peace may abound.

A. M. CHASE.

1509 Washington Avenue.

PROVO, Utah, June 9.

*Editors Herald:* I see by the pastoral of Bro. W. H. Kelley, who is in charge of the Rocky Mountain Mission, that I am assigned to labor in Salt Lake and Utah Counties, Provo to be my objective point. Wife and I are comfortably settled and are ready and anxious to be about our Father's business. We can be easily found by any of the ministry or Saints who may come to Provo, as we live in the first house just east of our church. The traveling ministry are requested, if they can make it possible, to stop over and preach for us at any time for over Sunday. Please write me beforehand of your coming.

As the field and conditions are new to me I ask the Saints who live in these two counties to help me as much as possible by letting me know where there is a place to preach in your locality. As Saints, "not the ministry alone," we are and will be responsible to God in doing all we can to get the gospel presented to all mankind. I hope to be kept busy all the time.

I am deeply interested in the Religio and Sunday-school, and hope to be able to build up these departments of church work as far as I may be able.

I have thought it wisdom to arrange for standing appointments at Provo and Pleasant Grove. On the first and third Sundays we preach in Provo at eleven a. m., and at night. The second and fourth Sundays we preach at Pleasant Grove at eleven a. m., and at night. In Provo we have prayer-meeting every Wednesday night and Religio each Friday night.

We are pleased with our field of labor or appointment. We find the Saints here are earnest and willing to do all they can to advance the work. We feel very grateful to them for the very

kind welcome accorded us on our arrival and for the many kind acts performed to make us comfortable and feel at home among them. We are pleased with the climate and the nice mountain scenery. Prospects are good for there being an abundance of all kinds of fruit.

F. L. SAWLEY.

210 West Fourth South Street.

BURLINGTON, Iowa, June 5.

*Dear Herald:* I have been a little late getting into my appointed field, but am now on my way. Since the close of General Conference I have tried to keep at work at what I found to do. I preached at four different points and administered to quite a number of sick, and had the pleasure of baptizing four at Lone Rock Branch, near Pawnee, Missouri, and six at Lamoni of late. I am very sorry I could not respond to all the calls, but had to hasten away to my work, so left home on the 30th of May, in company with Bro. Elvin, to attend the Nauvoo District conference at Burlington, Iowa, to convene May 31. The attendance at the business sessions was rather small, but the preaching services were fairly well attended.

On Monday, by invitation, in company with Bro. R. M. Elvin we went on board the boat Elvise and sailed down the great Mississippi to Montrose, and were made the guests of Bro. and Sr. McDonald. We visited Bluff Park, also the city of Nauvoo on June 4. For thirty years had I awaited the opportunity to visit Nauvoo, and I greatly enjoyed the trip. I am greatly indebted to Bro. Elvin for kindnesses in this trip.

We held two meetings while in Montrose. The attendance was only fair. On the 5th we returned to Burlington, and in the afternoon I boarded the train, arriving at Monmouth at 4:30, and made a stay over night with Bro. and Sr. E. W. Wilkie. The following morning I went to Beardstown, and found our Bro. M. R. Shoemaker, district president of Central Illinois, awaiting me at depot. At ten o'clock the 7th, according to previous arrangements, many of the Saints from different parts of the district met for conference work, and among them was my associate, Bro. R. T. Walters, who was chosen to preside over the conference. Our business passed off very pleasantly indeed. At night the writer was the speaker. Interest as well as attendance was very good. Bro. Luther Simpson, of Taylorville, was the speaker next morning, and all seemed to be pleased with his effort. We met at 2:15 for social sacrament service. The Saints were active, we had a good meeting. I spoke again in the evening and felt well while speaking. The meetings will probably continue all week, Bro. R. T. Walters is the speaker for to-night; and

Now to the work as best we can,  
To preach the gospel plan to man;  
Call on the people to repent,  
And obey the gospel God has sent.

T. J. BELL.

RODMAN, Iowa, June 7.

*Editors Herald:* After locating my family in Lamoni I left for my mission in Galland's Grove District, on April 29. I made my first stop at Coalville, six miles south of Fort Dodge. It is a mining town, but all the people own their own homes, and each family has several lots, which makes it a nice place. I found some noble Saints there, with a nice little church more than half completed, and they are doing the work themselves on days that they have no work in the mines. They also work evenings. The work is being done in a creditable manner; but while many are doing so nobly, there are some who seem dead to the work. May God help them to wake up and come to the help of their brethren.

I next went to Mallard and began a series of meetings four miles west of there. Got a good hearing and left what seemed to be a good interest. Much of this resulted from the presence of Elder Ford and Brn. Fish and Cross, with their families,



which was greatly appreciated by me and was much encouragement to those who knew nothing of our work. Bro. D. King hauled me to Rodman, thirteen miles east of Mallard, and through his help a place was secured for me to stay and the use of the hall. And after attending the conference at Auburn the first of June I returned to Rodman on June 3 and commenced a series of meetings. We have a nice, attentive congregation of about fifty. This is a little town of about one hundred fifty inhabitants, and located on a railroad. This is a new opening; no one here ever heard the gospel before, but Mr. Fern and wife, who attended the dedication of the church in Mallard to hear Bro. Joseph Smith, and they so appreciated the services that their home has been opened, and I am enjoying their hospitality. I will probably remain here two weeks longer.

I feel that the spirit of the living God never before was so greatly enjoyed by me in presenting the gospel as since the General Conference.

W. H. KEPHART.

June 5, 1902.

*Editors Herald:* While holding tent services at Illinois City, Illinois, there came to hand the February number, 1902, of the *Heomiletic Review*. On page 173 I found the following quotation from Bishop Wescott. Some brother may extract a thought from it which may apply to the Book of Mormon.

S. F. C.

"If it appears that a large collection of fragmentary records, written, with few exceptions, without any designed connection, at most distant times and under the most varied circumstances, yet combines to form a definite whole, broadly separated from other books; if it further appear that these different parts, when interpreted historically, reveal a gradual progress of social spiritual life, uniform at least in its general direction; if, without any intentional purpose, they offer not only remarkable coincidences in minute details of fact, but also subtle harmonies of complementary doctrine; if, in proportion as they are felt to be separate, they are felt also to be instinct with a common spirit—then it will readily be acknowledged that, however they came in being first, however they were united afterwards in the sacred volume, they are legibly stamped with the divine seal as inspired of God in a sense in which no other writings are."

MAPLETON, Kansas, June 4.

*Editors Herald:* I would like to have a little space in your valuable paper, which brings cheer and comfort every week to so many homes. The work is moving on in this part of the Lord's vineyard. Having been appointed to labor in Southern Kansas this year, we have been trying to open up the work in new places and hope to be able to get the gospel before as many people as we can. This is a large field and we feel the need of the Saints to help in this great work.

Now, dear Saints, we hope to hear from every one of you who does not live in a branch, so we may be able to call on you and give your neighbors and friends a chance to hear the gospel. Jesus says this gospel of the kingdom shall be preached in all the world for a witness. Matthew 24. Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads. Doctrine and Covenants 85: 22. We can see by the above that we all should be interested in the spreading of this work. Some may think the people would not come out to hear if an elder would come. If we give them a chance to hear, we have done our part, and their sins will be on their heads and not ours. We held services last Sunday near Blue Mound, with a good attendance. Sunday night the people could not all get in the house. Some came five and six miles. Some of the people here are near the kingdom.

I ask the prayers of all the Saints that I may be able to live so that I may have the Spirit of the Master.

LEE QUICK.

SAN FRANCISCO, California, June 3.

*Dear Herald:* When I sat down, I had no idea of writing anything for publication, but here lay my *HERALD* and I thought I must just look over the request for prayer, when my eyes beheld the grand dream of a Saint seeing a heavenly personage come and talk to her (as she was troubled over the indebtedness of the church) saying the indebtedness of the church should be paid by tithes and offerings, and if each member would pay one dollar, including every one, it would lift the indebtedness and the work would go forth in mighty power, etc. Now as I read this dream the Spirit came over me in much power. I felt I must write as I was so impressed. This dream is of God, our Father. Who can refuse one dollar, so little? Some one says a good deal. Stop, brother, sister; if you desire to go to some place of pleasure very much, do you not raise one dollar very soon? If we are justified by faith, according to Galatians 3: 11, will not God bless us, and why need we doubt his promises? I have a great desire to see the church out of debt. I do not believe God ever intended we should remain in debt. Who will start to help? I for one will do my part. There are a great many calls; money is needed on every hand.

I know of a sister who says she has a purse in which she puts ten cents of every dollar she gets, just for offerings this year, so as to be sure the poor are looked after. I do feel and know that the church debt should be paid, and all, yes all, who will give one dollar shall be blessed, yea more than they can tell. Not one will miss it and in three months from the time they give it they shall see the blessing return. Doubt not the Lord's promises, for they are sure.

M. L. DOUGLAS.

201 Grant Avenue.

SEMINOLE, Alabama, June 9.

*Editors Herald:* I have been a member of the church eighteen years and have never been deceived. I appreciate the blessings I receive from my heavenly Father. I enjoy reading the letters in the *HERALD*. I can not express the gratitude I have for the work I am engaged in.

We have had God's blessings bestowed upon us in this part. We have striven to hold up Jesus' work here. We have meetings regularly. Bro. Jesse Reeder is our presiding elder. He held meetings at Bro. Henry Gilley's residence June 1, 2; had a large audience, and baptized three. We will have preaching the fourth Sunday in this month. We expect Bro. W. L. Booker to be with us in July, and would be glad to have more of our elders come. Our houses are open to receive them at any time.

I ask the prayers of all the Saints.

LEWIS W. COOPER.

GREER, Missouri, June 9.

*Editor Herald:* We have a nice Sabbath-school here, and the children are doing very well. Brn. C. J. Spurlock and Henry Thomas came to Woodside last May, preached some good sermons, and left for Southeastern Missouri, where they may labor for this season. May the Lord be with them. Bro. Toney McGuire is preaching once a month and doing all he can in the Sabbath-school. The writer is doing but little in the school, trying to preach three Sundays each month, doing the best he can for the cause of Christ.

Sunday evening, April 13, while the writer was standing before a good-sized audience, some boys on the outside threw about a dozen eggs at the speaker and chart. Neither was hit, and, by the help of the Master the sermon was not lost, the audience listening extra well. It was bad, however, to have the ladies' nice hats soiled with the eggs. God will protect and help when we do what we can, humbly trusting in him. I want to do all I can for the souls of men.

We have a branch of fifty-four members, some living near, but the majority of them scattered over this and adjoining counties. The Saints are gradually gaining ground. The White-Braden

debate at Thayer, Missouri, did good for Southern Missouri. I heard several good citizens say if a Latter Day Saint preacher had come to their houses before the debate they would have driven him off, but they would not do so now. May the good work grow to be a great mountain.

We are having fine showers of rain. The crops are growing rapidly.

May God bless all his Saints and help us to be ready to meet our Lord when he comes. In bonds,

T. J. SIMPSON.

LOS ANGELES, California, June 9.

*Editor Saints' Herald:* We are doing what little we can to further the interests of the work. Bro. Carmichael is busying himself in looking after the preliminaries of the reunion, which I learn is to be held in Orange County Park some few miles from Orange in the entrance to Santiago Cañon. This will be an ideal and a delightful place. It will be held beginning July 11. We are expecting Bro. G. H. Hilliard to be present. Hope Bro. Luff can drop in on us also. Would be delighted to have a number of the "westward ho!" missionaries present. Bro. and Sr. Anderson and Bro. Barmore have a large number of friends here who will be disappointed if they do not call on their way west. Sorry Bro. Wight is sick and can not come our way. May God bless and preserve him for many, many years of service in the church.

On the 25th ult. I was instrumental in baptizing an earnest and good man. From his statement to us I believe he was led of the Lord to come here for baptism. He left for the eastern part of the State the next week rejoicing in the Lord. On Decoration Day I baptized two estimable ladies from Phoenix, Arizona. They were first interested in the work through Bro. Ward, of Seattle; I have been in correspondence with them for some time; result? they too are happy in the consciousness of having fulfilled the heaven-ordained command. I baptized two more last Sunday. Indications now are that we will have a number of accessions here the coming year. We have worked hard for this during the time of our service in the city. We are delighted that harmony reigns and general good will exists among all of the membership. When Saints are living together in peace we can with safety ask the world to give heed to our message.

Your brother, ever hopeful,  
T. W. WILLIAMS.

636 East Twenty-first Street.

DOW CITY, Iowa, June 8.

*Editors Herald:* I have been holding meetings south of here, at Galland's Grove, in the Manteno schoolhouse. Had quite good interest considering the weather. It rained nearly every day; but we did not miss a night while there. I stopped with Brn. Shumate, Franklin, and Kuykendall. All were real kind.

I then attended our district conference at Auburn. It was a good, spiritual conference, and returned home June 2.

On June 5 our home was brightened by the advent of a welcome baby boy.

I expect to go on July 1 to my mission field in Washington, if all is well.

N. V. SHELDON.

PITTSBURG, Kansas, May 28.

*Editors Herald:* Brn. L. L. and Romanan Wight have just gone from this place, Pleasant View Branch, where they called to visit old-time friends, the Brn. Birds, formerly of Texas. They were filled with the spirit of gospel work and kindly dispensed its power through the word in four discourses. We appreciate the work of these brethren and feel encouraged by their testimony. Bro. Lamoni Wight in an earnest and spiritual appeal asked our Father to give them strength to hide behind the cross presenting only Christ, forgetting self in their efforts.

It was granted. Their preaching was sober, mild, deep, and so beautifully comprehensive, that children understood the meaning.

I rejoice to be a member of the church of Christ, to be associated with and have the privilege of supporting such noble, unassuming workmen as these, and many others who are gallant, unselfish laborers.

What a beautiful and meaning expression, "hide ourselves behind the cross" in our labors with God for the good of his people! May heaven help us all to reach such condition. It is a sublime height and many of us may have much to overcome and restrain, as the principle of selfishness is inherent in human nature. If we desire fame, and approbation of our fellows, it may cause us to make a strain to be eloquent in speech and manner in order to bring self to the front thus hiding Christ in our efforts. The Spirit of God can not dwell in unholy temples, and what is more unholy than for us to try to obtain praise of men in our labors for God? If we are unselfish and labor for the glory of God and the good of humanity our efforts are attended by inspiration and are admirably eloquent in simplicity and comprehensiveness and bring blessings upon us and others. On the other hand, if we labor for praise of men we do not merit inspiration and in our endeavors we fail to be approved by either God or men, and our work is worse than thrown away.

Men and women who "hide themselves behind the cross" are valuable and deserve appreciation, and are worthy examples for us to imitate if we are not already of that class.

I value the gospel for all its provisions, and especially its power to plane the rough edges of assumption, pride, and selfishness in human nature, and render subjects of intrinsic value.

My prayer is that we may all be filled with the light of the gospel, that our thoughts and deeds may be sober, earnest efforts for the glory of God, which is intelligence, light, and truth, that by our lives the worthy ones of earth will be attracted to follow Christ.

We have a branch here of more than a hundred members, some of whom are earnest workers in the various departments of church work. We appreciate the calls of the missionaries and other brethren who preach for us. We have little preaching by local force.

Bishop Ellis Short has promised us help, and we are looking hopefully for his coming.

MOLLIE DAVIS.

McCLANAHAN, Texas, June 11.

*Editors Herald:* I shall ever bless the day when I was made to understand the gospel in its fullness. I have been a member of the church three years, and have had many trials to bear; but I thank the Lord that he has provided that Comforter that brings all things to our remembrance; and that that remembrance brings happiness to my soul.

About three months ago I was very low with a fever. Two fine physicians had almost given me up. My husband and I put our trust in the Lord and depended entirely on his mercy; and ere the sun was down, my fever which was 105 degrees reduced greatly and I was soon well. I shall give God the glory for it.

I have had many testimonies. I have been poisoned twice and was relieved; and last but not the least I have had the blessed gift of tongues in praise to the one dear Lord. When my husband was converted I received an abundance of God's Spirit that carried me away from this world of care to that realm of heavenly bliss.

I have seen all of my children healed through administration, and one of them who is only four years old received a promise through an administration of being a bearer of the gospel tidings.

A sister,  
SALLIE STANDEFER.

HARLANVILLE, Texas, June 11.

*Editors Herald:* Once more I find pleasure in visiting the happy bands of Saints in this manner. It has been nearly twelve months since I last wrote, but I enjoy the HERALD as a Sunday guest and counselor.

People here are very much discouraged on account of dry weather, but I believe the Saints are beginning to realize that the Lord does not mean only "draw near unto me and I will draw near unto you," but that every one must confess him in words and deeds.

About two years ago some kind of hard lump was found growing on my little boy's throat that was almost as hard as a stone, and seemed to be unremovable. I resolved that I would make it an object of prayer that I might have a perfect knowledge of the divinity of the work; and two weeks had hardly elapsed when it was entirely gone. How thankful we ought to be for every blessing that the Lord grants.

I have seen almost all the signs follow that he said would follow those who believe.

Jesus is Lord of lords and King of kings. I ask the prayers of the Saints that we may be found waiting and watching his coming.

MARY A. SPICER.

EASTON, Pennsylvania, June 14.

*Editors Herald:* There is no branch nearer here than Philadelphia, yet I often feel thankful that I can be of a little use by receiving our elders, so that others who have never heard may have the privilege to hear this gospel of the kingdom preached unto them. This is my testimony added to thousands of others, that this restoration is of God. He fulfilled his promise to me, "If any man will do his will, he shall know of the doctrine." When I was in the wilderness and wandered from the churches into spiritualism, because I could not find the Spirit of Christ in the churches, for a time I thought spirit manifestations were grand, though in my heart I doubted from what source they came. At last my eyes were opened when one Sunday afternoon I heard one testify that Jesus Christ was not any more the Son of God than he was only a good medium, "The best medium that ever lived." That finished my following a stranger. The sheep know my voice and a stranger will they not follow. (John 10.)

I had known for some time that the second coming was near at hand by what was transpiring first in one part of the world and then another; such troublesome times. I did know there was to be a special people prepared to meet him, but I did not know where to find them. I was living in Cleveland at that time. From there I went to live at Kirtland, and I shall always remember the first time going down the Willoughby Hill God sent a power on me that I took to mean, "You are bending your feet in the right path to find my people," and so it proved to be.

There is much prejudice here in Easton. Bro. W. E. La Rue came last week and preached five evenings in succession. A few are greatly interested, and if another good effort is made later on they will come into the fold. They said they never heard such plain preaching, and those few have decided to go to Philadelphia in September to hear more. Previous to Bro. La Rue coming they had been meeting every Thursday afternoon in class, and I have just finished reading to them Voice of Warning. It is closed now until September, and it is encouraging that those were the few who heard the preaching with such pleasure. I overheard two say to each other, "We'll be baptized together."

On Saturday evening a gentleman came in during the meeting and Bro. La Rue gave him a number of tracts. He said he was a Presbyterian, also that he was a newspaper reporter. He came along on the way and came into our house. Bro. La Rue sold him a Voice of Warning and he took several statements and wrote them down while he was talking with Bro. La Rue, which was about two hours. Said he would likely publish the inter-

view in the New York papers. As he was going to leave, Bro. La Rue asked him for his name and address. He gave it and then left. It so happened that Bro. La Rue had noticed an announcement in the evening paper that a man by that name was to preach in a church near where we had been holding meetings, and we wondered if he were the man. Sure enough, the next morning as my husband and Bro. La Rue started out on the street to go to church the gentleman appeared just across the street, but with a long coat and a Bible under his arm, transformed during the night from a newspaper reporter into a full-fledged clergyman. He, however, did not speak; perhaps forgot about meeting them the night before. Maybe he is one of those who would "spy out our liberty." A novel experience at least. He asked Bro. La Rue if he were an educated man. He gave him an inoffensive reply, but afterwards said he had a notion to tell him he "knew enough to smile" when he heard a supposed educated man ask such a question.

I desire to come up higher that I may be accounted worthy.

Your sister,

840 Ferry Street.

SARAH A. TATE.

## Miscellaneous Department.

### Conference Minutes.

**Western Wales.**—Convened with Penygraig Branch, at Tony-pandy, May 17, 18; David Lewis, district president, was associated with the missionary in charge, William Lewis, in presiding; F. J. Pierce, secretary pro tem. Visiting brethren from the Eastern District were given voice and vote. Branches reporting: Morriston, Pontyeates, and Aberaman. No reports from Penygraig or Llanelly. Ministry reporting: Elders F. J. Pierce, J. Jenkins, D. Thomas, W. Davies, H. Ellis, J. G. Jenkins, J. O. Evans, L. Bishop, E. Lewis, and D. Lewis; Priests J. Salathiel and E. Williams; Teacher E. J. Manns. Bishop's agent's report was read, referred to an auditing committee, and found correct. J. G. Jenkins resigned as Bishop's agent. The resignation was accepted and Henry Ellis was recommended as his successor. Resolved, That we request the church authorities to send a missionary to Penygraig to labor there and around the district, to be supported by the branch. Whereas, The Saints of Penygraig Branch are putting forth a faithful effort to build a house of worship; and whereas, They are few in number and limited in means and the needs of the cause justify the effort; therefore, be it resolved, That we indorse the same and ask the coöperation of all the Saints everywhere to aid by their means and influence, that the work may be accomplished. Election of officers: David Lewis, reelected president, Eyan Lewis vice-president, Henry Ellis secretary. William Lewis was sustained as missionary in charge of Wales. All other missionaries holding appointments for Wales were duly sustained. The President, the Twelve, the Seventies, and all the general authorities of the church were sustained. Resolution of sympathy on the death of Sr. Lucy Jones, of Nantyglo Branch, Eastern District, wife of Bro. Thomas Jones, was passed. Preaching by William Lewis, Thomas Jones, and David Lewis. At the fellowship meeting Sunday afternoon the gifts of prophecy, tongues, and interpretation were enjoyed. Truly it was a sweet time of refreshing from the presence of the Lord. Collections were taken up on behalf of the Penygraig Branch and a vote of thanks tendered them for hospitality. Adjourned subject to call of missionary in charge and district president. Henry Ellis, Secretary. No. 29 Hicks Street, Llanelly, Wales.

**Galland's Grove.**—Convened at Auburn, Iowa, May 31, 8: 30 a. m.; J. M. Baker, J. L. Butterworth, C. J. Hunt presidents; Nellie Rudd secretary. Branches reporting: Salem 70; Union 83; Benan 49; Deloit 159, loss 3; Pilot Rock 27; Auburn 68; Harlan 69, loss 1; Dow City 122, gain 1; Galland's Grove 262, loss 4. Elders reporting: D. Brewster, F. B. Shumate, W. D. Bullard, W. H. Kephart, J. M. Baker, C. J. Hunt, N. V. Sheldon, J. T. Turner, C. Derry, T. F. Jones, J. R. Sutton, W. A. Carroll, J. L. Butterworth, B. Salisbury, A. R. Crippen, J. O. Sheldon; Priest G. Bush; Teachers J. W. Bean, J. O. Booth, G. Juergens; Deacon O. Salisbury. Branch presidents: O. E. Holecomb, E. Ford. A bill of \$3 for printing was presented and allowed. A collection for district funds was taken and \$4.20 received. The secretary was chosen district treasurer. A resolution asking that those in the district desiring help in meetings be requested to apply to the district president or sub-missionary,

carried. The district presidency was given charge of the tent to do as they think best about running it. It was decided that \$75 be raised for tent expense fund. Bishop Hunt reported: Tithes and offerings on hand and received, \$1,275.11; expended, \$897.50; Balance on hand; \$377.61. Graceland College fund: Received, \$41; expended, \$40; on hand, \$1. Tent expense fund: On hand, \$1.53. J. O. Booth was ordained a priest June 1 by C. Derry and W. H. Kephart. One child was blessed. Preaching by J. R. Sutton, C. Derry, W. H. Kephart. Adjourned to meet at Galland's Grove, October 11, nine a. m.

**Nauvoo.**—Conference held at Burlington, Iowa, May 31 and June 1; James McKiernan, president pro tem, Mark H. Seigfreid clerk. District treasurer's report accepted: Balance on hand last report, \$11.17; collections, \$6.91; total, \$18.08; expenditures, \$10; on hand, \$8.08. Elders reporting: G. P. Lambert, R. M. Elvin, J. McKiernan, J. S. Roth, M. M. Turpen, D. Tripp, L. Willey, and W. T. Lambert; A. Giesch as teacher. Farmington, New London, Rock Creek, Burlington, and Montrose Branches reported. An order on the district treasurer for \$1.18 was allowed the district clerk. District officers were elected as follows: James McKiernan president, Mark H. Seigfreid clerk, A. Giesch treasurer. By motion the president was given power to choose his associate. He chose Daniel Tripp, which choice was ratified by the conference. Preaching by R. M. Elvin and T. J. Bell. Adjourned to meet at Rock Creek, the first Saturday and Sunday in October.

**Central Illinois.**—Convened at Beardstown; R. T. Walters chairman, Alice M. Simpson clerk. Branch reports: Taylorville 52, gain 3, absent 7; Beardstown 35, loss 2, absent 15. Bishop's agent's report: Total collections, \$105.05; expenses, \$102; on hand, \$3.05. Priesthood reporting: Elders R. T. Walters baptized 4, L. Simpson baptized 3, M. R. Shoemaker, T. Broad; Priest A. Jones; Teacher J. G. Ettinger; Deacon T. Lilly. Voted that we have a district fund, the oblation given at district conferences to aid the work in district; clerk to notify scattered members in regard to same. M. R. Shoemaker, Luther Simpson, and T. J. Bell were appointed to draft rules to govern our district conferences. The delegate system was adopted. Preaching by T. J. Bell and Luther Simpson. Adjourned to meet at Taylorville the first Saturday and Sunday in January.

**Pottawattamie.**—Conference met at Underwood, Iowa, May 31, at 10: 30 a. m., J. P. Carlile presiding, assisted by Elders F. A. Smith and D. R. Chambers; J. Chas. Jensen secretary, and J. A. Hansen clerk. Reports were read from all the branches, Boomer with 49 members, gain 3; Carson 26, no change; Council Bluffs 257, no change; Crescent 165, loss 2; Fontanelle 43, gain 3; Hazel Dell 62, loss 2; North Star 113, no change; Wheeler 54, no change; total branch enrollment, 769. Reports were read from Elders J. P. Carlile, C. A. Beebe, C. G. McIntosh, D. R. Chambers baptized 1, W. J. Cook, D. Parish, J. Carlile, J. S. Strain, F. E. Cohrt, D. K. Dodson, S. Butler, J. J. Christiansen; Priests J. P. Christensen, T. Scott, S. Harding, S. C. Foote, A. C. Riley, C. C. Larson; Teachers J. Adams and A. E. Madison. Elders F. A. Smith, Peter Anderson, H. N. Hansen, and M. F. Elswick were permitted to report verbally. A summary of these reports gave for the quarter 108 sermons, 1 baptism, 1 ordination, 2 marriages, and 10 children blessed. The secretary's report gave a gain by baptism of 4, on evidence of membership 2, letter 1, total gain 7; loss by death 3, removal 2, total loss 5; net gain 2. The district has a priesthood enrollment of 70, including 1 apostle, 1 high counselor, 2 high priests, 3 seventies, 21 elders, 24 priests, 12 teachers, and 6 deacons. Funds were received for the expense of delegates to General Conference from Boomer, \$2.65; Carson, \$2.25; Council Bluffs, \$6.60; Crescent, \$4.65; Fontanelle, \$1.70; Hazel Dell, \$2; North Star, \$5.25; Wheeler, \$2.75; total, \$27.85. Paid to F. M. Cooper, \$10.90; R. Wight, \$7.50; J. S. Strain, \$6.75; total, \$25.15; balance on hand, \$2.70. The secretary presented a bill for postage of \$1.65, less 34 cents from collection at last conference, leaving due him \$1.31. Report approved and balance from delegate funds appropriated to defray expense of secretary's office. J. P. Carlile, the Bishop's agent, reported: Balance on hand last report, \$139.77; collected since, \$599; total, \$738.77. Paid Bishop E. L. Kelley, \$400; paid ministry, \$214; paid poor, \$25; total, \$639; balance on hand, \$99.77. Report accepted. Committee appointed to raise funds for purchase of district tent reported \$75.10 subscribed, whereupon J. P. Carlile, C. A. Beebe, and D. R. Chambers were authorized to purchase a suitable tent, the soliciting committee continued, the tent when secured to be in charge of the district president and sub-missionary in charge. On request from Carson and Honey Creek for two-day meetings,

the president and sub-missionary in charge were authorized to arrange for the same. Elder J. J. Christiansen and Teacher A. E. Madison were directed to labor as circumstances permit under the direction of the president and sub-missionary. Motions prevailed to sustain J. P. Carlile as Bishop's agent and district president, D. R. Chambers associate president, J. Chas. Jensen secretary. Conference adjourned to meet at Boomer, on Sunday, August 31. By order of the presidency, the conference will open at nine a. m. with prayer service.

#### Convention Minutes.

**South Sea Islands.**—Convened at Tarona, Papeete, April 4, at eight a. m. Officers of the convention: Tapu superintendent, Emma Burton and Pou Haroatea associates; Teuira secretary, E. Burton foreign secretary. Report of the superintendent and associate were read and adopted, also reports from the following schools: Raroia, Tikahau, Manihi, Tarona, Tiputa, and Arutua. After consultation on lesson books, it was decided by unanimous vote, that six hundred new books be printed and sent to the various schools in the mission, by the president of the mission. J. F. Burton, J. W. Gilbert, and Emma Burton were appointed a committee to prepare those lessons. The superintendents of schools were ordered to inform J. F. Burton of the number of books each one desired for his school. Adjourned till two p. m. Two p. m., questions were asked as to whether the convention should adopt a rule ordering each school to have a Christmas tree; after some discussion it was resolved, That this matter be left to the option of each school. If any school wished to have a Christmas tree, they may consider themselves at liberty to have one; while those who were not in favor of such, need not have them, and that neither party should make trouble to the other in regard the matter. It was ascertained by those present that the number of books needed for each island, whether there were schools there or not, would be about as follows: Tarona 38, Manihi 38, Tiputa 14, Tikahau 20, Niau 40, Tubuai 30, Raroia 30, Takapoto 24, Takarua 12, Taenga 15, Kaukura 50, Tiona 7, Avatoru 30, Anaa 15, Hao 40, Amanu 25, Vahitahi 10, Hereheretue 5, Apataki 15, Fakarava 5, Raiatea 10, Arutua 35. Resolved, That the superintendents of the schools collect twenty cents Chili for each lesson book and send the same to J. F. Burton, and if they cost more than that, the schools should make up the deficiency (twenty cents in Chili is equal to about nine cents American money). The officers for the ensuing year were then chosen: Tapu superintendent, Pou Haroatea first assistant, Emma Burton second assistant. Sr. Burton made request that Sr. Gilbert be associated with her, although she had not yet arrived from the Tuamotus, which request was unanimously acceded to. Teuira secretary, and E. Burton foreign secretary. Resolved, To defer the review of the lessons of the past year, as only a limited number of schools were represented, and to review those and the new lessons also, at the next convention. All of the authorities of the church in America were unanimously sustained by vote; also all the authorities of the church and Sunday-schools here in these islands. Convention then adjourned to meet at eight a. m., April 4, 1903, at the place of meeting of the conference of this mission.

**Galland's Grove.**—Convened at Auburn, Iowa, May 30, with Superintendent J. L. Butterworth in the chair, Floy Holcomb, secretary. The following schools reported: Harlan, Benan, Auburn, Pilot Rock, Deloit, Salem, Galland's Grove, Mallard, and Dow City. Coalville and Denison did not report. Balance in treasury to date, \$2.61. The treasurer was authorized to make a call on the different schools of district for funds amounting to \$10. Provisions were made whereby Sunday-school literature would be provided by district for tent work the coming summer. An effort was made to dispense with the delegate system, but not knowing the exact membership of district the motion was tabled until next convention. A regular session of Sunday-school was held and subjects outlined in program quite thoroughly discussed. Adjourned to meet on Friday, ten a. m., prior to and at same place as district conference.

#### Pastoral.

To the Brethren, Sisters, and Friends of the Sheffield District: Having been appointed by the missionaries in charge of the British Isles Mission in sub-charge of the Sheffield District, I desire that you one and all will help me to fulfill the terms of my calling by your willingness to work hand in hand. Remember that with the heart man believeth unto righteousness, therefore it requires not only our hand but also our heart and soul. Let us not, therefore, spare our time, talent, or means, but render to God and his church a full and complete service, so that when the Bridegroom comes we may be found with clean

lamps full of oil and burning so brightly that our path may be clear before us. Brethren, shall we be ready? Saints and friends may send us tracts or donations to buy them. Any of the Saints who may have friends in Yorkshire, England, are invited to send addresses and we will visit them if at all possible. Remember traveling means money. I expect to be at the post of duty on and after June 18. All communications should be addressed to W. H. Greenwood, in care of Samuel Platts, 55 Spring House Road, Sheffield, England.

Having been placed in charge of Southern California, I wish to say to the missionary force, Let us work wherever the door is opened. Wherever you get a chance to talk the gospel to one or more, tell the pleasing story. Our congregations in Southern California will be small, for I see the people are more for pleasure, especially on the Lord's day. I ask the good Saints to live faithful to God. Let me know if you can have preaching at your place, or near you, and we will respond to your call. Let us all make a determined effort this year to spread the truth. Do not allow Satan to take the advantage of you, but fast and pray for the Master's Spirit. Do not be overanxious for spiritual gifts, but when given, learn how to use them for the good of the cause, and to profit withal. The missionaries will please report to me their labors, in the style they report to General Conference, the first days of July, October, January, and March, so I can forward my report to Joseph Luff, missionary in charge. My address is 1132 West Third Street, Santa Ana, California. J. C. Foss.

#### Changes in Appointments.

To Those Whom it may Concern: By mutual understanding and agreement, it has been arranged that Elder H. A. McCoy, who has been appointed to labor in Kewanee District, Illinois, will labor in the Des Moines District, Iowa. Conditions have so changed since the appointment was made by the General Conference that this change is both practicable and wise. Heman C. Smith, Missionary in Charge of Northern Illinois. Frederick A. Smith, Missionary in Charge of Iowa. LAMONI, Iowa, June 11, 1902.

To Whom it may Concern: Elder E. A. Davies, who was appointed by the General Conference to labor in the Northeastern Illinois District, appointment to take effect November 1, has reported himself ready for immediate service, and by understanding with the Bishop, as to support, I have directed him to labor in the Kewanee District, for the summer months at least, thus supplying the place made vacant by the change of Elder H. A. McCoy. Heman C. Smith, Missionary in Charge. LAMONI, Iowa, June 11, 1902.

#### Bishop's Annual Report.

##### CORRECTION.

HERALD, page 454, report Ellis Short, T. J. Sheppard, f., \$270, should be S. W. Simmons, f., \$270. S. W. Simmons, f., \$168.15, should be J. F. Grimes, \$168.15, the names having been changed in copying and T. J. Sheppard entered twice and name of J. F. Grimes omitted in published list.

##### Correction.

In HERALD of May 14, page 494, first column, pastoral from Brn. Griffiths and Rushton, beginning at close of twenty-first line, should be corrected to read, "Brn. Thorburn and Arber will concentrate in the city of Glasgow.

#### Seventh Quorum of Elders.

Please take notice that the above quorum will hold its first meeting during the sessions of the ensuing mission conference to be held at Birmingham, August 2, 3, 4. We strongly urge all concerned to make special efforts to be present at the inaugural meeting of this quorum. Kindly forward fully itemized reports to the secretary, Samuel F. Mather, 15 February Street, C. on M., Manchester, not later than July 1. Henry Greenwood, President.

#### General Conference Minutes.

Press of work in the HERALD Office has delayed issue of Conference Minutes. They will appear as supplement to the HERALD about July 1-15. R. S. Salyards, Church Secretary.

#### Reunion Notices.

Northeastern Texas and Choctaw District will convene with the Jacksonville Branch, near Euclid, in Howard County, Arkansas, beginning Friday, August 8. After the business of conference is done the meeting will continue over the second Sunday, making a ten-day reunion. Come all who can, prepared to camp and have a good rest from your labor, and get refreshed with the Spirit. I have selected as a committee to make further arrangements, Brn. J. W. Jackson, of Euclid; J. R. McKinney, of Winthrop; and Joe McCurry, of Grannis. Further notice will be given in proper time. In bonds, A. Z. Rudd, District President, Box 27, Grannis, Arkansas.

#### SOUTHERN CALIFORNIA.

Annual reunion of Southern California District will meet at Orange County Park, July 11, and continue for ten days. Parties taking train, come via Santa Fé Railroad to Orange. From here free conveyances will be had to the grounds. Parties coming from Los Angeles, take the train arriving at Orange either at 9:40 a. m. or 6:03 p. m. Those from San Bernardino take trains arriving at Orange 9:40 or 4:50 p. m.; coming from the south take trains arriving at 4:55 p. m. Conveyances will meet the following trains *only*: 9:40 a. m. and 6:03 p. m. Those coming on other trains will have to wait at depot until coming of conveyances. Any coming on Southern Pacific Railroad and expecting to be met will have to so notify the committee. Those wishing board at the grounds please notify committee in ample time. Board will be furnished for such at twenty-five cents a meal. The old district tent will be put up and may be used by those who feel that they can not afford to hire. Let such bring sheeting for curtains. Note the following prices for articles furnished: Cots, single or double, 50 cents each; mattresses, single or double, 50 cents each; cots and mattresses, single or double, 75 cents each; camp-chairs, each 10 cents; tables, each 50 cents; gasoline stoves, each 75 cents; tents 8x10 to 14x16, uniformly \$1.50 each. Parties wishing to hire please notify the committee at least a week ahead of time of reunion, stating size of tent, cot, etc., and they will be ready on the ground. Those having camp-stoves had better bring them, as wood is free. Besides the local missionary and presiding force we hope and expect to have the following: Brn. J. W. Wight, D. A. Anderson, and A. C. Barmore, who are on their way to their respective missions, also Brn. Joseph Luff, missionary in charge, and G. H. Hilliard, of the Bishopric. Others may also be present. The grounds are free, and hay will be furnished free. Rates: Let none forget to ask for blank certificate for return rates when purchasing tickets. Don't fail, for unless we can get fifty such blanks we can not get our reduction, one and one third fare. Come, Saints, and throw aside the cares of life and enjoy the communion of God's Spirit among the monarchs of the forest, the grand oak trees. R. R. Dana, Calabasas; Williams Mills, Santa Ana; A. Carmichael, Anaheim.

#### Notices.

All brethren laboring in Ohio, the Virginias, and Pittsburg District, wishing to consult with missionaries in charge, may reach Elder U. W. Greene after June 20 at Temple, Ohio. This address will be permanent. U. W. Greene.

#### Conference Notices.

##### CHANGE OF DATES.

Southern Missouri District will convene with the Springfield Branch on July 12, 13, in place of July 5, 6, as per last conference resolution.

That the missionary may be present, date of Texas Central conference has been changed from July 19 to July 12. Let all govern themselves accordingly.

#### Addresses.

D. J. Krah, Secretary General Sunday-school Association, corner Chestnut and Maria, Pittsburg, Pennsylvania.

Charles E. Crumley, Bandon, Coos County, Oregon.

F. G. Pitt, 3515 Rhodes Avenue, Chicago, Illinois.

D. E. Tucker, care Thomas Dixon, Kaitangata, Dogo, New Zealand.

J. F. Mintun, permanent address, Box 384, Woodbine, Iowa; mission address, care George W. Johnson, 202 West Fifth Street, Youngerman Block, Des Moines, Iowa.

James D. Porter, R. F. D. No. 2, Arlington, Indiana.

## Married.

JOY—JOHNSON.—At Providence, Rhode Island, on the evening of June 3, a large company of Saints, relatives, and friends assembled at the new home on Cranston Street, which they had been fitting up and preparing in which to celebrate the occasion of the union for life of Bro. Daniel F. Joy and Sr. Evelyn Louise Johnson. Standing under the wedding bell of daisies the vows were made, pledges received, and words spoken that legally bound our young brother and sister together by the most sacred and important of earthly covenants, Elder M. H. Bond officiating in the ceremony, Bro. Fred Roberts and Sr. Florence K. Oatley acting as groom and maid to Bro. Daniel and his bride. A solemn picture was presented, and with the solemn charge and spiritual forces that seemed to accompany, made it an occasion to be remembered. The numerous and beautiful wedding gifts testified to the love and esteem in which these popular young people are deservedly held by friends in and out of the church. Wednesday they left Providence on the New York boat for the "tour" of two or three weeks, after which they will be "at home" at 280 Cranston Street.

## Died.

TOOMBS.—June 6, 1902, at his home near Willard, Utah, James Toombs. He was born January 19, 1825, at Potter's Ferry, Northamptonshire, England. He was married in 1845 to Ann Goldsworth. To them were born eleven children, nine of whom, with the wife and mother, remain. About forty-nine years ago Bro. and Sr. Toombs were baptized, and in 1868 came to Utah. Devotion to truth soon separated them from the dominant church, and when the Reorganization found them their hearts were open to receive it. They were baptized by Bro. R. J. Anthony, July 21, 1882. December 22, 1895, he was ordained an elder by Heman C. Smith, and has been a faithful shepherd to the flock at Ogden ever since. For the past between thirty and forty years he was section foreman on the S. P. R. R., and a gold medal inscribed 1899-1900, awarded him by the company for the best section on the entire system of over nine thousand miles, attests his faithfulness. His life was an inspiration to faithfulness, and he died as he had lived, in the faith and assurance of the resurrection of the just.

DONALDSON.—At Seminole, Alabama, May 11, 1902, Medora E. Donaldson and child. Deceased was born April 10, 1856; baptized December 29, 1870, in Santa Rosa County, Florida, by L. F. West. At time of her departure, was a member of the Perseverance Branch. She was a faithful member. Husband, ten children, and relatives mourn.

BUTLER.—Sr. Scrida Butler was born at Homewood, Pennsylvania, December 12, 1867, and died at her home, New Castle, Pennsylvania, June 3, 1902. She was baptized into Christ at New Castle, Pennsylvania, March 18, 1900, by Elder Richard Baldwin, and was a firm believer in Christ and his gospel. Funeral services were conducted at the home on June 5, 1902, by Elder Richard Baldwin. A husband and eight children survive her.

FENDER.—Roy L. Fender, of tumors, at Goodland, Kansas, May 17, 1902. Born April 5, 1879; baptized March 19, 1894, at Goodland, by S. D. Payne. He was a faithful child, loved by all who knew him. Had a perfect knowledge that he pleased the Lord. Funeral services at the home, a large gathering of people being present; sermon by Elder J. F. McClure.

WATSON.—May R., daughter of W. W. and Menisha Kuykendall Watson, was born at Omaha, Nebraska, April 21, 1868; died at Deloit, June 8, 1902. Was married to C. J. Newcom, August 15, 1885. To them were born four children, three of whom survive her. Their eldest child, Wave, preceded her when an infant. She was baptized into the Latter Day Saint Church at Deloit when fifteen years of age and was faithful to the end. Funeral sermon preached by J. M. Baker, June 9, assisted by William McKim and Cyrus Dobson, at the brick church, Deloit, Iowa.

LYKE.—Clarence Earl, son of Bro. and Sr. H. Lyke, at Kirksville, Missouri, May 23, 1902, while pursuing a course of study in Osteopathy. He was born in Madison Township, Poweshiek County, Iowa, November 24, 1880. Baptized in summer of 1894, from which time he has endeavored to live a consistent life. Held in the highest esteem by his instructors and classmates in school, and by all who knew him in his home community. Funeral services in the Presbyterian church in Malcom, Iowa, Sunday, May 25, Elder F. A. Russell in charge. God bless the bereaved ones.

MORGAN.—Edna May Morgan was born December 3, 1901; blessed April 5, 1902, by Elders F. J. D. Earl and P. Pement; died May 6, 1902. Funeral service held at the house by Elder F. J. D. Earl. Interment at Morgan Park Cemetery.

HERSHEY.—Bro. Hershey was born in Canda West, February 13, 1820; baptized into the Reorganized Church, May 10, 1868, by J. W. Gillen; was ordained an elder October 7, 1896, by David H. and Alexander H. Smith; died May 27, 1902, at his home in Glenwood. A faithful, devoted wife, five daughters, three sons, thirty-six grandchildren, thirteen great-grandchildren, and many friends mourn. He was faithful, and honored his profession. His home was ever open for the elders. He did what he could. Interment in Glenwood Cemetery; sermon by Henry Kemp, assisted by C. A. Davison.

PALMER.—Thomas Palmer departed this life May 22, 1902, at Watertown Asylum, where he had been thirteen years, aged 50 years, 10 months, 22 days. Married to Mary Jane Jones in 1874, who departed this life nine years ago. His parents, mother-in-law, four sisters, one brother, four children, with many friends mourn his departure. Born at Dudley, Worcester, England. Baptized April 8, 1888, at Kewanee, Illinois, by Elder J. D. Jones, confirmed by Robert Holt, Samuel Garland, Sen., J. Chisnall, J. D. Jones. Funeral services at the house Saturday, May 24, in charge of Elder J. S. Patterson.

MCGUIRE.—At Fall River, Massachusetts, March 28, 1902, Sarah Ann McGuire, after years of affliction and suffering. She was born at Halifax, England, March 4, 1864. Funeral services at the home of her brother, Thomas McGuire, March 31. Many Saints and friends assembled to honor the departed and sympathize with the bereaved. Services by R. Bullard.

SIDDALL.—Beatrice, child of Bro. and Sr. John and Cicely Siddall, born April 30, 1899; died May 29, 1902. Many friends attended the funeral services June 1. Beautiful flowers in rich profusion surrounded the beautiful little form as it lay in its last sleep; sweet songs of Zion were sung befitting the occasion, and the little one was laid peacefully away to await the angel call to immortality. "Of such is the kingdom of heaven."

## Fearless and Independent.

The *Chicago Record-Herald* is a conspicuous example of the success with which the public rewards fearless nonpartisanship in the columns of a great metropolitan daily paper. It is an independent newspaper, in which men and measures are invariably viewed wholly from the standpoint of the public good and not from that of the interests of any particular political party. It is the very reverse of neutral—fearless and outspoken on all the great questions of the day, but presenting its editorial opinion upon independent judgment and entirely regardless of political affiliations. Partisanship is barred as strictly from the news columns as from the editorial page. All political news is given without partisan coloring, thus enabling the reader to form correct conclusions for himself. In the ordinary partisan newspaper political news is ordinarily colored to such an extent as to make it difficult if not impossible for the reader to secure a sound basis for intelligent judgment.

In the June *Biblical World* the editor has an article on "The New Apologetic—a Forecast," while the articles are: "Notes and Comments on some Earlier Portions of Acts," "Elements of Peace Doctrine in the Old Testament," "The Social Teaching of Paul," "Constructive Studies in the Literature of Worship in the Old Testament," "The Council of Seventy."

Taking a day for pleasure, he [the Englishman] attends the races, and sees the highest stakes won by an American horse, ridden by an American jockey. Looking over his evening paper, he reads of the placing in American shipyards of orders for American style battleships for European as well as Asiatic nations, and learns that the scene of the coronation of the King of England is to be painted by an American artist, and that the forty thousand gold, silver, and bronze medals, ordered by the command of the king, to commemorate his coronation, are being made in Massachusetts.—*Four Track News* for June.

It happens quite frequently that a self-made man has a son who is simply tailor-made.—*Puck*.

Would'st know whither we are drifting?

Wait till Mabel strikes a pose

On commencement day, and mincing

With a gesture grand—convincing,

After blushing, twisting, shifting,

Tells us whither; and she knows!

—*Four Track News* for June.

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office. Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates, apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

The *Open Court* for June has two articles on the "Apostolic Succession." One is by an unsigned writer designated by the editors as a clergyman in the Episcopal Church, and the other is by the editor. The lay writer discusses the dogma and criticism of the apostolic succession, while the editor of *Open Court* discusses the subject as "an historical truth."

Coal Miners, Members of the L. D. S. Church.

The Independence Coal Mining Company, Independence, Missouri, which is composed of Ellis Short, William Crick, and R. May, will sell three fourths of its interest to members of the church. This is being put on the market for the mutual benefit of the present owners and those who wish to become stockholders.

Moneyed combines, labor unions, and strikes, when dictated to by unprincipled men, are a menace to many an honest man, and by taking a share in this Mining Company the miner will have

steady work—for it is the intention to run the mine the year round, union scale wages, or as may be agreed upon—he will be free from the arbitrary wishes of strikers, and he will also be deriving benefit from the dividend resulting from his share.

There will be a position open for a manager, also for a pit-boss. These two men will be expected to buy several shares.

This mine has a good wagon trade. It is located twenty-one (21) miles east of Independence, on the Missouri Pacific Railway, and is accessible to Independence and also to Kansas City, which is the best market in the West.

The Company is incorporated under the laws of the State of Missouri. The stock capital is \$8,000, one hundred dollars (\$100) per share, fully paid up; but it will be necessary to increase this four thousand dollars (\$4,000) in order to have a working capital and put in a cooperative store. Each miner is expected to take one or more shares.

The prospects for success are very bright, as the lease runs for twenty-seven (27) years for eighty acres of land, royalty ten cents per ton, and as much more land as the stock-holders desire, for we hold the key to thousands of acres of land.

The mine is in fair working conditions; its capacity is room for about ninety (90) men. It is "Long Wall Work," has good top, and a shaft forty-seven (47) feet deep.

The vein is seventeen or eighteen inches thick, which is the average thickness of coal in the Lexington Coal Mining District; and the coal is a first class quality, being a little better than the average grade of coal.

Now, the prospects for miners to buy shares and take hold in this mine are good, but they must act at once, for the season will soon be upon us when we will have to operate the mine.

The men who are operating this mine will have permanent work, and they will also have the association of honest, upright fellow-workmen, as only good and upright men will be allowed to own shares.

There are houses on the ground which belong to the Company and more that are at their disposal.

Brethren, improve this opportunity. Do not hesitate until it is too late.

ELLIS SHORT, President.

RODERICK MAY, Secretary and Treasurer.

Address all communications to Independence Coal Mining Co., Independence, Missouri. 25-4t.

THE WORLD ON FIRE!

The PATRIOT for a year	\$1 00
The "WORLD ON FIRE," in cloth	1 50
Total	\$2 50
BOTH FOR ONLY	1 40

Let Us Tell You About It.

Murat Halstead has written a book of nearly 500 8x10-inch pages, with 100 illustrations, giving a most graphic account of the frightful disaster in Martinique and St. Vincent, supplemented with vivid and glowing accounts of similar disasters in the world's history from those of the destruction of Pompeii and Herculaneum by the giant Vesuvius to the present time, including the explosion of Krakatoa in the Indian Ocean causing a tidal wave to encircle the earth; and frightful eruptions of Heckla, and of Skatta that depopulated Iceland, the New Madrid convulsions in the Mississippi Valley, and all the lesser eruptions and convulsions caused by the fermented bowels of mother earth, together with a scientific treatise on the conditions and causes of volcanic eruptions imperiling the future of the earth.

Mr. Halstead has personally visited the islands of the American Indies, those of Hawaii and of the Indian and Pacific Oceans, and visited Iceland and in company with the King of Denmark viewed the great volcanoes on that island. He therefore writes from a personal experience as no author of a similar book can do.

The Publishers of the PATRIOT

Have made such an arrangement with the publishers of this magnificent work, as enables them to offer it to all with the PATRIOT for less money than the book itself costs alone.

The PATRIOT is a local and general family newspaper

of eight seven-column pages, conveying the news of Lamoni and the world, as well as publishing a large number of interesting miscellaneous departments.

Your subscription to this combination is solicited. You can not afford to let this opportunity go by unimproved.

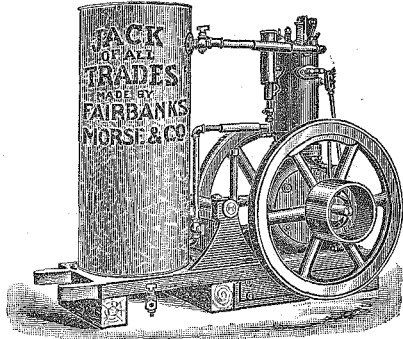
Remember \$1.40 brings you the PATRIOT for a year and this MAGNIFICENT BOOK, which will be sent to you post paid. Address

LAMBERT BROS., Lamoni, Iowa.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by

**Fairbanks, Morse & Co.,  
CHICAGO**



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting, Iowa State Log Rolling Association at Logan, Iowa. Going dates June 19, 20, and 21. Good returning June 23 at one and one third fare.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

Mid-Summer Indian Carnival, Sheridan, Wyoming, July 3, 4, and 5.

For the above occasion all who desire to see probably one of the last large meetings and celebrations held by the Indians, can take advantage of the harvest excursion tickets on sale July 1 and visit Sheridan, Wyoming. See the grand celebration at which there are expected to be 1,000 Indians in regular Indian costume, reproducing Custer's last battle, assisted by the United States troops from Fort McKenzie; quite a number of the Indian chiefs who were engaged in the Custer battle, many of the old time scouts of the frontier, a grand parade each morning, rough riders, bronchos, etc., roping and tying down of wild steers, horse races, Indian races, squaw dances, Indian games, etc.

In fact, one of the grandest outings that will probably happen on the frontier in a life time. All can take advantage of this by using the harvest excursion tickets to Sheridan, Wyoming, and return at one fare plus \$2 for the round trip, sold on July 1.

This will also enable you to see the Sheridan, Wyoming, country, one of the

greatest grazing countries in the northwest. Tickets sold on July 1 are good for 21 days, the usual stop-over privileges allowed. Call on ticket agents for further information. J. M. Bechtel, Div. Pass. Agt.

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**Notice.**

I have *Autumn Leaves*, volumes 1 to 13 inclusive, unbound, in good order, that I will sell for one dollar per volume. Will ship to any one F. O. B. Mrs. M. C. Pearce, Little Compton, Rhode Island. 24-3t

Wanted.—Henry T. McClain & Son, Coalgate, Indian Territory, wish to correspond with a first-class harness and saddle man of good standing, who belongs to the Reorganized Church of Jesus Christ of Latter Day Saints. Steady employment for the right party. 2

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

- JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?  
222. Per dozen 10c, 100..... 60
- THE APOCRYPHAL NEW TESTAMENT.  
229. Cloth.....1 25
- TACTICS OF INFIDELS.  
218. Cloth..... 60  
223. Paper..... 30
- MARVELOUS DISCOVERIES IN BIBLE LANDS.  
199. Paper covers..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

George H. Hilliard, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

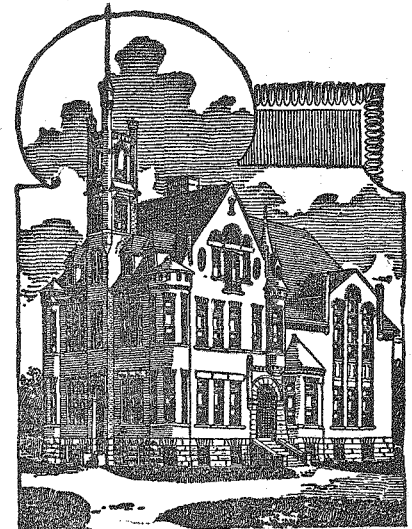
**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College  
Lamoni, Iowa.**



For catalogue or further information, address

**I. W. ALLENDER, Secretary,  
LAMONI, DECATUR COUNTY, IOWA.**



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Flora L. Scott

Volume 49

Lamoni, Iowa, June 25, 1902

Number 26

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Only Faith in Christ	- - - - -	617
The Conference at Lucas, Iowa	- - - - -	618
The Conference, Bevier, Missouri	- - - - -	618
Floral Baptism	- - - - -	618
Many Churches	- - - - -	619
Hawaiian Volcano Active	- - - - -	619
Moody vs. Smith	- - - - -	620
Kansas City Oratorio Society at Independence	- - - - -	620
Questions and Answers	- - - - -	620
A Case of Persecution	- - - - -	620

### Original Articles:

Sermon by President Joseph Smith	- - - - -	622
Another Solution	- - - - -	626

### Selected Articles:

Diseases Due to Tobacco Smoking	- - - - -	628
---------------------------------	-----------	-----

### Selected Poetry:

Past and Present	- - - - -	629
Opportunity	- - - - -	629

### Mothers' Home Column:

Life's Scratches	- - - - -	629
A Few Items of Our Voyage	- - - - -	629

### Sunday-School Department

	- - - - -	631
--	-----------	-----

### Letter Department

	- - - - -	631
--	-----------	-----

### Miscellaneous Department:

Conference Minutes:		
Southeastern Illinois	- - - - -	638
Des Moines	- - - - -	638
Convention Minutes:		
Little Sioux	- - - - -	638
Reunion Notices	- - - - -	638
Bishop's Agents' Notices	- - - - -	639
Release from Mission	- - - - -	639

SOME of the books needed by the Church Library: "Encyclopedia of Religious Knowledge." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Thirteenth Annual Report of the Bureau of Ethnology. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart.

## Editorial.

### ONLY FAITH IN CHRIST.

The following from the *Westminster Quarterly* will, among other suggestions, suggest careful thought upon the real meaning of Scripture obligation known as the expressed will of Christ in what is called his last "will and testament" upon believers, who anticipate receiving benefit to their allegiance to Christ as their Redeemer. The Saints are under the impression generally that however simple the Christian religion may be, the gospel of Jesus Christ finds room for both rites and ceremonies; that these are parts and parcels of the religion of Jesus Christ dominant in the hearts of the disciples, expressions of true obedience through the inward grace. Are the Saints prepared to change this opinion?

### SUGGESTIONS.

1. The Gentiles contended that it was not necessary to become a Jew in order to become a Christian. Their contention was just. Peloubet summarizes the reasons thus: (a) The one condition the gospel laid down was faith in Jesus, producing a new heart and a new life. (b) Ceremonies and ritual may be helpful and any one is at liberty to use them, but to make them essential to salvation and require them of all disciples, was to subvert the central principle and power of the gospel. (c) It was to take away "the glorious liberty of the sons of God." The Jews had perfect liberty of action and could, like Paul and the other apostles, keep the whole Jewish law. But the Gentiles, too, had liberty, and no one had a right to force any form or rite as essential to salvation. (d) The unnecessary burden of the Jewish ritual was a hindrance to the conversion of the Gentiles.

2. There is danger of depending too much on forms in religion. Some of the Jewish Christians thought that Gentile Christians should adopt all the old Jewish ceremonies. In our time there are some who think everything must be done just as it was in the old days. We should not consent to be slaves to any forms, nor should we demand that others shall worship just as we do.

3. When there are differences of opinion among Christians they should meet together and talk over the subjects on which they differ in a kindly, patient way, and all will become plain and clear. The spirit of love is ready always to find the true way and to take it. The council at Jerusalem was conducted in a Christian way and decided unanimously.

4. It is very wrong to unsettle the faith of happy, earnest Christians by starting questions which trouble them, especially questions about matters that are not important. The Christians of this new church were getting on very happily until certain over-zealous persons came and started trouble.

5. The Christian religion is very simple. It has no rites or ceremonies. It requires only faith in Christ, and then true and beautiful life in obedience to Christ's commands. That was all

this council decided upon as necessary. Love to Christ comes first. Then if we love him we will keep his commandments. If we love him we will also love his followers and all who are his disciples.

---

#### THE CONFERENCE AT LUCAS, IOWA.

The conference of the Lamoni Stake, held at Lucas, Iowa, Saturday and Sunday, June 21 and 22, was a very successful one, and was characterized by a spirit of peace and general harmony. There was an exceptionally large delegation from the Lamoni Branch, and the attendance at the meetings on Sunday was very large, at times taxing the seating capacity of the building. The church at the sacrament services Sunday afternoon was packed, and nearly all partook of the emblems, indicating a pre-dominance of Saints in the audience.

The sermons were characteristic and well received, Bro. Joseph R. Lambert preaching Sunday morning and F. B. Blair in the evening. Saturday evening was given over to the Religio people, who rendered a program for the benefit of Graceland College, admission being charged at the door. Over forty dollars were taken in.

The conventions of the Sunday-school and Religio associations held just previous to the conference were reported by those present to have been prolific of much good, there being an excellent spirit present throughout the sessions.

The HERALD was represented at the conference by Bro. F. B. Blair from the business department, and the associate editor from the editorial rooms.

The Lucas Saints handled the rather large attendance in an excellent manner, their hospitality apparently being unbounded. Those who attended from Lamoni unite in saying that a splendid time was had, and that their sojourn among the Lucas Saints was a treat.

Some business done has an important bearing upon Stake conditions. To fill vacancies in the council three names were presented by the proper authorities, viz., George W. Blair, E. A. Smith, and E. A. Stedman. These names were approved by the conference, and Elbert A. Smith was ordained Sunday afternoon, the other two not being present.

Two were baptized Saturday.

The next conference meets with the Pleasanton Branch.

---

#### THE CONFERENCE, BEVIER, MISSOURI.

Bro. E. L. Kelley reports an excellent attendance and good spiritual meetings at the conference at Bevier, Missouri, on June 14 and 15. Bro. J. A. Tanner and J. D. Erwin of the general missionary force were present, and the Bishop's agent, Bro. J. T. Williams. The local officials and membership from Higbee, Bevier, and Salt River Branches took active

parts in the conference, and the meetings were a success. Four hundred six members reported through the branches, and quite a large number of scattered members are in the district not near any existing branch.

In the afternoon of Saturday, Reverend Scarborough, pastor of the M. E. Church at Bevier, and Reverend Jones of the Baptist Church, were in attendance, and upon the conclusion of the special conference work they were invited to address the audience, which they did in a cheerful and hearty way, assuring all that they had listened with profit to the conference work and were glad to welcome the Saints in their efforts to further on the Christ's work, that there was room enough for all to work and much to do. Reverend Scarborough stated that since our church building was so near the railroad track where the switching of cars proved annoying to the meeting, the next time they held conference he would suggest that we apply for the Methodist church building in which to hold the meetings.

The Saints received the addresses of these brethren with excellent good feeling, and we witnessed a verification of the Psalmist's statement, "How pleasant it is for brethren to dwell together in unity."

Such examples as this reflect a little of the spirit belonging to Jesus' work, and are refreshing omens of good from these societies. Christians should do to others as they would have others do to them.

---

#### FLORAL BAPTISM.

A minister of Chicago, Reverend Harry J. Moore, has introduced something new in the line of baptism. Instead of using water for the purpose of christening the children of his church, he uses flowers, thus doing away with water altogether. An enterprising reporter of one of the Chicago papers called on the minister at his home and has thus reported him in describing the ceremony:

The use of flowers instead of water in christening our children is, from my point of view, a decided improvement. The flowers signify upon the part of the parents the desire to have the child's life as pure, bright, and fragrant as are the flowers which crown them. It is a pretty ceremony, and, to my way of thinking, contains all the elements of true baptism.

We are not disposed to quarrel, however, with those of our neighbors who may prefer the old form of baptism by water. They are entitled to their views, as we are entitled to ours.

The flower is the epitome of all the elements heretofore used by the various religionists in baptismal rites, and is, I think, the most significant and modern to its symbolism. As compared with water, the flower is far more real, tangible, and human. It gets closer to us. It is more concrete and readable. The water slips away from the hand that grasps it, the flower can be held, and studied, and admired, and loved.

Furthermore, the theology that has from of old been implied in water baptism seems to me to be false—false and injurious.

The idea is that the water washes away the sin of the candidate's soul. But surely these little children are not sinful. It

would be blasphemous to call them so. They are pure and innocent, and might go straight into the company of the angels without hurting the angels at all.

But take the floral baptism and you have another idea altogether. The idea is that the life of the child should be fashioned after the purity and sweetness of the flower. The flower typifies the ideal after which the child is to strive.

When the floral wreath is placed upon the child's head it is urged to consider the meaning of the rite. The nature of the flower is explained to the little folks and they are urged to imitate the flower in their own lives—to be bright, not sour and gloomy; to live so as to make the world love them, just as it loves the flower; to be, like the flower, a blessing and a joy, rather than a hindrance or a curse.

Again, water is colorless, but from the tints of the flower we draw our most beautiful and helpful symbolism. White signifies innocence. And, by the way, if you wanted to show a little child what you meant by a clean, pure life or character, how could you do better than by calling its attention to the spotless white rose or carnation which you place in its hand or put in its hair?

Red stands for courage, resolution—the thing that wins life's battles.

Holding up before the eyes of a child a red flower, you say: "As this flower holds its color—its rich, strong, bloodlike hue, so may you in the fight against wrong ever hold your courage. As the flower is red, so you must be resolute and brave."

Purple, or blue, stands for the spiritual. It is the color of God's unstained heavens, the color of the great, blue, wide sky which stretches away and away to the infinite, while it leaves behind all that is filthy and low and mean.

In all these ways, then, do we strain, by help of the floral christening, to reach the children's better nature. We can do it better in this way than we can by the use of water, and that is why we have made the innovation.

---

#### MANY CHURCHES.

The *Chicago Tribune* recently contained the following from the *Advertiser*, of London, Ontario. Our readers may have heard of yet other religionists.

#### ONLY ONE HUNDRED TWENTY-SEVEN WAYS TO HEAVEN.

The diversity of view on moral and religious questions is interestingly and even startlingly illustrated by the variety of denominational opinion in the Province of Ontario. We have been in the habit of speaking of the Catholic, Anglican, Presbyterian, Methodist, and Baptist, as if these and one or two others comprised the divisions of religious opinion in Ontario. It will surprise many to learn that in our own province there are actually no fewer than 127 recorded shades of religious belief, and there may be some still unrecorded. The following are among those recorded:

Adventists, Agnostics, Almighty, Ammanites (Amish), Anglicans (Church of England), Angelicals, Apostles' Association, Ark of the Covenant, Atheists, Baptists, Free-Will Baptists, Believers, Bethelites, Bible Students, Brethren, Buddhists, Broad Church, Calvinists, Carmelites, Catholic Apostolic (Irvingites), Children of Christ, Children of God, Christadelphians, Christian Association, Christian Brethren, Christian Catholic, Christians, Christian Scientists, Christian Workers, Church of Christ, Church of the First-born, Church of God, Confucians, Congregationalists, Covenanters, Daniel's Band, Deists, Disciples of Christ, Divine Science, Divine Sect, Dutch Reformed, Elzeans, Evangelists, Evolutionists, Faith Healers, Farringloutites, Fifts, Followers of Christ, Free Church, Free-thinkers, French Church, Friends (Quakers), Gathered Out, Gentiles, German Catholics, German Reformed, God in Christ,

Gospel Brethren, Greek Catholics, Helpers, Hittites, Holiness Movement (Hornerites), Huguenots, Humanitarians, Infidels, Jews, Jude's Church, Latter Day Saints (Mormons), Liberal Christian, Lord's Religion, Lutherans, Materialists, Marshallites, Mennonites, Messiahites, Metaphysicians, Methodists, Miciats, Millennial Dawnites, Missioners, Mohammedans, Monice, Nazarenes, New Church (Swedenborgians), New Era, New and Later House of Israel, New Theology, Non-Sectarian, One Body, Orthodox, Pagans, Pantheists, Philosophists, Pilgrims, Plymouth Brethren, Presbyterians, Primitive Brethren, Protestants, Rationalists, Reformed Episcopalians, Reincarnationists, Religion of Love, River Brethren, Roman Catholics, S. Temple, Sabbatarians, Saints of God, Santarians, Salvation Army, St. John, Skeptics, Sectarians, Secularists, Socialists, Spiritualists, Syenicals, Theosophists, Tunkers, Truth Seekers, Unionists, Unitarian, United Brethren (Moravians), Universalists, Unspecified, Watch Tower, Y. M. C. A., Zionists (Dowieites).

---

#### HAWAIIAN VOLCANO ACTIVE.

By copies of the *Commercial Advertiser*, of Honolulu, sent us by Bro. Waller, we note that some of the famous Hawaiian volcanoes are becoming active. In the issue for June 9 there was a letter from the landlord of the "Volcano House" to the editor of the *Advertiser*, as follows:

Volcano House, June 5.—Dear Sir: Yours of June 2 received. I am pleased to inform you that the crater is now active.

Sunday, June 1, at ten a. m., there was observed an outburst of gases, red dust and black smoke from Halemaumau; at noon another outburst of gases was noticed. In going down nothing could be seen in the pit on account of the dense smoke. The black lava around the pit was covered with a fine red dust.

The following Monday and Tuesday, nothing unusual. But at about 10:30 p. m. Tuesday a faint glow was seen over Halemaumau, which kept getting brighter. On going over it was found that a small stream of lava had broken out on the southwest or Kau side of the pit and running down to the bottom, forming a small lake. There is still considerable amount of smoke, which seems unprecedented when there is fire.

This evening the sight was grand. A party of English tourists saw it. The way it is now acting the fire will continue for some time.

From the record books here I find that the last fire from Halemaumau disappeared during the month of September, 1896.

Very truly yours,

F. WALDRON.

(A slight appearance was reported in 1898.—Ed.)

In the same issue the editor says:

Kilauea is doing nothing extraordinary, the "Kau flow" being a mere slop-over from the inner pool into the outer crater. So far, the imps of Pele have behaved themselves very well indeed. For over a year Kilauea has been gently working up to an eruption and there are no indications, as yet, that it will become lost to its customary sense of seismic propriety.

The Hawaiian volcanoes are famous because of the amount of scientific data which has been derived from them, and they are now being watched closely. The recent Martinique horror has startled the observers of seismic phenomena into greater activity. Scientists are boldly and recklessly risking their lives in their attempts to snatch from the smoking mountains the secret of their wonderful power. Before Mont

Peléé had ceased shaking it sides scientists were climbing up the mountain to peer into its crater in attempts to see somewhat of the awful forces at work within the troubled heap. Some of the bold searchers for knowledge were driven away from the very crater by the poisonous gases and dense smoke.

Now that the Hawaiian volcanoes are showing signs of awakening they will be the mecca of many seismology specialists. However, the people do not seem to be disturbed, as may be seen by the following from the *Advertiser* for June 10:

Bob Scott, manager of the Hilo Hotel, is visiting old friends in town. He says that since the volcano tuned up, the heat in Hilo has been most oppressive and of another kind than the plain solar variety. It feels now and then as if it came from a furnace. There is considerable smoke in the air also.

"People in Hilo are not much perturbed," said Mr. Scott, "but there is a disposition in the country to get up at all hours of the night and stare out toward the volcano. Nobody looks for an eruption at the summit which will menace Hilo, though some fear the lava may come gushing out of the mountain side a few miles up. Probably nobody would think of it save for St. Pierre. I hear that steam is appearing even in the Kona district, where runs the crack which was made from there to the Volcano House by the earthquake of 1868.

"Quite a good many people are going up to the crater," added Mr. Scott. "Thirty-two were booked the day I left."

Letters said to have been received from Waimea and the Humuulu sheep ranch confirm a former report that the summit of the crater of Mauna Loa, Mokuaweoweo, has given indications of a possible eruption. Smoke and ashes are reported to have issued from the crater on May 31 and June 2. Captain Townsend of the *Eclipse*, who first reported the outbreak at Mokuaweoweo, returned yesterday from Kawaihae and said that the natives there confirmed the first story of the outbreak.

---

#### MOODY VS. SMITH.

In a letter to Bro. August H. Merkens, of Mexico City, a prominent religious worker wrote concerning Joseph Smith:

"While at Clifton Springs recently I went to Palmyra and visited the home of Joseph Smith, saw where he dictated the Mormon Bible, baptized the first converts, and reports that he found the golden plates. You probably will not believe what the people told me of him and his history. The contrast between the reputation of Mr. Moody among those who knew him best and that of Joseph Smith was very great."

The writer had in a previous part of his letter to Bro. Merkens been telling of the wonderful esteem in which Moody is held by those who remember him.

---

#### KANSAS CITY ORATORIO SOCIETY AT INDEPENDENCE.

The following is taken from the *Kansas City Journal* for June 17:

SANG THE "STABAT MATER."

The rendition of "Stabat Mater" by the Oratorio Society, of Kansas City, at Independence last evening, at the Latter Day

Saints' church, was heard by an audience of 1,200 people. A large staging was built in the church for the accommodation of the singers, 300 in number. The magnificent chorus was assisted by the Schubert Club, of Kansas City. The solo parts were in the hands of singers of recognized ability.

The affair was under the direction of Carl Busch, and complimentary to Mr. Wallace N. Robinson, former manager of the May festival. After the concert, Mr. and Mrs. Robinson entertained the Oratorio Society at their home, near Pacific Place, with a lawn fête. Mrs. E. H. Wright, Miss Alma Koch, Professor Joseph Hoar, Doctor A. L. Murphy, Mrs. W. N. Robinson, and Mrs. S. J. Manzer took leading parts. Mrs. J. M. Stevenson, Mr. C. A. Larson, Mr. Alex. Hannum, Miss Louise Dose, and Mr. E. K. Chaffee rendered solos.

---

#### QUESTIONS AND ANSWERS.

A brother writes concerning a tract or pamphlet which had been handed him entitled, "A Stone in a Hat," which purported to give an account of how Joseph Smith translated the Book of Mormon, and among other things the book charged Joseph Smith with the introduction of polygamy, and claimed that volume 1 of the SAINTS' HERALD admitted such to be a fact. The brother asks us to make some statement concerning this alleged admission. We simply state that no such admission has been made in the HERALD at any time. Neither in volume 1, number 1, nor in any other number since its publication has such admission been made.

---

#### A CASE OF PERSECUTION.

Our attention is called to the fact that the spirit of persecution is still rampant in some parts of this land of boasted religious liberty. A letter from Bro. W. R. Smith, who was present at this shooting scrape, will be found elsewhere in this issue, and may be read in connection, and will show that the "Mormon converts" referred to are members of the Reorganized Church, and not believers in polygamy.

We give below an editorial from a public journal, apologizing on our part for the possibly political reference to Colonel Watterson and others, which is made in the editorial, and giving it only as a news reference to the fact of the disturbance and the view taken of it reprobating the violence done to the right of free speech by those violating the laws of Kentucky.

#### CONTEMPT FOR INALIENABLE RIGHTS.

A dispatch from Paducah says a Mormon meeting not far from that town was fired on by anti-Mormons recently. Mormon missionaries began work about a year ago, and made several converts. They built a church, which was burned down by earnest disbelievers in the Mormon faith. Services continue to be held to the annoyance of the good people of the neighborhood, who are now resorting to the shotgun and rifle to put a stop to the preaching of the gospel according to Joseph Smith. This is a violation of the inalienable rights of man, which the Kentuckians who are imbued with the doctrines of the Declaration of Independence and the Bill of Rights of the Constitution ought to hasten to punish. There are some Kentuckians—Colonel Henry

Watterson is one of them—who are disturbed because they think the natural, inalienable rights of the Filipinos are being trodden on. The Kentuckians in question should be even more solicitous for the conservation of the natural rights of men of their own State and of their own color. A Kentuckian has the constitutional right to hold and to preach the tenets of any religious denomination he pleases, so long as he does not make a bad use of the right, which the Kentucky Mormons are not alleged to have done. He has a right to build and hold services in a Mormon church. If Kentuckians are not allowed to do this in the neighborhood of Paducah, Kentucky, "anti-imperialists" should pay more attention to their own State and less to the Philippines. —*Chicago Tribune*, June 10.

---

EXTRACTS FROM LETTERS.

In a letter dated at Philadelphia, Pennsylvania, June 17, Bro. La Rue writes: "I have a 'scrap' next Sunday with a Utah elder before the Radical Liberal League (Infidels). It will be a lively time no doubt."

M. L. Schmidt wrote from Delta, Colorado, June 17: "The work of the branch is onward. We are preparing to reach out into regions about. We troubled the waters again Sunday when two more precious souls were born into the new life. This makes three the past month."

R. J. Parker writes from Flower, Missouri, June 16: "I closed a very interesting meeting here last night. Baptized two yesterday."

Bro. I. N. White, of Independence, Missouri, writes, June 18: "We just closed a very spiritual conference at Coal Hill. Great liberty was given in dispensing of the word. The Saints of that region never felt more encouraged. I held forth a few nights at Eldorado Springs, where I met Braden a few years ago; and the people were greatly enthused to meet the man that met Braden so effectually. Had good crowds, and at my second sermon, a young lady from the Methodist Church came forward and asked baptism, which was attended to the Sunday after. One lady came forward and offered me her hand and said: 'Do you remember the lady that came to the pulpit after the debate with Braden, extending her hand and saying, "I want to shake hands with a man of God?"' I answered that I remembered the circumstance, but could not call to memory the person. She said: 'I am that lady, and am now one with you.' She having been baptized some time since. By inquiry I learned she was not the only one that had accepted the work from what they had heard at that debate. I met Brn. Moler, T. R. White, Manering, Silvers, and Stephenson, of the missionary force at the conference, and all were cheerful, and were doing a good work. Bro. Stephenson was ordained an elder and promises to do good work in that office. A reunion was appointed to be held at Roscoe, from August 9 to 17. I am greatly encouraged at the outlook of the work."

Bro. J. F. Grimes writes from Pickering, Louisiana,

that there is but one member of the church there, and that it seems hard to open up the work; but he is working to organize a Sunday-school, hoping in this way to get our literature before the people. He writes: "I have been closed out of two houses this week, after having fair promise to occupy. We shall not give up, will keep trying, hoping and praying that God will open the way by and by."

---

EDITORIAL ITEMS.

A prominent daily of this country recently had an editorial on "Woman's Three Dangers." The three dangers are: In girlhood, Finery; in young womanhood, Flattery; in maturity, Intellectual Vanity. Here is food for thought, sisters.

By letter from G. J. Waller dated June 10, we learn A. H. Smith and secretary left Honolulu June 10, expecting to reach San Francisco June 16. Bro. Waller says the Patriarch's visit to Honolulu has been prolific of much good. Four baptisms while there and more expected. His work there, says Bro. Waller, will be long remembered.

A book has recently been issued by the Macmillan Company, of New York City, entitled "Story of the Mormons," by W. A. Linn. It is a book of over six hundred pages and is selling at four dollars per copy. We have received a copy for review, and expect to soon make as thorough examination of it as our space will permit.

Sr. Missouri Miller writes from Parrish, Illinois, saying that Brn. Morris, Slover, and others had recently been preaching in that neighborhood. She desires to live aright.

Quite a number of Lamoni Saints were in attendance at the conference of the Lamoni Stake held at Lucas, Iowa, June 21, 22. Several of the younger people were attending the Religio and Sunday-school conventions on Friday.

President Joseph Smith left Lamoni June 19, for a sojourn in Michigan. He was accompanied by Heman C. Smith, who is looking after Michigan as missionary in charge.

The Honolulu papers gave Patriarch Smith much and favorable mention on his recent visit there.

According to papers sent us by Bro. Waller from Honolulu, it seems that A. H. Smith on June 1, after preaching in Arion Hall on the history of this work, and outlining the differences between us and the Utah church, was led into an informal discussion on the differences, by Elder Waddups of the Utah church. The reporter stated the discussion was about as interesting as was the discourse.

Elders, missionaries, etc., who have occasion to wait for trains while passing through Aurora, Illinois, will find it convenient to call at the art studio of H. J. Atkins, at 86 South River Street, west side; so the brother writes.

## Original Articles.

SERMON BY PRESIDENT JOSEPH SMITH.

Preached at Lamoni, Iowa, Sunday evening, April 13, 1902.

"In my Father's house are many mansions: if it were not so, I would have told you." "Let not your heart be troubled: ye believe in God, believe also in me."

This, the language of the Master. And while we have been listening for the week that is past to those debates which involve the duties of them who are called Saints, I have noticed the high and lofty plane to which our aspirations have been led, and I have been led to wonder whether it were possible for us to compass the height after the weary days' travels are over.

And now to-night, let me invite you to a theme in which there is infinite comfort; a theme that has moved the hopes of sages; a hope that has characterized Israel's hosts; a hope that must be born and have fruitage in the hearts of modern Israel, the children of the covenant of peace.

I have chosen this topic because it yields us an opportunity for that. It enables us to soften the asperities of our natures under the rasping influences that may have surrounded us, the strong incentives to do that have been presented before us, and the direful consequences of our failure to possibly reach the standard of completeness which has been presented before us.

Since the time for which our brethren could come to this place to attend this conference again, friendly hands have laid to rest Bro. Thomas Daley, of Santa Rosa, California; that is to say, they have laid his body away to rest.

Bro. Morris Short, who has been a characteristic attendant upon our meetings year after year, who has worn the helmet, carried the shield, and borne the sword of a hero of the cross, has also taken up his departure, and friendly hands have also laid his body to rest.

On the morrow, one of our brethren called from the conference, will officiate at the obsequies of Bro. John A. Robinson, another unique character, with whom we have for the last quarter of a century been so familiar.

And whether we will or no, our hearts have been made tender by the recollection of our association with these men, and others like them, whose faith has never known wavering in the hour of difficulty or danger.

And now, what is our hope touching these men? What are the conclusions of our minds? What are the aspirations of our hearts, touching the broken ties of association that have been swept aside so rapidly and so rudely by the approaching hand of death? As I listened this afternoon to that eloquent and logical

exegesis of the text which our brother used, I tried to measure myself by the intellectual standard, to see whether or not I had reached the extreme on that side of the question; and in spite of myself, in spite of all the careful supervision that I was able to put upon myself, I found my heart welling up and I concluded that it might be possible for some to reach the golden mean to take both the head and the heart until there should be an equilibrium established and the character perfected, but I find myself to-night in the same dilemma that I did then; my heart responds to the touch of these ties which have been so strongly knit in the association of the Saints, and with such characters as these whose bodies have been taken to the grave, while we have been assembled here in the Master's business. And I call up my intellect to-night to give myself some reasons why my heart should not bleed, my eyes be suffused with tears, my lips tremble and quiver with the intentness of that sorrow that death brings into the family; and I can not but think it was not the brain of David that uttered that remarkable statement, "I shall be satisfied when I awake with thy likeness." I can not think it was possible that David should have said concerning the Holy One, speaking unto Him who had fashioned him and who sent the Holy One that he might have hope, "Thou wilt not leave that Holy One to suffer corruption." Whether or not his intellect looked back over the promises which had been uttered in the past, of which he might have been cognizant, I can not but think his spirit, with the hope of his heart, went forward, and saw with perfect vision the character that was to overcome death and the grave. And I have stood in imagination by the side of that wonderful apostle of hope and trust in the gospel of the Son of God when standing on the stairs in the castle he waved his hand to enjoin silence and then told that assembled host whose hearts were troubled, "For the hope of Israel I am called in question this day." It was that hope of Israel, was it not, that when the trials of life should be over, when the earth should have filled the measure of its creation, there should come a surcease of sorrow, there should pass away that which was imperfect and wrong, and Israel should enter into the possession of that inheritance that had been promised through Abraham, Isaac, and Jacob, in the covenant that God made with them.

And when I go with those bereaved sisters to the tomb of Lazarus; when I notice how tenderly they loved him; when I regard with what strong intentness each of them said to Jesus, "If thou hadst been here our brother had not died," I am led to wonder how it could have been that he in his public preaching, with all the knowledge of the case before him, with all the comprehensiveness of the Spirit that must unavoidably have been with him, that he could have forgotten for the time being his divinity, and in

his humanity have wept for Lazarus, I can not but think it must have been by the very side, it must have been by the shade of the house where they dwelt after the day had passed and evening had begun her reign that their conversations should have led unto the hope of Israel which he had come not only to intensify, but in himself to exemplify, that by and by there should be a resurrection of the dead. How could it have been otherwise, that each of these sisters should have made this exclamation in her turn, "If thou hadst been here our brother had not died"? Had they taken better cognizance of what he said than did his disciples when he told them clearly that he must pass under the rod, and that though his body might be killed yet should it rise again? And with that faith they must have understood him when he said, "I have power to lay it down, I have power to take it again."

And you and I, my friends, children of the covenant, reinstated in our day and generation, what is our hope? Can we go back along the history of the past and with Israel stand waiting by the side of this open sepulcher and lift our hearts to God in thankfulness that though we may in this life wear the garments of mourning, sprinkle the ashes of sadness on our heads, yet there shall come a time when this active, sensitive being, untrammelled by these bands of the flesh, shall rise to greet them who have in the past trodden on the same road as we are, striving to accomplish for ourselves what Jesus accomplished for himself, and his saying unto us, "Come and follow me," has indicated to us that within our reach is the exercise of the same power. And as I think of our brethren who have gone, when I remember the strength of their characters, when I remember the tenderness of their sympathies, when I remember the matchless faith in which they have stood before assembled crowds to tell the story of the cross, I seem to feel the influence that they must feel now after they have overcome the trials of the flesh, and as expressed by Bro. Short, The day or the moment of my passing out of this existence into another is the crowning arch of God's mercy unto me.

It is a fortunate circumstance for us that Christ Jesus made the statement that "God is not the God of the dead but of the living." It is fortunate for us, my friends, in this condition of sorrow that we may possibly comprehend the statement made by Him, "He that believeth on me shall never die." Being born into that life, that spiritual life by which we shall be brought into communion with the church of the Firstborn, by which we shall become allied to the hosts of the past in the dispensations which have long been gone, when we shall have become associated with those who have been then, and with all that have dwelt upon the earth, then we shall discover and understand more perfectly that God had testified that

his children, born into the life of Christ, should never taste of death.

Why is it that we cling so tenaciously to the life which now is? Why is it that we measure with such regret the lapse of time that marks our locks with the whiteness of the snow; that makes the steps to falter, wastes the strength, and awakens the desire within us to grasp with strong hands the things of the life that now is? Why is it? Is that faith of the latter-day gospel not sufficiently good for us to live by? And if it is, is it not sufficiently good for us to die by? It now seems to me that when the Savior undertook to comfort his disciples he took the best means that was at his hand, and when he uttered these words which I have chosen for my text, "Let not your heart be troubled: ye believe in God, believe also in me," I am satisfied that he felt, if he could but arrest the attention of his disciples, if he could but secure unto himself the strong confidence that he desired in them, if he could make them feel the wondrous ministry of his life in the flesh, he could so encourage them, so build them up, so strengthen them and so cheer them that he would fit and qualify them for the trials through which he knew they would be compelled to pass. And I am satisfied from the history that I have read, touching the life and journeys and death of these men, that he succeeded admirably; for they valued not the life of the flesh when being about their Master's business. They took it for granted that whatsoever took place with them they were as identities in God's hands and that the wondrous power that sent Jesus to the world and gave men to know that he was the Christ, would never suffer them to be overcome by the adversary. Why then do we pray, "Keep us as in the hollow of thy hand"? Why then do we ask him to spread his wings of protection over us? And what could we possibly mean by this except that in this perishing life we suffer pain and mortification of spirit? We may be put in the crucible of trial, of every possible kind, and O, that he will grant unto us power to abide, strong faith to continue, and that we may go smilingly along. Just so long as that hope is bright in our hearts, just so long shall we continue this unequal contest with the adversary of souls against our flesh, and fight, and fight successfully, and overcome at last. What comfort in that thought uttered away back yonder that though this outward man perish yet shall he rise again. While we know that corruption, chemical decay, as expressed by Bro. Short in his last piece published in the HERALD, one of the most beautiful things that I ever read from mortal pen, shall occur, and this chemical decay shall take our body back to its mortal element, yet he lifted his soul in thankfulness to God, and gave glory for the hope that was within him, and so may we, stumbling along in life's journey, as we are. Some of us are approaching very near unto the confines of that

open grave. Only a few days more, a few hours, possibly, a few years at best, and those who now greet each other in apparent vigor of mind and body must face the inevitable.

And now is it not a blessed thing for us, my strong brothers, my strong sisters; is it not a blessed thing for us, my aged brothers, my aged sisters, that we also while we walk stumblingly, may walk with our hands in his, confident that though the flesh may perish, the spirit liveth for ever? I am satisfied that when God placed us upon this earth he gave us our identity. He intended that these identities should never become submerged or overcome to such an extent that they would not be under the necessity of answering a responsibility to God, and that these identities of ours, with other identities that have lived in the past, who are living now and shall live after us, shall, one by one, receive a commensurate reward for work and labor, care and anxiety, contest and triumph that shall be ours. And what a blessed hope that is, that no matter how humble a man, no matter in what lowly sphere a woman may move, no matter how high and lofty may be the character of the man whom we may name as a hero, of the woman who is set up on a pedestal and glorified because of her grace, her strength, or her beauty, each one is given the opportunity that God has designed for each one, and faculties which they may make their capital out of, and through the grace of God receive through these identities the best that is within the hand of God to give, or must be content with the poorest gift belonging to him to confer.

And what a comforting thought it is that if one be broken by reason of accident, such as happens upon this earth and in this life, there shall be given back, through the matchless mercy of God, all that could have been given to that particular identity under the best conditions of moral, mental, and physical development, that God had designed to come to the race. As I pass through the forest I know that when the seed falls to the ground it has been intended of God that it should grow straight and symmetrical or according to the peculiar character of the seed that fell upon the earth, and yet I see that hundreds and thousands of these denizens of the forest are gnarled and twisted and the symmetry broken by the circumstances of accident and storm that came upon them and the winds that tore them, but when they have performed the design of God, and when the time shall come that he has finished the design of the earth, all that was created and intended to grow shall adorn and glorify the earth as he intended it to. And can I think anything less of him concerning these identities of ours? But how much more. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." And yet man only a lit-

tle lower than the angels and God has been mindful of him, and to what intent and purpose?

As we have said, the glory of God is to bring to pass redemption and the salvation of man. Then to-night let me exhort you in the language spoken to these apostles, brethren and sisters, "Let not your heart be troubled: ye believe in God," believe in him who uttered this declaration, "believe also in me." Believe him, why? Believe him that for every loss you may have suffered in this life by no mistake, error, or design of your own, but because of the unfortunate things that may have transpired in your life, God will give it back to you with beneficent hand, full power of development, every beauty of form, every grace of symmetry. Everything that can conduce to that which is graceful and beautiful in fine and completed development shall be accorded to you over on the other side, and when the purpose of the earth shall be fully finished, he will spread his wonderful influence over it and it will be created anew for your occupation and the occupation of those for whom it has been designed; not in the broken forms in which we see humanity now too frequently, but as they would have been under the influence of the best conditions which he designed man should have surrounding him here in this life.

Let me see if I may illustrate that. I knew a woman who lived to be nearly seventy years of age, if not quite. I was frequently with her for over a quarter of a century, and during all my acquaintance with her I knew her as a woman whose form was wasted and distorted from some cause, I know not what, helpless; and yet that wasted form was occupied by a spirit so pure that no one could converse with her without seeing the beauty of the spirit that was within. She was carried to her grave a wasted form. All her life long, living under such conditions as that; and frequently when I have sat by her side and talked with her I have pictured to myself the form of Mary Bond under the influences that should be brought to bear in the resurrection, when God should give to that spirit a body that belonged to it. When God should restore to that invalid all that she had been deprived of by the conditions under which she had been born and had lived.

It was my fortune, I call it fortune, I do not call it a misfortune, I do not dare to do that. It was my fortune to lay in the silent grave the form of a beautiful girl not yet one and a half years old, to my thinking one of the brightest spirits I ever saw in a child, and I have thought, during the many years that have intervened since that day, of that form, and asked myself, Why is it that this should have occurred in my family? Why is it that these who are in the morn of life should be held to answer to the dread reaper's call? And yet, my friends, the hope comes home to my heart to-night, as it does to you fathers, you mothers who call to mind circumstances like this, and



I see by the eye of faith, through the influence of that belief in Jesus that is strengthened and confirmed by these words of my text, I see that beautiful form over yonder and realize through the promises that God has made in his Scriptures; both in ancient and modern revelation, that when the time shall come, if I shall live worthily, I shall be permitted to greet that spirit again, and mingle in the society of spirits of a similar character, to whom God's power shall have given back the beauties to which they are entitled. Paul writes, "If in this life only we have hope in Christ we are of all men the most miserable." And that language of the Apostle Paul is just as true to-day as the day he penned it, and these words are immortal. They shall continue while time shall last, and when eternity shall begin you and I and all that shall be found worthy shall know to the fullest extent what was intended to be conveyed by the declaration, that if in this life only we have hope we are of all men most miserable. Our hope goes over beyond, it reaches within the vale, and, as I remember once hearing my Uncle William express it, "I have stood by the bank of the silent river, in my spirit; I have heard the singing on the other side and my eyes have beheld the lights of the city over on the other shore." That, brothers and sisters, fills our hearts with gratitude to-day, and we lift our voices unto Him who has made the resurrection possible to us, and we strike, in spirit, glad hands with the hosts to whom the Apostle Paul addressed himself when he says, "For the hope of Israel I am called in question this day."

We who have professed faith in Jesus Christ must not hesitate on the brink of the grave; we must not in our heyday of strength declare our faith in Jesus Christ, then when our feet are on the bank of the river that leads to the Valley of Death allow our faith to waver. I recommend to every one who hears me this night to get the *HERALD* or the *Ensign* and read the last lines indited by Bro. Morris Short. Put yourselves in his place, stricken down in manhood's strength, and feeling at the outset that his days were numbered, calmly, quietly, without distress of mind, without hesitancy of spirit, he puts himself into the hands of God, and if you can get into such a condition as that, as I feel satisfied that you may, you will find that this life is worth living, this life in Christ is more than worth living, it is of infinite worth! And you will be so pleased that you will cease to tell your sorrows in public, and commune in your sorrow with God in your closets.

You who are conversant with the history of my life may to-night bear me witness that I have never burdened the Saints with the stories of my sorrows. I have borne what has been cast into my lot with what complacency of spirit I could. I have not burdened the ears of others with my griefs, nor have I spread them abroad. But I must tell you that such sorrows as have come to my lot must have had a

sanctifying influence upon my spirit or I have passed through the crucible in vain, and I speak not for myself in this experience but for other men, and every man who has been through such trial.

And as I regard our condition to-day, burdened with the cares of the church as we are assembled here, feeling a great desire in our hearts to further on the great cause, to be found at work for the Master here and everywhere, while together here in our association, our spirits congenial, our faith alike, we feel that we could unitedly face all the hosts of the adversary; and yet how many of you will go from here into fields where you must labor alone, except for the Master's presence, when you will not be surrounded by men of like faith, where you must give as an individual alone the reason for the hope that is within you? Then comes your trial. Then comes your hour of rejoicing, because you know he has said, "I will be with you." Now is that not a comforting thought? Is not that something that, if we will but allow it to have its full effect upon us, shall enable us as individuals, no matter where we are, to reflect the steadfast character of that man, though he may have been a transgressor, who, in the hour of his trouble preferred to fall into the hands of an offended God than into the hands of his enemy? He would rather fall into the hands of an offended God than into the hands of his earthly friends. He could say, "I shall be satisfied when I awake with thy likeness." That likeness was the likeness of Christ. And, as you will remember, the last time I spoke to you—those of you who were here—in reference to this peculiar thought, that if I could conceive that Jesus struggled only in his divinity, he could not impress me with the power of his example, I could not trust him as I now trust him when I reflect that it was in his humanity he fought his fight for human kind. It was in his humanity that he told you and me to win the victory; and it comforts our hearts to know that because he won we also can win; and then we can understand what the Apostle Paul meant when he said, "If the Spirit which raised up Christ from the dead be in you, it shall quicken your mortal bodies." Go and read, if you please, the fifteenth chapter of First Corinthians and see what is said there. Some will say, "With what body shall we come forth?" What matters it to you or to me, with what body we shall come? The word of the Lord has been established through the words of the Apostle Paul. He will give "to every seed his own body." You need not be afraid that your spirit will not get the body that was intended for it. For God's power is just as able to give back the body that was intended for me or create out of the matter which is in his hands a new body of entirely different component parts and give to my spirit its body. Where is our need of hesitancy? Where is our need of being afraid of that pale reaper? Let him come when

he will, take from our midst those around whom our heartstrings may be wound, so knit that they may break under the influence, but trust him still.

My brother David and our Bishop Kelley were born on the same day, November 17, 1844. More than half the life of that man has been spent in bondage worse than death. I would gladly have followed his form to the grave rather than to know his life so wasted, and when the thrust has been made at me that I put him behind the bars of the asylum because he had changed his faith, because he had been convinced of certain things against which we have contended, my heart has bled, I have been indignant, for if he could be freed from that bondage of the spirit and the mind, from that broken tenement in which the spirit dwells, that his spirit might be free, as free as you and I are to-night, to make the changes, I would rather take the consequences of what he might do than to see him in the condition that he is in.

I remember at one time when the conviction of his condition was forced upon me I started from the town of Plano to Sandwich wanting to get comfort somewhere. I sat down by the railroad, poured out my soul in prayer. How long I was unconscious I do not know, but it must have been some time, for when I arose the sun was sinking, and when I got up from my prostrate condition I arose with this song in my heart, I have sung it ever since, "I will trust thee, though thou slay me." And why? Cheer up, my friends. Because Christ is the power of the resurrection. It does not matter to me how soon I may be called to the other side, so my work is done. It does not matter to me how long I am continued here, so I may be permitted to labor to the end. It is a glorious life to live, this of a saint, hoping, trusting, praying, laboring for the accomplishment of God's purpose on the earth confided to us, and as expressed by Bro. Thomas Hougas on one occasion, "This gospel was good enough for James, Paul, Jesus; thank God it is good enough for me."

Where are we then? Cheer up. Sing a song of rejoicing and gladness. Let your spirits look forward to the time when we shall strike hands with the heroes of the past, with Abraham, Isaac, and Jacob, Isaiah, Micah, Zechariah, with James, and Joseph, and Hyrum, and all these modern heroes of the cross, those who have toiled before us, those who are toiling now, Robinson, Short, and Daley, those who may now go down to their rest; we shall shake hands with them on the other shore. We shall know them. There will be rejoicing there such as we can not experience in the flesh, and when I see my brethren broken by pain, twisted and distorted by disease, see them hobbling along on their staffs, waiting for their time to come that their journey will be ended, I can see them straight and stalwart in the world which is to come, their broken bodies renewed and strengthened. Therefore I say unto you, in the language of

our Master, "Let not your hearts be troubled: you believe in God, believe in Jesus Christ also." And may the loving kindness of our Master give us unto the full a conception of what is waiting for us over on the other side, when that which is stated in the Book of Mormon shall be fully transpired, every portion of the body unto its proper part through the power of the resurrection in Jesus Christ.

I make no apology for what I have said. I knew not when I came into the stand what might be the course of my thoughts. Let us then enter into this work with patience, and the dignity and the virtue and the patience and the integrity of men and women of God, and you do not know what blessings will await you there. Let us cultivate lightness of heart, joyousness of spirit, and the ability to look abroad and take proper cognizance of the things of this life and give them their proper estimation, not overestimating our own faults but being always confident in the strength of Jesus Christ whom we serve.



#### ANOTHER SOLUTION.

A DIALOGUE BETWEEN A DEVOTED SPIRITUALIST (E.)  
AND THE WRITER (B.).

*B.*—Good-evening, my friend. Come to meeting with me to-night. You like good things, and new things, and I have a message that will be new to you. It embraces every good thing you can think of, the objectionable, offensive features do not attach. You can find no fault, nor flaws in the message.

*E.*—What do you think of Moses Hull's lecture that I handed to you the other day?

*B.*—I enjoyed his argument splendidly, but I fear Moses Hull stole it from the Latter Day Saints. [Laughter.]

*E.*—I do not think Moses Hull would steal.

*B.*—Neither do I; I simply meant to say that our people have used that same scripture, and made that same argument ever since the restoration of the angel's message, which embraces every good thing that you believe plus every other good thing in the universe. Will you come with me to meeting to-night?

*E.*—It has been a long time since I went to meeting, but I am not prejudiced. I have an engagement to-night, but I will go to some of your meetings before you go away. Do you believe that the spirits of the dead can come back to those left behind and commune with them?

*B.*—Yes, I do. Moses and Elias came to the transfiguration. The angel talked with John and said, I am of thy brethren the prophets. (Revelation 22: 9.)

When there was a demand for a divine commission to be given to men on earth, God sent Peter, James, and John to do that work. When the times were ripe for the history of God's dealings with the aborigines

of America he sent Moroni to instruct the young Palmyra Seer. Paul said of the angels, "Are they not all ministering spirits?" So it is a settled, demonstrated fact that God can and does commission some to do work on this earth. But whether they can return at will, and converse through mediums, is still an open question. I have no objection to their doing so if God has so ordered.

*E.*—I do not see what stronger evidence any one can ask for than we already have. If you call that an open question, I can not see what you would call closed and settled. Conviction was forced upon me. I was very prejudiced when I made my first experiment. I thought I would catch the medium in some trick; presently he described some one wishing to talk with me; I recognized by his description that it was my wife that he saw. She had been dead several years. And he an entire stranger to me; this was my opportunity. I adopted a method of cross-questioning, all of which was correctly answered. In this way I drew out secrets that no living person but myself knew. The evidence was too weighty for me; I had to believe.

*B.*—Yes, I have heard many such testimonies, none of which I am inclined to doubt. But have you not seen operators on the public stage who could read the thoughts of their subjects?

*E.*—Yes, I have, and I thought of that; but I was reminded of little trifling events and secrets that I had not thought of for years, indeed; I had forgotten some of them, and it was not until all the associate happenings were related to me that I remembered, and then it all gradually came back as fresh as when it happened. There was no reading of my thoughts in that, but the faded thoughts were brought back to my mind. Talk about settled questions, why sir, no one with good horse-sense can pass through what I have and continue to disbelieve. I have had a communication with my wife, and it is no open question with me.

*B.*—I am not doubting a single evidence you have related, nor denying your statements in the least; it may all be true so far as know. I simply say, It is still an open question with me. I have yet another solution to the problem, if you care to hear it.

*E.*—Certainly, I want to hear it, please proceed.

*B.*—All right. I shall ask you to consider briefly that wonderful faculty called memory. It seems to be a function not of the conscious mind, but of the spirit. The mind loses track of many ordinary events; you forget where a certain tool was used last, and where it was left. Memory is called treacherous; familiar names, important duties, necessary errands, etc., are forgotten, or rather the connection between memory and conscious mind is turned off, disconnected. After a while, when you are thinking of other matters, the connection is unconsciously made and the proper message is

flashed to your mind; often it is too late, and we hear, "Oh, why could not I have thought of it when I wanted to." You see that mind has no absolute control of memory. Many of these forgotten events recur to mind only on very rare occasions, when by accident or sickness one is rendered unconscious. After resuscitation they say, "Every event of my life was before me as clear and vivid as when it happened."

At the hour of death, when the physical forces are spent, and conscious mind is passing into oblivion, a conjunction of spirit and mind sometimes occurs and the departing one is conscious of every act of past life. "There is a spirit in man;" it is the storehouse of memory; nothing that is deposited there is ever lost; all the minor details are faithfully preserved.

Again, there is a certain stage in hypnotism when the conscious mind is in a very deep, oblivious, unconscious sleep, and the spirit in conjunction with an expert operator from whom nothing in the past life of the subject can be hidden. His spirit talks freely of matters so remote that they have faded from the conscious mind, also of matters which he is strongly obliged to hold as sacred secrets. And when the influence of the operator is withdrawn and the subject again aroused to activity he has no memory of what his spirit has been saying.

This is clear evidence that memory is not a function of the mind, but of the spirit.

Now to the point: Can you tell what happens when you become passive to a good medium?

*E.*—Yes. I usually receive a communication from my wife.

*B.*—Possibly you do. I would not mar your joy in the least; I simply invite your attention to something else. When you become passive to a medium and your spirits conjoin, your memory is before him as an open book. He can read your secrets, and relate your history as readily as you can read the calendar and tell the days of the week and month.

Nor do I charge the medium with sinister motives or trickery in the least, for a very large majority of them have no well-defined conception of occult philosophy. Like the average electrician they study only the results, and not the cause. Let this solution furnish food for your thought and it will likely reopen the question that has been prematurely settled and closed. Good-evening, my friend. Come to meeting when you can.

*E.*—Good-bye. I will go to meeting some of these nights.

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas, March 10, 1902.

---

Be glad, my heart, and sing thy song,  
 Now while this darkness hides the light.  
 The linnets, when the sky is bright,  
 Carol the same notes all day long;  
 But the poet's heart doth throb and thrill  
 When the nightingale sings in the darkness still.  
 —Illyria Turner, in June *Metaphysical Magazine*.

## Selected Articles.

### DISEASES DUE TO TOBACCO SMOKING.

"It's a bad habit," admits the smoker to his friend who asks with reference to his pipe, cigar, or his cigarette.

"If I ever catch you with tobacco in your mouth," says this same man to his son, taking his own cigar out of his mouth for emphasis, "I'll take all the hide off your back!"

But, according to a medical expert, this man, neither as friend nor father, conveys a shadow of the seriousness of his vice to either friend or son. He does not know it himself, says the physician, and, more than that, the doctor says that not even the profession appreciates the serious consequences that are inseparably connected with the smoking habit.

"It is a queer situation," he says; "while every authority is agreed that the use of tobacco is most harmful to a young person, there are physicians who will even prescribe it to a man as a sedative. And it is a soothing influence for just so far as its use as a drug makes tolerable; but one pipe too many makes it a source of irritability and nervous excitement.

"Look at it as a poison. Every pipe which has been used half a dozen times has enough nicotine in it to kill the smoker several times over. That it has not killed him is due to the disposition of the poison, to stick to the pipe. But not all of this does so. How, then, about its unquestioned influence upon the system?"

"Again, as to tobacco, there is the unquestioned story of the man who stole a bunch of tobacco leaves from a Havana dock, secreted them under his clothes next the skin. He went on with his work, perspiring freely, and suddenly fell unconscious to the floor. Treating him first for sunstroke, the man's plight was discovered, but not till he had nearly lost his life.

"There are other stories sufficiently authenticated showing how a man who rubbed tobacco decoctions over his body for a skin disease was nearly killed by the poison; of the mother who rubbed tobacco ointment on her child's head and face, causing the little one's death; and of the man who died from swallowing an accidental dose of tobacco water.

"Probably every pipe that has been used half a dozen times contains a dose of poison sufficient to kill the smoker in a few minutes. Fortunately, it stays in the pipe as a rule. But most of us get a taste of what's there now and again.

"In one case a man got a particularly large quantity of this poisonous juice into his mouth. In a few seconds he fell, unconscious, and but for the presence of a doctor he would inevitably have died. As it was, his life hung in the balance for a long time, but was ultimately saved.

"Even animals are affected in a severe manner by

tobacco. A calf washed with tobacco infusion, as a remedy for some disease, died in a few hours. Doctor Murray filled three glass jars with tobacco smoke and placed in them a sparrow, a magpie, and a frog. All three died.

"Lastly, we have something to learn from the effects of tobacco on dogs. If a dose of tobacco juice be given to a dog daily, he soon loses his hair, then his teeth drop out, and next he becomes blind. Perhaps this experiment supplies an answer to the question: 'Why are men bald?'

"Of course, the work of reformers has injured the educational prospects of the would-be tobacco users. These reformers so often have spoiled all that they might have accomplished by putting coffee and tea into the same category with tobacco. These fatalities from nicotine show to the simplest that neither of these table drinks can be compared to the poisons of tobacco, and the cry of the reformer becomes at once too much 'wolf.'

"But to come to the certain influences of nicotine. Both Sichel and Critchett, well-known English oculists, discovered that a smoker who used even so little as five eighths of an ounce of tobacco a day for any sustained period suffered a wasting of the optic nerve, called amaurosis. The disease is a dulling of the sight, yet no examination of the eye will reveal the defect. Whether it is caused by the irritating effect of the smoke, or whether it operates through the nervous system, is a question, but in any case, other things being equal, it is recognized that the smoker has not as good sight as has the non-smoker.

"If the eyes suffer, so does the nose, and Dr. Armory Hare, who liked a whiff of the pipe as well as the next one, has laid stress upon the statement that every chronic smoker suffers more than his share of nasal catarrh. This is strengthened by the well-observed fact that men, more than women, are afflicted with 'colds in the head' in chronic form.

"Chronic laryngitis is one of the recognized effects of too much smoking. It may begin with the victim's remarking that he becomes hoarse without seeming cause. The acrid fumes of the tobacco have set up a slight inflammation which makes the surface more susceptible to cold, and as the smoke keeps up the irritation and the drafts catch him, he has chronic laryngitis before he knows it.

"Darwin once accused people who smoked many hours a day of having little common-sense. This observation may be regarded from the point of view of the physician with more than a shade of credulity. Smoking has a disposition to dry the mouth and stop the flow of saliva. With an insufficient amount of saliva in the stomach the processes of digestion are interfered with, and the person having a stomach full of food laying in an undigested state can not be in the most reasonable and reasoning mood possible.

"Of all these ills, tobacco-heart is one of the most

pronounced and dangerous. In almost any hospital one may see victims of the tobacco-heart, scarcely able to sit up in bed and too weak to move. In the hospital these patients are refused tobacco and they soon recover.

"Angina pectoris, one of the most dangerous and painful of diseases, often is caused by excessive smoking. Some of the most prominent men in all walks of life have died from it, and in most cases they have smoked to excess.

"Does tobacco cause cancer? This question has been disputed, when answered in the affirmative, largely because among the vast number of smokers in the world so few of them have cancer. Yet in English statistics it has been shown that out of seventy-eight cases of cancer of the mouth treated in a cancer hospital only ten cases were those of women. Taking this showing, and the fact that a wound of any kind on a person disposed to cancer may produce the disease, it is not too much to suspect that the pressure of a hard pipe-stem on the lip, with the consequent irritation of nicotine, may be the direct cause.

"Aside from these most serious consequences of smoking, we have the unmistakable evidences that weakened muscles and tremulousness result in nearly all cases. This is so well recognized that for athletes in training smoking is prohibited. For rifle-shooting the smoker suffers as much from shaky nerves as from his eyesight, and few records have been made by men who were inveterate smokers.

"Yes, smoking is something more than a bad habit. Give a dose of it daily to a dog, and he soon loses his hair; keep it up and his teeth will drop out, and pursue it still further and the animal will become blind. However, it is only the reformer who sees in these statements of fact the final end to tobacco-smoking."—*Chicago Tribune*, June 1.

## Selected Poetry.

### PAST AND PRESENT.

I remember, I remember  
The house where I was born,  
The little window where the sun  
Came peeping in at morn;  
He never came a wink too soon  
Nor brought too long a day;  
But now, I often wish the night  
Had borne my breath away.

I remember, I remember  
Where I was used to swing,  
And thought the air must rush as fresh  
To swallows on the wing;  
My spirit flew in feathers then  
That is so heavy now,  
And summer pools could hardly cool  
The fever on my brow.

I remember, I remember  
The fir-trees dark and high;

I used to think their slender tops  
Were close against the sky:  
It was a childish ignorance,  
But now t'is little joy  
To know I'm farther off from heaven  
Than when I was a boy.—Thomas Hood.

### Opportunity.

Master of human destinies am I,  
Fame, love, and fortune on my footsteps wait,  
Cities and fields I walk; I penetrate  
Deserts and seas remote, and, passing by  
Hovel, and mart, and palace, soon or late  
I knock unbidden once at every gate!  
If sleeping, wake—if feasting, rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death; but those who doubt or hesitate,  
Condemned to failure, penury, or woe,  
Seek me in vain and uselessly implore,  
I answer not, and I return no more.

—John J. Ingalls.

## Mothers' Home Column.

EDITED BY FRANCES.

"To feel a hand extended  
By one who standeth near;  
To view the love that shineth  
In eyes serene and clear;  
To know that he is calling—  
This is to hear!"

### Life's Scratches.

The sorrow that speaks from folds of crepe,  
In the whole wide world confiding,  
Is lighter to bear than the rasping care  
That never comes out from hiding.

The mind can cope with a giant grief,  
Though mighty the pains that wrack it;  
But its strength gives way when night and day  
Life's pigmy worries attack it.

A terrible woe is a sacred thing  
By friend and by foe respected;  
But the meanest of ills is the one that kills  
In the dark, and is never detected.

Few are the desperate wounds we get  
In life's great sparring matches;  
We parry the thrust that would fell to the dust,  
But come to our death through scratches.

—Ella Wheeler Wilcox.

### A Few Items of Our Voyage.

Besides Metuaore and Pohemiti there were only the three who were in charge of the boat to accompany us to Papeete. This was fortunate, for the boat was small. We had not been out two hours when a squall of wind and rain made up. We three, Lillie and I and Lillie's young native woman attendant, hurried down below to get clear of the wetting, but two armed themselves with umbrellas and hurried back again. The sensation below was not agreeable. But having gone below, I stayed there till we neared Papeete. The rain was soon over, but the wind continued. For two days and one night I laid there on uneven boards and boat-ribs with only a piece of canvas

spread over them, without ever sitting up, most of the time too sick to move. The others stayed on deck all night, all except Joseph, with nothing but boards to lie on and very little to cover over them, and no room to spare. And O such a night! The mainsail was reefed and one jib taken in, but the sea came over every little while, not only wetting those on deck, but leaked through the seams down on us as well. Joseph and I, Metuaore, Pohemiti, and sometimes Petoa, put the night in below decks among trunks, valises, and boxes that would not stay put. O yes, and there were some pillows, too. When the boat would give an extra lurch to leeward, I would hear a sliding and scrambling about on the house, and was afraid each time that some of them would go overboard. There was no railing. Their only protection was an oar lashed against the rigging. Sr. Peterson says she believes they would have slid over had it not been for Bro. Alexander. He did not slide as easily as the rest, and they all clung to him.

The next day was bright and sunny but very rough and a strong wind. While crossing the bar outside the Golden Gate I heard our brethren saying something about being sorry there was not more sea; they would like to have had an experience. Whether this was the kind of experience they were ambitious for I do not know, but it was an experience at any rate, one that caused us all to be glad that we did not have to be out another night; and glad, too, that we got to land in time to get a good supper, for very little had been eaten while on the boat, so it was settled by unanimous voice that we should proceed at once to a square-meal restaurant. Therefore, regardless of our seedy, salty appearance and the glowing blistered faces of those who remained on deck, we six staggered, rather than walked, through the town of Papeete, feeling thankful that it was an hour when few persons were on the streets, just between the day and the evening. Bro. Alexander's pants had become quite an outline map of the voyage. They showed forth in white, salty ridges, the high water mark of each sea that washed over them.

I am not sure that I would be using the proper term, were I to say that we did justice to the generous quantity of food that was set before us, for I am not sure that it is justice to devour everything and call for more. Towards the latter part of the meal the waiter did not cut the bread, but brought it on the table in loaves and laid a large knife down by it and went out with a tired, sorrowful look on his face. But justice or not, it will be long before I forget how good that big supper tasted. We had not had anything like it since we left Papeete, and after once getting a taste of the food that agreed with the taste and satisfied the hunger, or as much so as could be without home bread and butter, it kept two women and two oil stoves pretty busy cooking during the time our company were all together, saying nothing of the self-roasting process. Joseph suggested the fear that we would break up the Bishop. And had not Kaukura come nobly to the rescue by their *aroha*, and the Saints of this place contributed their portion daily, I think his fears would have been realized.

But all is cool and quiet now. Our brethren did not stay very long, and in just one week after they left for Australia Bro. and Sr. Peterson left for the Paumotu, where they still remain. We have not been altogether alone, though. On the same day that Bro. and Sr. Peterson sailed from here, December 9, Bro. John Hawkins arrived from Tupuai, and has been with us ever since. Will stay till April.

During the time our brethren were with us the weather was very dry and very warm. We often wished for rain, but none came, only a shower or two. It would rain on the mountain and out on the sea, but not here at Papeete. Since they all went away we have realized what a blessing it was to us in our rather crowded condition that there was no real rain-storm. During the past five or six weeks it has been rain, rain! Not in gentle showers, but real downpours, often driven by wind-squalls, and veering to all four points of the compass so that it found every

crevice about the house where water could creep in, and we have learned that there is only one dry place in the house large enough for a bed. It has been very unpleasant indeed. I have gone about the house for days with skirts tucked up, wearing high ankle shoes and rubbers. Mattings were saturated and bare floors were pools of water notwithstanding the many pans and kettles that were set about to catch the water. Having doors and blinds closed, together with the leaden gloominess of the atmosphere, made the house so dark that one could not read, write, or sew. Had it not been that Bro. John had glass put in one of the front windows, it would have been darker still. Because of the noise of the rain on the iron roof we had to fairly shout when speaking to each other. So we wandered from one place to another and looked at it. The mountain stream was swollen to a rushing river that overspread the flat around about it several times. Ultimately the embankment gave way and down it came with a rush. This stream empties into the harbor, and such a constant flow, together with heavy, continuous rains, has raised the waters in the harbor so that when the tide comes in there is not room enough in the harbor, and it, too, overspreads portions of the street and several of our dooryards, and continues so up to the present writing. There were a few fine days of late and we all thought it had cleared off for good, but yesterday was a bad day again, and it still looks rainy. The merchants are utterly disgusted; no trading going on. Their small sacks of salt are threatening to become water and leave; their sugar is like molasses sugar, and rust, mold, and mildew pervades in shops as well as in dwelling-houses. At the Paumotu, the bufa won't dry. Neither can the divers dive in rough or rainy weather, so there is a general suspension of work. Fears are entertained that the March tides will do much damage unless there is a decided change of weather. The one good feature about this kind of weather is, that it is much cooler than when the sun shines.

SISTER EMMA BURTON.

PAPEETE, February 28, 1902.

(The end.)

#### Program for July Meetings of Daughters of Zion.

Opening hymn, Saints' Harp No. 83. Prayer. Scripture reading, 12th Psalm. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, No. 475, Saints' Harp. Dismissal prayer.

#### Prayer Union.

Bro. George Edson writes from Malvern, Iowa: "Please ask the Saints to remember me in fasting and prayer the first Sunday in July, that I may be healed."

#### The World's Greatest Show.

The Iowa State Fair is beyond question the greatest live-stock show in the world. Last year there were exhibited over six hundred and fifty head of cattle, this being only about fifty less than were shown at the Great Fat Stock Show, at Chicago last fall. The number of cattle to be shown at the State Fair this year will doubtless be greater than ever before, and, in order to accommodate the increased number, a large cattle-barn is being erected in addition to the many already on the grounds. Besides the regular premiums offered in the cattle department by the Fair management, special premiums are offered by the American Associations of the Short Horn, Aberdeen-Angus, and Hereford Cattle-breeders. These special premiums are very liberal, and will have the effect of bringing out representatives of some of the very best herds in the west. With the erection of the Stock Pavilion, making additional facilities for the showing and judging of this great show of live-stock, the Iowa State Fair presents the greatest inducements to stock-raisers everywhere to attend.

The laughter of life is its sunshine, and this would be a dull old world without some happy natures to lighten the pathway of those that plod always in sorrow.—*Metaphysical Magazine*, for June.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

"Let not the heart a future grievance borrow,  
Nor o'er our path one faintest shadow lay;  
Let not the clouds that may arise to-morrow  
Obscure the fairer sunshine of to-day."

"A TON would fall heavily on one man, would crush him to the ground; but twenty men could handle it with all ease."—J. C. Hitchcock. The above is very true and many a man has been crushed because the other nineteen did not do their part.

"ONE really interested person can interest many others and soon get enough to make the work a complete success. We can point to branches of the church, the outgrowth of a Sunday-school, which was in turn, the outgrowth of the interestedness of one person. The Home Department points in this direction. This is for you if you have not begun already."

THE Tenth Triennial International Sunday-school Convention will convene at Denver, Colorado, beginning June 26, closing June 30. It will probably be one of the greatest Sunday-school meetings ever held in America, and possibly in the world, although it is not the "World's Convention." There are to be representations from the whole of the United States with all its outside possessions. The Dominion of Canada, Mexico, and Cuba. The chairman of the entertainment committee in Denver expects there will be twenty thousand visitors from abroad at the convention. The program is a good one and will well repay any of our Sunday-school workers who can make it convenient to attend to do so. Several of our workers, among them the General Superintendent and his First Assistant, will attend. Very low rates on all railroads are given. Ask your local agent what they are. Entertainment there will not be free unless perhaps you have a friend there, but will be very reasonable, ranging from one dollar per day and upwards. A review of the work of the convention will be given through the department.

THE season for reunions is fast approaching. What have you done to represent the Sunday-school department or the Religio at these meetings? It would be expecting too much to expect complete success with your Sunday-school work at these meetings if you do not carefully prepare for it. The Lord helps those that help themselves. If preparation is not now being made or has not been made, it is time it was done at once. Whatever you do, do well. Let it be that which the workers and the schools need most. Make your work very simple and practical. It is all right to tell a young worker what he ought to do, but do not forget to tell him *how* to do it too. The *how* is often more important than the *ought to*.

I like the plan of holding real sessions of Sunday-school on camp grounds. It gives the people a chance to see how the work can be done. It is a reality then, not some one's theory. The experienced workers can make the session a very good model. And from it the less experienced worker will be able to get more that will be of practical benefit to him than he could possibly get from hearing the same process told about. But we must have our institute work too. There are several or many subjects that we can not illustrate at a camp-meeting. These we must talk over. But the successful leader will not do all the talking. He will so direct the trend of the talk that many will feel like talking or questioning about it, and they will too. We have seen our most timid workers induced to take a part in a round table discussion on some practical subject. Try it. Use the blackboard to outline the work or rather to make note of the

points as you pass them by and at close of work make a summary or review of what you have done, remembering that it is not theory but practical work; not how much but how well that we want.

Make your work of the pleasant good-natured kind. I like to see the pleasant happy side of life all that I can. There is enough of the doleful, tiresome, or disagreeable in this world that we can not prevent without making or allowing any of it ourselves. It is a fact that the leader or instructor that can keep his scholars feeling well, or even jovial will be able to get the most work out of them, and therefore accomplish most. And it is not necessary to carry a funeral face at all times simply to be religious. If we have a genuine true religion, we will be too happy for that. "Be cheerful in your warfare."

I have often wondered if the lack of real cheerfulness was not the secret of our failures many times. How often it is that the cheerfulness of one individual will lighten up the whole crowd. A sort of heaviness of spirit or even a feeling of gloom will give way to the sunshine of a single smiling face. This being true, let us arrange to leave behind for a little season the many things that tend to make our lives tiresome and disagreeable, and go to the camp-meeting and see if we can not both cheer and be cheered, help and be helped, love and be loved. These meetings come to the bodily-tired and worn-out Saint as an oasis to the traveler in the burning desert. They are calculated to rest us, to refresh us, and actually make us better men and women. We learn there to admire and follow the better traits of our brethren. To love our brethren better because we know they love us. And last, but not the least, we learn to love our blessed Redeemer better. He has cheered us when we were despondent, comforted us when we were in sorrow or distress. He has provided for our wants, forgiven our sins, and promised a reward to the faithful. He has blessed us but we have not always returned to give him the thanks. We have often been admonished to do right but have gone on in the same old ways. We have grieved him and he has wept, still he is ever ready to forgive and bear us up if *we* will. Who is it that is not happy in these thoughts?

THE General Superintendent and his assistants will be available for much of the reunion work if we can know of it in time to make proper arrangements for the same. Write us at once where and when your meeting will be and we will do our best to provide for you. If you can not give the exact date, give it as nearly as you can. This will be of much assistance to us. Let us hear from you as soon as you can give even approximate date.

## Letter Department.

McCook, South Dakota, June 18.

*Editors Herald:* Since I came into my field I have made two new openings and had a fine interest, and some will obey the truth soon; especially at this place. I find it a hard battle to open new places in this field, but I expect to spend the entire summer in opening new places. It requires hard work and lots of patience and considerable money. I will ask the Lord for strength and try to exercise patience and trust the Saints and friends will help on the financial line. If any one thinks this is an easy mission I hope the church will send him next time.

My confidence in the work is being confirmed as I go along. I rejoice at the prospects before the church, and although the church may face opposition we have nothing to fear.

I would like to hear from the Saints in South and North Dakota informing me of openings where they reside and I will try to fill as many requests as time and finance will permit.

May Zion soon be redeemed and the Saints dwell in peace in their own land.

OSCAR CASE.

Mission and home address, Moorhead, Iowa.

DERBY, Indiana, June 13.

*Editors Herald:* Although not in my regular field I have been busier in a sense than if I had been. It was but natural to use the time that will elapse before starting to my field in visiting. However, there has been as much preaching. Have done the former during the day and the latter in the evening. The weather has been very warm, which has made it much harder. I am glad, however, that I am able to be thus active instead of being in the condition of our brother J. W. Wight. I only wish I could divide with him the opportunity I have in reference to visiting. It is almost too much for me. It is no easy matter to travel around over the country on foot ten or fifteen miles every day and then preach in the evening. It is nice to be popular, to have a host of friends and admirers who besiege one on every hand anxious to shake hands or invite one to stay with them all the way from a few hours to a day, a week, or a month. None are so exacting as old friends and schoolmates. Every one thinks you must make it your particular business to come and see him, which makes it hard to do equal and exact justice to all. However, I am enjoying myself immensely, as much indeed as one can when so much exertion is required.

The farmers are very busy just now, and in traveling from place to place I discommode them as little as possible. Altogether I regret only one thing and that is that I have not more time to spend here. It is so encouraging to be where there is no danger of being misunderstood or misrepresented.

I came to this place the 4th instant, and have been preaching ever since. The people are taking great interest. Dozens would be baptized if we could remain a few weeks or months. The work here is in better condition than ever before. This is largely due to the labors of our worthy brother, M. R. Scott, Jr., who is loved by all. The branch president, Bro. David H. Baggerly, brother of J. M. and son of V. D. Baggerly (now deceased), is doing efficient work.

Last Sunday I had the pleasure of baptizing Bro. Robert E. Davis. He is mail and freight agent at this place for the Louisville and Evansville Mail Company. Said company is one of those having an interest in the navigation of the Ohio River. Bro. Davis is an energetic young man but is hindered by a tendency toward consumption which not long since had reached the second stage. He adopted, however, what is commonly called "the outdoor" treatment and is now on the road to recovery. This plan has been recommended by some for years but has been questioned by reputable physicians who, like other mortals, are conservative and afraid of any "new departure." The science of medicine is like theology. Discoveries in the former are usually made by quacks and old women. Discoveries in the latter are as a rule made by heretics. Soon after Bro. Davis adopted the course referred to, a regular physician said, "That consummate fool will die in a little while," but time has added another to the list of false prophets. The theory still appears to be true. This is because it is based upon natural reasons. It assumes first of all that consumption is a house disease and is caused and intensified by sedentary habits. It exists least, if at all, among those who lead a free and adventurous life. Therefore, to prevent or cure it we must get near to nature's heart. Bro. Davis' practice consists of taking as much exercise as he can stand in connection with sleeping in the open air. The sleeping place, however, should be in as dry a place as practicable. In this case the cot is placed on a porch where it is kept and occupied summer and winter. The coldest weather doesn't drive the occupant in, but rainy weather, especially when the rain blows in on the bed, does. Yesterday a reporter representing the *Indianapolis News* interviewed Bro. Davis. He took all the particulars in the case, including photographs of the house and bed. This was done not to inform the world of something new, but to furnish evidence of a practical test demonstrating the utility of the plan.

Bro. James M. Baggerly and I start for Louisville to-day.

There we separate. He goes to Canada and I gradually make my way over the range and across the sea.

I have implicit confidence in God and his work.

ALMA C. BARMORE.

BARNEY, Iowa, June 17.

*Editor Herald:* I am busy at work, am trying to tell the gospel story to the people of this part. I am now preaching three miles east of Jamison in Bro. Willey's neighborhood; began meeting at his schoolhouse Wednesday evening, calculating to hold only over Sunday, but when Sunday came some requested continuance, so I left it to a vote, and several hands went up, so what could I do but stay? There were Methodists, Baptists, Christian Scientists, Catholics, and Brethren, so you see that if a Latter Day Saint preacher holds his congregation he must be on his guard or he will offend some one. My audience has grown from the time I began, till last Sunday night there were not seats enough for the crowd, so lots of them stood outside and looked in at the windows. Yesterday I spent the day at Methodist and Christian homes. Had a nice time and was made welcome and heartily invited back again, and to-day I am invited to dine with a Christian Scientist. I am enjoying good liberty. There are only a few Saints here, but they are Saints in deed and in truth.

Some are interested and we think some will come into the church before long. Brethren, let us improve every opportunity afforded us for the advancement of this great latter-day work.

Will close my meeting at this point Thursday night and start Friday to Lucas to quarterly conference. May the gospel roll forth, is my prayer.

H. J. THURMAN.

DAYTON, Ohio, June 18.

*Editors Herald:* June 2 I came to this place, but on account of the street fair did not do anything till the 7th, when I began preaching on the streets. This was the first time I ever tried anything of the kind, and I really dreaded the undertaking. But as it was the only thing to do, we put on a bold face and made the effort. Wednesday, the 11th, Bro. V. M. Goodrich joined me, since which time we have occupied alternately. We are having good crowds with increasing interest. No time since entering the ministry have I enjoyed better liberty than here.

We have sold one copy each of the Book of Mormon and Doctrine and Covenants to a gentleman who told his wife he had heard the gospel for the first time. He lives twenty miles out of the city and has invited us out to his place to preach, so the way seems to be opening to get the work in new places. Satan is on the alert, however, and has already sounded a warning cry of "Mormons," but we are counteracting it by circulating tracts explaining to the people who we are.

We have announced for this evening to show the origin of "Mormonism" and place polygamy where it belongs. The Utah elders are in the city and have been out to hear us, but have had nothing to say.

We stirred some of the "shepherds" up Monday evening when we spoke on authority. One colored preacher who represents nobody but just "called of God to preach the gospel" was to hear us, also an Adventist who said we were as "sounding brass and a tinkling cymbal," and neither of them would read a tract. One woman, also "called of God to preach," said she saw us in our place; that we were at the foot of the ladder while she was at the top. But judging from her philosophy she is a "little lower than the angels" yet.

We are feeling well and contented. But I unwisely overtaxed my voice the first evening, as I had not done much preaching since General Conference and was not in condition for such work; and it is harder here, anyway, on account of the noise of street-cars. I have learned a lesson and will try and profit by it in the future. I rather like street work now and will never be



idle for the want of a place to preach again, especially in the summer season. We can reach many good, thinking people this way that we never would in a church or hall.

Dayton is a hustling city of eighty-five thousand population, with more than nine hundred factories. It is a "religious town," judging from the number of large church spires that reach toward the sky, but the Catholic Church seems to predominate, as she is represented by about thirty thousand communicants.

The United Brethren publishing house, bookbindery, and general headquarters are here also.

Other features might be mentioned, such as the National Soldiers' Home, with about six thousand inmates. The Public Library is not to be overlooked either. I have spent several hours in there gathering ammunition to combat the hosts of "Mystery, Babylon," especially of an archæological nature. As about all the leading works from Humboldt up to the last one are to be found there. We called on the president of the board to see about getting the Church History and Book of Mormon placed there also, but he referred us to the librarian, who is out of the city for a while, so we gave it up, for a time at least. I think the Saints should see that our representative works are in every library in the country, as a great deal of good may be accomplished in that way.

ELMER E. LONG.

930 East Fifth Street.

APPLETON, Alabama, June 14.

*Editor Herald:* The HERALD and *Ensign* are the only preachers we have, except that once in a while Bro. W. J. Booker passes through the country and stays all night with us. The people will lock us out of the schoolhouses and will not allow us to hold meetings in their churches. I give my old HERALDS to those I think will read them, and some will carry them home and lay them in the fire to keep the family from reading them. There is no preaching of ours near us. I talk and plead with my neighbors to stop long enough to hear the glorious gospel, but they will not. It has got so that it makes them mad to mention the latter-day doctrine. I feel good when I know the HERALD is in my house.

There has been no rain here in nearly four weeks. Crop prospects are not good. Prices of everything in the food line are very high.

G. H. SHELL.

HAMLET, Kentucky, June 16.

*Editors Herald:* I reached my field the first of May and have been active, but the people are very busy in this country, some not done planting corn and setting tobacco yet, so our crowds have been very small and we have had to travel over considerable territory and do a great deal of "fireside preaching." And I am not sure but that did lots of good while we were among the Utah people. They can stand talking upon the differences much better than to hear us preach upon them. It gives them a chance to ask questions (and they ask them, too), and then you can take the books and read to them and make them understand. I think we will reach the honest ones after while. I think there are some good, honest people among them, and they are getting too much light for Utahism.

We are now at Davis Chapel, the place of the White-Braden debate. On Thursday night, just after the benediction was pronounced, there were three or four shots fired about fifty yards from the arbor where we were. On Friday night after we left there was some dirty work done at the arbor. On Saturday night, when I had talked about forty minutes, they opened fire on us from ambush, firing eight or ten shots right into the arbor among women and children. We could hear the bullets cut through the brush over our heads. Several said they felt the wind of the bullets pass them, but only one felt the lead. Bro. Hardman Lamb was shot in the knee, the ball striking the kneecap and ranging up. The doctor took the ball, a thirty-two

caliber, out just above the knee. His leg is not broken, but I fear the cap is fractured. He has suffered considerably with it. Everything is at a high pitch and I fear the-worst has not come. The Saints here are young in the cause and are not in a condition to stand too much of that kind of treatment. Some of our brethren and friends were out yesterday trying to get bloodhounds to trail the intruders, but failed to get them, so they are still at large. I hope they will be brought to justice, but the officers are making no effort to find out who they are.

I preached Sunday at eleven a. m. with excellent liberty, but at four p. m. I never felt as much of the power of the Devil around me in my life as I did at that time. It seemed like there was a heavy pressure coming from every direction. There are some here who want to be baptized before we leave, but I do not know now whether they will or not, as they are not well and we will not stay here as long as we expected. Ever praying for the welfare of Zion,

W. R. SMITH.

ATCHISON, Kansas, June 17.

*Editors Herald:* Conference of Northeastern Kansas District just closed. Everything went pleasantly. Bro. S. J. Madden was chosen district president and will call on the different branches. Bro. Dunning and myself will go to the western part to commence labor. Will be glad to confer with any who want us to call on them where good is likely to be done. The field is large and laborers few, consequently we want to labor where our work will be most effectual.

I have been associated with Bro. S. J. Madden since the 20th of last month; we labored some in Leavenworth, preaching in the private houses of Bro. Smock and Sr. Weise. Bro. Buckley, the only officer here, is trying to keep up weekly meetings.

Also labored in the country east of Leavenworth sixteen miles, in a Brighamite church building. They have about thirty members here. They treated us very kindly, furnishing oil and house. We gave them two sermons on succession. No very strong resistance to what was said. While here we made our home with Bro. Alma Dodd. His wife and four children were baptized by Bro. Madden. Have been blessed in our work.

GEORGE W. BEEBE, JR.

KIRKSEY, Kentucky, June 12.

*Editors Herald:* I see from the HERALD and *Ensign* that the elders as a rule got into their fields this year sooner than common. This, to my mind, is a step in the right direction. From what I can learn, the force in this mission is doing splendidly, except myself and Bro. James M. Scott. We were assigned to Eastern Tennessee and North Carolina to labor together. So far we have not been able to do much. I got to South Pittsburg, Tennessee, May 30, but failed to meet Bro. Scott as had been arranged, sickness of his wife keeping him at home. I was called home the next day after I got to my field. Our little five-year-old girl was accidentally killed the day I left home while playing with a buggy. The shock to my wife was so great she came near dying. But she is much better now. I will start back to my field next week. Think I can go this time with better feelings than I had before I started the 29th of May. A dreadful feeling was on me for weeks before I left home; never felt worse in leaving. But this has almost entirely departed. Trust I may enter the field again with faith and courage to push the work with all my energy. From what Bro. Scott writes me, guess I will have to labor alone this year.

If there are any Saints in Eastern Tennessee and North Carolina who want my assistance in the work, they can correspond with me at South Pittsburg, Tennessee. I shall try to open new fields this year. I think there are few Saints living in my field, but I shall try to bring others into the fold, or cast the bread on the waters that it may be gathered days hence. I trust I may have the prayers of the Saints that I may be kept from the power of the evil one. I have had to pass through some hard places in

this country to get the work before the people. Have been shot at six or eight times; struck once with a stone; hit several times with eggs; my life threatened numbers of times. But I thank God that out of all these perils he has delivered me and given me favor in the eyes of the world. Nearly all who treated me so badly have since become my friends. The voice of the angel of the Lord to me once while I was contending with sixty-five or seventy men who had sworn they would kill me if I undertook to preach any more in that country, was, "Overcome evil with good." So the matter is settled with me as to the best way to meet the enemy. Good is the only thing that will overcome evil. I feel confident the elders will have but little trouble in the places where I have been traveling for the last few years, as the people are mostly friendly now.

I trust the work may soon move forward and occupy higher ground. I trust the elders in this field will make it a point to get the Saints they meet to take the church papers. Unless the Saints read the church papers they are not able to fully represent the work when called on to do so. Do not forget the outsiders, either. I have persuaded some to take the *HERALD* and *Ensign* who to-day are members and can ably represent the work.

So far I have received no copies of Bro. Heman C. Smith's book, *Truth Defended*. What is the matter? Are you all like Bro. James Adair, of Swan, Kentucky, think it is worth the money and more too?

I have arranged a debate to be held in November with Elder Dick Beel, of the Baptist faith, at Murray, county-seat of Calloway County, Kentucky. This will open the work at that place if it comes off.

If all the debates Bro. I. N. White has held with Elder Braden have been as successful as the one at Davis Chapel, Kentucky, last fall, it is time the Disciples were calling Braden off the track. Brn. W. R. Smith and Fields have been laboring of late in Trigg County, Kentucky, where I held the debate last fall with Elder Alcon, of the Utah church. Bro. Smith reports some nearly ready for baptism. He is fully able to show them some of Brigham's tricks.

The Saints here in Kentucky and Tennessee are looking for Bro. Joseph to meet with them this fall at the reunion at Oakland, Kentucky. We think he ought to give the South a visit this fall. It would please the Saints greatly and would assist the work to some extent.

I ask the Saints and friends in Western Tennessee and Kentucky to write me once in a while and keep me posted in the progress of the work. Will be glad to hear from any of you. With love to all the Saints and friends,

C. L. SNOW.

FREEWATER, Oregon, June 10.

*Editors Herald:* When I last wrote I lived in California. One year ago last May, I started with my family for Alberta, Canada, to get some of the cheap land which was so highly recommended and extensively advertised. We stayed about two months, and then came here. We made a mistake in going to Canada. We were advised by some not to make the move. But go we would, and now we must suffer the consequences. We not only lost our dear friends and about all our earthly possessions, but we lost a darling boy, our youngest, who was taken from us after we had been in Oregon one month. I firmly believe that had we stayed in California and continued to observe the law of tithing and where we would not be tempted to place our sick in the hands of doctors and druggists, we would now have our little home and darling boy.

We found no Saints, and of course no people with whom we could fully enjoy worshiping, but after attending the services of a few different denominations we decided that the Congregational pastor came the nearest to preaching without fear of the world, and so we commenced attending regularly at his church

and Sunday-school. He took a very decisive stand against the saloons and other evils of the town, and as a consequence was sorely persecuted by the evilly disposed and forsaken by the greater part of the members of his church. He was so completely left without support that he was obliged to leave, which he did after serving a little over a year. He was a very radical man and had very advanced ideas on the Scriptures. One thing more than any other, perhaps, for which he was persecuted, was his denunciation of doctors and druggists, believing that God would heal all sickness. He also attacked secret societies and many other things over which the world is very sensitive. We were surprised to find a man in a sectarian church preaching such things. My wife often told him he ought to be a Latter Day Saint and he seemed always pleased. After we had attended his services awhile he asked us to join with them, but we told him we could not renounce our allegiance to our church, and he said that would not be necessary. He said as we had no services of our own we could join in fellowship with them until some of our elders came and established our faith here. We told him that Latter Day Saints did not partake of the sacrament with any of the denominations. He said that did not matter; it would be all right if we did; it would do us no harm; as much as to say it would do us no good.

Well, we joined with them and have just found out that "joining in fellowship" means more than we were led to believe. He seemed to have respect for our church all along until a few days before he left he gave me a little booklet entitled, "A stone in a hat," which he wanted me to read and answer. I read it and found it a gross attack on Joseph Smith and the church. It said that Joseph Smith translated the plates, or claimed to, by means of a stone which he had borrowed of a friend, and placed in his hat, and then looking in he was enabled to translate the characters on the plates into English. Then it tried to prove the fallacy of his revelations as he (Joseph Smith) once had a revelation commanding that some leaders in the church were to go to a distant town and sell some property for the church, and as they were unsuccessful in making the sale, it was evident something must be wrong, so Joseph went to the Lord about it and the Lord told him some revelations are of God, some of man, and some are of the Devil and that this one was of the Devil, hence their failure.

Another charge was that Joseph Smith introduced polygamy into the church himself and that volume 1 of the *SAINTS' HERALD* contained an acknowledgment of it. These and other charges were in the little book which I told him in a note I sent him that I would not attempt to answer, but would send him a copy of Etzenhouser's *Book of Mormon* and its translator. But I told him in my note that I had seen plenty of such stuff before and was always pained to see it go out into the world. I said I cared not what was brought up against them, I believed that Joseph Smith was lied about and that he founded the true church. The next day he sent a reply which was mighty sharp. He came right out and declared that Mormonism was a fallacy, and that it was the greatest imposition on the world since Mohammed, and that unless we renounced Mormonism he advised us to withdraw from fellowship in their church. We were shocked and surprised for a time. I called to see him the next morning, and he was very sorry, he said, for writing so sharply, and advised me to still work with the Sunday-school and other church work and not teach or try to promulgate any Mormonism, as my influence was too valuable and that we could not afford to burden ourselves with that stigma. He said I had better not try to get our elders in here, as it had been tried and was a failure. I tried to reason with him, but he seemed confident of his attitude, so I left him. Last Sunday my wife was elected secretary and I librarian of the Sunday-school and I was also chosen teacher of the senior class.

Yours in the faith,

WM. H. BIRSELL.

SLOAN, Iowa, June 16.

*Editors Herald:* Last year I labored in the Nodaway District with J. S. Snively, and while we had some discouragements we had some encouragements, and I found some warm-hearted Saints there. May God bless them for their kindness.

This year finds me in Little Sioux District. I was privileged to attend the General Conference at Lamoni. I was blessed and strengthened, and started into the mission field this year with renewed energy and zeal. I started out the first part of May. I went to Maple Landing and preached five or six times. The crowds were small, but I enjoyed telling the gospel story.

From there I went to Sloan, where I found a few Saints struggling hard to keep up an interest. They miss Sr. Efnie Winegar, but what is their loss is some one's gain. How we wish she were here now to help us in the tent services.

From there I went to Sioux City, where I found a little band of Saints laboring faithfully to keep the work moving, with Bro. M. P. Berg as their leader.

I stayed with them until June 3, then came home a few days to attend the district conference. I had not met with the Saints in the city before and was glad to make their acquaintance. I found Sr. Townsend making arrangements to go to Beloit, Wisconsin, where her husband is, and regret that he left home a few days before I reached there. The Saints will miss them, as also will the missionaries, for we all find a home there while in the city, and are made welcome. We had a good conference.

This writing finds H. N. Hansen here with me at Sloan with the tent. We commenced meetings yesterday with a fair turnout, but can not tell what the results will be. I expect Bro. J. C. Crabb in a few days to help in the services, and Bro. Hansen is going to the city to be with them over Sunday. We have plenty of calls for preaching, and the work seems to be moving on nicely in Little Sioux District. Dear Saints, remember me in your prayer.

D. A. HUTCHINGS.

OMAHA, Nebraska, June 18.

*Editors Herald:* I inclose a little booklet ("Alexander Campbell on the Book of Mormon") reprinted and circulated by our friend of the Christian Church of this city, W. T. Hilton, thinking you might like to see it. I have sent home for my Palmyra edition of the Book of Mormon, from which the quotations are evidently made, so I can more readily examine the positions assumed. I think I shall reply to some points in discourse soon. This may be the commencement of the war which our Christian friends talked of waging in this city against the Mormons this season, as published in one of their papers last spring. The reprinting of this old attack against the Saints by Alexander Campbell seems to me to indicate that our Christian friends are out of material for a new line of argument with which to attack "the faith once delivered to the Saints."

C. E. BUTTERWORTH.

LAMONI, Iowa, June 18.

*Editors Herald:* The Honolulu, New Zealand, and Australian missionaries expect to sail from San Francisco, via S. S. Ventura, July 24, and those going to Australia are due in Sydney, August 15. Will Bro. Dixon or any of the brethren in New Zealand write to D. E. Tucker or P. M. Hansen, addressing them, G. P. O. Auckland, where we are due August 11, giving these pioneer missionaries any information they may deem necessary. Bro. Barmore and I will go on to Sydney, and if agreeable to Bro. Butterworth, Bro. Barmore will go directly to Victoria to labor, so that he may be addressed, G. P. O. Melbourne, Victoria, United States of Australia. In time either Bro. Butterworth or I will likely go to New Zealand. After consulting with each other we will very likely issue a joint pastoral through the *Australian Standard*. In the meantime I trust that we will all remember the importance of the work intrusted to our care and act energetically in harmony therewith.

Bro. Tucker and Hansen go to New Zealand to *open up the work*. They will need the sympathy, prayers, and financial aid of the Saints scattered abroad. If the Saints will write them and inclose financial aid it will certainly be appreciated. Theirs is one of the most prodigious tasks yet undertaken by the Reorganization. Address them Auckland, New Zealand, till they notify you. My mission address will be Wallsend, New South Wales, Australia, care of Geo. Lewis.

It may be explained that New Zealand extends one thousand miles north and south. Bro. Dixon and Rennie live in the southern part of the country. Auckland is in the northern portion. You will at once see the necessity of helping these brethren what you can. I look for good results in this mission, and so soon as I am physically able hope to help bear the burden of opening up in the heat of the day.

Am in bed while I write, but hope that this long siege of acute rheumatism shall have been sufficiently eradicated that I may sail with the others as above noted.

J. W. WIGHT.

CORMORANT, Minnesota, June 14.

*Editors Herald:* I send you a clipping from the Fergus Falls *Journal* concerning the death of Elder Chauncey Whiting, the last remaining counselor of Alpheus Cutler. Elder Whiting was well thought of by all who knew him, and seemed to be an honorable man of the earth. He was eighty-two years and eleven months old at the time of his death. He united with the church before the death of Joseph and Hyrum Smith, but after their death he followed the fortunes of Alpheus Cutler. Being in Clitherall holding meetings at the time, I was requested to preach his funeral sermon, which I did on Monday, June 9, to a large gathering of relatives and friends; there being thirty teams in the procession to the grave, showing that he was respected by those who were acquainted with him. Surely he will receive an honorable man's reward.

I am now on my way to the Northern Minnesota reunion to be held at Frazee, beginning the 20th, and holding over two Sundays. Have been holding meetings on the way here, and while at Clitherall preached ten times in nine days. Have two appointments out for to-morrow, and may continue a few days if interest demands.

Bro. E. Hayer and I left home the 25th of April for our fields of labor, but parted company at Pipestone, Minnesota, he going through the Dakotas on his way to the reunion and I coming this way. I feel that my coming by Clitherall was providential. I am feeling well in the work and the Lord is blessing me in preaching the word. To him be all the praise.

E. A. STEDMAN.

STEWARTSVILLE, Missouri, June 19.

*Editors Herald:* I am ever watching for the *HERALD* and *Ensign*. I have taken both for four years and it would be hard for me to do without them. They cost me nothing and I pay for them when I get them. The reason is, I take the money I formerly used to buy tobacco and coffee, and that will not take one eighth of the money. I can buy books, and I feel healthier than for years, and my mind is clearer and my hearing is improving. I find that we must make some sacrifice and we must put away these things that are useless, as well as pay tithing. The lawyer said the greatest command is to love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself, and the Lord said, "If ye love me, keep my commandments." Then we ought to put away all these things that are of no use, and not trust in what we have, but think that all we have is the Lord's and we are stewards over it. When he comes he will require us to account for how we have used it. When the time comes to gather, we who are of the land of Zion will have to be doing what is right or we can not stay. We may have a home, but the pure in heart are to inherit the land, then

if I am not one of them I can not enjoy my home. I have a home here, and I hope to stay, and to this end I will ever strive. I know the evil power has tried to destroy me, but I believe God's word to be the word of life. Let us all do all we can for the cause.

I see some have not paid so much tithing last year as before, and some none; but I was glad to see some more coming in to help the work along. As for me, I have nothing to live for now but to try and do the will of God, and if I do any one wrong I will do all I can to make it right when they will show me by the law of God. I have many times tried to think that I could not serve God aright and I would not try, but I have made up my mind to do all I can and will get my reward for what I have done. Pray for me that I may receive my hearing, that I may be able to help more.

F. T. DOBIE.

LYDIA, Texas.

*Editors Herald:* We are having some very hot and dry weather at present. Some are anticipating another drought. Corn crops are very fine if we can only get rain in a few days. Bro. E. L. Henson and I are doing all we can to preach the gospel. We are holding meetings every Saturday and Sunday and at night through the week. We are having good crowds and fine interest, and scores seem ready for baptism, but the people get so near the kingdom and can not get any nearer.

My heart leaps with joy when I think about the wonderful change that has taken place in this country in regard to the gospel. Some fourteen years ago when Bro. J. D. Erwin began to preach in this country there was a howling mob, and eight years ago when I began to tell the angel's message, I had eggs thrown at me, efforts were even made to put a snake on me. I thank the Lord that such is not the case to-day. It seems the angels have gone before and prepared the way, and there are calls from all parts of the country for preaching. The citizens take us by the hand and say, Come, Bro. Erwin, and preach for us. They feel that a great day is about to dawn. And so I think the gospel has a bright future in this country.

Another bright feature is that the Saints of Eastern Texas upon the whole are noble people and in the vicinities where they live they are looked upon as good people. I pray the day will come when the Saints will number thousands in Eastern Texas.

Bro. E. L. Henson is doing good labor with me. His future is very bright if he will live faithful.

Ever praying for the success of Zion.

E. A. ERWIN.

HAZAEEL, Ohio, June 19.

*Editors Herald:* I am here following a good work done by L. R. Devore last winter. He baptized some fourteen persons here, others are near. Brn. V. M. Goodrich and Elmer E. Long are faithfully at work in Dayton doing street work and having interest. Brn. Beatty, James E. Kelley, and H. E. French are pushing the work in Columbus, while Brn. J. L. Goodrich and S. J. Jeffers are at Ironton or vicinity. Thus all are actively engaged in this district.

H. E. MOLER.

MORRISON, Oklahoma, June 17.

*Editors Herald:* I reached my mission field the latter part of May. This being in the time of the heavy rains, which flooded the country, little could be done. I reached here just as the people began the wheat harvest, and those disposed to attend our meetings could not. So our progress has been quite slow. I have held a good meeting, however, at the Oakgrove Branch. Closed our efforts last night. The attendance was small, but trust some good was done. The Saints of this branch, by their honorable walk before the world, are doing what they can to advance the cause. Elder H. C. Hughes, formerly of about forty miles northwest of Lamoni, Iowa, is the president of the branch. He has bought one half section of land here, a beauti-

ful farm in quite a good state of cultivation, and from appearances is doing well temporally as well as spiritually. Bro. A. P. Bly is the priest of the branch and also Sunday-school superintendent. The school seems to be prospering. In fact this little branch is trying to keep pace with the leading developments of the church.

I go from here to Stillwater the latter part of the week. Would say to the Saints in Eastern and Northern Oklahoma, Write me in relation to the needs of the work, or where openings can be effected. My mission address, Hunnewell, Sumner County, Kansas. Home address, Lamoni, Iowa.

ISAAC BAGGERLY.

GARFIELD, Oregon, June 1.

*Editors Herald:* We live where we have no church privileges, being isolated from the Saints, and our settlement is small. We have a small Sunday-school, but the people do not take much interest. Bro. C. E. Crumley was here a short time before General Conference and did some preaching. The people would like to hear him again. It was the first of the restored gospel they ever heard here, and they say he is the best speaker they ever heard. Our nearest branch is Hood River, Oregon, about eighty miles.

I am studying the books and papers and growing stronger in the faith daily, doing what I can for the cause. My wife and oldest daughter were baptized on March 1 by Elder C. E. Crumley. I was baptized in Kansas, in August, 1885, by A. H. Parsons. I ask the prayers of the Saints that we may ever be faithful, and that some may be brought into the fold from this part of the globe.

R. S. COOP.

ALICE, Indiana, June 20.

*Editors Herald:* I am feeling well in the work. Large crowds and good interest. Some will be baptized here Sunday. The brethren are all busy doing all they can to build up the kingdom and establish truth in the land. Prospects are good all over the district for a good work being done this year. Three debates pending. The adversary is hard at work, a sure sign of good being done. May the Lord bless you in the work, and ever keep you in the arms of love, mercy, and protection.

G. JENKINS.

DENVER, Colorado, June 19.

*Editors Herald:* June first found me at Canon City, where I had gone in response to a request from Bro. Alma B. Chatburn to be there that day and assist him and Miss Angeline Laws to embark on the sea of matrimony. After partaking of luncheon with them in their quiet little home all prepared for housekeeping, I departed for Pueblo, arriving in time to attend the Sunday evening service. They were just ready to begin preaching, and insisted that I should occupy, which I did with fairly good liberty.

Friday Bro. J. W. Morgan joined me, and we held services over Sunday; but the attendance was quite small each evening, except Sunday evening, when it was quite good. On the 8th we organized the Pueblo Branch with thirteen members. They will have five or six others when they obtain their letters of removal. Priest H. L. Ashbaugh was ordained to the office of an elder and chosen president of the branch, and Bro. John V. Woolsey was ordained to the office of a priest. These with Sr. Minnie Woolsey as clerk and Bro. J. D. Jackson as treasurer constitute their corps of officers for the present. Their place of meeting for the present is at Bro. Ashbaugh's house, 1632 East Sixth Street, but they hope to get the use of a hall for Sunday services in the near future. Any of the brethren who may be passing through there and can stop off will be gladly received by the Pueblo Saints.

From Pueblo we went to Rocky Ford. The busy season forbade our holding services during the week, but we spent the

time, I believe profitably, in visiting the Saints in that locality. Sunday, June 15, we met at the house of Bro. Gregory in Rocky Ford and organized a branch to be known as the Rocky Ford Branch. We had nine members to organize with, but the branch will have about twenty-two members when all have obtained their letters of removal. Elder John Brennan was chosen president, Bro. Fred Petrie priest, Bro. Elmer Petrie teacher, and Sr. Jennie Bozarth clerk.

Bro. W. T. Bozarth lives in that locality and much credit is due him for his efforts in getting the Saints to locate there, making a branch organization possible. He is striving hard to arrange his business affairs so as to be able to enter the missionary field again, this fall. Ill health has kept him out of the field for a few years past, but this western climate has been of such great benefit to him that he thinks he will be able to do active missionary work in this climate without suffering any great amount of inconvenience. The desire of his soul is to be in the missionary field, and we will certainly be glad to welcome him to the work.

The Rocky Ford country offers some good inducements to those who may wish to try this western country for a change of climate. The Saints who have located there are doing well, but the nature of the crops raised and the seasons require men to hustle if they would succeed. The slow, easy-going man might do better some place else.

Bro. Morgan departed on the 17th for Gardner, New Mexico, to engage in a ten-night discussion with Reverend Strickland of the Church of Christ. I hope the debate may be the means of opening doors for preaching the word in that locality.

The prospect before us in this field is quite encouraging, and we trust we may have many good things to report to you during the year.

J. B. ROUSH.

4539 W. Thirty-third Ave.

ROSCOE, Missouri, June 19.

*Dear Herald:* While we can not report a great number of additions, I think we are permanently advancing all along the line. I have visited Richhill, baptizing one, Nevada, Fort Scott, Veve, Eldorado Springs, and Coal Hill, and have tried to urge the Saints onward. Our conference was held at Coal Hill last Saturday and Sunday. We had a peaceful, spiritual feast. Our missionary in charge, Apostle I. N. White, was with us and gave us grand instruction. Our missionary force were all present, and all went away rejoicing. Our district reunion begins here August 9, and will hold over the 17th. Bro. I. N. White will be with us, and possibly Bishop Kelley. I go from here, in company with Bro. J. N. Stephenson, to hold forth in the courthouse at Osceola. Crops are fine in this part of the State, and the people seem cheerful. Two were baptized at our conference. I desire to do my best in the great work, and am hopeful of final triumph. May we keep our lamps trimmed and burning.

JAMES MOLER.

Permanent address, Holden, Missouri.

BEVIER, Missouri, June 23.

*Editors Herald:* I am in the field doing what I can to advance this great latter-day work. I entered my new field May 25. Held meeting at Higbee, Missouri, one week; on to Huntsville, Missouri, one week; thence on to Bevier to attend conference June 14. We had a splendid conference, Bishop Kelley was with us, and he put in two rousing sermons, and gave some sound advice to the Saints concerning their duty.

Bro. J. A. Tanner and I continued the meetings all the week. I closed last night with a fine congregation. I find some fine people, noble Saints in this district. We have only two missionaries and a tent, a buggy and a horse. How we will manage it is bothering my mind at present. O what a demand for preaching everywhere! What do young men want to quit for?

O the love of money is the root of all evil! Will money buy us a part in the millennium with Christ? No, no! Let us work and pray.

J. D. ERWIN.

1103 Belone Street, Galena, Kansas.

NANTYGLO, Wales, June 11.

*Editors Herald:* I have just commenced missionary work. The outlook is encouraging. We are four missionaries in the field. Bro. William Lewis, sub-missionary in charge, understands the nature of the work,—the right man in the place. The Saints in general like Bro. Lewis. He says he is a natural coward about preaching on the streets, but I do not believe it now, because he is firing away now first rate.

At Penygraig and Tonypandy the local officers are doing their best to assist. Bro. Pierce is doing well at tracting. He has done a considerable amount at Nantyglo, Brynmawr, and Aberaman. At the latter he has preached on the street a few times. We have to meet with Utahism nearly everywhere. Some one or other wants to hang it on to the fair name of our church. All some folks know about Latter Day Saintism is polygamy. Bro. W. Lewis has a good tract explaining its origin and its condemnation by divine revelation in Bible, Book of Mormon and in this dispensation. The apology from Mr. Jarman to Bro. William Newton is famous for breaking the ice for us to bring the scriptural side to bear more heavily against the apostasy in part of the latter days. Could Bro. Newton let us know if Mr. Jarman's apology was given publicity through the press, and what papers? I have not had any challenge to it yet, but may get some. I have read the book "Hell upon Earth" and know the quotations are there in favor of the Reorganization. We have to draw the line now a little; all that used to be done in Utah is not carried on now. I got into my hands a manifesto from Utah but on the cover pages were advertized books, "Polygamy as Taught by Latter Day Saints," and several others defending objected doctrines. I showed it to one of their elders, and he said he did not know of such books.

I do not think our path will be smooth here; the way seems hedged up with prejudice and indifference in many places. But this is a work of faith, brethren and sisters, and we can all engage in it, one by tithes, another by offerings, and another by sacrifice, and all by living our religion. The outlook is encouraging because many are willing to labor to fulfill God's command to preach the gospel as a witness. Paul says the gospel is life unto life, or death unto death; but it can not be either unless it is preached, leaving the results with God. It says in Enoch's prophecy: "And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city."—Doctrine and Covenants 36:12. It means that before Christ's second coming the gospel is to be preached abundantly, as with a flood. The word explains itself. The work is in its infancy as to accomplishing its end to reach all nations, kindreds, tongues, and peoples. Yes, men of every tongue shall minister before our God. The work is great, the laborers few, as it was in Christ's day.

I was encouraged by an occurrence recently while over at the Aberaman Branch on Easter Sunday. A son of Sr. Evans, of Hirwain, came to ask Bro. Lewis, the president of the branch, to administer to his wife, who lay at death's door. Her system had been running down for months. She had pneumonia, and typhoid fever had set in. It was a sad house; five children there, and the mother in a dying condition, given up by the doctor. We anointed her, amid cries of "Lord have mercy on my soul!" There was a reason for that. We rebuked the disease in the name of our Master. The good sister tells of the knowledge she received of this work by the preaching of Bro. Heman C. Smith. But she had neglected it, and that was the reason of her cries for mercy and forgiveness. She had neglected God-given knowledge. When I was over here a week or so ago I heard her

and her husband in a meeting desiring baptism, testifying of a knowledge that this is God's work. It shows that God works in a mysterious way. It was about four years since Bro. Smith was here. It proves that Paul may plant and Apollos may water, but He who said, "I will hasten my work in its time," gives the increase.

I hear that Bro. Davies is in Scotland; will be in Wales soon. May God help his struggling Zion to live a life of beauty.  
55 King Street. THOMAS JONES.

KNOX, Indiana, June 23.

*Editors Herald:* I wish to call the attention of the brethren and friends to the fact that this church has no hirelings, but that the elders are sent out without purse or script to deliver the angel's message. The Saints should remember that these brethren deny themselves the pleasure and comforts of home and family, trusting that the brethren and friends for whose benefit they labor will not forget to minister unto their wants. But is it not a fact that very frequently the Saints and friends neglect to provide sufficient expense money, or in other words properly provide for the brother? A very little effort on the part of the brethren would make it very easy for them to meet all these expenses, which if they neglect makes it a hardship for the elder to provide for his own traveling expenses or compels him to walk.

Some time ago I learned of an elder who had traveled nearly seven hundred miles, preached on an average more than one sermon every other day for sixty days, gave lectures, administered, and performed several baptisms and by overwork became sick. Had large and very attentive congregations, and when the brother was obliged to return home he was short in his cash account over twelve dollars. It appears to me that this is very wrong, and the Saints should be put in mind of what their duty is to these traveling elders.

I ever pray for the upbuilding of Zion, and desire an interest in the prayers of the dear Saints. HENRY MOCK.

## Miscellaneous Department.

### Conference Minutes.

**Southeastern Illinois.**—Convened with Parrish Branch, June 7, at ten a. m.; I. A. Morris, district president, in the chair; F. M. Slover, assistant; P. G. McMahan, secretary. Branches reporting: Brush Creek, Dry Fork, Parrish, and Springerton. The following officers reported: I. A. Morris, F. M. Slover, J. W. Paxton, F. M. Davis, J. E. Bozarth, W. G. Smith, M. R. Brown, M. Davis, J. F. Simms, P. G. McMahan, A. H. Johnson, S. Miller. The Bishop's agent's report was read, audited, and found correct. It was decided to hold a reunion at Brush Creek, commencing after the next district conference. Preaching by I. A. Morris, F. M. Slover, and J. W. Paxton. I. A. Morris, J. E. Bozarth, and P. G. McMahan were sustained as district officials. All officials of the church were sustained. Adjourned to meet at Brush Creek Branch, Saturday, October 4.

**Des Moines.**—Convened at Runnells, June 14, 15; H. A. McCoy and Fred A. Smith presided. Branches reporting: Runnells 127, Oskaloosa 43, Clear Creek 29, Des Moines 149, Grinnell 15, Rhodes 50. Elders reporting: G. W. Shimel, W. F. Clark, J. F. Mintun, C. J. Peters, N. Stamm, P. Batten, M. M. Turpen, M. H. Cook, W. C. Nirk, H. A. McCoy, W. C. Earhart, and E. J. Clarke; Priests C. B. Brown and E. Rowley. Bishop's agent, W. C. Nirk, reported: Received, \$524.72; expended, \$412; balance \$112.72. The report of the reunion committee locating the annual district reunion at Newton, August 15-24, was accepted. The appeal of N. A. Baker from the action of the Des Moines Branch in asking a rehearing of his case was taken up and the conference sustained the action of said branch in refusing a rehearing. District officers elected: President, H. A. McCoy; vice-president, M. M. Turpen; secretary, A. A. Reams. W. C. Nirk sustained as Bishop's agent and H. A. McCoy as historian. Elder C. J. Peters was sustained as district missionary. The action of the Boonesboro Branch in recom-

mending the ordination of Henry Pratt to the office of elder was indorsed and the ordination referred to Apostle John W. Rush-ton. Adjourned to meet at Newton, Iowa, August 23.

### Convention Minutes.

**Little Sioux.**—Convened at Magnolia, Iowa, June 6, eight p. m.; superintendent and assistant in charge, Annie Stewart, secretary. Reports were received from the sixteen schools of the district showing an enrollment of 790 with an average attendance of 530. Notwithstanding many were hindered from coming on account of rain, all present enjoyed the three sessions held. Subject of "Graded text-books" to be discussed at next convention, which is to be held at Moorhead, Iowa, in October.

### Cheap Rates to New England via New York City.

One fare for the round-trip via Nickel Plate Road to Providence, R. I., and return, July 7, 8 and 9; final limit returning Aug. 15. Three trains daily, with first-class modern equipment. Meals in dining-cars at reasonable price. Going and returning via New York, if desired. Write John Y. Calahan, General Agent, 111 Adams St., Chicago, for particulars. 26-3t

24

### Reunion Notices.

The Fairview Branch, near Delta, Colorado, has concluded to hold a reunion of its members and all Saints in Western Colorado, and has set the date July 25, 26, and 27. We extend a cordial invitation to all missionaries passing through or in this part of the Lord's vineyard to try and be present and help us make the meeting a success. M. L. Schmid.

Oklahoma reunion will convene August 8, at Dover, Oklahoma, on the main line of the C., R. I. & P., and last ten days. An excellent grove one half mile west of town is where the reunion will be held. We expect to again hire a cook and run a boarding-tent, which will be run on the cooperative principle. This will relieve the sisters of much care, anxiety, and many times downright drudgery. Pasture and other accommodations no doubt can be secured very reasonably. Saints, lay aside your temporal affairs for this short season, and come with prayerful hearts, with a sincere desire to come nearer unto God, and our spirituality will be renewed and our faith and confidence in the great latter-day work will be stronger and more firmly established. A cordial invitation to be present is extended to all Saints as well as the public. District conference will be held in connection with the reunion, August 15. The branches should formulate their reports correctly to be handed in on time. Address all letters to the reunion committee, R. M. Maloney, Sealing, Oklahoma; James Yates, Guy, Oklahoma, or S. S. Smith, Redmoon, Oklahoma.

Annual reunion of Clinton District, Missouri, will be held at Roscoe, St. Clair County, beginning August 9, and will continue over two Lord's days. We desire to have a spiritual feast, and request all who possibly can to attend. Those who can, come prepared to provide for themselves and camp on the grounds. A nice grove, good water, and a good people. Hay, straw, wood, and grain will be on the grounds at reasonable prices. Pasture will also be provided at reasonable rates. Elder I. N. White will be with us, and possibly Elder E. L. Kelley. All are welcome. James Moler, President of District and Committee.

The Southwestern Iowa reunion will be held at the same place as last year in the Greene Grove three and one half miles south of Tabor, Iowa, beginning August 16, closing August 24. The local branch will have full charge of the arrangements and will give notice of their conveniences as soon as same can be provided for. The success that the brethren there have made with the meeting the two years past assures us that we may expect an enjoyable time. Begin now to plan to come. P. W. Frederickson, J. Frank Greene, Frank Becksted, Committee.

Annual reunion of Des Moines District will be held at Newton, Iowa, August 15-24. The committee in charge will endeavor to make complete arrangements and the Saints of the district are urged to attend. Necessary details in regard to the meeting will be published soon. A. A. Reams, Chairman Committee.

### Cheap Rates to New England.

\$18.90 to Providence, Rhode Island, and return, via Nickel Plate Road, July 7, 8, 9. Particulars at City Ticket Office, 111 Adams Street, Chicago, and Union Ticket Office, Auditorium Annex. Write John Y. Calahan, General Agent, Chicago.

26-3t 22

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Conference Notices.

European Mission annual conference will be held in Birmingham, August 2, 3, and 4. Business sessions will commence at six p. m., August 2, in the Priestley Road meeting-room. Reports will be expected from all officers referred to in numbers 7 and 8 of Mission Rules. The special attention of branches is called to the fact that subscriptions will be required to meet expenses as the treasurer is without funds. Half-fares of visiting elders will be paid as heretofore. Brn. G. T. Griffiths, Peter Anderson, and J. W. Rushton, of the Twelve, and all the missionaries will be present. We are looking forward to a good time.

Bishop's Agents' Notices.

To the Saints of Northeastern Missouri District, Greeting: Not forgetting your noble efforts in tithes and offerings the past year, when, notwithstanding the failure of the crops caused by the drought, you increased your efforts and came to the rescue of God's work, I appreciate your kind favors of the past. The Lord has greatly blessed us this year with plenteous rain and prospects are good for a fine harvest. This is indeed encouraging to the farmers. Let us appreciate God's kindness towards us, and impart the Lord's portion out of what he has blessed us with. Let us see the name of each member of the district in our next annual report. Scattered members of this district, do not forget to send your tithes and offerings to the Bishop's agent. Let us all work together and send in our mite no matter how small it is. Do not withhold your tithes and offering because it is a small amount. Remember the widow's mite. Her offering was more than all that the rich cast in the treasury. They gave a portion out of their abundance and had plenty left, but the poor widow gave her living. The small amount is equal in proportion to the large amount with God. May his blessings continue with you all. J. T. Williams, Bishop's Agent.

Release From Mission.

Bro. R. W. Davis, appointed to labor in the Northwestern Kansas District, at the late April conference, is, for proper causes, and at his request, released from said mission field. His place will probably be supplied by the missionary in charge. Lamoni, Iowa, June 19, 1902. Joseph Smith, President. I. N. White, Missionary in Charge.

Died.

BLACK.—Charles J., son of John A. and Sr. Sada Black, was born at Richhill, Missouri, November 9, 1899, and died at the home in Omaha, Nebraska, June 10, 1902. Funeral services were conducted at the home of its grandparents, Bro. and Sr. S. S. Black, Omaha, on the 11th inst., by Elder C. E. Butterworth. He sleeps in Jesus.

PROPER.—At his home near Tawas City, Michigan, June 5, 1902, Samuel S. Proper. He was born August 14, 1826, at Gainsborough, Lincoln County, Ontario; came to Michigan with his family in 1882; was baptized by W. J. Smith, January 31, 1884. He will be missed, as he was a faithful brother. Wife, one daughter, three sons, and other relatives mourn. He slept peacefully until the change came, with the hope of a glorious resurrection. Funeral sermon by Elder David Smith in the Methodist church.

Meeting B. Y. P. U., Providence, R. I.

The Nickel Plate Road will sell tickets July 7, 8 and 9 at one fare for round-trip with stopover at Niagara Falls and Chautauqua Lake if desired; also via New York City if preferred. For sleeping-car accommodations, call at City Ticket Office, 111 Adams St., or address John Y. Calahan, General Agent, Chicago. 26-3t 23

Coal Miners, Members of the L. D. S. Church.

The Independence Coal Mining Company, Independence, Missouri, which is composed of Ellis Short, William Crick, and R. May, will sell three fourths of its interest to members of the church. This is being put on the market for the mutual benefit of the present owners and those who wish to become stockholders.

Moneyed combines, labor unions, and strikes, when dictated to by unprincipled men, are a menace to many an honest man, and by taking a share in this Mining Company the miner will have steady work—for it is the intention to run the mine the year round, union scale wages, or as may be agreed upon—he will be free from the arbitrary wishes of strikers, and he will also be deriving benefit from the dividend resulting from his share.

There will be a position open for a manager, also for a pit-boss. These two men will be expected to buy several shares.

This mine has a good wagon trade. It is located twenty-one (21) miles east of Independence, on the Missouri Pacific Railway, and is accessible to Independence and also to Kansas City, which is the best market in the West.

The Company is incorporated under the laws of the State of Missouri. The stock capital is \$8,000, one hundred dollars (\$100) per share, fully paid up; but it will be necessary to increase this four thousand dollars (\$4,000) in order to have a working capital and put in a coöperative store. Each miner is expected to take one or more shares.

The prospects for success are very bright, as the lease runs for twenty-seven (27) years for eighty acres of land, royalty ten cents per ton, and as much more land as the stock-holders desire, for we hold the key to thousands of acres of land.

The mine is in fair working conditions; its capacity is room for about ninety (90) men. It is "Long Wall Work," has good top, and a shaft forty-seven (47) feet deep.

The vein is seventeen or eighteen inches thick, which is the average thickness of coal in the Lexington Coal Mining District; and the coal is a first class quality, being a little better than the average grade of coal.

Now, the prospects for miners to buy shares and take hold in this mine are good, but they must act at once, for the season will soon be upon us when we will have to operate the mine.

The men who are operating this mine will have permanent work, and they will also have the association of honest, upright fellow-workmen, as only good and upright men will be allowed to own shares.

There are houses on the ground which belong to the Company and more that are at their disposal.

Brethren, improve this opportunity. Do not hesitate until it is too late.

ELLIS SHORT, President.

RODERICK MAY, Secretary and Treasurer.

Address all communications to Independence Coal Mining Co., Independence, Missouri. 25-4t.

Two things are sublime: the human conscience and the stars.—Kant.

The Reverend J. Wilbur Chapman D. D., of New York City, has announced a conference for the young people, to be held at Winona Lake, Indiana, June 30 to July 6. The speakers engaged are the Reverend W. E. Biederwolf, Monticello, Indiana; S. D. Gorden, Cleveland; Reverend Clarence E. Eberman, D. D., Field Secretary, United Society of Christian Endeavor; the Reverend Doctor Chapman will have charge of the conference and will speak at each meeting. The music will be under the direction of Professor W. S. Weeden of New York City. An opportunity will be given each afternoon for rest and recreation. Boating, croquet, tennis, and golf. The conference is not intended to become a substitute for the regular conventions, but supplementary.

"I find Him in singing, I find Him in prayer;  
In sweet meditation He always is there."

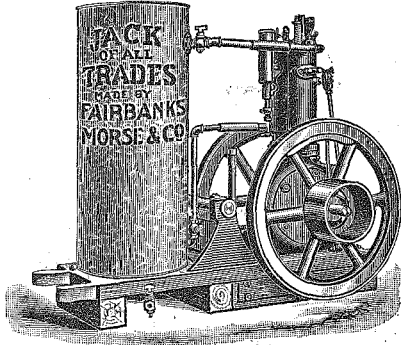
Addresses.

Hiram L. Holt, San Benito, California.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by

**Fairbanks, Morse & Co.,  
CHICAGO**

19

**Low Rate Eastern Excursions.**

On July 5 to 9, inclusive, the Nickel Plate Road will sell tickets at one fare for round trip to Portland, Maine, and return, with final return limit August 15. Particulars at City Ticket Office, 111 Adams Street, Chicago. 26-3t 25



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

Mid-Summer Indian Carnival, Sheridan, Wyoming, July 3, 4, and 5.

For the above occasion all who desire to see probably one of the last large meetings and celebrations held by the Indians, can take advantage of the harvest excursion tickets on sale July 1 and visit Sheridan, Wyoming. See the grand celebration at which there are expected to be 1,000 Indians in regular Indian costume, reproducing Custer's last battle, assisted by the United States troops from Fort McKenzie; quite a number of the Indian chiefs who were engaged in the Custer battle, many of the old time scouts of the frontier, a grand parade each morning, rough riders, bronchos, etc., roping and tying down of wild steers, horse races, Indian races, squaw dances, Indian games, etc.

In fact, one of the grandest outings that will probably happen on the frontier in a

life time. All can take advantage of this by using the harvest excursion tickets to Sheridan, Wyoming, and return at one fare plus \$2 for the round trip, sold on July 1.

This will also enable you to see the Sheridan, Wyoming, country, one of the greatest grazing countries in the northwest. Tickets sold on July 1 are good for 21 days, the usual stop-over privileges allowed. Call on ticket agents for further information. J. M. Bechtel, Div. Pass. Agt.

**Low Rates to Atlantic Coast Points.**

July 5 to 9, inclusive, the Nickel Plate Road will sell tickets to Portland, Maine, and return, at one fare for the round trip. It will be to your interest to obtain rates via that road before purchasing elsewhere. Three daily trains. Write John Y. Calahan, General Agent, 111 Adams Street., Chicago. 26-3t 26

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**Nickel Plate Excursions**

To Portland, Maine, July 5 to 9, inclusive; to Providence, Rhode Island, July 7 to 9, inclusive. One fare for round trip.

By depositing tickets with agent terminal line, an extension can be obtained until August 15 returning. Write John Y. Calahan, General Agent, 111 Adams Street, Chicago, for particulars. 26-3t 27

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all-remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

**JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?**

222. Per dozen 10c, 100..... 60

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

George H. Hilliard, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—

**LAMONI, IOWA,**

Solicits your deposits, and pays

**5 Per Cent Interest.**

D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

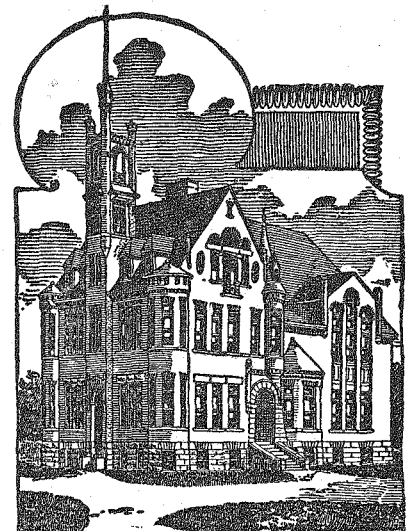
North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 35 p. m.

South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.

Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,

LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, July 2, 1902

Number 27

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Mrs. Wilcox's Idea of a God of Love	- - - - -	641
Starr on Superstition	- - - - -	642
"Josephite Opposition"	- - - - -	642
King Edward Stricken	- - - - -	642

### Original Articles:

Who was Joseph Smith?—No. 1	- - - - -	645
The Need of a Practical Priesthood	- - - - -	650

### Selected Articles:

It is Natural for Children to be Cruel	- - - - -	651
The Moral Aspect of an Act of God	- - - - -	652

### Selected Poetry:

True Charity	- - - - -	653
The Grass	- - - - -	653

### Mothers' Home Column:

Awake and Arise	- - - - -	653
The Sacrifices of Children	- - - - -	654

### Sunday-School Department:

How Can We Interest Latter Day Saints in the Sunday-School?	- - - - -	654
"Should We Make an Effort to Place a Library in Our Sunday-School?"	- - - - -	655

### Letter Department

	- - - - -	655
--	-----------	-----

### Miscellaneous Department:

Conference Minutes:		
Northeastern Kansas	- - - - -	659
Nodaway	- - - - -	659
Florida	- - - - -	659
Eastern Maine	- - - - -	659
Southern Michigan and Northern Indiana	- - - - -	660
Alabama	- - - - -	660
Victoria	- - - - -	660
Little Lioux	- - - - -	660
Northeastern Illinois	- - - - -	660
Kewanee	- - - - -	660
Northern Wisconsin	- - - - -	660
Southwestern Texas	- - - - -	661
Mobile	- - - - -	661
St. Louis	- - - - -	661
Convention Minutes:		
Clinton	- - - - -	661
Northeastern Kansas	- - - - -	661
Pastoral,—William Ecclestone	- - - - -	661
"    Charles E. Crumley	- - - - -	661
Church Historian's Notice	- - - - -	662
HERALD Publishing House	- - - - -	662
Reunion Notices	- - - - -	662

## Editorial.

### MRS. WILCOX'S IDEA OF A GOD OF LOVE.

In the *Chicago American* for June 9 Mrs. Wilcox writes in answer to a correspondent who asks how she would reconcile the idea of a God of love with the awful disaster at Martinique and the recent flood calamity at Galveston, Texas. In her answer Mrs. Wilcox says some things which are worthy of some consideration, though we do not agree with all she says. Our readers will note that she believes in the idea of reincarnation, and plainly states that she believes that we go from planet to planet to renew the cycle of our lives. Some of our people who usually delight to speculate concerning our existence before we were brought to this sphere, and what we shall be after we leave this life, may find pleasure in analyzing the positions taken by Ella Wheeler Wilcox in the article mentioned, which follows:

#### THE ACKNOWLEDGMENT OF GOD.

I am asked by a correspondent to explain how I reconcile the idea of a God of Love with the awful disaster at Martinique and the recent flood calamity at Galveston, Texas.

Simply by my belief (or knowledge) that this life counts no more in the eternal scheme of lives than a moment counts in a century. We have lived a hundred times on various planets—we shall live hundreds of other lives. One incarnation is of small consequence in the eyes of the Creator, and death means only transition.

It is no indication that our Maker loves one being more than another because that one is allowed to live to be a hundred years old and the other dies in early youth. Long life is often a great disaster if the individual to whom it is granted has not learned how to be happy.

A small child receives a severe bruise and suffers for an hour or a day, and a slight scar remains. The man of fifty, looking back, does not count that experience as important. Neither will the matured soul count this life or its sudden exit from it of vast importance as it looks back. Yet the impress of its experience here will be left. Experience is the object of all life.

We came from the Great All Source, and we are returning to it. That we can make the journey for ourselves and others happier and more beautiful by an absolute, unswerving faith in the God of Love back of all things I know. That a belief in our own divine origin and our oneness with God will mold circumstances to our liking I also know. But the way to such molding is long and the path steep, because it leads over the bowlders of self, and we must chisel our own stairway through the rocks. But God awaits us at the summit.

The great trouble with the most of us is that we magnify our petty lesser selves and desires and tasks, and ignore our real selves, and then doubt the existence of a God because our lesser selves suffer some disappointment or pain, which need not have come to us if we had recognized the divinity within.

God made millions of worlds—millions of planets. No man

BenjDice

can make one—or even explain how the beginning began. Therefore the most reasonable explanation is that he whom we call God made all.

We were there in the beginning—and we always shall be. We have been evolving through every form of nature. We have reached a higher form than ever before, and we have millions of years ahead of us in which to attain still higher attributes.

Our reason has developed, and we know that small strips of land between two large bodies of water, and valleys shut in between seas and volcanoes, are not safe abiding places, if we care to keep on living this life. No matter how "extinct" a volcano may seem; no matter how calm the sea, history shows us that neither the mountain nor the sea should be trusted. Yet reasoning, sensible human beings built a large city on a strip of land and called it Galveston; and others built in the valley below the "extinct" volcano and called it St. Pierre. I do not see that the calamities which befell both places reflect on the "God of Love" any more than it would reflect upon him were you and I to take a daily walk along the parapet of a suspension bridge, and finally fall over and drown.

A man built a tiny boat and took to himself a wife, and induced her to attempt to cross the ocean with him last year in that boat. Both were lost at sea. Yet why blame God or declare he does not exist because of that?

The magnificence of this vast universe is beyond the scope of human intellect. One glance through a telescope at the heavens is enough to make the most brilliant being on earth sink back in unutterable awe. Yet poor, petty, pusillanimous creatures are daily and hourly sitting in judgment on the Creator of all things because a hail-storm destroyed a harvest, or a lightning stroke killed a cow, or death claimed a child, or a thief robbed the house!

Be still, and be ashamed, O petty cavilers! Look up and out at the glory of creation, and know that God lives, and that you are part and parcel of him, and nothing can befall you once you acknowledge this truth that all is ultimate and universal good. God is love. Glory be to God for ever!

---

#### STARR ON SUPERSTITION.

Professor Frederick Starr, of the University of Chicago, has expressed his views on superstition in this country. Recently he said before his class in anthropology:

In enlightened America there are shrines where relics of the saints are worshiped as objects of supernatural power, while in such countries as Mexico the grossness of religious superstitions is absolutely amazing.

All faiths that profess to cure disease by other than natural methods are examples of the survival of the superstition of the middle ages. In fact, the sway of superstition at the present time seems to be gaining ground, and in spite of the talk that this is an age of science, a reactionary tendency toward the beliefs of three centuries ago is actually evident.

---

#### "JOSEPHITE OPPOSITION."

In the letter column of the *Deseret News*, issue of June 9, semi-weekly edition, there appears the following under the heading "Josephite Opposition," written by Joshua P. Terry, from Cedar Rapids, Iowa:

The readers of your valuable paper will remember that in our last report to you, Elder Thomas E. Birch and I were meeting with considerable opposition from the Josephites in Council Bluffs. They challenged us to debate again and again, but we followed the counsel given us to have nothing to do with them.

We are satisfied this was the better way. When they found

they could not draw us into a debate they followed us around, wherever we went to preach, whether on the streets or in the country, and when our meetings were over, hastened to fill the people's minds with terribly distorted stories.

Though they tried hard to have us do so, we would not remain to listen to their abuse and misrepresentations. We attended earnestly and faithfully to our own business.

---

#### KING EDWARD STRICKEN.

The people of Great Britain and the world have been much concerned about the condition of King Edward's health for some days past. Almost on the eve of his coronation he was stricken down by disease and was compelled to undergo a surgical operation, and for some time his life was hanging by a thread. However, at last reports he was gaining in strength and hopes rose that he would pass safely through the crisis. The coronation exercises have been indefinitely postponed. Great preparation has been made for them, and the English people have been put to great expenses which will be lost now; but they rejoice that their king still lives, and they are looking forward to the time when he will be successfully crowned. Various prophecies which have been pronounced concerning the life of King Edward have caused him some worry, and the worry had something to do, it is thought, with his collapse. One of the prophecies was in effect that he would rule as king but would not be crowned. The king's health has been the topic of news for the world for days.

---

#### EXTRACTS FROM LETTERS.

In a letter to President Smith, dated at Kansas City, Missouri, June 23, F. C. Warnky wrote: "We are making progress here very nicely under the direction of J. D. White, city missionary. Yesterday was a busy one for me. In the morning I attended Sunday-school at Chelsea Branch; at eleven a. m. preached in the grove just below Chelsea Park to a good and attentive congregation. At 12:30 p. m. I assisted Elder How, president of Chelsea Branch, in baptizing five persons; at two p. m. with Bro. How confirmed the five baptized and blessed three children; at three p. m. attended prayer-meeting at Second Kansas City Branch, and confirmed the son of Bro. John Grainger who was baptized in the morning by J. D. White; at eight p. m. preached at Second Kansas City Branch; and during the day administered to five sick. Thursday I go to Holden to assist Brn. Hulmes and Parsons in a protracted meeting there."

In a letter to Joseph Smith, dated at Elkhorn, Wisconsin, June 24, Henry and Laura E. Southwick wrote: "You will find inclosed ten dollars on the dream; five for my wife and five for myself, as the personage did not tell me that we should pay for others. Each one, as he said, should pay one dollar,

and I believe he knew what he was talking about. I also believe that the dollar will be forthcoming to each one who will pay heed to the admonition given, and also to receive the blessings that were to follow."

Bro. Joseph Marsh writes from Austin, Nevada, the 24th inst.: "Last year I was at Tonaph all the year, and distributed quite a lot of tracts and books, and was talking quite often to some gentlemen and ladies. I have more books I intend to give away when I get there. That is quite a large camp and it is only a little over a year old. I wish an elder was there, as I think he would have a good hearing. Anyway there is a good people there. Our children, too, are there. Wife and I are here in Austin. Wife is sixty and I am sixty-six years old. I have lived here forty years."

Bro. Levi Gamet, Norfolk, Nebraska, June 25: "Bro. R. O. Self and I came here last Saturday with the district tent and are trying to dispense the word of life to all who will come to hear. Our largest audience was last night, when I counted twenty adults besides ourselves. Not a very large turnout for a city of three thousand inhabitants. The daily *News* kindly gave notice of our meeting in its Monday issue, and the two weekly papers promised to publish notice of our meeting, but they are not issued till Friday. Bro. Self and I Monday canvassed part of two streets and distributed "Questions and Answers" and invited people to attend the meetings. We are camping out, and at midnight last night a rain with considerable wind caused us to roll up our bed to keep it dry and to be otherwise vigilant till the storm had passed. But that all passes for experience. Bro. Self is a new man in the field, but goes at it in earnest."

On June 19 T. J. Sheldon wrote from London, England: "I have reached London at last. I find the work very much run down, but I am not discouraged. Since coming to this land I have been very much blessed. I have been much directed by the Spirit. I opened out a new place, Rothend. I baptized two, Bro. Ely and wife. Brother Ely is an ex-captain of the Salvation Army—a splendid man. I opened a mission hall there. It will be supported, I think."

Under date of June 21 Charles E. Crumley writes from Luda, Oregon: "The work is in a hopeful condition in Coos County. Three whole-souled people allowed me to bury them with Christ in baptism at Bandon, June 11. They have the spirit of the work. Others are on the way to the gate, and some are only waiting until I can get to them to open it. I will soon have Bro. George E. Harrington with me, and then we shall be able to pull a bigger load. The last conference has encouraged me, especially the part I missed by leaving with Bro. Harris."

Bro. Henry Ellis, Llanelly, Wales, June 14: "There is great need for laborers in this land. In

this town there are thirty thousand inhabitants. We have a little church of our own and not one here to hold up the banner of King Immanuel only myself and a couple more local officers, who reside about six or seven miles away. Like those of old in Macedonia, we cry, Come over and help us. We are expecting, shortly, to have our esteemed Bro. Griffiths with us again, but in my humble opinion one man should be appointed permanently in this place, and we are willing to help support any good worker who will come among us. I would esteem it a favor if you would notify the Saints that I am appointed Bishop's agent for the Western Wales District. I hope the Saints will not forget the temporal law. The Lord has said, It is a day of sacrifice and a day for the tithing of my people. Various and many are the promises in connection with this law, and I am a living witness that the Lord will open the windows of heaven if the Saints will comply with the conditions given. One and all should remember those who have left homes and loved ones and gone forth in the conflict to advance the cause of truth. Saints, do not let it be said of us, Inasmuch as ye did it not unto these my brethren, ye did it not unto me. But when we go to receive the reward let it be said unto us, Well done, thou good and faithful servant."

---

#### EDITORIAL ITEMS.

J. W. Morgan is holding a debate with Elder Strickland, at Gardner, New Mexico.

In a copy of the *Craighead County Sun*, published at Jonesboro, Arkansas, issue of June 19, sent us, we note a short article entitled, "Statement of Faith," in which D. R. Baldwin tersely sets forth some of the beliefs of the Latter Day Saints.

Last week we failed to note that our foreman, R. J. Lambert, made a visit to Independence, Missouri. He was accompanied by his wife, and they were there from the 12th to the 21st. He was at his work in the composing-room again Monday, the 23rd.

Bro. C. E. Butterworth has sent us a little pamphlet entitled, "Alexander Campbell on the Book of Mormon." It is a reprint of an article by Alexander Campbell which appeared in 1831 in the *Millennial Harbinger*. This reprint is by W. T. Hilton, Omaha.

Sr. Annie E. Archer sends five dollars to be "put in God's store-house, to help carry on this latter-day gospel of Christ." She has been a member but a little over two years.

James E. Entrekin writes from Cavanac, Alabama, June 17, that Reverend A. J. Rhodes, of the Christian Church, has been holding services there, but does not seem to be pleasing the people. Bro. Entrekin thinks one of our elders if there now could do much good. Two elders were there some time ago, but did not remain long.

Bro. George H. Hilliard writing from San Antonio,

Texas, reports some interest during the reunion at Pipe Creek, Texas. Nine were baptized and others interested. He left for San Bernardino, California, on the 26th, expecting to be there over Sunday the 29th; and Los Angeles, July 6. Other California, Oregon, and Washington appointments will be furnished the HERALD for publication.

The Canada mission is making rapid progress of late. Elder R. C. Evans, acting for the Bishopric in the London District, reports a nice sum for Graceland College; and Bro. J. H. Tyrrell, Bishop's agent of Chatham, Ontario, has forwarded a good sum to the Special Consecration Fund. After all, the English and Canadian Saints are moving in the front rank in the Master's work.

The editor of the *Messenger*, of Owensville, Indiana, in his issue for June 26, quotes from the Book of Mormon the passage which states that there shall not any man have save it be one wife, and then says: "Still polygamy is taught and practiced among the people who claim this book is a true revelation, and profess to follow its teachings." The editor has misstated facts, as we know of a church of about fifty thousand communicants who are ardent believers in the Book of Mormon and who have always advocated strict monogamy, and have persistently fought against the vile practice of polygamy. The probabilities are that the editor of the *Messenger* knows of the Reorganized Church, yet does not feel disposed to render us justice by calling attention to the fact that there are people other than in the Utah Church who believe in the Book of Mormon, and who are living up to the teachings of that book in regard to polygamy.

By letter of Gomer T. Griffiths in another column, we note his book on the priesthood will be on sale July 20. His address is Temple, Ohio.

The Earl of Dunmore has cabled to this country denying the report that he and his wife have abandoned Eddyism.

The *Brooklyn Eagle* has issued a neat "Summer Resort Directory" for 1902, 72 pages, the pages being seven by ten inches. It contains illustrations of interesting places, and descriptive articles, besides the alphabetical directory. The *Eagle* is selling its directory for five cents.

Patriarch A. H. Smith arrived at Lamoni on June 27, thus terminating his long trip which began about one year ago. He is in fairly good health and is glad to be at home once more, though he has enjoyed many things on his trip. We think much good will result from his mission to Australia and the Society Islands, as well as to Honolulu. His secretary, Bro. Gould, is at present at his home visiting his wife and child, the latter having been born while Bro. Gould was away on the long journey. We are glad to have Bro. Smith and his secretary with us again. No doubt we shall hear from them something of their work while away.

We have received from the secretaries of the Quorum of High Priests their list of names and addresses of members of the quorum. We note that the quorum now has a total of one hundred ten members. A goodly number. We are glad to see the various quorums growing.

Arrangements have been made whereby T. W. Williams will represent the HERALD Publishing House at the Southern California reunion. By consulting him the Saints can determine how their accounts stand. He will also have a sample stock of books for inspection and sale.

This part of the country is having a superabundance of rain at present. Last year our summer was exceptionally hot and dry. This year June was exceptionally cool and wet. We seem to have passed from one extreme to the other. The heavy rains have injured the wheat and oats, but corn is prospering.

The senior editor of the HERALD, who has been in Michigan for about two weeks, is expected home this week. He, in company with Heman C. Smith, has been attending some of the Michigan conferences.

We have received several invitations to attend graduating exercises at some of the law schools of the country. We note that Arthur and S. A. Burgess, of St. Louis, sons of Bro. S. R. Burgess, have this spring graduated from the St. Louis Law School; and John D. White, of Independence, Missouri, one of the Stake presidency, has completed the course of the Kansas City Law School and received his diploma. We congratulate the young brethren. Bro. Arthur Burgess, being not yet of age, though granted a diploma, will not receive it from the school authorities until he reaches his majority.

The Board of Publication has retained Sr. M. Walker as editor of *Autumn Leaves* and *Zion's Hope*, and appointed F. E. Cochran as assistant editor on both. The Board is making efforts to more fully illustrate both the *Leaves* and the *Hope*, and we trust the Saints will second the efforts of the Board.

In a recent automobile road race from Paris to Vienna, Marcel Renault, a Frenchman, covered the distance, eight hundred twenty-five miles in fifteen hours and twenty-two minutes, or at an average rate of about fifty-one miles per hour.

J. A. Gunsolley went from the conference at Lucas, Iowa, to Denver, Colorado, to attend the great Sunday-school convention there. He was to be joined by T. A. Hougas. Bro. Gunsolley has not yet returned.

The Clarinda, Iowa, Chautauquan Assembly will be held August 7 to 21, and offers a very strong program. These assemblies are becoming very popular, and Clarinda seems to be up to the times. Persons in this part of the country who contemplate attending one of these assemblies will do well to look up the Clarinda attractions. We have received their program, which is lengthy. Persons who desire to see it may do so by calling at our office.

## Original Articles.

WHO WAS JOSEPH SMITH? — NO. 1.

WAS HE A FALSE PROPHET?

“Prove all things; hold fast that which is good. Despise not prophesyings.”—1 Thess. 5: 21, 20.

Because of an effort made by the enemies of Joseph Smith to defame his character, it has been next to impossible to get many people to give him more than a passing thought, and often that one thought is clothed in silent contempt. If his enemies have represented him correctly, and presented him to the public in his true light, then no one should be blamed for being disinterested, nor for considering him unworthy of further notice. But his enemies have not represented him properly. One's friends may often fail in that regard, much more one's enemies. The latter are almost sure, as might be supposed, to misconstrue the meaning of words and distort the intention of every act to suit their purposes.

We can assure the reader, in advance of the proof which we shall subsequently furnish, that Mr. Smith's acts were so public and his words so plain that it is not a difficult matter to determine that he was really a good man and one greatly to be admired, both for his own virtues and his loyalty to God and his fellow men. Many of his opposers appear very ridiculous when their writings are compared with the facts. Others a little more clear-sighted, yet not more honorable, have resorted to misrepresentation in order to make out a case against him. Still others, with no intention, perhaps, of doing the man an injustice, have drawn largely from the two former sources and are caught in the same snare.

With all due regard for the feelings of others who may believe differently than we do, and also those who pity us in what they think to be a delusion, we kindly ask and earnestly request that our side of the question be candidly considered. The old declaration, “Let us reason,” has settled many a perplexed question when properly applied.

Some one has said,

“He who will not reason is a knave.”

“He who dare not reason is a coward.”

“He who can not reason is a fool.”

Bible believers are expected to accept and practice the words of Paul which we have set at the head of this chapter, “Prove all things.”

In order to prove all things satisfactorily it is necessary that we use our reason. Hence this text is closely allied to the adage above.

Honor, if nothing more, should provide us with a desire to know and to know aright.

In this short treatise we are fully aware that we are not able to do the subject half justice, but we can, at least, try to throw a little light on the matter for the

benefit of those who would do as they would have others do unto them.

All will admit the possibility of there being another side to this question than the one told by the enemies; and not only the possibility, but the probability.

In view therefore of the probable other side, we desire to submit a few brief points and hope they may be calmly and carefully studied. Not with a desire to find fault, for it exists in all the works of man, but with a desire to get at our own meaning from our own words, as also to obtain the truth of the matter herein discussed.

We are confident that we shall not only be able to show a probable other side, but clearly and distinctly show that Mr. Smith's words have been misconstrued, his acts distorted, his character maligned, and those who believed with him persecuted well-nigh unto intolerance.

After we have shown how easily one could be prejudiced by first hearing evil stories, and suppose that which is good to be “evil and only evil continuously,” as stated by the gifted Wisconsin poetess, we desire to show the purity, simplicity, and grandeur of Mr. Smith's teaching.

Usually when people desire to know the truth concerning any church or society, or even a political organization, they will read the articles of faith, the declarations of principles, or, if a political party, the platform of the respective associations. It is always best to allow each one to interpret the meaning of his own production, and most people do that. Indeed, justice can not be done in any other way. But when the work of Joseph Smith is being considered, or rather, rejected, many people scarcely ever ask:

What were his writings?

What articles of faith did he subscribe to?

How did he interpret them?

What did he say for himself? etc., etc.

We do not write this in a complaining mood, but simply state the facts, as all who read these lines, whether friend or foe, will doubtless admit without very much hesitation. It is sufficient with many to read some dime novel, or some ridiculous book written expressly to make money; or still worse, the bitter writings of some apostate; or worst of all, the revengeful writings of those who have been expelled from the church for immorality or other crimes. This latter class were too bad to hold fellowship longer in what many ignorantly suppose to be the lowest and most vile church in the world, and yet their writings are accepted as the diamond truth and their offerings drank in with a relish, it seems, or else there would be no sale for their books.

Mr. Smith is now dead, but his words and works yet live, and his friends desire to place them in contrast by the side of what his accusers have said, and let the public examine each. Let them look on the one picture and then on the other, and after compar-

ing them with the facts, decide for themselves as to which really represents the man. We do not wish to suppress the writings of his enemies. We do not at all desire to mar that picture. We would rather preserve it to present in contrast with the real.

Others may, so long as they are in this world, judge their neighbors by the biased testimony of their enemies, but such work will not be very acceptable with our Creator who requires every one to deal carefully and justly with his brother man. Nor will such a disposition be very pleasing to his neighbors. In further consideration of this thought, perhaps no wiser saying was ever penned than one by Solomon, the master-builder of the temple of God:

"He that answereth a matter before he heareth it, it is folly and shame unto him."

In this age of boasted intelligence it would be quite humiliating to many, no doubt, to admit that they are far behind the ancients in some things at least. But it is a fact that since Joseph Smith appeared as a reformer and restorer, many people are guilty of judging him before hearing him; the very thing Solomon said was both shameful and foolish. It is lamentable that many have not advanced one step in this regard since the son of David, knowing the weakness of men, wrote the above declaration.

Another than Solomon, "a ruler of the Jews" and one of the lawmakers of his nation, also saw this weakness in man, even among those of note, and though living two thousand years ago was more thoughtful than many to-day. When Jesus was being tried before Pilate this man saw what many fail to see; that is, that it was unjust to condemn a man without first giving him a chance to speak for himself, and so he asked:

"Doth our law judge any man, before it hear him, and know what he doeth?"

This question should have silenced those who clamored so loudly for the law, but it had little effect, as such questions always have on those who are drunken with madness. How many mistakes have been made in the past because men became intoxicated with rage and shut up their minds against reason. Many grave mistakes have been made in the past because of a failure to hear equally patiently the accused as well as the accuser. The most alarming mistake in all the world's great history was because of this failure, when the Son of our Maker and Preserver was murdered in cold blood. The best blood this world has ever drunk was ruthlessly spilled by the order of those who would not reason correctly; who then as now seem to be everywhere present.

What a lesson to us who are brothers to those who committed that crime!

It is time we were beginning to profit by past experiences. With respect to Joseph Smith we must face the facts. Fancies will no longer avail with the thinking class. Facts are as they are and not as

some would like to have them. Those who will not listen, or read, or reason, who will let prejudice darken their intellect, would have done the same had they lived in Jesus' day; hence they must be classed with those of like spirit and of like disposition. Kind reader, let us ask you, if in the past you have been prejudiced against Mr. Smith, that you lay it aside long enough to determine for certain whether he was really a good or a bad man. Be kind enough to hear patiently both sides of this question.

It is both our privilege and our duty to seek by all honorable means to secure a hearing. We know that the gospel which was recommitted to earth and to the church over which Joseph Smith presided will bear every legitimate scrutiny and criticism. Nor do we hesitate to invite investigation.

It is considered very cowardly to attack a dead man, and as Joseph Smith is not alive to speak for himself, there is not much honor, it seems, in many of the vile attacks of his accusers. It does not require a great deal of bravery to attack a dead lion. However, as many attacks have been made, and a very large majority of them since his death, his friends desire to speak a few words in his defense. It is right that witnesses for the accused be heard as well as for the accusers. If the court of public opinion does not grant us that privilege here, then it becomes our final duty to appeal to the supreme bar of Him who was born in Bethlehem to judge every man with "equity and truth."

Do not think this matter can be put aside by a puff of the breath, a wave of the hand, or a stroke of the pen. We are satisfied that a thorough investigation will convince the most skeptical that this is no small matter. It has nobly withstood all the opposition that could be brought against it from every quarter for the last seventy-five years. It is true beyond a doubt that no church since the days of our forefather Adam has suffered more persecution. Such lying! such slander! such contempt! and more recently, such ostracism! And yet it has withstood it all and grown healthily all the while. It has in it the elements of success. Satan and his aids have not been able to overthrow it in this world and they will not be able to do so in the next, though many who believe the truth may not be able to abide in it. The Reorganization has more than doubled her membership in the past twenty years.

While many were of the opinion that with the murder of Joseph Smith his work was for ever obliterated, yet we see now that that was not a right way to settle the matter, and hence it was not settled at all. But those who tried to overthrow the church by killing its founder were no more mistaken than those who now try to solve the problem by biased evidence. Such a solution of the problem is like smothering a fire with combustible material. It will only be a matter of time and the fire will be greater than ever. Truth

only laughs at such work and grows fat all the while. Nor will it avail to pay no attention to it, for truth is aggressive and will continue to turn and overturn all things until every error is made ashamed. Surely Mr. Smith's accusers are in a sad plight, a dilemma with many horns. Take whichever one they will, they seem to get gored by the others. To murder the man seems not to check the progress of his work. To lie about him seems but folly, as a lie is sure to be found out. To seem disinterested is worse than either of the other plans, for that would permit the supposed evil to grow and flourish in their very midst. The battle having been started is on for good, and there is no cessation this side of the judgment day.

To assist those who will read and who desire to know the truth of this matter long this side of the judgment and reap the benefits in this life we offer our services on the following points:

First, by cross-examining some of the witnesses for the prosecution; or, more properly speaking, the persecution.

Second, by answering some of the stories told to deceive.

Third, by answering objections said to be biblical.

Fourth, by introducing disinterested witnesses to prove Mr. Smith's character good and entirely above reproach in the different localities where he lived.

Fifth, by introducing court decisions, one from the Supreme Court of the United States, and one from the Supreme Court of Canada.

Sixth, by calling attention to many passages of Scripture which refer to a latter-day dispensation—"the dispensation of the fullness of times" which Joseph Smith was divinely appointed to begin.

Seventh, by quoting Joseph Smith's own words.

Eighth, by giving many of his prophecies.

Ninth, by giving many of his sayings on temperance, war, governments, and other matters.

Tenth, by giving his phrenological indication.

Eleventh, by giving many newspaper articles which refer to the Reorganization.

It will only be necessary to cross-examine a few of the witnesses on the other side in order to show the fatal flaws in the foundation of the entire structure which the enemy has built. It is impossible to properly answer the question, "Who was Joseph Smith?" without examining the work which he established under direction of the Almighty, and which the world has nicknamed "Mormonism," a name afterward and now quite commonly accepted by another church, and for a long time mostly located in Utah, with headquarters at Salt Lake City. We trust the reader will keep in mind this difference, and in the proper place we will show more clearly why this distinction should be made.

The most public points, no doubt, connected with the church, were:

The death of Joseph Smith: time, place, and manner.

The settlement at Nauvoo near where he was killed.

The introduction of polygamy, if by Joseph Smith or some one else after his death.

We have not space enough in so small a work to reproduce all that has been written on these three points in encyclopedias, histories, other books, and newspapers since the death of Joseph Smith fifty-eight years ago; but we will quote some of them which will give a general idea of the confusion that exists concerning this whole matter as told by the other side. To make the matter plain at a glance, we italicise the mistakes in the following extract:

CHAMBERS' ENCYCLOPEDIA OF UNIVERSAL KNOWLEDGE.

In two volumes—article "Mormons": "It can not possibly be proven that Joseph Smith himself practiced polygamy."

AMERICAN ENCYCLOPEDIA.

Volume 2, page 738: "The practice of polygamy was denied by the 'Mormons' in earlier days. . . . Of late years it has been maintained that the revelation was *received by the prophet* as early as 1831."

OUR COUNTRY'S ACHIEVEMENTS.

Page 678: "Settling in Illinois in 1831 on the banks of the Mississippi, they laid the foundation of a great temple. . . . In a short time the public mind became excited. Joseph Smith surrendered to the authorities to undergo a legal trial, but the mob bursting in the jail murdered him with great brutality."

HITCHCOCK'S ANALYSIS OF THE BIBLE.

Page 1121: "In 1838 the 'Mormons' fled to Missouri, and the *next year* to Nauvoo, Illinois, where they were expelled in 1846."

RAND MCNALLY'S NEW ATLAS OF THE WORLD.

Article Mormons: "The Mormons who had settled at Nauvoo *and Carthage*, Illinois, after being driven from Missouri."

SWINTON'S CONDENSED U. S. HISTORY.

Page 44, paragraph 46: "Joseph Smith was killed in 1845."

QUACKENBOS' HISTORY OF THE U. S.

"*July*, 1844, Joseph Smith and brother were killed by a mob."

AN ELEMENTARY HISTORY OF THE U. S.

Page 186: "The Mormons *first* settled in the region near the Mississippi River. . . . Mobs drove them away."

LIFE OF KIT CARSON.

Page 286: "In 1852 . . . was led by peculiar circumstances to undertake a trip across the continent."

Page 292: "I called on Brigham Young and also on the old patriarch *Joe Smith*."

STORY OF THE WILD WEST.

Page 402: "Wm. F. Cody was born in February, 1845."

Page 437: "Moved to Kansas in 1852." Crossed the plains when eleven years old (1856), conversed with Joseph Smith on the way.

WILD WEST.

Edition 1888, pages 436 to 439: "This purports to be an account of a dialogue between one Simpson, leader of U. S. Army train, and *Joseph Smith*, in 1857 [thirteen years after his death]. Simpson asks, 'But who are you?' 'I am *Joe Smith*,' was the reply. 'What! the leader of the Danites?' asked Simpson. 'You are *correct*,' said *Smith*. . . . 'What do you propose to do with us now?' 'I intend to burn your train. . . . I have no way to convey the stuff to my people, I'll see that it does not reach the U. S. troops.'"—Palmyra to Independence, pp. 271, 272.

FEMALE LIFE AMONG THE MORMONS.

Page 137: "The glaring tube of death exploded and Smith *tumbled from his horse*."

Page 147: "On that dreadful *night* when these eyes beheld the fall of our *holy prophet* when he *tumbled from his horse*."

ILLUSTRATED BOOK OF ALL RELIGIONS.

Page 338: "The prophet was imprisoned, but the jail was attacked by a furious mob, by whom Smith and *several* of his associates were murdered."

ENCYCLOPEDIA BRITANNICA.

Volume 16, page 826: "Accordingly on the 27th of June, 1844, he [Joseph Smith] and Hyrum were put in Carthage jail, but the *same night* a mob broke into the jail and shot the two men dead."

Johnson's Encyclopedia says they were shot *next day* after they were put in jail. This would either make them shot June 28 or put in jail the 26th. Ann Eliza, nineteenth wife of Brigham Young, in writing her life says Joseph Smith was shot *July 7, 1844*. Beadle and others say June 27, 1844.

The *Rocky Mountain News*, Denver, Colorado, February 18, 1894, in mentioning the death of John L. Hildreth, says: "In 1849 with his parents and the family, he went to California, from Hannibal, Missouri, and from Salt Lake his party were *guided by Joseph Smith*, afterward chief prophet of the Mormon Church."

Reverend B. D. Alden, writing in the Colesburg, Iowa, *Review*, August, 1897, says: "Smith received a revelation on polygamy in 1845." The year after his death.

Surely we have dates enough in the above so that there would be no escaping the conclusion that he was really murdered. If one date fails then we could

accept another. Quite a safe course for error to take, but it is not very satisfactory to those who desire to know the facts. Just where and how and when Mr. Smith was killed is very difficult to determine. Especially when. Whether it was June 27, 1844, or July 7, 1844, or 1845, or 1849, or 1852, or 1856, or 1857, is an unsettled question, judging from the foregoing. Here is a range of thirteen years difference in time. Is it possible that the enemy could come no closer than that in giving us the exact date? How reckless! It seems some writers were more after the money than the facts. Whether he was shot on horseback, in bed, or in a jail is not clearly shown. Whether he had just moved from Ohio, or just arrived from Missouri, or whether he had lived long in Illinois when he was murdered does not appear. Whether he introduced polygamy in 1831, or 1845, or whether he did not teach it at all is a puzzle, judging from the above witnesses.

Certainly some of these statements are wrong. All can not be right. Which ones shall we reject, and which ones shall we accept?

These few points are among the most public in examining this matter. If such difference exists on such public matters, what shall we say of things of lesser note? What a medley of confusion from the proud literary talent of to-day! Too proud to stoop to the humble Latter Day Saints and obtain from them their own history. We have yet to see one encyclopedia or one history that has published, over the signature of any accredited representative of the church, our history as it really is. Ordinarily if these same authors, or any one else for that matter, desire to know anything of the Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, or any other denomination, they at once write and get the official literature of the respective churches and study that, or else listen to their authorized representatives. But if the books quoted above are taken as the standard of evidence in this case, then it is very certain that the ordinary rule has not been applied to Joseph Smith and the Latter Day Saints. On almost every page, and in nearly every paragraph, these writers exhibit their lack of information when writing of what they are pleased to call "The Mormons."

We would be glad to know that with the nineteenth century there passed away the disposition to accept assertion for proof. We write "assertion" because most of the above-mentioned books do not attempt to give proof, but simply assert and assert and then turn and assert that their assertion is true. Let the reader now take up any leading encyclopedia and read the first few paragraphs under the article "Mormons" and see how they utterly fail to give proof. Some assert that Joseph Smith was "lazy and vicious and sprang from a family of the same sort," but fail to give us the proof. Others assert that he "was a thief," but fail to give us the proof. Others assert



that he was a money-digger, but fail to give us the proof. Others state that he copied the Book of Mormon from Solomon Spalding's manuscript, but fail to give us the proof. Others say that he taught and practiced polygamy, but fail to give us the proof. All of these stories, all of these assertions have been answered, no doubt, a thousand times, and that, too, before they appeared in these latter works. It is hardly possible that the denials should not have been seen by these publishers, and yet they fail to even mention that Latter Day Saints deny these assertions. What may be said of histories and encyclopedias may also largely be said of other books.

In order to build a lasting structure of any kind, it is necessary to clear away the rubbish first and get down to bed-rock. So in this matter we desire to make another attempt, which may be called the thousand and first, to clear away the vile rubbish stories that we may get down to the bed-rock of truth. It would be of little use to offer proof, however conclusive, to those whose minds are full already of evil stories to the contrary. They may honestly believe the stories to be true and therefore shut up their minds against anything else; or, if listening at all, do so with considerable reluctance and disfavor. True, we might proceed with the affirmative argument and pay no regard to vile stories and silly yarns. So, also, might a man build a house on the sand or rubbish, but the washing away of the sand and decay of the rubbish would reveal his folly in a fallen structure. We think it best to answer these stories first; or, at least, enough to reveal the uselessness of the others, so that the reader himself may clear his own mind of the others. Then what may follow can be more clearly viewed and with less prejudice.

About the first cry that greets our ears where we have not been properly heard before is,

"Old Joe Smith the false prophet!"

Hence the second headline of our article, "Was he a false prophet?" Such argument (?) as that is not apt to convince many of the followers of Joseph Smith that they are really following a false prophet. On the contrary it rather indicates that if the opponents had any better proof they would use it. Sneering and ridiculing are from beneath, and the Devil always uses them against those who are opposed to his principles. No one should indulge in such work except the disciples of his Satanic Majesty. Indeed, no others do that kind of work. Many who are thus sneered or howled at are strangers in the community and have feelings the same as other people. Alas! that man should so deal with his brother. What good does it do one man to wound the feelings of another? But to the point, "Was Joseph Smith a false prophet"? What false prophecy did he utter? Let his accusers produce it or cease their accusation.

If he uttered prophecies that came true, then he was a true prophet.

If he uttered prophecies that failed, then he was a false prophet.

If he uttered no prophecies at all, then he was not a prophet at all in any sense, either true or false.

But he is charged with being a false prophet. Let us have the proof, please. We hope to present full many that did come true ere we rest our pen. So far the enemies have failed to present the false one. Their case is evidently a lost one. The word *false* should in some way be connected with those who falsely accuse the innocent, and cause them thereby to suffer. In such case it would read something like this:

"I will be a swift witness against . . . false swearers."—Mal. 3: 5.

Or this one:

"False accusers, incontinent, fierce, despisers of those that are good. . . . Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men."—2 Tim. 3: 3, 8, 9.

If this cry came always from the rabble, we could expect nothing else; or, if it came always from those who make no religious profession it would not be so bad, but it is a shame that it comes too often from the churchman and frequently from the clergy.

That we may the more easily determine the spirit operating in the hearts of those who employ this kind of tactics to bless (?) the supposed erring, let us suppose the man to be a Methodist. Let us suppose again that he was to arrive a stranger in some town or village and immediately the cry was to salute his ears, "Old Jack Wesley the ranter." What would be his feelings when the tables were turned? Or suppose the case was the same, only the man was a Baptist and his ears were filled with the cry, "Old Jack Rodgers the dipper." Or still another a member of the so-called Christian Church is offered this malediction, "Old Aleck Campbell the spouter." All of these expressions come from one source not hard to determine. Shame! shame! that such things should exist in our fair land among the brothers of one common family. Rather let us reclaim those whom we think to be in error with kindness.



THERE are no persons so forlorn and so much to be pitied as those who have learned in early life to look to public positions for a livelihood. It unfits a man or boy for any other business, and makes a kind of respectable vagrant of him.—Grover Cleveland.

PREFER loss before unjust gain; for that brings grief but once, this for ever.—Child.

## THE NEED OF A PRACTICAL PRIESTHOOD.

The intent of this paper is to attract the attention of the ministry in general to the divine wisdom of our Lord manifested in giving to every man his own work, and if possible awaken them individually and collectively to a deeper interest in the work of God now committed to their trust.

I first cite attention to Doctrine and Covenants 104: 44: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."

In this same section we are told in paragraph 1: "There are, in the church, two priesthoods; namely: the Melchisedec, and the Aaronic;" and in paragraph 11: "of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods."

The several offices evidently means every office in these two priesthoods, so when we read, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence," it has reference to each and all, whether they stand in the office of the First Presidency, Patriarch, Twelve, Seventy, Bishop, High Priest, Elder, Priest, Teacher, or Deacon. Each are bound by the law of God to learn his duty and act accordingly, in all diligence, or stand condemned, there being no alternative. Those called to these positions of trust are not the only ones served, but are servants to the body to minister every bodily necessity. Herein lies justification and sanctification, or condemnation and rejection both to the servants and the body whom they serve, speaking of them collectively and not individually.

The special work to the body assigned the several officers occupying positions in the church according to divine arrangement, is set forth in a general way by Paul in his address to the Ephesian elders, Acts 20: 28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood;" and by Peter as follows: "The elders which are among you I exhort, who am also an elder, . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter 5: 1-3.

The impression Peter sought to make upon the minds of the primitive ministry, and which I hope by this paper to make upon the minds of the brethren present, was early and deeply imbedded in his soul. The heart of the Master burned to accomplish this

very work in the hearts of all his people, educating Peter to it in the following way. We read John 21: 15-17:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Peter's heart, full of love for Jesus, burst under the strain of this experience. He felt vexed, thinking perhaps by the Lord asking the question the third time that his answer was doubted or disbelieved; but not so; Jesus knew of Peter's unfeigned love, but by repeating his question and the words, "Feed my sheep," riveted a thought in Peter's soul that he never forgot. Jesus laid particular stress on this part of Peter's effort to bless mankind. Let us all take the lesson, especially those who are called to be the standing ministry to the church for it becomes their special work to feed both lambs and sheep. The duty of the church to the world is directly under the supervision of the Twelve and Seventy. They must learn their duty and act in their office, in all diligence; likewise all high priests, elders, priests, teachers, and deacons. None are exempt from duty until released by the Lord. In Doctrine and Covenants 38: 9 the word of the Lord comes to us, "And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded."

God gives command that both priesthood and members go to with their might in the interests of Zion's cause, but brethren, what response shall we make to this command of God? Might we not easily infer in case we do not respond as heartily and as fully as God requires that we will ever be in an imperfect condition lacking full enjoyment? O that we may each catch the spirit of the poet and labor with all our might, mind, and strength, while we sing of Zion, lovely Zion:

Put all thy beauteous garments on  
And let thy excellence be known,  
Decked in the robes of righteousness  
Thy glories shall the world confess.

What an inspiration this hope is! Brethren of the ministry, shall we ever attain to that degree of excellence? And what of the Saints? Shall we as the custodians of sacred trusts, and teachers of the way

of life, disregard the holy admonition and neglect learning our duty; or knowing it, refuse to act; or acting, do so in a careless, indifferent manner? God forbid. Rather let Israel and her holy priesthood arouse to active service, presenting their bodies a living sacrifice unto the accomplishment of all things commanded them of God. But the whole must act in concert in order that success may come to the whole, for according to the measure we mete out unto others, the Lord not excepted, so it is measured unto us again. The completeness or perfection in the divine arrangement for the uplifting and sanctification of all men is nicely, clearly, and forcibly expressed by the Apostle Paul in the following scripture: "From whom [Christ] the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Ephesians 4: 16.

Though the church be divinely organized, it is compacted, unified, or made solid and compact, by that which every joint supplieth, and the increase of the whole is dependent upon the effectual working of every part. What a beautiful figure! True of the natural body of man and equally true of the spiritual body of Christ, every joint supplying something to the comfort, health, and general usefulness of the body. Again, there are in the physical man many parts or organs considered vital—the heart, lungs, brain, liver, stomach, kidneys, etc., and upon the action of these depends the general health, strength, and usefulness of the body. Each part has its specific work, and no organ is so made that it can do its own work and the work of another. The heart is in no sense expected to do the work of the lungs, nor the lungs the work allotted the heart. Independent, yet dependent on each other, are all these parts. If all parts are conformed to, and are working agreeably with the laws that govern, there is no loss of health or power, but if one or more organs are diseased, there is a corresponding weakness noticeable. Is not this also true of the church? the priesthood being the vital parts so necessary to the existence and perfection of the body. Where there is a failure upon the part of the servants of God to do their duty there is a falling off in power and blessing, while other parts, capable of no more than their own specific work, are more or less overtaxed. For this reason the success of the body is dependent upon the effectual working of every part.

Brethren, where do you stand? Are you learning and doing your duty? Active or inactive, which? It matters not what office you hold, God and the church expect you to do your part. Let the faithful double their efforts and the careless repent of their slothfulness, fall into line, and with their brethren, push the good work on to completion. However imperfect my pleadings with God for Israel's cause, I

shall continue to hope that the day is nigh when all who have received a commission to act in the name of the Most High shall have in their souls the spirit under which the poet wrote:

Stand up! stand up for Jesus!  
Ye soldiers of the cross;  
Lift high his royal banner,  
It must not suffer loss.  
From vict'ry unto vict'ry  
His army shall he lead,  
Till ev'ry foe is vanquished,  
And Christ is Lord indeed.

In conclusion, brethren, be admonished by the word of the eternal God as given to the church found in Doctrine and Covenants 92: 1:

"But, behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noonday."

Again, section 116, paragraph 2: "Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish."

Once again, in section 60, paragraphs 1 and 2, we read: "Behold, it pleaseth me, that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Woe unto such for mine anger is kindled against them. And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have, for I, the Lord, ruleth in the heavens above, and among the armies of the earth."

FREDERICK GREGORY.

Read before priesthood meeting of London District in convention, June 12-16, 1902, at Port Elgin, Ontario.

## Selected Articles.

### IT IS NATURAL FOR CHILDREN TO BE CRUEL.

You have, perhaps, read that Mrs. Isabelle Bailey, of Palmyra, New Jersey, was cruelly tortured by three little girls. The unfortunate woman was eighty-five years old, paralyzed, and confined to her bed.

The three children, two of them eight and one eleven years old, tormented the poor woman in a brutal manner, of which details shall not be published here. The helpless woman ultimately died and the children were charged with murder.

This horrible story is mentioned in the hope of concentrating the minds of mothers on the fact that children are naturally more cruel, more vicious, than grown people. The children mentioned in this case were, of course, abnormal and unusual monstrosities. But they serve to illustrate the fact that

infancy and childhood duplicate, in the individual, the primitive animal life on earth.

Many children are brutally punished and ruined for life because ignorant parents imagine that childhood is naturally pure and innocent and good and that a child which misbehaves must be abnormally wicked. If parents knew more about the physical and mental development of their children they would be better fitted to have charge of them.

It is a fact taught by embryology that the human body before its birth passes through numerous stages of development which correspond exactly with the lower forms of animal life. After birth the child develops mentally in the same way, passing through inferior mental stages and reaching a state of benevolence, honesty, truthfulness, and self-restraint only as a result of long education and wise control.

A perfectly truthful child probably never existed. All childish races of savages are incessant liars and thieves. All children passing through the primitive stages of mental development are naturally given to deception, and even to theft, especially when they are frightened by the consequences of truth and when things which they desire are denied them.

All children are cruel—and there is no greater brutality than confiding a helpless animal to the tender mercies of a young child. There may be a few exceptions, but they are very rare, and there is no reason why parents should expect their particular children to be the exceptions.

You may see a man of mature age, kind-hearted, absolutely benevolent and just. And you may learn that when he was a baby he bit his nurse, lied, and was cruel to animals and to other children.

But parents are stupidly egotistical and believe that their pretty children ought to be born morally perfect. This moral perfection can be obtained only as the result of education. Do not expect your children to be models of virtue.

Do not brutalize them by punishments and contempt because you discover that their primitive mental life duplicates the mental conditions of inferior animals. Set them a good example, and by education make them what you want them to be.

The ignorant and stupid belief that children are born naturally good accounts for the brutality of many fathers and the ruin of many young lives, making cowards of children, accentuating their untruthfulness and cowardice and their cruelty through a desire for revenge.—Editorial in the *Chicago American* for June 16.



THERE is need for each one of us every hour in the twenty-four to help brighten the world for others less fortunate than ourselves.—Ella Wheeler Wilcox.

#### THE MORAL ASPECT OF AN ACT OF GOD.

Under the above caption the London *Spectator* (May 17) engages in the current discussion of the Martinique calamity in its relation to a divine Providence. Adverting to the question as to how far such disasters are to be considered acts of God, the *Spectator* reasons as follows:

“The consideration of instances shows that a disaster arising from a pure act of God is extraordinarily rare, and that as the standard of prudence rises, as the storehouses of experience expand, as the knowledge of the laws of nature increases, even these rare instances tend to disappear. Many accidents that formerly would have been attributed to the act of God would now be rightly referred to gross personal negligence. Surely, therefore, we may have faith enough in science at least to believe that the day will come when men will no longer be afflicted by the dread of sudden and irresistible acts of nature that can not be foreseen, or if foreseen, can not be prevented or forestalled. Is it, for instance, too much to suppose, had there been in the town of St. Pierre a high standard of prudence, a large accumulation of experience, and an adequate (and quite attainable) knowledge of the laws of nature in their application to volcanic conditions, that this outburst could have been prophesied with certitude months ago, and the entire population removed to some safe place for temporary refuge?

“If this is true, the ‘so-called act of God’ takes on a new aspect. By means of such acts, through dread of such acts, the human race is compelled to develop to the utmost its highest intellectual and its deepest moral functions. We can imagine without irreverence the Creator saying to the created: ‘I have given you inherent power to control and use all the forces of nature; if you do not choose to develop that power these forces will slay you.’ It will scarcely be denied that it is in the contest with nature that the highest intellectual faculties of man have been developed. It is less obvious, though equally true, that it is in that same conflict that the deepest moral faculties have been also evolved. For nature has a way of creating new and subtle problems that require for solution not merely intellectual, but also extraordinary moral qualities. The laws of supply and demand, for instance, have created great cities and industrial districts which have in their rapid growth developed appalling social problems, such as overcrowding and chronic pauperism. These new problems involve the year-long misery, suffering, and degradation of vast multitudes, and not merely—for one may use such a word in such a comparison—the one great awful pang of an instantaneous ‘act of God.’ Such social problems are acts of God as truly as the volcanic upheavals in the West Indies, and indeed have more than once been accompanied by social volcanic horrors more fearful than those which we

mourn to-day. To solve such problems, such acts of God, needs the highest human intelligence, the noblest human sympathy, love, and self-sacrifice."

It is customary in reasoning upon great evils, indeed, all evils, to construct a logical dilemma, one horn of which excludes God's plenary power and the other of which impeaches his beneficence. Referring to this form of argument, the *Spectator* says:

"If the superbest manifestations of human nature are involved in the attainment of empire over the forces that are exhibited in the working of natural laws, then it would appear to be the mere negation of reason to say that because terrible pain and loss and vicarious suffering are involved in the conflict there can be no God, or that if there be one he is either not all-powerful or not wholly moral. It is not necessary to solve the mystery and apparent cruelty of vicarious suffering in order to justify the ways of God with man. It is by results that man is able to justify to himself the sufferings of this present world. He is appalled and horrified that the flowing fire of Mount Pelée should have fallen upon the just and upon the unjust; that innocent babes and saintly men and women should have been overwhelmed in the company of the sinners of the fated city. But with reflection the judgment modifies. We do not know, though knowing human nature we may surmise, what acts of sublime heroism, what deeds of noble repentance, may have taken place in those dreadful minutes of destruction; but we do know that a disaster of this kind will set science to work to devise warnings and safeguards that will render life among volcanic ranges safer; and we do know that already the thrill of sympathy through the world is awakening self-sacrifice, and is drawing together in joint effort for the sufferers alien races long embittered by clashing ambitions and the sound of war. Thus, even applying the slight test of near results, we see, in this extreme case, that the passion for humanity need not hopelessly descend to the denial of God. If this is so, we may surely affirm the moral aspect of every act of God. In a word, we have no more cause to deny the existence of God because of a great and violent catastrophe than we have when a swollen stream drowns a home-going laborer on a dark night. The difference is not in kind but only in degree. Nor, again, if we can trust God's purpose in the smaller mutations of life, is there any sufficient reason to doubt it in the shock of earthquake? If we are to turn materialists, we must find a better reason than that conveyed when death is simultaneous, sudden, painful, terrific, and multitudinous."—The *Literary Digest*, June 28, 1902.

WHILST I do not sneer at the electric light because our fathers used tallow candles, yet, in my admiration of the new illumination I am not going to try and do without the sun.—*Mary Guy Pearse*.

## Selected Poetry.

### True Charity.

I gave a beggar from my little store  
Of well-earned gold. He spent the shining ore  
And came again, and yet again, still cold  
And hungry as before.

I gave a thought, and through that thought of mine  
He found himself, the man, supreme, divine,  
Fed, clothed, and crowned with blessings manifold,  
And now he begs no more.—Ella Wheeler Wilcox.

### The Grass.

The grass so little has to do—  
A sphere of simple green,  
With only butterflies to brood,  
And bees to entertain.

And stir all day to pretty tunes  
The breezes fetch along,  
And hold the sunshine in its lap  
And bow to everything;

And thread the dews all night, like pearls,  
And make itself so fine—  
A duchess were too common for such a noticing.

And even when it dies, to pass  
In odors so divine,  
As lowly spices gone to sleep,  
Or amulets of pine.

And then to dwell in sovereign barns,  
And dream the days away—  
The grass so little has to do,  
I wish I were the hay.—Emily Dickinson.

## Mothers' Home Column.

EDITED BY FRANCES.

"There is a song now singing,—  
Catch but its sweet beginning,  
And you will still its notes prolong:  
For ever, ever learning  
Yet never quite discerning  
The deep, full meaning of the song!"

"It tells of love undying,  
Before which grief is flying,  
Like mists swept by the sun along.  
Oh! how earth's sorrow leaveth  
The heart that here receiveth  
The holy music of the song!"

### Awake and Arise.

Awake and arise, O ye children of Zion;  
The Lord your Redeemer looks down from the skies.  
The work he has given to you must be finished;  
Then gird on your armor. Awake and arise!  
The promise to those who comply with God's wishes  
Brings peace, joy, and gladness each time we repeat.  
Then why will we tarry? O why will we slumber?  
Then awake and arise. Never yield to defeat.

If the past has been mingled with trials and losses,  
If the present is fraught with deep sorrow and pain,  
O let us not tarry or faint by the wayside,  
But onward march on, till the vict'ry we gain!

We have for a Leader, Lord Jesus, our Savior,  
The Day-star of hope, our Redeemer and Friend.  
When the vict'ry is won we shall gain life eternal.  
Awake and arise, and endure to the end!

JANE R. HEATON.

BLACKFOOT, Idaho, Dec. 10, 1901.

ST. JOSEPH, Missouri.

*Dear Sisters:* I have been impressed to write in the past, but to-day I have asked myself the question, Can I benefit any one? Then I thought if all the sisters would think the same, our Home Column would cease to be interesting. I have been reading it first, and have been helped. Regarding the work of Daughters of Zion, I can not agree with all, yet I find it is much pleasanter to talk kindly to the children, and that when I have scolded and had to punish them it makes me feel very badly. But I get very much discouraged at times after I have been talking and persuading them to be obedient children and then have them do something that makes me feel like all I have done has been in vain. But we must not give up.

As I listened to Bro. Henry Stebbins talking to the children here last Sabbath morning, it being Children's Day, I was greatly benefited, as I hope the children were also, as well as the young parents. He said as parents we would have to give an account of how we raised our children. As we would stand at the judgment bar of God we would be asked, "Where are those souls I intrusted to your care?" Would we be among those who would hang our heads and say, "They have gone the downward path"? Or would we have them with us and say, "Here they all are, dear Lord; all bright and shining lights"? As I meditate on this and how far I feel I am from being what I would like to be, and having my boys what I desire them to be, I feel as I often pray, "Lord, lead me by thy hand, even as a child is led." Then I feel when I can keep humble and prayerful I have nothing to fear. But we have so much in our natures to overcome. Sometimes I fear we as parents expect more of our children than we should. When I see old and middle-aged people who have not learned to control themselves, I think we should set a more Christlike example before our children, then we could expect better results.

Not long since a sister wrote to the Column and advised us to read Mr. Abbott's books. I have just finished a book which contains much food for thought. I have decided to read more of the good literature we have in our city library. I have always made the same excuse that many others make, "I haven't the time for reading anything but the church papers." But I presume if you should go to see them you could find some fancy-work that has taken up much of their time, as it did mine. I have laid it all aside and think it much more beneficial to spend more time in good reading. I have been living in the city nearly two years, and am just getting used to the noise so that I can set down to read a piece and think over it. I have thought I never could read and have it do me as much good as when I lived in the country, when I would often read a piece to my father and he would say, "Read it over again. It was so good!" and we would get more good out of it.

I thank the many writers of the Home Column for the good advice and instruction we have received through the Column. We always read Sr. Emma Burton's writings with interest. I pray that the Saints may be prepared to pass beyond this life as our dear brother, M. T. Short, did. I think such peace worth much to all of God's people. To die happy has been my desire, and to die happy we must certainly live a life of love and sacrifice.

MARY J. HOPKINS.

#### The Sacrifices Of Children.

Nearly every one has at some time been touched by the uncomplaining sacrifices which children in families of a certain order are called upon to undergo. The saintly child is out of

fashion in literature. The frank little freebooter who holds himself rather scornfully aloof from the interests and virtues of adult life is a favorite child at present. The saintly type is really persisting, however. One of the funniest and most impressive of little maids springs to mind. The brilliancy and the celerity of her intentions, give a strangely inspired appositeness to mature thought in her unconscious, apparently haphazard remarks. Her mother, whose one care she is, is of a radically opposite type. When their ideas conflict, as not unfrequently they do, the daughter, aged six, is able to accept an ultimatum with a resigned, sweet-tempered indulgence, dashed with a shade of amusement, even when a visit to country cousins is the privilege at issue.

There are persons fond of exercising mastery who fancy a child is well trained when its powers of reason and volition have been completely subjugated. Often the voice of God directs the child against the will of the parent, whose eyes are hidden that he may not see, whose ears are shut that he may not hear. There are children dying by half-inches in the city who might thrive in a country environment. They are sacrificed ruthlessly to the parent's choice of residence. There are fathers, if not mothers, to whom a new book or a new horse for themselves appeals incomparably more strongly than a new book or a new wheel for the boys. "That's papa's book; you must not touch it," a small girl says: while the boy chooses what he calls "Animals of a quiet neighborhood" from the Sunday-school collection, with uncomplaining recognition that what he reads conscientiously concerns no one.

The self-sacrificing parents are known to us all. There is, however, a class which, from lack of heart, sympathy, education, tact, judgment, insight, generosity, perpetually sacrifice their children, running athwart their latent possibilities with unthoughtful vetoes and disastrous countermands. The individuality, the genius the child may possess is alien to their own natures, and they labor blunderingly to eradicate it. Somehow the right of a child to the perfection of its own temperament should be secured, as well as some reasonable opportunity to act upon his environment in the fashion his instincts and intuitions direct him as conducive to his own welfare. To summon to this world a child soul with whom to be always warring at cross-purposes of wrongful adaptation is a horrible abuse of the parental office.—Exchange.

#### Prayer Union.

A sister whose name for good reasons is withheld, desires your prayers that her husband may be brought to see the true light.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### How Can We Interest Latter Day Saints in the Sunday-School?

Some are interested and some do not seem to be. The statistical reports of the branches, showing the number of members compared with the reports from the Sunday-schools, show a sad lack of interest in the latter. The question then is of prime importance.

It does not seem possible that a people believing in the blessings and gifts of the gospel and the early coming of the Master should be negligent of any duty that would increase their joy and efficiency in his kingdom.

#### WHAT IS THE SUNDAY-SCHOOL?

Is it not one of the helps which St. Paul said God had placed in the church? The nursery of the church? Is it not what the seed-bed is to the garden where the seeds of eternal life may be sown in the tender, receptive heart of childhood? Are not the

earnest, faithful workers in the Sunday-schools doing fully as effective work as the elders who go forth to preach the gospel? Are they not preparing subjects for the kingdom of God in whose souls the work shall blossom into hope at an early age before they shall have found pleasure in sin? Is it possible there are Latter Day Saints who are not interested in this? Yes, there are plenty of them who do not realize what this work is. There are elders also who will tell you "I am no Sunday-school worker." And it is painfully apparent that they consider this department of God's work as of minor importance, something that anybody may attend to without their aid. But to the question, "How can we interest Latter Day Saints in Sunday-school work?"

First, get the eldership to take the matter up and let *all* teach the importance of the work. Teach that it is God's work—a work to which *all* are called.

Second, choose for officers those, and those only, whose hearts are in the work,—real, live, active workers in the great cause of man's redemption; those not easily discouraged and who are determined to succeed.

Third, let every teacher be chosen with special reference to fitness for the position. Faithful, prayerful, earnest persons,—lovers of the work. Those who will bring to the work whole-hearted, prayerful effort.

Fourth, make your school what its name implies: an educational institution, a place of real literary entertainment and merit. Let no discussion degenerate into a jangle, but let everything be conducted in an orderly manner. Let the superintendent and teachers have the lesson so prepared that they can teach it readily in an intelligent and an impressive manner. If, after all, there be Latter Day Saints who still take no interest in the work

#### GO TO THEIR HOMES

and persuade them to come. Tell them of Jesus and his love; how they are called to take part in this great work; how disappointing and discouraging it is for Saints to fail in the line of duty. May God bless your efforts to the extent that all may realize the importance of Sunday-school work.

SIDNEY PITT.

For the Little Sioux, Iowa, convention.

#### "Should We Make an Effort to Place a Library in Our Sunday-School?"

Perhaps it will be well to name some of the benefits derived from having a library, to know whether we want to make an effort in this direction or not.

First, it increases interest and attendance in the Sunday-school. Children come to Sunday-school as visitors and see the other children selecting books to take home with them; they want one. When told that only scholars are privileged to take them they are likely to join and you thus gain the privilege of teaching the gospel to them. They become interested and tell others they like to go to the Latter Day Saint Sunday-school.

Second, we have the privilege of

#### SELECTING THE BOOKS FOR THE CHILDREN

to read. This would prove a great benefit to the children. If they have never had anything to read but trashy story papers, it would be the means of helping them to read something of some benefit to them, something that will make their minds grow. It is not natural that man should live on one kind of food, and what is true of the body is true of the mind.

Third, we have the opportunity of

#### DISTRIBUTING CHURCH LITERATURE

in homes where it has never been. True, the "Good Literature Committee" could do this work, but the literature that is distributed by this committee is not, as a rule, read by the children. The object of the committee is one thing, the object of the library another, yet all work together for the great cause in which we are engaged.

If we can, by means of the library in the Sunday-school, bring one soul to the light of the gospel, will it not be worth our time to make an effort to secure him? Are we not willing to make a little sacrifice and give a little time to the work of the Lord?

The question might arise,

#### HOW CAN WE SECURE ONE?

Books cost so much we can not afford it. If we could take a special collection each month, or even each quarter, and lay aside for the library fund it would only be a short time until we could purchase a few books. One at a time is better than none at all. Our home libraries are furnished by adding one book at a time. There are a great many sets of children's books which can be purchased very reasonably and are books of good reading, each story teaching the children good morals.

I do not understand that we need only the church books, for the little ones can not understand them, and if *pure* reading is given them they will learn to enjoy it. Then we should make a strong effort toward securing libraries. Let us see what advancement we can make this conference year and make a report of the same.

How many farmers are there who think some new cultivator, that will make their corn better, costs too much? Why not be as anxious that the children's minds have the proper cultivation also? If it were possible for us to see the good accomplished through the library, I think we would be like the farmer, purchase if possible.

ANNIE STUART.

For the Little Sioux, Iowa, District convention.

## Letter Department.

G. P. O., MELBOURNE, Australia, May 26.

*Editors Herald:* Just a few lines as to how the work progresses in this city of nearly half a million of souls. Since I as district president re-started the work here two years ago last April under very adverse circumstances, the labor has been incessant so far as the Sunday services were concerned. Occasionally I had assistance from our missionary in charge, Bro. C. A. Butterworth, and others of the eldership who might happen to be in town on business, and I was very glad to have them occasionally. During the two years there have only been three baptisms here, but there have been altogether about twenty members from different parts of the state who have migrated to the city, and at our district conference held at Hastings in April last, when the Patriarch was with us, it was resolved to organize a branch in Melbourne, which was done by Bro. A. H. Smith on Sunday, May 4, 1902. The writer was chosen branch president; Brn. W. Mackie, priest; G. J. Hailey, teacher; Ralph Leyland, deacon, and G. Millard, clerk, the last-named being the first-fruits of the labor here in the city. There are many indications that in the near future there will be an ingathering to the church, which is wholly dependent upon the conduct of those already in the church. We have some promising young members who, if they will be humble, will in the future do good work for the Master. That depends entirely on their conduct and walk before God and man.

I have noticed in HERALD for November 27, 1901, in Lectures on Church-History.—No. 8, that Bro. Heman C. Smith gives an explanation of what has often puzzled me and on which I have argued at times with some of the brethren. In Doctrine and Covenants 83:4 the statement is made: "Therefore . . . and the holy priesthood also." What troubled me was this: Right down throughout the Bible we find men officiating in the ordinances, who, if the Melchisedec priesthood was taken wholly away, must have been doing the work of that priesthood and holding only the Aaronic priesthood, but since the evidence he has produced shows that "the office of elder does not carry with it the full power of the Melchisedec priesthood," I can under-

stand how the office of elder was still extant, although "he took Moses out of their midst, and the holy priesthood also."

I have just received a letter from W. J. Haworth saying he had been requested to come here from New South Wales to assist in this state. He will be welcome, and I only wish that about fifty more were let loose in Melbourne. I would guarantee to keep them all busy. But I suppose we must be thankful for small mercies. But really I think it about time Victoria had a little of the labor available in Australia. In the past it has appeared to me that in some way or another New South Wales has monopolized the whole of the laborers, and why it should be I do not know, and never have been able to understand, but have noticed at times that when recommendations from district conference have been sent to General Conference, that has been the last heard of them. That may be good policy, but I doubt it.

There seems to me to be a better understanding of the duties of the members throughout the whole district obtaining. Being a wide district, embracing the whole of the state of Victoria, I can not visit all parts of it; but from communications received from many distant places I have arrived at the conclusions above, and pray that God may enlighten our minds so that we may meet with divine help to assist us all to "come up higher."

Our missionary in charge has been very ill for a long time, but by last advices was improving. God hasten the time when he will be with us again, is my prayer. Praying and hoping for Zion's weal,

I am, in the one faith, Yours,

DAVID MCINTOSH.

BOZEMAN, Montana, June 23.

*Editors Herald:* Bro. Gomer Reese and I have been making an effort at the Reese Creek church, preaching sixteen sermons, holding Sunday-school three Sundays and one sacrament meeting. This special feature of the work is neglected through this section. A number of the Saints have not partaken of the sacrament for from one to two years, and one brother told me it had been fifteen years since he had. No wonder that many are spiritually dead. God has said (D. C. 59: 2): "Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. . . . Remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord." Jesus says: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever. . . . For my flesh is meat indeed, and my blood is drink indeed." "Verily, verily, I say unto you [the saints], except ye eat the flesh [bread] of the Son of man, and drink his blood [wine], ye have no life in you." It seems to me that no Latter Day Saint can afford to neglect the house of prayer, for surely it is a great source of life.

We began preaching here last Thursday evening in the court-house. We are having a fair hearing, but find the court-room rather an inconvenient place for religious services. The Saints have purchased a gospel tent for the district and we hope by this means to reach many that we could not otherwise. On yesterday we went up the Bridge Canyon, held preaching services and Sunday-school, baptized three and confirmed them, and returned to preach at the court-house. Quite a crowd out. By the way, one millionaire among them. We continue two or three evenings longer and then close, waiting for the tent. Will go from here to Helena, Deer Lodge, and on to Bitter Root Valley to hold a reunion and conference.

I will relate a dream I had at the time of April Conference, before I knew where my mission field would be. Some of the Montana Saints may see its application. I dreamed I was sent

away to the northwest, to an open field, which looked to me rather barren. I asked, "What is there here?" and I was informed that there was work to be done. I looked to the right and left—and stood in a quandary of mind. My attention was called to a measure of apples, almost a bushel of them, nearly all one size. They were plump and solid. About one in every dozen was ripe with a golden color, ready for use; the balance rather green and looked like it would take some time for them to ripen and become ready for use. But I thought most of them could be brought to that condition in time, with the proper care and attention. What does this mean?

Yours in bonds,

D. C. WHITE.

BEAVER, Texas, June 22.

*Editors Herald:* This has been a year of experience to me, and some events that have transpired will be bright to my mind should I live to be very old. The late General Conference presented so many bright pictures that they appear to me so often, and when I saw those young men march forward for ordination to positions where the good Lord had called them, I prayed in my mind, "O Lord, bless them in their labor whereunto thou hast called them." The love of God's Spirit which filled my heart at that moment, and the assurance that the good Lord will do his part is stamped on my memory.

The President with forty years of experience, with the Holy Spirit to assist him to instruct and advise his counselors—surely all will be well. How grand it is to labor where the Lord has called. Surely no one would wish to occupy in the church where the Lord did not wish him to labor. So there is no one to offer a complaint but work together in love, praying for the success of each other.

I have been blessed in presenting the gospel, and I find it easy to comply with the temporal law and in presenting to the Saints the necessity of taking a forward step, to send in their surplus, and many are arranging to do this. Why not keep in pace with the body of Saints that are moving along, "falling in line," in every good work?

While in Young County I preached the funeral sermon of Bro. and Sr. W. A. Bennett, who have passed on to their reward.

My heart swells with gratitude to our heavenly Father for grace and strength to stand. I feel so weak and trust the Lord may give me strength to do good.

A. J. MOORE.

ALDERSON, Indian Territory, June 24.

*Saints' Herald:* This finds me visiting nearly all the mining towns of Indian Territory, looking after the interests of the work and preaching as opportunity presents, getting acquainted with the people and preparing the way for the pitching of our gospel tent in all these towns. We have no branches in these mining towns except Wilburton and Coalgate.

Our gospel tent is already in Wilburton awaiting the return of Bro. Harder from Lamoni, who is appointed to labor with me in the tent. Saints, if you want the gospel tent in your town, let either or both of us know. Address of both, Wilburton, Indian Territory. I am now preaching in Alderson. Last night two Baptist preachers were out to hear me. Just one year ago this month one of them put me out of his house about nine o'clock at night for being a Latter Day Saint. It was four miles in the woods from town. I made my way to the house of an Indian, where I was very kindly received, a bench given me on which to sleep, and a quilt. At the close of the meeting last night my Baptist preacher came to the stand and said that before he and his brother preacher would believe the signs were to follow the believers he would have to see it proven before the congregation; that they would get a bottle of poison, and if that did not kill me they would believe. I told him that if the Devil were stand-



ing where he was he could not be more in unbelief; that a wicked man always asked for a sign. He then challenged me to debate. I told him we had order in our church, and that if our missionary in charge would allow me I would meet him.

I am getting in good work this way, visiting each town, all new places; so I keep busy, crying repentance to the people. I am also writing some of our church history for our town paper. I commenced April last. I find a great many people beginning to inquire into our work as a consequence.

May the God of heaven bless our gospel tent that the honest in heart may be gathered into the kingdom of God.

PETER ADAMSON.

KIRTLAND, Ohio, June 24.

*Editors Herald:* My book on Priesthood will be on sale July 20. Flexible leather binding \$1.00; all orders to be sent to my wife, by post-office order, Kirtland, Lake County, Ohio. This work, entitled "Exegesis of the Priesthood," is an exposition of the origin, lineage, rights, and authority. The duties of the officers are defined and classified. Also contains plates showing the divisions and the various lines of authority in the priesthood. Also divine instruction to the ministry through the Martyr and the present president of the church, with an appendix on the presidency of the church. It contains many other items of interest to the general reader. This work has been compiled with a view to help all classes of officers to understand in detail the duties of their own calling and those of their brother ministers. And we think it of equal importance to the membership, as they should be acquainted with the duties of the ministry that they may be able to show due courtesy to those whom the Lord has called and authorized to be his servants.

Since conference I have been busy assisting in this part of the vineyard as circumstances have permitted. Expect to take a short tour with Bro. Greene in this mission soon. The weather is cool and pleasant; plenty of rain; everything is growing nicely except corn which needs more warmth. Anticipate starting for my mission the middle of next month.

G. T. GRIFFITHS.

DALLAS CENTER, Iowa, June 26.

*Herald Readers:* The district conference of the Des Moines District was held at Runnells, Iowa, the 14th and 15th instants with good attendance, and a commendable earnestness shown. Business all conducted peacefully. Two were baptized on Sunday. Conventions of Religio and Sunday-school associations were held just previous to conference, with fair interest manifest, and good was accomplished. The Saints at Runnells cared for the large attendance with comparative ease and pleasure.

I remained for three nights following, preaching at the chapel and assisting the district president in trying to correct some errors and remove evils, some of long standing. Commendable support was given by some of the branch officials, and all laboring together made it more pleasant for each. Where one neglects or shrinks from duty it always adds increased burdens to others. It is where each labors in the sphere appointed that the work is most easily accomplished.

Previous to and at the close of my labors at Runnells I labored in the Capital city of Iowa, and feel that some encouragement has been given the Saints, and a few are much more interested. Finding that the church publications were not represented in the public library I have secured the three volumes of Church History, Book of Mormon, Doctrine and Covenants, Inspired Translation, and The True Succession, all of which have been submitted into the hands of the committee for receiving gifts for the public library, by whom they will be examined and report made to the board of trustees who will take final action to-morrow. The chairman of the gift committee and librarian have been very kind, and seem to be willing to do the proper thing by us. The

papers of Des Moines have been very kind in publishing notices and articles thus far, all of which has been duly appreciated.

I came to this place Tuesday and began services, associated with Bro. George Shimel that night in the park, use of which had been granted us by the mayor, and who kindly volunteered to see that order was observed. Bro. and Sr. Ward Christy had made all necessary preparations and the results so far show that their efforts have been acknowledged of God. Sr. Goodwin, formerly of Cleveland, Iowa, and Bro. Christy's family are all the Saints here; but the prospects are good for additions. While the weather has been cool and damp, yet over fifty were present the first night and over twice as many last night.

Last Sunday the Presbyterian minister had announced that a Mormon evangelist was coming to preach Joseph Smith and Brigham Young, and instructed his members not to attend, and since then the M. E. minister has advised his members likewise, but the people come anyhow, and seemingly a deep interest has taken possession of the people.

J. F. MINTUN.

CLEVELAND, Ohio, June 23.

*Editors Herald:* I presume some of the readers of our valuable paper will be interested in a brief account of the way things are moving here. We held our first outdoor service yesterday afternoon in Wade Park, where there is a commodious stand, nearly surrounded by seats to accommodate a thousand people at least.

Several of the Saints were present from Kirtland, who, added to our own little band, constituted quite a force. Bro. Richard Baldwin, who was passing, and Brn. Eben Miller and David Allen were on the stand with the writer, and took charge of the services. As soon as the singing began the crowd began to gather, and continued to assemble till several hundred were seated. The 20th verse of the 10th chapter of Luke was taken as a text. The question, "Is your name written in heaven?" introduced the subject. The more momentous one, "How shall I obtain the writing of my name on the page so white and fair?" was soon propounded, and the answer begun only (in one discourse), to which nearly all that vast audience listened with attention, till the time, limited by other services, announced for five o'clock was occupied. We promised to resume the subject next Sunday, and so continue till the question shall be fully answered. It is needless to say that we all left the ground rejoicing; the Kirtland Saints returning home. At seven o'clock, we repaired to the hall for our regular service, where a new subject, "The missing link examined," was begun. The attendance was good and attention the best.

This "missing link" is not the one with which Darwin would connect the chain of evolution from the ape to the height of human intelligence, but one which concerns us infinitely more. There is in this city an association, known as "The Utah Gospel Mission," led by one Reverend Doctor Nutting, who has been for some time lecturing in several churches of the city, on Mormonism, waging an indiscriminate warfare against everything bearing the name of "Latter Day Saints."

In a lecture given in February last in the Lake View Congregational church, at which Bro. Wm. George was present, the speaker referred to the generally accepted theory, that Solomon Spalding's "Manuscript Found" was the origin of the Book of Mormon, saying that this theory had been confidently denied by the Mormons, and said, "Now we have the missing link;" presenting a book which he offered for sale, urging all to read it. This "missing link" was expected to connect the chain of evidence proving the "Manuscript Found" to be the origin of the Book of Mormon.

Bro. George at the close of the meeting went directly to the speaker, and bought the book, which proves to be nothing better than a revision of Reverend M. T. Lamb's "Golden Bible," written some years ago against the Book of Mormon, under the new name of "The Mormons and their Bible."

Feeling it a duty to make a defense we sent a notice, with explanation, to two of the city papers, one of which promised to insert the article as written; the other promised to write up something from it. A careful search in three issues of one of these papers did not find the promise kept. Further than this, we can not say at this writing but the subject was put on our bill-board at the door, and a few non-members were present; among them a reporter of one of the above-mentioned papers, who obtained from us, after meeting, some notes for writing us up. What may appear, remains to be seen.

An invitation for preaching service at the home of a family, not Saints, next Friday evening, came to us yesterday, the lady's mother being with them, Sister Leabo, who came from Oregon some three months since. By a visit of Sr. Gardner, from Bay City, Michigan, with friends in the city, who have been with her to our meetings for two Sundays past, and at whose home the writer has paid one visit, we are invited to hold our weekly prayer-meeting next Wednesday evening. We are greatly encouraged, feeling that some lasting good must come from these opportunities.

O. B. THOMAS.  
100 Dent Street.

NATHAN, Arkansas, June 22.

*Editors Herald:* We have had a good rain. Good crop prospect at present. I am now holding forth at this place. Good hearing to-day. This is where I met Reverend G. W. Spurlock of the Christian faith in debate last fall. According to turnout we have not lost anything in meeting Reverend Spurlock. The Brighamites are operating south of here a short distance.

J. W. JACKSON.

SUMNER, Nebraska, June 21.

*Editors Herald:* We are trying to live faithfully, but have not had the privilege of meeting with the Saints or attending church for the last two years. We would be glad to see any of the elders, and think we could get the schoolhouse for preaching. We live three and one half miles west of Sumner, on the railroad. We ask an interest in the prayers of the Saints.

MRS. ALFRED KENNICUTT.

SPRINGFIELD, Missouri, June 25.

*Herald Readers:* For the last four weeks I have been holding forth on the city square with an immense crowd, being ably assisted by Elder J. C. Chrestensen, Priest Quimby, Teacher William Duemler, and our ever faithful, true Seward Gray to help in singing. I have spoken from a chart every night, which assisted greatly in helping to hold the attention of my hearers. I never had better liberty in presenting the word, and I believe we have done much good. Several of my audience are very much interested, among them some of the best business men in town. This interest and large crowds have resulted in an order from the city mayor that I must get out further into the square and take the people off the sidewalk or I should be arrested. So you must not be surprised to hear of the Englishman being taken to the calaboose. It is a clear case of persecution, for the Salvation people and others occupy every night, and the police just keep the walk open, and they have never been told to keep farther back. I had an interview with the mayor. He gave me to understand it was none of my business what order he gave concerning others, I would have to get farther back. I never get nearer than ten to fifteen feet from the sidewalk, and the walk is twenty feet wide at that point. I was told by a leading lawyer that there was no case against me, and if I got into it to come to him. I think it would be easy to trace the whole thing to the Ministers' Alliance. I expect to continue and keep a respectful distance from the sidewalk, and if they arrest I shall not be the first.

There is quite an interest in the city in behalf of the visit of

Brother Joseph and we hope it will do much good. We are expecting the largest crowd this church has ever seen. I had the pleasure to-day of entertaining the Salvation Army captain and his wife. They seem very nice young people and are much interested in our work.

If any one has old HERALDS and *Ensigns* or *Glad Tidings* we should be glad to have them sent. We need tracts very much.

I wish to call the attention of the Saints to the fact that I am still Bishop's agent, and as God has blessed us this year with the prospect of the best crop we have seen for many years, let us not forget to help with our mites.

H. SPARLING.

APPLEDORE, Ontario, June 19.

*Editors Herald:* With Bro. and Sr. Green I expect to go to Longwood this afternoon, where conference begins day after to-morrow. I baptized a very promising lady in the Thames yesterday, after which Bro. Green and the writer confirmed her at the water's edge, he being spokesman. Others have been brought near, and talk of obeying before long.

ALVIN KNISLEY.

SHERIDAN, Missouri, June 23.

*Editors Herald:* We are here with the tent, and have pitched it just south of town on a lot in the new addition. Held first service Saturday evening. About four p. m., Saturday, Bro. Stead received a note from Elder J. D. McClure inviting him to speak in the Christian church Sunday at eleven a. m. or 8: 15 p. m.; subject, "Identity of the Reorganized Church of Jesus Christ of Latter Day Saints." Bro. Stead chose the evening hour. Elder McClure spoke at the morning hour upon the identity of "The Church of Jesus Christ." The house was well filled at the evening service to hear Bro. Stead.

When the sermon was concluded Elder McClure arose and said in part: "We have invited the brother here to speak to the people, given him our house, our congregation, and I think I have been charitable to him. Yes, even gave him a subject to speak upon. And I hope you are not disappointed. I am. I am disappointed. I certainly expected the brother to bring his inspired books, and identify his church as organized in 1830, and reorganized in 1860. Now I want to say to you people that they have inspired books. They have the Inspired Translation, by Joseph Smith, who was ordained a prophet, seer, and revelator by Peter, James, and John. And they have the Book of Mormon and Book of Doctrine and Covenants, revelations of God to these people."

This was said in a way calculated to prejudice the minds of the people. Continuing he said: "I want to show you people what they teach, what Joe Smith taught. I want to show you people, in the sixth chapter of Genesis, where Adam was baptized by water, put under the water. Why, you effusionists are not in it at all. Now I want to ask the brother if he will meet me here in this church, night about, commencing next Friday night, and I will bring their inspired books and show just what they teach," etc.

In reply Bro. Stead stated that he had met Elder McClure at Newcastle last December, and had challenged him to a fair and honorable public discussion, on church propositions. Bro. Stead read the propositions, after rehearsing how McClure had treated him at Newcastle. Bro. Stead told the people that he was ready and willing to meet Elder McClure, in a fair and honorable way, where each would stand on an equal footing in defending their respective positions; and that he was ready and willing to meet McClure on propositions that were equally fair to both. But would not go there to wrangle with him, as he knew him too well.

McClure then announced that he would lecture against us beginning next Friday night, announcing his subjects. He made a great show of fairness to work on the sympathy of the people and gain their favor.

Bro. Snively came yesterday morning, and attended the services with us. He will remain awhile and help us. One of us will attend the lectures, so that we can reply in the tent.

McClure would not accept the challenge to honorable discussion. Any one can see the unfairness of his offer to speak night about, as he would have unbounded liberty in presenting just what he pleases against us, and we would have to defend our positions, while he would not have to defend a single principle or teaching of his organization. There are indications of an interesting time.

We are staying with Sr. Gates and husband, just south of town. This sister is the only Saint living near here at present. We are made to feel welcome and hope the Lord will abundantly bless them for their kindness. We are very grateful for their hospitality.

Thus, this part of the world "do move" at present. We await the outcome in full hope and confidence of the triumph of truth.

On the firing line,

JOSEPH C. VAUGHN.

MOORHEAD, Iowa, June 23.

*Editors Herald:* I love the work. I was born in the church and have never belonged to any other, but at times I have not lived as faithfully as I should. I was born in 'thirty-seven, and in 'thirty-eight my father started to Missouri with his family from York-state and died on the road. He practically gave his life for the cause. My mother went on to Far West, and she and her family of five children were with those who were driven from there. I was baptized soon after Joseph and Hyrum were killed when I was between eight and nine years old. We went with the Saints to Winter Quarters, passing through all the hardships of the poor Saints who went there, and how hard they were only those who passed through them can realize. But if I can gain a crown at last I will be satisfied.

I joined the Reorganized Church about 'sixty-one, so you see this church is my home. I desire the prayers of the Prayer Union in my behalf, that I may be healed if it is the Lord's will, as I have been very much afflicted.

SARAH THOMPSON.

RADCLIFF, Ohio, June 28.

*Editors Herald:* I have recently organized a Sunday-school at Hazael, Meigs County, Ohio, with Bro. Homer H. Young, superintendent, and Bro. J. W. Moore, assistant. This will be their first effort in this direction, and they may have to struggle for a time. They are all poor people and have no supplies at all, only they have raised enough money to send for some *Gospel Quarterlies*. Now if it would be proper, I would like to appeal to those schools that have an abundant supply of Testaments and *Hopes*, more than they really need for their own use, if they will send some to these people it will be a great help and an encouragement to them. Even old, worn Testaments, and back numbers of *Zion's Hope* will be greatly appreciated by them, and those sending them would be doing a good work. Any one feeling to help these beginners can send their donations of supplies to either Homer H. Young or J. W. Moore, Hazael, Meigs County, Ohio.

To the Saints of the Ohio District I would say: Inasmuch as the District Sunday-school Association has been neglected here for some years, let us begin to work for its resuscitation and reorganization. Think over the matter, and come to the next conference prepared to do something in this direction.

Two persons were baptized at Hazael on the 24th inst. Bro. L. R. Devore will be glad to hear of the work moving on in this place. There are about fifteen newly-baptized members there now.

H. E. MOLER.

Coercion is not reformation.—*Metaphysical Magazine.*

## Miscellaneous Department.

### Conference Minutes.

**Northeastern Kansas.**—Convened at Atchison, June 14; S. J. Madden was chosen chairman, and J. W. Burns clerk. Ministry reporting: Elders S. J. Madden, J. W. Roberts, G. W. Beebe, R. Warnock, W. Menzies, M. Smith, S. Twombly, H. Green, W. Gurwell; Priests W. B. Thatcher, J. D. Price, N. S. Dunnington, C. Ethredge, J. Stewart, C. E. Tillinghast; Teachers H. Boston, A. C. Ingle; Deacons G. Johnston, J. W. Burns. Short talks by R. Warnock and H. Green. Branch reports: Atchison 82, Blue Rapids 80, Centralia 20, Idylwild 85, Fanning 78, Netawaka 64, Scranton 102, Topeka 25. S. J. Madden was chosen president of district and J. W. Burns clerk and treasurer. Bishop's agent's report: Last report, \$80.82; received since, \$187.80; total, \$268.62; expended, \$155; balance, \$113.62. John Cairns, agent. It was ordered, that a collection be taken up at each conference to pay the railroad expenses of the district clerk. Netawaka was chosen as place of next conference, September 27, 28. Joseph McDougal, John Cairns, S. Twombly, J. W. Burns, William Gurwell, Arthur Smith, Mahlon Smith, and C. E. Tillinghast were appointed a committee to solicit means, and empowered to either mend the old tent top or purchase a new one. Charges against Elder Griffith were read and the appointment of a court of elders was authorized. The president appointed R. Warnock, H. Green, William Gurwell. All spiritual authorities and the Bishop and his agents were sustained. The speakers were S. J. Madden, and S. Twombly. A vote of thanks was tendered Atchison Branch. A collection was taken up for the missionaries amounting to \$5.25. The conference was a spiritual and peaceful session.

**Nodaway.**—Convened June 14 with Sweet Home Branch at 10:30 a. m.; district president, E. S. Fannon, in charge; W. B. Torrance, secretary. Ministry reporting: J. D. Stead, J. S. Snively, P. Anderson, J. C. Vaughn, R. K. Ross, J. T. Ford, R. F. Hill, R. Lorensen, E. S. Fannon, and J. Schofield. The accepted report of committee on tent seats found a sum collected to the amount of \$20.09, branches contributing as follows: Bedison, \$4; Rising Hope, \$2; Sweet Home, \$4; Platte, \$10.09. Statistical reports of branches showed: Ross Grove 49; Sweet Home 51; Bedison 58, net gain 6; Platte 101, loss 1. By motion the district president was authorized to sell the missionary buggy to the highest bidder. After a brief speech Bro. E. S. Fannon offered his resignation as district president. Conference declined to accept of the resignation. By request of J. R. Epperson, superintendent of the Gospel Literature Bureau, W. B. Torrance gave a report of literature sent out by him since last conference. This was with a view to the district electing and maintaining a superintendent of gospel literature. One hundred twenty-two pieces of literature had been distributed and one person continually supplied with *Autumn Leaves*. By motion W. B. Torrance was selected superintendent of literature. Next conference was ordered to meet with Ross Grove Branch, Saturday and Sunday before the full moon in October. Preaching by J. D. Stead, J. S. Snively, Peter Anderson, and J. C. Vaughn.

**Florida.**—Convened with Pleasant View Branch, at ten a. m., Saturday, June 14; I. N. Roberts presiding; S. D. Allen, secretary. Ministry reporting: I. N. Roberts, W. J. Booker baptized 3, S. D. Allen; Teacher W. Dixon. Branches reporting: Calhoun, Coldwater, Pleasant View, and Open Head. Bishop's agent reported: Received, \$110.75; paid out, \$110.75. S. D. Allen was elected district president and Asa E. Bailey clerk. Preaching by S. D. Allen and I. N. Roberts. Adjourned to meet with Calhoun Branch, October 11.

**Eastern Maine.**—Convened at South Addison, May 24, 25; U. W. Greene, chosen president, assisted by J. N. Ames; Mertie Whiting, clerk. Indian River and Jonesport Branches reported. The clerk was authorized to correct errors in reports and they were approved. Report of Bishop's agent read and referred to auditing committee and found correct. Report of district treasurer read and accepted. Elders reporting: U. M. Kelley, J. N. Ames, and S. O. Foss; Priests F. P. Smith, L. A. Woodward, and A. M. Beal. U. M. Kelley chosen district president; Mertie Whiting, clerk and treasurer. Remarks by U. W. Greene on tract fund. Moved that all branch and official reports be in the hands of district clerk five days before convening of conference. Preaching by Elders U. W. Greene, S. O. Foss, and C. H. Rich. Adjourned to meet at call of president.

**Southern Michigan and Northern Indiana.**—Met with Galien Saints, June 14; President G. A. Smith and A. S. Cochran in chair; Wm. F. Shaub and W. D. Ellis, secretaries. Branch reports: Galien 130, no change; Marcellus 13, loss 1; Knox 53, gain 2; Clear Lake 181, gain 3; Buchanan 41, gain 3; Coldwater 123, loss 1; Hartford 46, loss 1. A branch was organized at Grand Rapids consisting of 40 members. Bishop's agent's report read, which showed \$993.55 received; \$983.19 paid out; balance on hand, \$10.36. Elders reporting: A. S. Cochran, G. A. Smith, W. E. Peak, S. W. L. Scott, W. D. Ellis, E. K. Evans, S. Stroh, C. E. Irwin, J. Emerich, J. Most; Priests W. P. Buckley, W. Naab, W. F. Shaub, G. F. Weston; Teacher D. B. Teeters. The secretary of district was made treasurer to receive money to defray the incidental expenses of district secretary, etc. G. A. Smith was elected president; Wm. F. Shaub, secretary. Two-day meetings referred to sub-missionary and district president. Next conference to be held at Clear Lake at call of district president. Preaching by E. K. Evans, W. D. Ellis, and A. S. Cochran. Bishop's agent sustained and A. S. Cochran elected vice-president. Brn. Evans, Naab, and Shaub authorized to labor in district as circumstances permit. This was one of the best conferences of the district.

**Alabama.**—Convened with Lone Star Branch, May 17, 18, with I. N. Roberts in the chair; J. R. Harper, secretary. The chair then addressed the conference at length, giving wise instruction and advice along the line of duty, showing the necessity of improvement. Branch reports: Lone Star 118, gain 8; St. Joseph (colored) 22, 4 died. Priesthood reports: Elders J. G. Vickrey, W. J. Booker, W. S. McPherson, and P. Booker; Priest J. R. Harper; Teachers G. O. Sellers, J. J. Hawkins. Bishop's report: Balance on hand last report, \$173.45; received since, \$133.30; paid out, \$255.75; balance on hand, \$50.75. Auditing committee found an error of 75 cents. Error corrected and committee discharged. The advisability of securing a district tent was taken up and considered, but action was deferred until next conference. Preaching by I. N. Roberts and W. J. Booker. Unity and peace prevailed. Adjourned to meet with Pleasant Hill Branch, October 11 and 12.

**Victoria.**—Convened at Hastings, April 12; D. McIntosh presiding; Bro. Trembath, secretary pro tem. Statistical reports: Queensferry 47, no change. Hastings and Geelong, no reports. Bishop's report read and referred to an auditing committee: Balance due church last report, £8 1s.; receipts since, £11 2s. 6d.; expenditure, £14; balance due church April 6, 1902, £5 3s. 6d. Priesthood reports were received from Brn. Kippe, Jones, Mackie, and R. Eden. It was ordered that a branch be formed in Melbourne as soon as possible. Bro. J. H. N. Jones was recommended to the church presidency for appointment as missionary in Australia. Officers for ensuing term: D. McIntosh, president; J. Read, secretary. Moved that next conference meet at Melbourne, September 27, or at call of district president. Brn. Smith and Gould were welcomed to Victoria and the church therein. Bro. Smith reported his labors in Australia. Preachers for conference were Brn. Trembath, Gould, and A. H. Smith. At sacrament-meeting special prayers were offered for the recovery of Bro. Butterworth and others. The visit of Bro. A. H. Smith was greatly appreciated by the Saints, many of whom traveled several miles in order to meet him.

**Little Sioux.**—Convened at Magnolia, Elders H. N. Hansen and F. A. Smith presiding; James D. Stuart, clerk. Statistical reports were read showing a total membership of 1,451; 2 gained by baptism, 6 by certificate of baptism, 6 by letters from other branches, and 1 by vote; lost 1 by death, 1 by expulsion, and 8 by letters to other branches; a net gain of 5; 1 Sunday-school organized, 2 ordinations to the ministry, and 5 marriages solemnized; 847 services attended, 7 children blessed, and sick administered to 104 times. Many other labors reported in a general way. Spiritual condition of branches reporting, generally good or fair. The Bishop's agent reported a balance on hand from last quarter of \$193.69; receipts from March 1 to June 6 inclusive, \$490.90; expended from March 1 to June 6 inclusive, \$443.67; on hand at beginning of new quarter, \$240.92. Report and books found correct. On account of labor as a general missionary elsewhere, the resignation of Elder J. A. Donaldson as assistant district president was accepted. The clerk was instructed to notify all delinquent branches that a debt of \$42 was owing to the former district president and they were expected to raise \$6 in each branch to pay same. The proposition to build a church building in Missouri Valley was referred to Elders H. N. Hansen, Sidney Pitt, L. G. Wood, and A. M. Fyrando with power to act. The trial committee on the Samuel

Woods case was continued. Silence was removed from Elder J. A. Kinder. The tent fund had a credit of \$2.54, a collection was taken which added several dollars more to this fund, and the clerk was instructed to notify each branch to raise \$3 each by special collection June 29. Moorhead was selected as the place for holding the next meeting and first Saturday and Sunday in October the time. Elder F. A. Smith stated that he had received evidence since coming into this district that Elder Charles Derry was called of God to be an evangelical minister, and he presented his name for the consideration of the conference and Bro. Derry, being present, stated that if it was the will of God, he was willing to occupy should it be the wish of the conference. By motion the conference unanimously indorsed the recommendation and ordered that he be ordained to the office whereunto he was called. On Sunday morning, June 8, under the hands of Apostle F. A. Smith, he was ordained to the office of evangelical minister.

**Northeastern Illinois.**—Convened at Mission, Illinois, June 14; D. M. Rudd chosen to preside, assisted by F. G. Pitt; Jerome E. Wildermuth, secretary pro tem.; A. J. Keek, assistant. The following branches reported: Mission, Plano, Central Chicago, Ladd, Unity, Sandwich, Wilmington, West Pullman, First Chicago, and DeKalb. District secretary instructed to correspond with Wilmington Branch regarding correction in their report. Bishop's agent reported: Cash received, together with balance on hand last report, \$954.22; expenditures, \$475.68; balance on hand, \$478.54. Auditors reported books correct. Ministry reporting: J. Midgorden, F. J. D. Earl, H. Southwick, J. Wildermuth, G. H. Graves, A. J. Keek, F. G. Pitt, D. M. Rudd, G. H. Howard, and F. M. Cooper. District tent tendered to missionaries, in charge of F. M. Cooper, also district organ. Moved and carried that the district treasurer solicit each branch to take up collection monthly for tent work fund. Duties of missionary in charge, district president, missionaries, and local workers explained by chairman and missionary in charge. Bro. F. G. Pitt elected district president; J. Midgorden, assistant; James F. Keir, secretary and treasurer. Resolution regarding reunion rescinded and committee discharged. District secretary and F. G. Pitt requested to examine records and index the resolutions of conference now in force. A. J. Keek gave notice of amendment to be offered to district "rules of representation" at the next conference, as follows: In section 5 insert after the word *six* the word *resident*. Moved that branches be allowed to send representatives only for resident members. Moved and carried that further action on this matter be deferred till next conference. Bishop's agent sustained. Vote of thanks to Mission Saints. Adjourned to meet with Central Chicago Branch, September 13, 14.

**Kewanee.**—Convened at Millersburg, Illinois, June 7; district president, John S. Patterson, in the chair; J. L. Terry, clerk. Branch reports: Buffalo Prairie 46, Rock Island 64, Peoria 51, Joy 33, Canton 79, Millersburg 70. Kewanee referred back for correction. Elders reporting: E. A. Davis, F. A. Russell, J. S. Patterson, R. M. Elvin, J. A. Davis, J. W. Terry, J. L. Terry, C. J. Clark, and S. F. Cushman; Priests W. P. Terry and M. McC. Terry; Teacher J. W. Allen. District treasurer's report was read and put into the hands of the auditing committee, which reported it correct as read. J. A. Davis, F. A. Russell, and O. H. Bailey were appointed on a committee to solicit means to purchase new wall for tent. Preaching by R. M. Elvin, J. Arthur Davis, and John S. Patterson. Adjourned to meet at Peoria, Illinois, September 13.

**Northern Wisconsin.**—Convened at Valley Junction, June 14, with C. H. Burr in the chair. All the district officers being absent the following were elected pro tem.: C. H. Burr, chairman; E. D. Moore, clerk; M. F. Gowell, assistant. Branches reporting: Reed 58; Ono 38, gain 4; Searles Prairie 11; Evergreen 97; Frankfort (report referred back for correction). Ministry reporting: M. F. Gowell, A. L. Whiteaker, C. H. Burr, A. V. Closson baptized 2, W. Hutchinson, S. E. Livingston; Priests M. Shedd baptized 4, A. J. Fisher, F. H. Gilbert, J. W. Hooker; Teachers W. Barnard, J. H. Thompson, L. Wildermuth. Bishop's agent, A. V. Closson, made his report: Balance due church last report, \$9.80; receipts, \$197.80; expenditures, \$192.80; balance due church \$5. An auditing committee reported it correct. The following district officers were elected: W. P. Robinson, president; E. D. Moore, clerk; George Rose, treasurer. A motion prevailed that a two-day meeting be appointed at Reed Branch, before next conference, by district president and missionary in charge. A vote of thanks was tendered Bro. William Barnard for services as district clerk. Preaching by M. F. Gowell, C. H. Burr, T. W. Chatburn,

Adjoined to meet with Searles Prairie Branch at Needah, Wisconsin, at call of district president and missionary in charge.

**Southwestern Texas.**—Met June 12, 13, at Pipe Creek Schoolhouse, Bandera County; H. O. Smith, missionary in charge, presiding; John Harp, district president, assistant; W. H. Davenport and Ruth Gifford, clerks. Elders reporting: G. H. Hilliard, H. O. Smith, W. H. Davenport, O. D. Johnson, T. J. Jett, J. Harp. Branch reports: San Antonio 74, gain 1; Bandera and Medina City, no report. O. D. Johnson, Bishop's agent, had received \$2. Motion prevailed that the money received for the Medina church be placed in the hands of the Bishop. The preaching was by Elders Hilliard, Smith, Wight, and Harp. Elder John Harp was recommended for Bishop's agent for this district. Adjourned to Crockett Schoolhouse, Bandera County, at call of district president.

**Mobile.**—Met at Theodore, Alabama, June 21. Elders reporting: I. N. Roberts, W. L. Booker, W. J. Booker, F. P. Scarcliff, G. W. Sherman, J. W. Mizelle; Priests R. C. Mizelle, T. W. Smith; Teacher David Tillman. Branch reports: Bay Minette 82, Theodore 38, Three Rivers 97. Conference is to be held four times a year. Two-day meetings are to be held in each branch, appointed by district president.

**St. Louis.**—Convened in St. Louis, Missouri, June 21; R. J. Parker was called to the chair; J. G. Smith and C. J. Remington, clerks. Reports read from Elders Arthur Allen, R. Archibald, L. G. Gurwell, J. F. Wilson, J. E. Betts, Jr., W. A. Guthrie, A. S. Davison, H. Roberts, J. Beard, W. Jaques, R. Hughes, T. J. Elliott; Priests J. G. Cole, J. Banks; Teachers J. J. Billinsky, S. A. Burgess, and F. Wiley. Branch reports: St. Louis 374; 2 baptized, 5 received, 2 removed, 1 died. Cheltenham 49; 4 baptized. Belleville 36; 1 removed. Whearso 74. Houli Hollow, formerly Nebo, 23; 5 baptized. Bishop's agent's report: March 15, 1902, balance on hand, \$1.88; received during the quarter, \$117.25; total, \$119.13; expended \$114; June 21, 1902, balance tithing on hand, \$5.13. College fund donations: Received during the quarter, \$34; paid Bishop E. L. Kelley, \$34. J. G. Smith, agent. Report audited and approved. Tent committee reported having collected \$77.85. District treasurer reported a balance on hand of \$6.26. The district treasurer's balance was ordered to be turned over to the tent fund. Reunion committee reported a balance on hand of \$33.38. On motion and vote, it was ordered that the reunion for this year be declared off and abandoned; and that the reunion funds be turned over to the tent fund. The district clerk was instructed to notify President Joseph Smith and Elder I. N. White that the reunion had been declared off for this year; also that an invitation be extended these brethren to visit and labor in St. Louis when convenient to them. Elder R. J. Parker was elected district president, who nominated Elder R. Archibald as his counselor, which nomination was indorsed. J. G. Smith was elected clerk. The members of the old tent committee were discharged and the district officers were appointed a new tent committee. Sunday: Preaching morning and evening by Elder R. J. Parker; afternoon, prayer and testimony. Adjourned to meet in St. Louis, Missouri, September 20, 21, at the usual hours.

#### Convention Minutes.

**Clinton.**—Convened at Coal Hill Chapel, June 13. Prayer-meeting at nine a. m. At ten a. m., district superintendent took charge. Reports received from all the schools in the district: Wheatland, Veve, Walker, Richhill, Coal Hill, Eldorado Springs, Nevada, Fort Scott, Maple Grove. One new school was organized at Roscoe, Missouri. Each school received a nicely arranged chart of the Bible City from the district superintendent. The district was well represented and a good spirit was with us.

**Northeastern Kansas.**—Convened at Atchison, June 13, at two p. m.; James Burns chosen to preside; Lillie Munns, secretary. All present were given voice and vote in all transactions in this convention. The following schools reported: Atchison, Scranton, Netawaka, Zion's Hope. District officers elected: James Burns, superintendent; George Beebe, assistant superintendent; Lillie Munns, secretary; Elmira Miller, treasurer. Interesting and instructive speeches were made by Brn. Green, Madden, Buckley, Twombly, Beebe, Burns, Srs. Sprague, Cochran, and McDougal, on How to Conduct a Sunday-school and the Benefits of Same. Paper by Sr. Stewart, "Sunday-school Teacher's

Duty." "How to Review a Sunday-school," James Burns. A motion carried that the district furnish a portable blackboard for the district superintendent to use throughout the district. Brn. Twombly, Madden, and Beebe were appointed a committee to solicit money to buy the blackboard. Samuel Twombly, James Burns, and Lillie Munns were appointed program committee for next convention. At eight p. m. the convention assembled and enjoyed a program consisting of vocal and instrumental music, speeches, recitations, select reading, and a whistling solo with organ accompaniment. Met at 9:30 a. m., Sunday, for Sunday-school. After a lively and profitable lesson on "The Best Gifts," adjourned to meet September 26, at Netawaka, Kansas.

#### Pastoral.

Having received my letter of appointment to labor as missionary in sub-charge of the Birmingham District, I desire to say that I have entered upon my mission, and shall be very pleased to hear from any of the scattered Saints and friends in the district as to the prospect for missionary work where they reside, and I will try and look after the same. As I was elected at our district conference as president of the district, all matters in the branches so requiring will receive my attention. All elders and priests not connected with branch duties should move out as directed by the missionary in charge. See HERALD for May 14, page 494. May God bless the laborers in their work. Address me at 67 Danvers Road, Narboro Road, Leicester, England. William Ecclestone.

**Oregon and Nevada:** According to Bro. Luff's pastoral the following brethren were appointed to this field: Elders Arthur Allen, W. A. Goodwin, George E. Harrington, and myself. Elders Allen and Goodwin have been working at Hood River and Arlington since they came into the field. They now go to Condon, Oregon. From there they will go to Portland, where they will set up a tent. From there if they get through in time they will work up the Willamette with the tent and reach Bandon reunion, August 29. Elder George E. Harrington, of Independence, Missouri, is expected to arrive early in July and will work with me. We will perhaps work in Southwestern Oregon until Bandon reunion. After that we will try to supply the general demands wherever they may be. Brethren Allen and Goodwin will probably work in Condon and Malheur Counties in fall and winter. Saints or friends who desire preaching or wish to learn of our movements, can write me at the address below. As your district president, I wish to make a little appeal to you, brethren of Oregon district. We have purchased a tent 25x50 feet with 7-foot walls. It cost \$55. Of this \$22.50 has been donated up to date. This leaves us in debt \$32.50, which debt must soon be paid. There may also be some little incidental expenses. The reason for making this purchase before conference is, that we were making arrangements to use the old tent, but discovered it was too rotten for use. Most of the tent work must be done in the next two months. Will the Saints of the district respond and help us pay for it. It is a great advantage to Oregon to have a tent. Send money to me at Bandon and if there is a surplus I will turn it over to district treasurer. Oregon has not been self-supporting. The Bishop has been supplying your agent with funds to support the two missionary families in the district. A few have been zealous observers of the tithing law; others have not seemed to feel the necessity of helping along this line. This is as much one of God's laws as baptism. The Bishop's agent for Oregon is Bro. Alma Morris, Lebanon, Liun County. Send your tithes or offerings to him. Bandon Branch will hold a reunion of its members who are scattered over two or three counties, at Bandon, August 29 to September 7 inclusive. Saints and friends everywhere are invited. For information write to me, the branch president, or to Bro. David E. Stitt, priest. Bring your tents and come help us make it a success. We expect the big tent to be there, and the district missionary force. We hope for Bro. Luff to be with us. Remember, Saints, that it takes money to bring the elders to you. Brn. Allen and Goodwin will be among strangers in the valley, and tent work there is expensive. May God abundantly bless our labors and give his Saints power to be a holy people. Charles E. Crumley, Sub-missionary in Charge. Bandon, Coos County, Oregon.

#### Cheap Rates to New England.

\$18.90 to Providence, Rhode Island, and return, via Nickel Plate Road, July 7, 8, 9. Particulars at City Ticket Office, 111 Adams Street, Chicago, and Union Ticket Office, Auditorium Annex. Write John Y. Calahan, General Agent, Chicago.

#### Church Historian's Notice.

The local historians for the territory specified herein, having been released by death or resignation, the following appointments have been made, subject to the action of the respective conferences:

J. C. Chrestensen, Beaver, Missouri; Southern Missouri District.

D. R. Baldwin, Ravenden, Arkansas; Northeastern Texas and Choctaw District, and those parts of Arkansas not included in other districts.

S. D. Condit, Logan, Utah; Utah, Idaho, and Western Wyoming.

Gomer Reese, Bozeman, Montana; Montana.

A. B. Hanson, 223 E. Yampa Street, Colorado Springs, Colorado; Colorado, Eastern Wyoming, and New Mexico.

C. E. Crumley, Bandon, Oregon; Oregon and Washington States.

Bertha Harper, McKenzie, Alabama; Alabama District. Heman C. Smith, Church Historian.

#### Herald Publishing House.

Mark Nos. 195 and 196 out of your catalogue, as we can not furnish them. All who have ordered these books and have not received them please order something in place of them notifying us of the fact. F. B. Blair, Manager.

#### Reunion Notices.

All coming to the conference and reunion, August 8, to be held with Jacksonville Branch, near Euclid, Howard County, Arkansas, and wanting conveyance from railroad to place of reunion, will please notify the committee not later than July 25, so we can make arrangements for you to be met by team August 6 and 7 at Grannis. Don't come expecting a smooth road and a fine carriage to ride out in, nor to find a wealthy people in this world's goods to stop with. Come to enjoy the meetings, and we will do the best we can for you. J. W. Jackson, Euclid, Arkansas; J. R. McKenney, Winthrop, Arkansas; Joe McCurry, Grannis, Arkansas.

Conference and reunion of Spring River District will convene at Ryan's Grove two and one half miles northwest of Angola, Kansas, August 15, at 7:30 p. m., and will continue over two Sundays. On the afternoons of the 21st and 22d, conference business sessions will be held. Time will be granted for Sunday-school and Religio work. The committee on arrangements for board, tents, and pasture will make announcements later. Elder I. N. White and others of the missionary force will be there. Every member in the district ought to be present. Come! You will enjoy the rest; you will be revived in spirit. Come, all, and help the effort. If you come from the east, take the Frisco to Mound Valley and change cars for Angola. Coming from the west or south, come to Coffeyville, Kansas, and change for Angola. Conveyances will meet the trains and take you to the camp free. James Davis, W. E. Westevelt, E. Gunther, J. T. Davis, F. C. Keck, Charles Ryan, Committee. J. T. Davis, District President. M. S. Frick, District Secretary.

Massachusetts District reunion convenes August 9 at Silver Lake, Plympton, Massachusetts. Tents 10x12, \$2.50; 12x15, \$3; board, per week, \$3.25; cots, single, 35 cents; cots, family rates, 2 at 65 cents, 3 or more, 25 cents each. We may be able to furnish a few rooms if desired. Please place your orders for cots and tents immediately with any of the committee. M. C. Fisher, Adolph Leckney, O. L. Newcomb.

#### Conference Notices.

Southern Indiana District will convene with Derby Branch, Perry County, July 26 and 27.

#### Convention Notices.

Southern Indiana Association will convene with Derby Branch, Friday, July 25.

#### Resolutions of Condolence.

Resolutions of Condolence passed by the Ladies' Aid Society of the Latter Day Saints' Church: Whereas, our heavenly Father has, in his wisdom, seen fit to remove by death our faithful and loving sister, Sarah Kilts, resolved, That we, the members of the Ladies' Aid Society, of Magnolia, do sincerely sympathize with the family in this their hour of bereavement. While left to mourn, remember she is now safe beyond the trials and storms of this life. Resolved, That we extend to the

bereaved husband and family such consolation as earnest, heartfelt sympathy can afford. Mrs. J. F. McDowell. Mrs. E. M. Shupe. Carrie Hill. Magnolia, Iowa, June 13, 1902.

#### Notices.

All who subscribed money for the college in Northwestern Texas District will please send to me as soon as possible, as I wish to forward to the Bishop as early in July as possible. A. J. Moore, Beaver, Texas.

The Melbourne Central Branch, Victoria, Australia, meets at Temperance Hall, Russell Street, Melbourne, Sundays at seven p. m.; sacrament the first Sunday of the month at 4:30 p. m.

#### Married.

SMITH-CONOVER.—At the residence of the bride's parents, Mr. and Mrs. J. J. Ravidou, June 24, 1902, Mr. Ephraim H. Smith to Miss M. Lillian Conover, both of Lamoni. Sr. Conover has for some time been numbered among the employees of the HERALD Publishing House and was an efficient and industrious worker. She certainly goes out upon the matrimonial sea with the highest esteem of the HERALD Company and with the wish that the bark shall never be unduly tempest-tossed. Mr. Smith is a son of Mr. J. R. Smith, long a resident of Decatur County, and one of our foremost citizens. The young man is in a good business for himself, industrious, and of good report. The happy couple are now upon a tour to the Rocky Mountains. Bishop E. L. Kelley officiated in ceremonies.

#### Died.

DELONG.—Bro. Isaac N. Delong, of heart disease, at Cleveland, Iowa, June 21, 1902, aged 59 years, 1 month, 20 days. He was born in Marion County, Indiana, May 1, 1843. Married to Miss Editha Brooks, February 17, 1866, and as a result of this union, thirteen children were born unto them (seven boys and six girls), eleven of whom are living, and all but two were present at the funeral service. About twenty-one years ago, our brother heard and obeyed the gospel, in which faith, with its glorious hope, he was faithful until death. He was ordained an elder in April, 1887, which position he held and was seeking to magnify at the time of his departure. He served three years as a soldier in the Civil War. So far as we know, Bro. Delong was a kind and good husband, father, and citizen; a brave and faithful soldier; and last, but not least, a courageous, faithful, and patient soldier in the army of the Lord. Memorial services in the Saints' church, June 23, by J. R. Lambert, assisted by J. R. Evans. A large and attentive audience present.

JOHNSON.—Sarah Aveyard was born April 16, 1824, at Hope Hill, Lancashire, England; married William Thorley, July 12, 1845, in Stockport, England; emigrated to Salt Lake City in 1854 and to California in 1855. Her husband having deceased in 1860, she was married to Augustus Johnson, October 23, 1869, who died in 1896. She died at Merced, California, March 18, 1902. She was matron of the Merced County Hospital five years. Was a member of the "old church," later uniting with the Reorganization. She was full of love and good works; never too tired to answer a call of distress.

BAILEY.—Truman Bailey was born August 12, 1819, in Pittsford, New York; died June 20, 1902, at Lamoni, Iowa. He had been a member of the Methodist Church for fifty years. Funeral services at the house, June 21; sermon by Elder S. V. Bailey.

ALLEN.—June 14, 1902, at her home in Ogden, Utah, Sr. Ellen F. Allen. She was born in Ogden, November 18, 1859, and was the daughter of Bro. and Sr. Wells Chase. Married to Mr. M. H. Allen, November 1, 1882. To them were born five children, four, with her husband, remaining to mourn the loss of a loving wife and mother. She was baptized March 31, 1873, by David H. Smith, and many loving tributes by neighbors and friends testify to the excellency of her character and the faithful keeping of that covenant. She "being dead, yet speaketh."

ASHBAUGH.—At Kansas City, Missouri, June 17, of stomach trouble, Charles Walter, son of Bro. C. W. and Sr. Eva Ashbaugh, aged 2 years, 7 months. Funeral sermon at the home of Bro. O. Hughes by Elder F. C. Warnky, assisted by Elder J. D. White.

KENNEDY.—Near Milton, Florida, June 16, 1902, Caroline M. Kennedy. Born in Tattnall County, Georgia, May 1, 1813. In 1831 was married to Alexander Kennedy. Not long after, they settled near Milton. When the Beebes and Waddell first brought the restored gospel to Florida, their home was among the few opened to them. She was among the first in Florida to obey the gospel, being baptized by T. H. Waddell, March 15, 1868. One of earth's noble women, full of faith and good works. Interment at the Saints' burial ground, at Coldwater; services by S. D. Allen.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Coal Miners, Members of the L. D. S. Church.

The Independence Coal Mining Company, Independence, Missouri, which is composed of Ellis Short, William Crick, and R. May, will sell three fourths of its interest to members of the church. This is being put on the market for the mutual benefit of the present owners and those who wish to become stockholders.

Moneyed combines, labor unions, and strikes, when dictated to by unprincipled men, are a menace to many an honest man, and by taking a share in this Mining Company the miner will have steady work—for it is the intention to run the mine the year round, union scale wages, or as may be agreed upon—he will be free from the arbitrary wishes of strikers, and he will also be deriving benefit from the dividend resulting from his share.

There will be a position open for a manager, also for a pitboss. These two men will be expected to buy several shares.

This mine has a good wagon trade. It is located twenty-one (21) miles east of Independence, on the Missouri Pacific Railway, and is accessible to Independence and also to Kansas City, which is the best market in the West.

The Company is incorporated under the laws of the State of Missouri. The stock capital is \$8,000, one hundred dollars (\$100) per share, fully paid up; but it will be necessary to increase this four thousand dollars (\$4,000) in order to have a working capital and put in a cooperative store. Each miner is expected to take one or more shares.

The prospects for success are very bright, as the lease runs for twenty-seven (27) years for eighty acres of land, royalty ten cents per ton, and as much more land as the stockholders desire, for we hold the key to thousands of acres of land.

The mine is in fair working conditions; its capacity is room for about ninety (90) men. It is "Long Wall Work," has good top, and a shaft forty-seven (47) feet deep.

The vein is seventeen or eighteen inches thick, which is the average thickness of coal in the Lexington Coal Mining District; and the coal is a first class quality, being a little better than the average grade of coal.

Now, the prospects for miners to buy shares and take hold in this mine are good, but they must act at once, for the season will soon be upon us when we will have to operate the mine.

The men who are operating this mine will have permanent work, and they will also have the association of honest, upright fellow-workmen, as only good and upright men will be allowed to own shares.

There are houses on the ground which belong to the Company and more that are at their disposal.

Brethren, improve this opportunity. Do not hesitate until it is too late.

ELLIS SHORT, President.

RODERICK MAY, Secretary and Treasurer.

Address all communications to Independence Coal Mining Co., Independence, Missouri.

25-4t.

## Decrease in Theological Graduates.

The number of theological students to be graduated this spring was seven hundred below the normal, and predictions are made that the number to graduate next year will be even farther below it. Fewer students from the colleges are entering the seminaries. The number of graduates this spring was 3,352, all sorts save Roman Catholic. The ability of large religious bodies, such as Methodist and Presbyterian, to absorb new men is much less than is generally supposed. And the number becomes proportionately fewer because lay effort is increasing

rapidly. Causes for the falling off are being offered in great numbers. The cause least often presented, but probably nearest the truth, is the improved worldly conditions surrounding the clergy as a class. Salaries are increasing, better houses are offering to live in, elaborately equipped plants are multiplying. With these come a waning of the ministerial necessity. Ambition seeks large, not small things. Martyrdom, more or less pronounced, is always popular. Ease, good pay, long vacations, with their accompanying small responsibility, small service, are not popular, when compared with the same attainments in secular life. The Brooklyn pastor, who, receiving \$7,500 a year, was surprised by his trustees with an increase to \$9,000, was robbed of the heroic, for himself and for many who might come after him.—*Chautauquan Magazine* for July.

## Meeting B. Y. P. U., Providence, R. I.

The Nickel Plate Road will sell tickets July 7, 8 and 9 at one fare for round-trip with stopover at Niagara Falls and Chautauqua Lake if desired; also via New York City if preferred. For sleeping-car accommodations, call at City Ticket Office, 111 Adams St., or address John Y. Calahan, General Agent, Chicago. 26-3t 23

With the present number the *Forum* begins not only a new volume but a new series, having been transformed from a monthly into a quarterly. The general character of the magazine is the same and its high standard is maintained, but its purposes are more specifically those of a review and outlook. It is divided into nine departments, each conducted by a specialist who writes a critical exposition of such events of the last three months as come within his own sphere. These reviews include in most cases estimates of general tendencies as well as comments on specific incidents. In the issue for July-September "American Politics" are discussed by Henry Litchfield West, "Foreign Affairs" by A. Maurice Low, "Finance" by A. D. Noyes, "Applied Science" by Henry Harrison Suplee, "The American Drama" by John Corbin, "Literature" by Frank Jewett Mather, Jr., "Architectural Art" by Prof. A. D. F. Hamlin, "Educational Events" by Ossian H. Lang, and "Educational Research" by the editor, Dr. J. M. Rice. In addition to these reviews, the new number contains three special articles of the type that appeared in the former series, namely, "Chinese Exclusion," by Hon. Charles Denby, "Germany as a World Power," by Wolf von Schierbrand, and "Sir Walter Besant," by Professor W. P. Trent. It should be mentioned that the size of the magazine has been permanently increased from 128 pages to 160.

What makes the happy relation between man and woman, is an eternally interesting question, and a clever discussion of why marriages fail, presented by Rafford Pyke in his article "The Woman's Side," is certain to receive the very wide consideration which has been given to that author's previous articles on the discussion of woman versus man. The July *Cosmopolitan* seems to be almost equally divided in interest between men and women. "An Experiment in Domestic Finance" is another entirely novel article which will appeal to women, while some twenty pages devoted to the "Captains of Industry" will receive the consideration of men in all classes of business. The *Cosmopolitan* has undertaken to present a series of brief sketches of the men who are leaders in finance, manufactures, and commerce, not prepared in an offhand way, but by writers of the greatest ability who have an exact knowledge of their subjects. The series thus far produced has attracted the widest attention. The industrial changes which have of late been occurring with such rapidity have the widest possible interest for all classes. The knowledge of these men, their derivation, leading characteristics and weaknesses throws much light upon the news of the day in which their names constantly recur.

While the press has presented an endless number of illustrations of the Mont Pelée disaster, the illustrations in the July *Cosmopolitan*, printed on fine paper with the most careful art, give a clearer idea of just what that disaster means than any thing hitherto presented.

## Cheap Rates to New England via New York City.

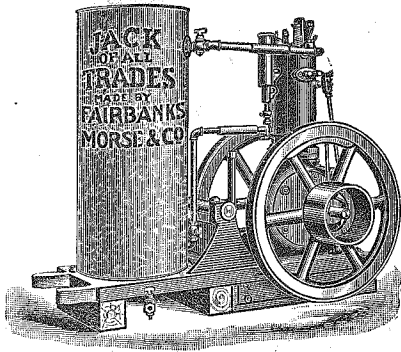
One fare for the round-trip via Nickel Plate Road to Providence, R. I., and return, July 7, 8 and 9; final limit returning Aug. 15. Three trains daily, with first-class modern equipment. Meals in dining-cars at reasonable price. Going and returning via New York, if desired. Write John Y. Calahan, General Agent, 111 Adams St., Chicago, for particulars. 26-3t

24

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by

**Fairbanks, Morse & Co.,  
CHICAGO**

**Low Rate Eastern Excursions.**

On July 5 to 9, inclusive, the Nickel Plate Road will sell tickets at one fare for round trip to Portland, Maine, and return, with final return limit August 15. Particulars at City Ticket Office, 111 Adams Street, Chicago. 26-3t 25



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

Mid-Summer Indian Carnival, Sheridan, Wyoming, July 3, 4, and 5.

For the above occasion all who desire to see probably one of the last large meetings and celebrations held by the Indians, can take advantage of the harvest excursion tickets on sale July 1 and visit Sheridan, Wyoming. See the grand celebration at which there are expected to be 1,000 Indians in regular Indian costume, reproducing Custer's last battle, assisted by the United States troops from Fort McKenzie; quite a number of the Indian chiefs who were engaged in the Custer battle, many of the old time scouts of the frontier, a grand parade each morning, rough riders, bronchos, etc., roping and tying down of wild steers, horse races, Indian races, squaw dances, Indian games, etc.

In fact, one of the grandest outings that will probably happen on the frontier in a

life time. All can take advantage of this by using the harvest excursion tickets to Sheridan, Wyoming, and return at one fare plus \$2 for the round trip, sold on July 1.

This will also enable you to see the Sheridan, Wyoming, country, one of the greatest grazing countries in the northwest. Tickets sold on July 1 are good for 21 days, the usual stop-over privileges allowed. Call on ticket agents for further information. J. M. Bechtel, Div. Pass. Agt.

**Low Rates to Atlantic Coast Points.**

July 5 to 9, inclusive, the Nickel Plate Road will sell tickets to Portland, Maine, and return, at one fare for the round trip. It will be to your interest to obtain rates via that road before purchasing elsewhere. Three daily trains. Write John Y. Calahan, General Agent, 111 Adams Street., Chicago. 26-3t 26

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**Nickel Plate Excursions**

To Portland, Maine, July 5 to 9, inclusive; to Providence, Rhode Island, July 7 to 9, inclusive. One fare for round trip.

By depositing tickets with agent terminal line, an extension can be obtained until August 15 returning. Write John Y. Calahan, General Agent, 111 Adams Street, Chicago, for particulars. 26-3t 27

**TO CLOSE OUT BICYCLES.**

One lady's and gent's tandem worth \$30, at \$15. Three gents' wheels at \$5.50, \$6, and \$7, worth nearly double. Two ladies' wheels at \$5, and \$6.50, worth double. These wheels are all in good order. WM. C. CUMMINGS, 491 West Madison Street, Chicago, Illinois.

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**  
By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

George H. Hilliard, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**

D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**New Sunday-School and Religio Designs.**

A nice illustration on each lesson with ornamental word lettering, etc. heavily printed for superintendents' use. 11x35 inches. all in bright colors, 30 cents per month in advance. Can begin with any number. Send order about two weeks before first number is wanted. Extra copies for teachers' use in classes, or for home wall mottoes, 5 cents each, all post-paid.

SUNDAY-SCHOOL BANNERS, 2 1/2 x 5 inches. A nice little illustration on each lesson, with lettering, etc., border in colors, for the children. Very pretty, to be used as cards; 10 cents for 2 dozen copies.

BOOK OF MORMON MAPS. Lecture size 5x8 feet on muslin, limp, in colors. Elegant. Can be folded in satchel. By mail post-paid. \$2.12 Home and office size, 39x51 inches, on paper, cloth backed and varnished, in colors, \$1.50. Expressage at buyer's expense at end of route.

MAP OF THE WORLD, showing course of ancient colonies across ocean, trade winds, ocean currents, etc., on muslin, limp, in colors. Can be folded in satchel. Enlarged, 5x8 feet by hand. Sent by mail, post-paid, \$3.

MAP OF PALESTINE, same style, \$3. Map of Palestine, same, filled and varnished, expressage buyer's expense; for Religios and Sunday-schools, \$5. Lecture size Book of Mormon Map, same \$5.

Series of illustrations on gospel principles for street preaching, etc., on application.  
 Your special dream or vision beautifully drawn, on description, for home framing, in india ink and crayon.  
 Poem by G. F. Weston on gospel, etc. Nice to give a friend. By mail, 5 cents.

CHARTS, all subjects, to order. Designing and pen-drawings for photo-engravings, for letter and note-heads, newspaper headings, etc., etc. Pencil outlines submitted for acceptance. Fine drawings for photo-engraving half-tones for magazines, booklets, etc.  
 Little tombstones for children, rustic, \$1 to \$3.  
 Send post-office or express money-order, or for small amounts send silver dimes.

G. F. WESTON, Buchanan, Michigan.

**THE APOCRYPHAL NEW TESTAMENT.**

229. Cloth.....1 25



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Allen 1 inc 03

Volume 49

Lamoni, Iowa, July 9, 1902

Number 28

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Dedications at Freesoil and Shabbona, Michigan	- 665
Sunday Closing of the St. Louis Fair	- 667
Questions and Answers	- 669

### Original Articles:

Who was Joseph Smith?—No. 2	- 670
An Appeal	- 675
Evidences of the Brighamite Apostasy	- 676
Woe to the Land Shadowing With Wings	- 679

### Mothers' Home Column:

If I Could Only Know	- 680
The Anti-Cigarette Movement	- 680

### Sunday-School Department:

The Ideal Teacher	- 681
How May Our Convention be Made Profitable to Each School in the District?	- 681

### Letter Department

- - - - -	682
-----------	-----

### Miscellaneous Department:

Conference Minutes:	
Northeastern Missouri	- 684
London	- 684
Far West	- 684
Lamoni Stake	- 685
Idaho	- 685
Eastern Michigan	- 685
Pastoral,—A. B. Phillips	- 685
Reunion Notices	- 685
Address Wanted	- 686

SOME of the books needed by the Church Library:  
 "Encyclopedia of Religious Knowledge." "Mexican  
 Antiquities." "Archæological Tour in Mexico,"  
 Banelier. "Mound-Builders' Works and Relics,"  
 Pett. "Narrative, Critical and Historical," Winsor.  
 "Ancient Man in America," Frederick Larkin, M. D.  
 Thirteenth Annual Report of the Bureau of Eth-  
 nology. Rawlinson's "Historical Evidences" and  
 "Ancient Egypt." "The Aztecs," by Lucien Biart.  
 "The Mound-Builders," by J. B. Holden. "History  
 of the New World Called America," by E. J. Payne.  
 "Prehistoric America," by Foster. "Prehistoric  
 Times," by Lubbock. "Mastodon, Mammoth, and  
 Man," by McLean. "Manual of Geology," Dana.

## Editorial.

### DEDICATIONS AT FREESOIL AND SHABBONA, MICHIGAN.

UPON invitaton extended by the authorities of the Northern and Eastern Michigan Districts, the Editor went in company with Bro. Heman C. Smith of the Twelve and missionary in charge of the mission field in Michigan, into his field, to be present and assist in dedicatory services, by which worshiping places for the covenant people might be set apart, consecrated and dedicated for that purpose.

By instruction from Bro. J. J. Cornish, field missionary, Bro. Heman and the Editor went to their first stopping place, by the way of Chicago and Milwaukee by rail, and thence across Lake Michigan, via the Pere Marquette line of steamer and rail to Ludington and Freesoil.

We reached Milwaukee about eleven o'clock the next morning after leaving Lamoni, June 20; and as the boat did not leave the pier until 8: 30 in the evening, Bro. Heman went on a hunt after a lawyer cousin, W. W. Wight, with whom he had been in correspondence in regard to the Wight genealogies. We found him at 1003, Pabst Building, comfortably located as a practicing attorney and librarian of the Bar Association.

Never having met each other, Bro. Heman introduced himself and then the Editor, and soon the two cousins were in close conversation over the family tree and its branches, tracing back somewhere into the later years of the sixteenth century.

Mr. Wight gave us a hearty and cordial welcome, and with him we spent the day very comfortably and pleasantly, notwithstanding it rained more or less persistently all day. He took us out to lunch in a restaurant attached to the famous Plankinton House, one of the finest hotels in the West.

Mr. Wight also secured for us an interview with a Mr. Henry E. Legler, who has taken much pains to look up what literature may be found extant relating to the movement under President J. J. Strang, at Voree, Wisconsin, and on Beaver Island, one of the Manitou group in Lake Michigan.

We parted from these gentlemen with regret that our stay was so brief.

At 8:30 p. m., the Pere Marquette 2 moved out into the lake, and in the quiet and stillness of a somewhat cool evening in June, pointed her prow across the lake toward Ludington, some eighty-five

miles distant. Having been up the night before we secured berths, and though the night was clear and the scene viewed from the deck was pleasant and soothing, we were soon sleeping the restful sleep of tired men, lulled to repose by the murmuring of the waters beneath the bows of the moving steamer and the scarcely felt pulsing motion of the propeller.

The early morn was cool and frosty when the boat reached the pier at the once busy lumbering town of Ludington, from which glory has departed with the destruction of the once dense forests surrounding it, and is slowly settling down into the ways of a country village, content with a few industries in wood and a few in agriculture. The region is not well suited to farming pursuits, but it will bear intelligent cultivation enforced by necessity.

From Ludington to Freesoil was but a short ride, the town being at the west end of the Northern District. There were Saints on board the train, but we did not discover this until we got out at Freesoil, where we were greeted by Brn. J. J. Cornish, J. A. Grant, and a number of others, including our traveling companions whom we did not know at the time. We were met by a cordial greeting, and were made welcome at the house of Bro. John Bennett, which became our temporary home.

A prayer and testimony meeting occupied the time from 8:30 to ten a. m. of the 21st, when the conference for the district began its sessions. These lasted till the evening when by the appointment of those in charge, Bro. E. K. Evans delivered an excellent and timely discourse, from the saying, "The bed is too short that a man may stretch himself on it, and the cover is too narrow that he wrap himself in it." It was pleasant to the Editor to listen to the voice of some one other than himself.

Sunday was occupied in social service until 10:45 a. m., when the dedicatory exercises began and were successfully concluded, the sermon by the Editor, the prayer by Bro. Heman C. Smith.

The usual evening services were held, Bro. Heman being the preacher.

The building is frame, thirty by fifty feet in size, nicely finished, and clear of all incumbrances. It is certainly a credit to those who have built it at a sacrifice upon the part of many. There are some seventeen hundred Saints distributed in some sixteen or seventeen branches. A goodly number of these were convened to aid in the work of dedication. Among them we met Bro. C. G. Lewis of Boyne City, with part of his family, Sr. Horton, the widow of Bro. Wesley Horton, deceased, of Manistee, and a Bro. Nathan Pierce who was baptized in 1842, and who had not accepted any other gospel than the one he received at his baptism. He is now ninety-four years of age, and may round out the hundred. At his request he was received into the church on his original baptism and his ordination as an elder. It

was a pleasing incident of our visit and stay at Freesoil.

A run to Reed City, the home of Bro. J. J. Cornish, a restful day and night, a visit to the park and mineral springs nearby, filled up the time till Tuesday afternoon, the 23d, when we went to Coleman, where Bro. J. H. Peters resides, whose guests we were during our stay. We held services here with a house well filled with listeners.

We held two services, Wednesday and Thursday evenings, at Bay City in the Saints' chapel, not yet completed. The attendance was not large, but the spirit of the occasion was good. A circus on an adjoining block, with its horses, animals, and music, was a rival attraction; but we are not inclined to be jealous, so did not worry. Whether any who would have come to the meeting, but went to the circus instead, we do not feel to say, as our opinion was and is that there was probably no one at the circus who would otherwise have come to the meeting, hence no harm was done by its being near to the church; except the possible distraction of the minds of some by the music.

We here met Brn. Wm. Dowker, E. S. White, J. A. Carpenter, Bennett, and a number of others with whom time passed pleasantly. Brn. Cornish and Grant were also with us here.

At an early hour on Friday the 27th we met at the station in Bay City, Brn. Cornish, Grant, Smith, and Smith, and at a little past one were at Shabbona, by the way of Clifford and Deford, railway towns, and eight miles to the east of the last-named place by wagon (thirteen in the load) to Shabbona (accent on the "bo"), under the convoy and care of Bro. Thomas Brown, sometimes called "Tom," sometimes "Brownie," for short. He stopped as he passed the church, discharged the odd eleven, but took Brn. Smith and Smith to the home of Mr. John Proctor, where he, though not of the church, and his wife who is, gave us a Saint's reception. We were in time to be present at the Sunday-school convention in the afternoon, presided over by Bro. O. J. Hawn, the efficient superintendent of the district association. The convention was in a sort of quandary, from which it was extricated by the cutting of a bit of red tape, and business proceeded. There was a very pleasant entertainment in the evening, the program of which gave token of advancement and talent for progress.

We met here with Bro. Wm. Davis, president of the district, Bro. Gilbert, priest of the branch, Brn. Harrison, Dexter, J. J. Bailey, Pearson, Tedsworth, McKenzie, Andrew Barr, Hunter, Smith, Francis, David, Alma, and George Goodenough besides an indefinite number of Smiths "too numerous to mention."

The dedication was at 10:45 in charge of Bro. Wm. Davis, Bro. Buckley, chorister, Sr. Berta Johnson, organist. The opening prayer was by Bro. Davis,

sermon by President Joseph Smith, dedicatory prayer by Bro. J. A. Grant.

This building is thirty by fifty feet in size, the same as the one at Freesoil, is brick veneered, and cost, estimated, one thousand dollars. It is all paid for, but is not yet seated, but will be before long. It is very pleasantly situated, supplies a want amounting to a necessity and is in evidence as to what may be done by a unity of purpose and action. The Methodist church standing not far away has been some five years in process of building and is still "on the way."

Shabbona is eight miles east from Deford, a little station on the D. O. & M. Railway. It is in rather a good part of the State, but is now suffering from excessive rains. We noticed corn, wheat, rye, oats, red clover, alsike clover, barley, and sugar beets, so conclude folks can live if they try hard, and are frugal.

This is the place where Bro. Cornish and Elder Brown held their debate, from the effects of which the neighborhood has not yet recovered. Bro. Cornish made a good impression for the work by his demeanor before the public.

The occasion of the dedication was made a holiday, that is, the countryside turned out with the result that the services were held to crammed houses, within the church, and an overflow meeting in Macebee's Hall, kindly tendered for the afternoon and evening, in the first of which Bro. W. H. Kelley, of Indiana, was the speaker and Bro. E. K. Evans in the evening. The afternoon service in the church was a funeral one, in memory of Bro. Frederick Shaffbauer, by Bro. Cornish; the evening service was by Bro. Heman C. Smith. At this meeting four were confirmed who were baptized in the p. m. intermission, by Bro. William Davis, and three children were blessed.

It was the largest religious assembly ever held in the village, and was marked by the utmost of cordiality upon the part of the citizens, outsiders as well as Saints. It was estimated that there were from eight hundred to one thousand people in attendance. Whether this is so or not, it is certain that the church was crowded to the limit, and the hall filled with the overflow.

Rain fell on Saturday night and Sunday morning, but it ceased in time for the services; and the day was a pleasant one.

There are some seventeen branches in the Northern Michigan District, and some thirty-two in the Eastern District. Six were baptized at Freesoil, and nine at Shabbona. The Saints at the latter place are entitled to credit for the ease and thoroughness with which they wrought to build. The wonder of their neighbors is, "How in the world have they done it?"

And now, writing of these events, what shall be said of the labors of Brn. E. C. Briggs, J. H. Lake, E. L. Kelley, Robert Davis, William Davis, and J. J. Cor-

nish, in building up and fastening this belt of Saints, believers in God, Christ, and the Bible, across the State of Michigan in its northern zone from Ludington to Detroit? Bro. Cornish alone has been the instrument of adding to the church some thirteen hundred believers, the majority of whom were represented at the conferences and dedication services held at Freesoil and Shabbona. There is a strong force of young men, coming on. Such men as O. J. Hawn, J. E. Buckley, Goodenough, James W. Davis, Whitford, and others whose names we failed to get.

Besides these, there are bright minds among the young women in the Sunday-school and Religion work, Srs. McGinness, Joslyn, Bennett, Smith, Johnson, and others, whom we could neither remember nor jot down; so give them all credit in the aggregate, by the sentence, There will be a good supply of those who will be ready to take the place of the aged workers by and by.

The Editor was impressed with the outlook in these districts; and though there are some things that need adjusting there is reason to hope that the good Spirit will so be present with those who will endeavor to adjust them that the end for good to all may be reached.

---

#### SUNDAY CLOSING OF THE ST. LOUIS FAIR.

It seems that when Congress passed the act appropriating a certain sum to the St. Louis Exposition to be held in 1904 a provision was made therein that the entrance gates should be closed on Sunday. The Secretary of the Treasury, Leslie M. Shaw, before he would transmit the appropriation, insisted upon the Board of Directors of the Fair making this binding upon the management, and a contract has been signed by the necessary parties and transmitted to the office of the Treasurer. It appears that Mr. Shaw was not inclined to take any chances on the matter, and has it secure before the great Exposition is opened to the public.

The correspondence which occurred between the Board of Directors of the Fair and the Secretary of the Treasury is rather interesting, and we herewith present it. Mr. Shaw's letter to the Fair management is as follows:

WASHINGTON, D. C., May 27, 1902.

The President,  
Louisiana Purchase Exposition Company,  
St. Louis, Missouri.

Sir: This Department begs to invite your attention to Section 25, of the Act of Congress, entitled "An Act to provide for celebrating the one hundredth anniversary of the purchase of the Louisiana Territory by the United States by holding an international exhibition of Arts, Industries, Manufactures, and the Products of the Soil, Mine, Forest and Sea, in the city of St. Louis, in the State of Missouri, approved March 3, 1901, precedent to the payment of the appropriation therein made, that 'the

directors shall contract to close the gates to visitors on Sundays during the whole duration of the Fair.'"

This Department is of the opinion that the contract referred to should be executed and filed in the Treasury Department before any further vouchers are paid, and the matter is, therefore, brought to your attention, in order that you may promptly lay before the Board of Directors at a regular meeting, a statement as to the necessity for the adoption of a resolution, to be made a part of your records, requiring the closing of the gates to visitors on Sundays during the whole duration of the Fair. A certified copy of such resolution, as adopted, should be promptly forwarded to this Department.

The contract required by said Act, a form of which is inclosed, should be entered into at once by and between the Board of Directors of the Exposition Company, and the Secretary of the Treasury, acting for and in behalf of the United States, stipulating and agreeing that, in consideration of the payment to said Exposition Company of the sum of five million dollars, appropriated by Congress in aid of said Exposition, or so much thereof as may be found due, the gates shall be closed to visitors on Sundays during the whole duration of the Fair. It is requested that the matter herein referred to receive prompt attention as this Department, as already indicated, feels constrained to decline to approve any further vouchers for salaries or expenses of the United States Commissioners, or the clerical force employed by them, or other expenses, until the requirements of the law as construed by the Department, shall have been complied with.

You will please have the contract signed by each member of the Board of Directors of the Exposition Company, and transmit the same to this office.

Respectfully,  
(Signed) L. M. SHAW,  
Secretary.

The contract submitted is as follows:

THIS AGREEMENT made this            day of            nineteen hundred two, between the Board of Directors of the Louisiana Purchase Exposition Company, of the first part, and Leslie M. Shaw, Secretary of the Treasury, acting for and in behalf of the United States, of the second part.

WITNESSETH; That whereas by section 25 of the Act of Congress approved March 3, 1901, entitled "An Act to provide for celebrating the one hundredth anniversary of the purchase of the Louisiana Territory by the United States by holding an International Exhibition of Arts, Industries, Manufactures, and the Products of the Soil, Mine, Forest, and Sea in the city of St. Louis, in the State of Missouri," it is provided as a condition precedent to the payment of the appropriation made in said Act, that the directors shall contract to close the gates to visitors on Sundays during the whole duration of the Fair.

NOW THEREFORE, in consideration of the payment to said Exposition Company of the sum of five million dollars, appropriated by Congress in aid of said exposition, or so much thereof as may be found due, it is hereby covenanted and agreed by the Directors of the said Louisiana Purchase Exposition Company that the gates to the Exposition grounds shall be closed to visitors on Sundays during the whole duration of the Fair.

IN WITNESS WHEREOF, the parties hereto have hereunto subscribed their names the day and year first above mentioned.

Board of Directors.  
Secretary of the Treasury.

Further correspondence occurred then as follows:

St. Louis, Missouri, May 30, 1902.

HONORABLE LESLIE M. SHAW,  
Secretary of the Treasury,  
Washington, D. C.

Sir: I beg to acknowledge receipt of your letter of May 27, 1902, inviting attention to Section 25 of the Act of Congress,

entitled, "An Act to provide for celebrating the one hundredth anniversary of the purchase of the Louisiana Territory," etc.

Your letter and the draft of an agreement submitted therein, will receive prompt attention. In the meantime, as evidence of the intent of the Louisiana Purchase Exposition Company to abide by the letter and spirit of the Act of Congress, I desire to invite your attention to the Rules and Regulations adopted in November, 1901, under and in pursuance of such Act of Congress, these Rules and Regulations having received the approval of the Louisiana Purchase Exposition Commission. By reference to the third paragraph of these Rules and Regulations you will observe the explicit declaration that "The Exposition will be closed on Sundays."

I deem it proper to thus invite your attention to this action of the Company and Commission in order to show that we have not ignored or overlooked the provision of the Act of Congress.

Personally I have no objection to the resolution suggested by you, and shall submit it for adoption to the next meeting of the Board of Directors on June 10, if you think that our action already taken, as shown by the Rules and Regulations, adopted and in force, does not meet the provisions of the law.

I have the honor to be, Sir,  
Very respectfully yours,  
(Signed) DAVID R. FRANCIS, President.

WASHINGTON, D. C., June 3, 1902.

HONORABLE DAVID R. FRANCIS, President,  
Louisiana Purchase Exposition Company,  
St. Louis, Missouri.

Sir: The receipt is acknowledged of your letter of May 30, 1902, relative to the execution of a contract, as provided for by section 25, of the Act of Congress, entitled "An Act to Provide for Celebrating the One Hundredth Anniversary of the Purchase of the Louisiana Territory by the United States," etc.

In reply, you are informed that it is the opinion of the Department that the evidence of the intent of the Louisiana Purchase Exposition Company to abide by the law and spirit of the Act of Congress, as shown by the adoption of rules and regulations relative to closing the exposition grounds on Sunday, does not fully comply with section 25 of the Act above quoted, and it is therefore requested that the Exposition Company, at its earliest convenience comply with the requirements set forth in Department letter of May 27, 1902.

Respectfully,  
(Signed) O. L. SPAULDING,  
Acting Secretary.

St. Louis, June 10, 1902.

Sir: At a meeting of the Board of Directors of the Louisiana Purchase Exposition Company, held this day, your letters of May 27 and June 3, 1902, with the accompanying form of agreement in regard to Sunday closing were presented with the recommendation of the Executive Committee to enter into said agreement.

On motion the Board of Directors approved the recommendation of the Executive Committee, and authorized and directed the president to enter into the agreement.

I attach to this letter the draft of agreement, signed and executed by me, in accordance with the instructions of the Board of Directors of the Louisiana Purchase Exposition Company.

Respectfully,  
(Signed) DAVID R. FRANCIS,  
President.

Honorable Leslie M. Shaw,  
Secretary of the Treasury,  
Washington, D. C.

The evident intention of Secretary Shaw in the matter above recited is to have the contract upon which the Government proposes to help the St. Louis Exposition in its financial side of the Fair so clearly

understood in writing that after the Fair is under way the Directors shall not go back on their agreement and open the gates on Sunday.

Whatever may be the views of Secretary Shaw regarding the Sunday and its observance, he is right in enforcing the Act of Congress in granting the concession of aid to the Fair.

---

#### QUESTIONS AND ANSWERS.

Is it regular for any one holding the priesthood to enter into discussions without consulting constituted authority, there being missionary in charge and district president near? In the absence of missionary in charge should the district president be consulted?

Before entering into discussion it is better to have the matter understood by the missionary in charge; or if he can not be reached, the president of the district. If it is a missionary he should confer with the one in charge. If it is one not in the field, the missionary in charge or president of district, as above stated.

---

#### EXTRACTS FROM LETTERS.

Bro. John E. Townes, Rosalie, Texas, the 28th ult.: "We were blessed with fine rain last night. Expect to have preaching sometime in August by Elders E. A. Erwin and E. L. Henson. Are living as faithfully as we can, and praying for all. Saints have had many blessings from the Lord. We can testify of a truth to the latter-day gospel. Our elders labor hard and earnestly but do not have time or opportunity to come our way very often."

Sr. E. P. Wheeler writes from Beggs, Indian Territory, June 29: "We are in this newly settled country, no Saints near us, and so far we have not heard of an elder near this point. We hope there may be one with whom we may communicate before the summer is gone. There are two families of us (Saints) on a lease of one hundred twenty acres this year. My son has one of same amount which we will go onto in winter, as there is another log house to be put up before we can make the move. So far the crops are doing fine. Cotton and corn are the main crop, but we have a fine variety of other vegetables, sweet potatoes, and many other good things. A very fine rain this morning will help all along. Our nearest neighbors, and the ones we lease from, are colored people and Indians, so it is a treat to have a call from a white man. These colored people, or their fathers and mothers, were slaves of the Indians, and when the Proclamation freed the slaves the Government ordered the Indians to share their lands with their slaves. That is why the negro now has land to lease the same as the Indian. The country is rapidly filling up with white people, and if there can be a good class it will be a good place for men seeking homes

for their families. Already this summer there has been a small church built about six miles from us. Report is that it is free for all denominations. Time will tell when a Latter Day Saint elder gets here."

Under date of July 1 S. J. Madder wrote from Fanning, Kansas: "I am preaching three miles north of Fanning. House full and many out doors. I feel good in the Lord's work. From May 1 to June 30 I have baptized nine; two in Missouri, seven in Kansas."

Bro. S. D. Condit, Malad, Idaho, July 3: "Our conference was a success, though attendance was small because of busy times. Brn. John Condit and A. J. Layland started for other fields of labor Monday, the one to Snake River Valley and Tetar Basin by cart, the other to Bear Lake Valley and Wyoming by team, Srs. Larsen and Hansen returning with him to Logan. I remain here a little season. Expect to baptize a Mrs. Lilly to-day, and hope to lead others forward before leaving."

Sr. Ruby C. Sandidge, Bozeman, Montana, remitting money for Graceland College, June 29, says: "Having read the announcement in HERALD that one dollar from each of the members would be sufficient to raise the debt of Graceland College, and the recent vision of Bro. I. N. White, 'fall in line,' it occurred to me that a very good beginning to 'fall in line' is for each one to send in his amount, so I send mine with this. Let us not wait on the one who has more than we, but do our part and leave the rest with God."

Sr. Caroline Sandidge, Bozeman, Montana, June 29, writes: "I send a widow's mite to help lift the college debt. How many of God's children will spend, on this coming Fourth of July, perhaps many times that much and never think of what these dollars would do towards raising the college debt. Bridger Sunday-school pupils were recently favored by a good sermon from our missionary, Bro. D. C. White. He also baptized three of its pupils who had passed the age of accountability."

---

#### EDITORIAL ITEMS.

Bro. J. J. Bailey, of Ubley, Michigan, sends to Graceland College, through the medium of Joseph Smith, an arrow-head of hardened copper, found by Bro. Bailey in that part of the country. It is really quite a curiosity, and we are pleased the brother has remembered Graceland thus. It will probably attract considerable attention in the museum.

Statistics are given in the *Chicago Tribune* of July 6 showing that on July 4 there were thirty-one persons killed in the United States, 2,649 injured, and property burned to the amount of \$250,155.

D. A. Anderson and wife left Lamoni Tuesday morning, July 1. They went from here to Shenandoah, where they expected to visit friends and relatives for a short time, then on to Southern California to attend reunions in that part of the country. On July 24 they expect to leave San Francisco for Honolulu, Bro. Anderson's mission field. This will put them in Honolulu ready for work about the first of August. We trust success may attend them in that part of the world.

One of our young ministers in the field writes us: "The first time I ever preached, I did it not because I wished it, but because the proper authority asked me to. It so happened that it was a greater effort to climb the steps to the pulpit than it was to deliver my first 'sermon;' but the preaching part was easier because our Father put his arm around his baby boy." A little farther on in his letter he says: "You say you hope I will be blessed in my labors. That is equivalent to saying, 'I hope you will be faithful;' for if I am faithful I am sure to be blessed in my work." We trust our young brother may always be characterized by such humility and a knowledge of his dependence on our heavenly Father's mercy.

The *Lucas Ledger* of June 27 contains an account of the recent Lamoni Stake conference held at Lucas, Iowa. The write-up is good and fair. Among other things the *Ledger* says in speaking of the Saints: "These people are earnest and unflinching in their efforts to uphold moral principles and right living with all mankind."

The July number of the New Trans-Missouri Official Railway Guide has reached our desk. It is complete and handy.

George Jack wrote from "Ritchie P. O., Michigan," June 28, asking the business department to change the address of his *HERALD* to Lodge, Michigan. The reason for the change of address is thus tersely told: "Ritchie has gone up in smoke."

D. M. Rudd has sent us clippings from the Cresco, Iowa, newspaper, which show that he and Bro. Peterson are telling plainly what we believe and are.

Sunday morning the Lamoni Saints had the pleasure of listening to A. H. Smith as he related some of the experiences of his recent mission. He spoke for more than an hour. His talk was greatly enjoyed by the listeners. He expressed himself as being happy to be home once more, and the Saints seem glad to hear his voice once more.

Bishop Thomas Taylor of England forwards to aid of Graceland College \$141.10, being contributions from Saints in the following branches: Priestly Road and Summerfield, Birmingham, Leicester, Stafford, and Sheffield. This together with former reports of English Saints shows that they are interested in the educational department of the Master's work.

\*

## Original Articles.

WHO WAS JOSEPH SMITH? — NO. 2.

WAS HE A FALSE PROPHET?

BY J. W. PETERSON.

Just why Joseph Smith is called old Joe when he was the youngest of all the reformers and but thirty-eight and a half years old when he was killed, is one of the mysteries. However there is a point in all this that must not be overlooked. It is brought out more fully in the saying of Jesus in the "Sermon on the Mount":

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake."

This text proves, if it proves anything at all, that all true servants of God would be persecuted. "It is impossible but that offenses will come: but woe unto him, through whom they come!"

Inasmuch as Satan has set himself to oppose the work of God in all the world, what else could we expect? It may be depended upon that he will do everything possible to overthrow the truth. Knowing this, Jesus said, "Blessed are ye, when men shall . . . persecute you . . . falsely, for my name's sake." Till Satan is bound in the bottomless pit we may be sure that he will be found at his old trade. He has had almost six thousand years of experience among men and must be about perfect in his line of work. He knows the weak points in humanity as well as in every man. The only wonder is that man has not yet learned to detect him in his snares. Many do not seem to realize that where the brightest truth is there the Devil will send the most of his darkest imps.

"Where'er the Lord erects a house of prayer,  
The Devil always builds an altar there."

When we see a number of bees swarming around a flower, we know that they want to rob it of its honey. When we see a number of imps swarming around a person why can we not reason as clearly? When we hear so many ridiculous and contradictory stories about any one why can we not see that the imps have been about their master's business? We do not refer to the accusers of Joseph Smith as imps, but the evil stories and bold assertions of some very much resemble the kind of work one would expect the imps to perform.

So it was with Joseph Smith. The evil one did his very worst to overcome him and destroy his influence because he knew that the principles of Mr. Smith were in direct opposition to his own. Perhaps no deeper laid scheme was ever hatched in his council-chambers, and certainly none of more diabolical dimensions than the one he perpetrated on Joseph Smith and the Latter Day Saints. First attacking the church from without and falsely charging her with

special crimes such as polygamy, disloyalty to the laws of the land, etc., afterward attacking the church within and tempting some to commit those special crimes, and finally, after leading many away to the valleys of the mountains, persuaded them to indorse those things as a part of their faith. Thus it was and is easy to think that the first charge of polygamy and disloyalty were probably true. Hence we said perhaps no deeper laid scheme was ever hatched in his council chambers. Fortunately, however, Joseph Smith is on record many times in direct opposition to those evils, as is also the whole church.

May heaven pity the church attacked by maddened bulls without and ravening wolves within. But know that through all this, kind reader, the church has stood faithful to virtue though many who disgraced the fair name of the church have been "plucked up and sent away out of the land" where they first lived, as Joseph Smith prophesied concerning the rebellious. As if to hide them from his presence, God has hid them up in the valleys of the mountains, not desiring even his creatures to look upon such corruption. If looking upon that picture at all, kind reader, look only to learn the fate of the rebellious.

Though "a lie may girdle the earth while truth is getting on her boots," yet truth is a mighty conqueror and has always won in the end. For this reason we do not fear but that the truth concerning Joseph Smith will sometime be known. Indeed we are now beginning to see all about us that error is dying "amid her worshipers."

The clergy led the way in the persecution and the laity followed. Now the laity are beginning to think for themselves and feel after the truth, and the clergy must follow, for time is a great auditor of accounts. "The mills of the gods grind slow, but they grind exceeding fine."

Though they are slow to tell where they learned the new truths, yet it is a fact that every religious advancement made in the last seventy-five years has come nearer the principles advocated by Joseph Smith. In almost every church to-day, new doctrines exist that are purely Latter Day Saint in their character. We are glad to see the world being benefited by Mr. Smith's teachings, though many may receive it unconscious of its origin. To-day many of the advanced thinkers are more nearly in harmony with Joseph Smith than they were many years ago.

One cause for the merciless persecution heaped upon Joseph Smith was that he thought far ahead of his time.

A lady missionary returning from Japan delivered a lecture in the Baptist church at Barneveld, Wisconsin, several years ago, in which she said:

"One of the greatest hindrances we meet in Japan is, the common people do not understand us, and the Buddhist priests misrepresent us, our religion, and its Founder every opportunity they get. They are the

more active if they see that we are about to make an impression on some of their members. They will tell 'that Jesus was a bad man, and an illegitimate child; that he taught the people not to work, to let the morrow look out for itself, also that his followers were low and ignorant and lived all together in one place, and had all things common, including their wives.' The most ridiculous stories are told about us, and people of course believe them, because they have never been told differently. We are therefore looked upon with suspicion. And when we do get one to see the truth he will often say, 'I did not know that Jesus was the Son of God or even a good man. The priests have told us differently. I thought you were bad people and not good to associate with.'"

There was present at that lecture two representatives of the Reorganized Church of Jesus Christ of Latter Day Saints. They could plainly see at a glance how much the work of the priests in Japan was like the clergy at home; how like the persecution heaped upon the Latter Day Saints and their earthly founder in perhaps more enlightened America, by overly religious people. Especially is the likeness the same with the clergy if they think there is a possibility of some of their members being "more perfectly instructed in the way of God." After all, human nature is about the same everywhere and the Devil's work is similar among all nations.

After the lecture, the missionary extended the privilege to ask questions if any one desired to do so. One of the elders before referred to arose and asked: "Do you think those priests in Japan had any degree at all of the Spirit of God when they were misrepresenting the Christian religion and its Founder?" Looking a little puzzled as to why such a queer question should be asked, she replied, "No, certainly not. They know nothing whatever of the Spirit of God." She was then asked, "If the same thing should be practiced in this country, would you not come to the same conclusion?" Thinking no doubt that the question was striking at infidelity, her face brightened and with a cadence in her voice she said, "I think I would." The elder then informed her that he represented the principles advocated by Joseph Smith and that he found the very same difficulty in this country that she had found in Japan, and thanked her for the lecture he had heard and her answers to the questions, as it lightened his burden a little. Like she, he was far from believing that such work was actuated by the Spirit of God.

No reply was given. None was needed. The least said at that particular time the better.

We have often wondered why a minister will object to his members hearing something besides their own faith. Is it because theirs will not bear comparison? Does he think more of his salary than the souls of his hearers? Or, is he afraid that they

might obtain elsewhere some truth which he is incapable of bringing to them? Perhaps he considers their minds too weak to judge between right and wrong.

What an insult to one's intellect! What egotism on the part of the minister! "I know more than you do and therefore you must only go where I tell you." A mere machine!

It must be confessed that that is the most effectual way to overcome the truth, but it is not very lasting. In this enlightened age of the world it is not so effectual as formerly. Men do not now propose to be kept in ignorance. Such procedure on the part of the clergy is a certain sign of weakness.

No one in the right need fear an error. One in error may well shun the light.

Some one may ask, "As there is so much said against Joseph Smith, is there not 'a little fire where there is so much smoke?'"

While much is said against him, much is also said for him. We may suggest to those who desire to ask such questions, that it would be well to look for themselves. A second look will reveal the fact that it is not smoke at all, so do not be frightened of fire. Some one has been throwing dust in the air to blind the public, that is all, and many in their hurry to get away from the supposed fire do not stop to see whether it is really smoke or not, and hence appear very ridiculous running from dust for fear of fire. It certainly appears that when one person declares one story, and some one else another, and others tell different stories than the two former, that there is not enough fire to even make a smoke.

When so much was said in the early centuries concerning our Savior, and Peter, and Paul, in fact every man of God, it did not indicate that part of it was true. Neither does it prove that part of what is said against Joseph Smith is true.

It is true if true, or false if false, whether much or little.

"What everybody says must be true" may be a correct adage, but everybody does not say Joseph Smith was a bad man. There are thousands throughout the civilized world who are ready to testify on the other side of the question. Those who knew him best loved him most. At the proper time and in the proper place we shall show that religious zealots were his worst opposers, while doctors, lawyers, statesmen, and judges admired him for his virtues.

By careful reading it will be seen that the chief reason why so many rejected Jesus as the Messiah was because they mistook reputation for character. Reputation is what is said about a man, character is what he really is. Many to-day are making the same mistake concerning Joseph Smith.

Jesus' words to the Jews on this point are equally applicable to-day:

"Ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: . . . and ye build their sepulchers. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute."—Luke 11: 47-49.

This would seem almost a prophecy of our time; but whether that or not, many like the Jews are ready to garnish the tombs of dead prophets and as ready to kill the present ones, because they are misunderstood.

Many flatter themselves that they are really judging Joseph Smith by his works and are constantly referring us to Matthew 7: 15, 16, which reads as follows:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

Let us examine this text a little. Surely no one will complain because we desire to examine the word of God.

This text bids us to beware of *false* prophets but not *true* ones. Or why the addition, "Ye shall know them by their fruits"? Evidently that we might judge between the two. Two! Yes, two!! There is evidently a true prophet in the consideration to make the other one of the two. There is no escaping that conclusion. But our opposer sees the point no doubt, just now, and doubtless desires to drop the matter. We, however, do not desire to drop it until we shall have embellished the points in our favor, for really every point in this text is in our favor. Let us notice what Jesus did not say, that it may not be used again by our opposers. He does not say, "All coming after me claiming to be prophets will be false ones, for true prophets ended with John. Therefore, beware!" He did not say there were to be no true prophets after his time, for the simple reason that he gave a rule to tell the true from the false. This proves that there were to be true ones and that they were to be known by their fruits.

We are very willing that this rule should be applied to Joseph Smith. We are willing that he be judged by his own works. Nay, more, we are anxious that he be so tried. We do not fear the result of a candid, impartial trial. But we wish to assure the reader that his work, his fruits, are to be tried, and not what some one said was his work or his fruits.

Some one will say, no doubt, judging from popular opinion, "Surely polygamy, blood atonement, robbery, lying, stealing, and like things are enough to condemn him." Yes, a thousand times yes. If he were really guilty of one or all of these crimes he should be condemned. But was he guilty? Simply to assert that he was does not prove it. We say no, emphatically no, as all his life-work and all his teachings show, many of which we shall subsequently furnish,



Diligent search has been made by both friend and foe, and we have yet to learn of the first man that could furnish the proof that Mr. Smith was a bad man. Many disinterested parties have said that he was the best man, in many respects, they ever knew.

Very many are clamoring to tell something they heard, or something this friend, cousin, or distant relative heard. In short, to make it plain, they heard that some one else heard that somebody told them that it was reported that Joseph Smith was a bad man. Such testimony is not admissible in any civilized country. Is it possible that people will allow themselves to be deceived by such evidence?

A lady walked several miles one time to tell one of the representatives of the Latter Day Saints something she said she "wanted him to know." The elder expressing a willingness to listen, she proceeded to say that she "knew about Joe Smith at Nauvoo trying to walk on the water." That "two of her brothers were among others that removed certain planks which Joseph had arranged a few inches under the water, on which he proposed to walk, and thus show them a miracle." That she was "present the next Sunday when he attempted his deception, and saw him fall in the water and get wet when he came to the missing plank which the boys had removed." That she "heard him say that his faith failed him, was the reason he went under."

She was asked if her brothers were older or younger than she, and she replied that they were both younger. After some little conversation, the elder expressing his appreciation at meeting a living witness of that event, she was asked her age, and she said she was born in 1843. The minister informed her that Joseph Smith was killed in 1844, and that she could scarcely remember things so well when only one year old, and that her brothers could scarcely have been born at that time.

Reader, would you expect the friends of Joseph Smith to believe such testimony? If that woman was the only one who had told that story we would almost feel ashamed to refer to it here. But silly as it is, there seems to be some one ready to tell it in almost every neighborhood, and upon no better authority. For some unaccountable reason they forget that less credulous persons would ask how it was that Mr. Smith could see the planks while others standing by could not. What wonderful eyesight he must have had to see what others could not! But then he was sometimes called a seer and that perhaps (?) was the reason. And yet with his superior sight he could not see where the plank was missing. He could see the sides so as not to step off but could not see the end of the plank. Somehow they fail to consider the depth of the Mississippi River, where the deception is said to have taken place, the length of the supports necessary to support the planks, the steamboats and various rafts of logs and lumber which at that time almost

hourly passed down the river. There were no railroads in that day perhaps within a thousand miles of Nauvoo, and the river being in the heart of a great nation was the chief means of transportation. And yet Joseph Smith's foot-bridge was able to withstand all this, but some small boys could remove a part of it. What a pity that he could not have lived to have erected foot-bridges every few miles along the Mississippi and other large rivers! People often make him to be a more wonderful man by their wonderful stories than his friends ever dreamed of.

While this story is only one of the many told to overthrow the work of Joseph Smith, yet if a little reason was only exercised and a few simple questions asked no one need be deceived by any of them, but at once discover their purpose and origin.

Joseph Smith was a man greatly loved by his people, and a man who greatly loved them. He fully merited all their esteem. His heart went out in great compassion for the poor and afflicted. Morning after morning he could be seen with a basket on his arm, carrying food to the hungry and administering to the wants of the sick. He was equally kind to those in better circumstances, and never seemed to be more happy than when doing good to others. He was especially kind to his family, not one of whom, be it said to their credit, ever accepted the vile doctrines advocated by Brigham Young. Not one of them emigrated to Utah. His family consisted of a wife and four sons: Joseph, Alexander, Frederick, and David. Mrs. Smith, some years after the death of her husband, married a man not of the church, by the name and title of Major L. C. Bidamon. With her latter husband she continued to live at Nauvoo and vicinity, where she raised her family to manhood. Concerning her the *Nauvoo Independent* published the following at the time of her death, which took place April 30, 1879:

"She was loved and respected by all her neighbors for her charitable and kind disposition. She was a good and faithful wife, a kind and loving mother, as the expression of her children and associates will verify. If such a record as she has left does not render a person worthy of a better life beyond, it is difficult to conceive how it can be done. . . . The assembly was large; almost every one knew Mrs. Bidamon, some intimately, and for many years; some but for a few months, but it is safe to say, that the respect, esteem, and love with which she was regarded by all is but a just tribute to the sterling virtues of the woman, wife, and mother, whom the community so soberly, so sadly, and so tenderly, laid away to rest on this beautiful May-day by the side of the Father of Waters, the mighty Mississippi."

Reader, imagine, if you can, such a woman being the wife in her former years of such a base impostor as Joseph Smith is said to have been. No, it stretches our credulity too much. Rather would we

believe that her association with Joseph Smith helped to make her a woman of "sterling virtues," loved and admired by all who knew her. Is it any wonder that such a woman refused to follow Brigham Young—refused to accept polygamy—refused to leave her first faith? So much for Emma, the only wife of Joseph Smith. Taking a peep at him through his better half we put his maligners to shame.

It might not be improper here to hear a word from Major Bidamon:

"NAUVOO, Ill., June 10, 1897.

"My Dear Mrs. ———:

"Yours of the 3d inst. was cordially received and contents noted. In answer must say that I do not believe that Joseph Smith, so-called prophet, was a polygamist, and I form my opinion from the most reliable seers [source].

"His widow, my dear wife, always declares that there never was such a revelation by him, and the report is as false as perdition; and, furthermore, she was of that nature that she would not have lived with any man that practiced polygamy any more than a rat would remain in a burning barn. . . . I, myself, never belonged to any church, and can look impartial on both sides.

"Yours with due respect,

"L. C. BIDAMON."

When it is seen that Mr. Bidamon is a disinterested witness, his testimony has the more weight.

The sons of Joseph Smith lived with their mother and stepfather until they were men grown. In 1860, Joseph, the eldest, succeeded his father as president of the church, which position he now holds. Perhaps no man in all the world's history has written half so much as he in opposition to polygamy. Two of his brothers have also written and spoken much against the "twin relic of barbarism"—polygamy. The youngest of the sons, in fact three of them, have attacked that evil almost in the dooryard of Brigham Young. If Joseph Smith's sons are "chips off the old block," then those who think he was a polygamist get little consolation from them.

We desire here to introduce the direct testimony of Mrs. Smith-Bidamon as it appears in many publications. This testimony was frequently published before her death and she could have corrected it if it had not been exactly correct.

Q.—"What about the revelation on polygamy? did Joseph Smith have anything like it? What of spiritual wifery?"

A.—"There was no revelation on either polygamy or spiritual wifery."

Q.—"Was there nothing about spiritual wives that you recollect?"

A.—"No such thing as polygamy or spiritual wifery was taught privately or publicly before my husband's death, that I have now or ever have had any knowledge of."

Q.—"Did he not have other wives than yourself?"

A.—"He had no other wife but me, nor did he to my knowledge ever have. I know that he had no other wife or wives than myself in any sense, either spiritual or otherwise."

The facts are that Brigham Young in 1852, eight years after Joseph Smith's death, caused to be read at a conference held in Salt Lake City, a certain revelation on polygamy, called patriarchal or celestial marriage. This revelation he said had been given of God through Joseph Smith in July, 1843, but that he had kept it locked up for the past nine years "under a patent lock where there does not anything leak out that should not." But it was not in Joseph's own handwriting, nor could he produce the original. It rests alone on the assumption of Brigham Young. Of this matter we may say more hereafter. Joseph's wife says there was nothing of the kind, as we have shown in her testimony.

Many persons are of the opinion that the work of Brigham Young was but the continuation of the work begun by Joseph Smith. But such persons have not given the matter sufficient investigation to be safe. The teachings of the two men were very different, as were also their characters. There are few points where the two systems of faith exactly agree, though in many things they are similar. There is perhaps more difference between these two churches than any other two churches in America. This fact is evidenced more and more clearly the more one reads. It would be unkind and ungentlemanly of us to ridicule or denounce any one who differs from us, even including the Mormons; beside, no doubt, there are many among them who are trying as best they can to live according to the best light they have. It would be unreasonable to say that there were no good people among them, but this much the facts warrant us in saying, some of their leaders were vile and vicious and some of their teachings were shocking. Some of the teachings of Brigham Young and company differed from the teachings of Joseph Smith as far as could possibly be—as far as east from west, or black from white. We therefore ask the reader to keep Utah Mormonism out of mind. It was neither the cause nor the result of Mr. Smith's teaching. Some may think us uninformed or else we would not make that statement. But the reason we make it is because we are a little informed on that point. We would scarcely write and send it out to the world unless we had the proof at hand. We are of the opinion that only the uninformed or misinformed will connect the one man with the other, or the one system of faith with the other.

This matter has been fought on every corner. The friends of Joseph Smith have maintained and do now maintain that there is no proof that will connect him with any crime, polygamy or otherwise. It has been fought in the courts of our country and each time it

has been decided that the Utah church is not the successor to the one organized by Joseph Smith.

We desire here to introduce some of these court decisions for through them we get another peep at Joseph Smith and the result of his teaching. We first give the decision of Honorable Judge L. S. Sherman, in the Court of Common Pleas, Lake County, Ohio, as may be found in the Journal Entry, February term, 1880:

"The Court do find as matters of fact [here we omit the description of land on which the Kirtland Temple was built and over which the suit was held] that the church in Utah, the Defendant of which John Taylor is president, [John Taylor was Brigham Young's successor] has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church.

"And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property."

(Continued.)



#### AN APPEAL.

Doctrine and Covenants 125: 11: "It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portugese languages, and others, as the missions may require; these tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the presidency before being published. They should be short, clearly stated, and a sufficient number should be printed to furnish the traveling ministry with the quantities desirable for them to distribute."

He who rules in the heavens above and in the earth beneath hath decreed, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Beloved Saints, as a minister for Christ I feel the import of this appeal, more so now than ever, since coming in contact with a number of Germans, of the necessity of just what is spoken of in the revelation.

Again: "Ask, and it shall be given." How shall the church give that which they do not possess? All the tracts (to my knowledge) published by authority of the church, save two, are too expensive to give out gratis, therefore some shorter and more clearly stated are needed for distribution wherever our

people reside in a neighborhood of Germans, and they are plentiful here in America. Our German missionaries are few, as yet. Our missionary in charge asked me to push the work among the Germans (here in Pottawattamie District, Iowa). I may go, preach, or lecture among them; many wish to know more, but alas! not sufficient and "clearly stated" literature to leave with those who are seeking light. They need some more literature than we now have to guide them. Brethren, shall we be counted a slothful generation, and delay this until "some more convenient season"? Let us be up and doing.

Several things are needful to accomplish this: 1. Writers; 2. Tracts, pamphlets, books; 3. Publishing. Now let us make an effort, a long pull, a strong pull, and a pull all together. For aught I know, there may be much written and many may intend to write! I am now ready and willing to do what I can for my German friends. I wish to correspond with German brethren. We have a willing heart and hand, but need a little assistance financially to procure a few "good books" on American antiquities and archæology in the German language and a dictionary. Who will give me a helping hand?

To write manuscripts that will stand approved before a committee I need these helps. As you help me I help you. We are workers together. I have need of you to accomplish this.

I am at present in Cass County, Iowa. Only parts of three families in this county members. Many Germans here. We are short financially. Had we sufficient literature to distribute, the silent messenger would do his work! I long to see the day when the church can publish our own books in German, Book of Mormon and Doctrine and Covenants. I have sent to Utah and procured a German Book of Mormon. As far as I have compared it with the English it is a good translation. Yet a Utah publication is suspicious to some. I would feel better to hand a friend one of our own publications, but this will take time and money. I think it would be more profitable to first publish our books and literature to send and sell, then follow up with missionaries, than to send missionaries with no books and but little literature.

I have written my conviction. I ask; shall I receive?

"For a noble cause contending,  
God speed the right."

All communications to my home address will reach me. Hopefully,  
MONDAMIN, Iowa.

F. E. COHRT.



A REALLY great man is known by three signs: generosity in design, humanity in execution, and moderation in success.—Bismarek.

## EVIDENCES OF THE BRIGHAMITE APOSTASY.

Having promised some of the ministry to furnish them with a few facts relative to the Brighamite apostasy, I thought perhaps it might be well to publish in *HERALD* and *Ensign*, for the use of all who may have this matter to meet. I simply quote from the Brighamite publications, leaving the reader to compare with the works and doctrine of the church.

## ADAM, OUR FATHER AND GOD.

Brigham Young said: "One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God." But he clears away the mystery as follows: "Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives* with him. . . . *HE is our FATHER and our GOD and the only God with whom we have to do.* Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later.* . . . When the virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family."—*Mill. Star*, vol. 15, pp. 769, 770. (Italics their own.)

## JESUS A POLYGAMIST.

Orson Hyde said: "It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it."—*Journal of Discourses*, vol. 4, p. 259.

## HIS SEED.

"What did the old Prophet mean when he said (speaking of Christ) 'He shall see his seed, prolong his days, etc.' . . . Did he multiply, and did he see his seed? . . . If God be not our Father, grandfather, or great grandfather, or some kind of a father in reality, in deed and in truth, why are we taught to say, 'Our Father who art in heaven?' How much soever of holy horror this doctrine may excite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God."—*Ibid.*, p. 260.

## GOD IMPERFECT, BUT PROGRESSIVE.

At the funeral of President Snow, Elder John W. Taylor said: "Just imagine for a moment the idea that through the principle of eternal progression we can ultimately become like our Father and God! . . .

If all things are added unto you, ultimately you will become like our Father and God. It is true, however, that when you reach the position he occupies to-day, He will be that much further ahead of you, and it will be still said to you, Be ye perfect, even as your Father in heaven is perfect."—Conference Minutes, pp. 91, 93, 1901.

## WHY THEY PRACTICE POLYGAMY.

"If ye abide not that covenant [polygamy], then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory."—Revelation (?) on polygamy, supplement to *Millennial Star*, vol. 15, p. 32.

Orson Pratt said, August 29, 1852: "We will show you that it is incorporated as a part of our religion, and necessary for our exaltation to the fullness of the Lord's glory in the eternal world."—*Ibid.*, p. 18.

## AN INDEPENDENT GOVERNMENT.

Brigham Young: "If Utah was admitted into the Union as a sovereign State, and we chose to introduce slavery here, it is not their [the government's] business to meddle with it; and even if we treated our slaves in an oppressive manner, it is still none of their business and they ought not to meddle with it."—*Journal of Discourses*, vol. 4, p. 40.

"They have succeeded in making us an organized Territory, and they are determined to make us an independent State or Government, and as the Lord lives it will be so."—*Ibid.*, p. 40.

"We are now doing but little besides taking care of ourselves, but the kingdom has got to be taken and the Lord Jesus come to reign here."—*Ibid.*, p. 42.

"Here let me ask the old Saints a question. Have you ever seen a temple finished, since this church commenced? You have not. The Lord says, 'Be patient and gather together the strength of my house.'"—*Ibid.*, p. 42.

Again: "Brother Heber said to you, if the time has come, designed by the Lord Almighty, for the thread to be cut between this people and the residue of the world, then the Lord will suffer our enemies to clip the thread; and I am with him in that sentiment. But if the time is not come, the Lord will not suffer them [the army] to come. If He designs that traffic should continue between us and them, that we shall have the privilege of bringing our immigration, of preaching the gospel and saving the people, let me tell you that they will not come; God will stop them."—*Journal of Discourses*, vol. 5, p. 168.

Heber C. Kimball: "When the United States have done their best, then other nations will tackle us, and so things will go on, until every nation is brought into subjection to the kingdom of God."—*Ibid.*, p. 275.

Again: "The kingdom of God is set up in a degree: it is in embryo, and it will continue to receive strength. The child has proclaimed its liberty,

although it has not got its full growth. The child is free; but he has got to whip out all the wicked and bring them into subjection to the kingdom of God, or to the kingdom of his Father. We are the boys that are being brought to this test."—*Ibid.*, p. 276.

And again: "How good it is to reflect that the day has come in which we have declared our independence. This we have done because the Lord God has said it to his servant Brigham. We are independent of those troops and those poor, miserable, ungodly scoundrels that they call civil officers. . . . The Lord has said to Brother Brigham, 'Say to them, before all Israel, in my name, They can not come in here.'"—*Ibid.*, vol. 6, p. 128.

John Taylor:

"We'll burst off all our fetters, and break the Gentile yoke, For long it has beset us, but now it shall be broke: No more shall Jacob bow his neck; henceforth he shall be free, In Upper California: O! that's the land for me," etc.

"We have got to do it."—*Ibid.*, vol. 5, p. 191.

Ezra T. Benson: "When the standard of freedom is raised, we shall bid all classes welcome to the rights and privileges of liberty. . . . There is not a master-spirit on the earth at the present time who dare take this stand and raise the flag of liberty, bidding welcome to all nations, except President Brigham Young. . . . The standard of liberty is about to be unfurled."—*Ibid.*, vol. 6, p. 182.

#### DO AS TOLD.

Compared with the above the following sounds rather queer: "We are in a land of liberty; and our fathers have taught us—especially those born in America, that every man and woman and every child old enough to speak, argue, read, reflect, etc., must have minds of their own, and not listen to anybody else. They are taught to shape their own opinions, and not depend upon others to direct their thoughts, words, or actions. . . . Such views, though entertained by the human family at large, must be checked in this people."—Brigham Young, *ibid.*, vol. 6, p. 41.

Heber C. Kimball: "If you are told by your leader to do a thing, do it. None of your business whether it is right or wrong."—*Ibid.*, p. 32.

Again: "Can you live your religion, except you do as you are told? I have said, again and again, that if we live our religion, and do as we are told, those men [the army] will never come over those mountains; for we shall slay the poor devils before they get there."—*Ibid.*, vol. 5, p. 163.

#### PROPHETS.

Heber C. Kimball: "The church and kingdom to which we belong will become the kingdom of our God and his Christ, and Bro. Brigham Young will become President of the United States. . . . And I tell you he will be something more; but we do not now want

to give him the name: but he is called and ordained to a far greater station than that, and he is fore-ordained to take that station, and he has got it; and I am Vice-president, and Bro. Wells is the Secretary of the Interior—yes, and of all the armies in the flesh."—*Journal of Discourses*, vol. 5, p. 219.

Again: "We will yet save the Constitution of the United States. We will do it, as the Lord liveth."—*Ibid.*, vol. 5, p. 216.

And again: "We shall prescribe a course for the United States to take after this. Well, you do not believe that, do you? Do as you are told, and see if it does not come to pass."—*Ibid.*, vol. 6, p. 37.

Brigham Young, in 1852, made the following prediction concerning polygamy: "It will sail over, and ride triumphantly above all the prejudice and priest-craft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people."—*Supplement to Millennial Star*, vol. 15, p. 31.

In 1856 he said: "In the days of Joseph it was considered a great privilege to be permitted to speak to a member of congress, but twenty-six years will not pass away before the elders of this church will be as much thought of as the kings on their thrones."—*Journal of Discourses*, vol. 4, p. 40.

#### FIGHT.

Heber C. Kimball: "Send 2,500 troops here, our brethren, to make a desolation of this people! God Almighty helping me, I will fight until there is not a drop of blood in my veins. Good God! I have wives enough to whip out the United States; for they will whip themselves."—*Journal of Discourses*, vol. 5, p. 95.

"Listen to the counsel of God and those men that are placed here; and if you will do that, I can promise you, in the name of Israel's God, and by virtue of my calling, that you never shall be swerved aside, and our enemies shall be overcome every time before they cross that Big Mountain, if we have to do it ourselves. . . . We intend to kill the poor curses ourselves, before they get to the Big Mountain."—*Ibid.*, vol. 5, p. 135.

Again: "The Lord says, 'In the last days it is my business to fight the battles of my Saints.' If it is his business, he will take his children to do it; and we are his children. You may think that comes right in contact with the revelations of Jesus Christ; but it is not so. Why does our President, our Governor, order out 3,000 men to be in the mountains? To fulfill your prayers. What do you pray for? 'O Lord,' say you, 'I ask thee, in the name of Jesus Christ, to hedge up the way of our enemies, that they may never come here.' We had to send some 3,000 men to fulfill your prayers. Who is going to fight the battles of the Lord, if not his people? They have got to stand in defense of this kingdom and church of God in the last days.

"If our enemies are prevented from coming here, they are prevented because of the Saints of God. Would they have been prevented from coming here if our brethren had not gone out there and hedged up their way? God will take his few valiant servants in the last days, and with them use up the world and bring every kingdom and dominion into subjection to the kingdom of God."—*Ibid.*, vol. 6, p. 51.

"'Well, now,' some one says, 'What good does it do for two or three thousand men to be in the mountains?' Why, I don't know that it is any of our business. It says, 'Uncle Sam can not come. We are ready; we are on the spot.' Well, what else? It gives those men an experience that they can not have on any other principle. They are getting an experience—for what? To cultivate them for something greater, which will come next year; and if it does not come then, it will come sometime."—*Ibid.*, vol. 6, p. 33.

"We have told you all the time they [the soldiers] will not come."

"When it is necessary that blood should be shed, we should be as ready to do that as to eat an apple. That is my religion."—*Ibid.*, p. 34.

"As Bro. Taylor says, you may dig your graves, and we will slay you, and you may crawl into them."—*Ibid.*, p. 35.

Orson Hyde: "Do I believe that the United States will be divided? Yes, I do; and the prayers of all the Saints throughout the world should be to that effect; for they wage war against the kingdom of God, and have fallen upon that stone with an army; and let them be broken, even according to the words of Jesus."—*Ibid.*, p. 13.

#### SAVIORS ON MOUNT ZION.

How does the following compare with present conditions? The Gentiles have taken the city of Zion; Brighamites are scattering to the north, south, and west, and wheat is being shipped by the carloads into Utah from other States every year.

Heber C. Kimball: "Lots of my kindred will come to me, and Bro. Brigham's will come to him, as Joseph's father, and mother, and brethren came to him in Egypt. As that is true, this is, as the Lord liveth. The Lord says that saviors shall come upon Mount Zion in the latter days. Mount Zion is here in the tops of the mountains."—*Ibid.*, vol. 5, p. 175.

Again: "I am very thankful that so many of the brethren have come in with handcarts; my soul rejoiced, my heart was filled and grew as big as a two-bushel basket. Two companies have come through safe and sound. Is this the end of it? No; there will be millions on millions that will come much in the same way, only they will not have handcarts, for they will take their bundles under their arms, and their children on their backs, and under their arms, and flee."—*Ibid.*, vol. 4, p. 106.

"We are now going to work to lay up our grain, and we are building storehouses to store it away in; and we shall not only store away grain but other things that will keep; and the day will come that you (strangers) will have to come to us for bread to eat; and we will be your saviors here upon Mount Zion. You don't believe it now; but wait a little while, and you will see that it will come to pass."—*Ibid.*, vol. 5, p. 9.

After nearly fifty years Utah contains about 275,000 people, many of them being Gentiles.

"But the day will be, and it is right at our doors, when thousands and millions in the United States and in the old countries will come to us and render to us all the rich things that this earth affords, in exchange for food."—Heber C. Kimball, *ibid.*, vol. 5, p. 255.

#### CHRIST COME TO SALT LAKE TEMPLE.

Brigham Young said, April 6, 1853: "But what are we here for, this day? . . . To lay the foundation of a Temple to the Most High God, so that when his Son, our Elder Brother, shall again appear, he may have a place where he can lay his head, and not only spend a night or a day, but find a place of peace, that he may stay till he can say, 'I am satisfied.'"—*Journal of Discourses*, vol. 2, p. 33.

#### THEIR PRESIDENTS NOT ORDAINED.

Brigham Young said: "Who ordained me to be First President of this church on earth? I answer, It is the choice of this people, and that is sufficient."—*Journal of Discourses*, vol. 6, p. 320.

Orson Pratt: "President Brigham Young and his two counselors received no new office by being taken from the Quorum of Twelve and appointed to other duties. . . . They [the First Presidency] receive no new office, but are chosen by the priesthood and appointed; they are not ordained but are appointed to preside."—Speech in Salt Lake City, Oct. 5, 1877, published in *Deseret News*.

C. W. Penrose: "No man is ordained President of the Church."

F. D. Richards: "In the Church of Jesus Christ of Latter Day Saints, no one has ever been ordained to be President of the Church."—*True Succession in Church Presidency*, p. 154.

Brigham Young's doctrine on blood atonement, etc., is plainly set forth in the last-mentioned work by Bro. H. C. Smith, also in the tract, "Necessity for a Reorganization," by H. O. Smith, and other works, consequently need not be quoted here.

#### AS TO REVELATION.

Although they annually sustain from twelve to fifteen revelators, seers, etc., no revelation has so far come to the people since the organization of the Brighamite church in 1847. True, their Doctrine and Covenants contains what is called the word of the Lord to Brigham Young concerning the organization

of "Israel's Camp," etc., but this organization had been effected nearly a year prior to the giving of this so-called revelation, according to "Life of Brigham Young."

President John Taylor also presented a so-called revelation in October, 1882, in the which promises are made to the effect that their "enemies should not have dominion over" them. Shortly the prosecution of the polygamists was started, resulting in their imprisonment, disfranchisement, confiscation of property, and finally their promising to quit polygamy, and their asking for amnesty at the hands of their "enemies."

The Brighamites have commenced to discover that "where there is no vision, the people perish," and complaints have been made concerning this lack of revelation. George Q. Cannon referred to this in the following manner: "Some have deceived themselves with the idea that because revelations have not been written and published, therefore there has been a lessening of power in the church of Christ. This is a very great mistake, as we will find out sooner or later. This church has been continually led by the spirit of revelation. The spirit of revelation has been here in our conference. The addresses that have been delivered have been made under the inspiration of the Holy Ghost, and they are the word of God unto this people, binding upon them, and they will be judged by these words that we have heard."—Conference Report, October, 1900, p. 64.

#### CHOOSING PRESIDENTS.

The editor of the *Deseret News* states the rule in this way: "The Quorum or Council of the Twelve has its President, who is the senior member of that body. This seniority is that of ordination into the Quorum. It is not seniority of age nor of ordination to the Apostleship that brings the Presidency of the Quorum, but of ordination or reception into that body."—*Semi-Weekly Deseret News*, Oct. 14, 1901.

We have not been able to find such rule in the revelations of God, nor has such rule been followed. Thomas B. Marsh was among the last ones ordained in 1835. See *Millennial Star*, volume 15, page 210. Nor has this rule always been followed in Utah.

#### AS TO ORGANIZATION.

Without any authority in the law, the Brighamites went to work and organized more than one hundred quorums of Seventy, placing seven presidents over each quorum, and seven to preside over the whole.

#### THREE GLORIES.

Contrary to Doctrine and Covenants 76: 7, the Brighamites teach that there are three degrees of glory in the celestial kingdom, and, in order to obtain the highest, a man must have a plurality of wives.

#### ALL MANNER OF SIN.

Providing they have been married for all eternity, to one or more wives, they may commit all manner of

sin, excepting the shedding of innocent blood, and still be permitted to enter into their exaltation, and become gods in eternity. See document on celestial marriage.

Numerous other false and corrupt doctrines might be cited, but the above ought to be sufficient to show that the people of Utah have been misled, deceived, and have departed from the pure, original principles of the Church of Jesus Christ of Latter Day Saints.

PETER ANDERSON.



#### WOE TO THE LAND SHADOWING WITH WINGS.

(Isaiah 18: 1-6.)

The Reverend Doctor R. C. Shimeall, of the Presbytery of New York City, treating upon Isaiah 18, on page 305 of his book, the "Second Coming of Christ," says: "This passage, instead of 'Woe to,' etc., should read, 'Ho! the land of overshadowing wings,' etc. This prophecy refers to that nation which shall hold a maritime preëminence over all others, and which can refer to none other so emphatically as to the United States of America." Reverend Doctor Shimeall is the author of eight or more literary works, and is a very prominent writer and historian.

I now present a clipping from the SAINTS' HERALD for September 1, 1897, which is of special worth in this connection:

#### A WORD IN A FIT PLACE.

A copy of the *Armory*, published at Boston, Massachusetts, by H. L. Hastings, for August, has been sent us by some friend of the cause. In it is an article from *Israel's Messiah*, entitled, "A Refuge for Persecuted Jews." From this article we quote the following:

"Rabbi Isaac Leeser, of Philadelphia, the translator of the Hebrew Bible, says that the prophecy in the eighteenth chapter of the Prophet Isaiah, 'Ho! to the land with spreading wings, which is beyond the rivers of Cush, that sendeth on the sea ambassadors, and in vessels of *gomeh* messengers over the face of the waters,' is a prophecy relating to America. Standing where the prophet stood, and looking 'beyond the rivers of Cush,' or Ethiopia, the first land we strike is the western world. And this land,—the very name of which was then unknown,—with its emblem, the eagle with 'spreading wings,' whose ambassadors are all sent by sea, in the swiftest ships, has opened to the sons of Israel such a refuge as no other land afforded for 1700 years. Into this land the teeming multitudes of earth have poured at a rate unexampled in history; and in this land was first enunciated the grand doctrine that all men were created free and equal; and that Jews as well as Gentiles had 'a right to life, liberty, and the pursuit of happiness.' Some other nations have since ceased to persecute the Jews, but the statute books of the United States of America have never been stained with laws against the exiled sons of Israel; and here for the first time since their dispersion, was an asylum opened where the Jewish wanderer could find rest, justice, and right."

The following from the International Cyclopedia will be of interest to all who believe that the Prophet Isaiah, in the above-named chapter, was referring to the time, place, and work which would be done by this nation, and this church in this last dispensation:

"Ethiopia, the biblical *Kush*. Originally, all the nations inhabiting the southern part of the globe, as known to the ancients; or rather, all men of dark-brown or black color, were called Ethiopians. Later this name was given more particularly to the inhabitants of the countries south of Libya (see gen. hist.) and Egypt, or the upper Nile, extending from 10 to 25 degrees north longitude, 45 to 58 degrees east longitude—the present Nubia, Sennaar, Kordofan, Abyssinia."

DELOIT, Iowa.

C. J. HUNT.

## Mothers' Home Column.

EDITED BY FRANCES.

"Lie still in the darkness,  
Sleep safe in the night,  
The Lord is a Watchman,  
The Lamb is a Light.  
Jehovah, he holdeth  
The sea and the land—  
The earth in the hollow  
Of his mighty hand.  
All's well in the darkness,  
All's well in the light,  
The Lord is a Watchman,  
The Lamb is a Light."

If I Could Only Know.

"Casting all your care upon him, for he careth for you."

—1 Peter 5: 7.

If I could only surely know  
That all these things that tire me so  
Were noticed by the Lord!  
The pang that cuts me like a knife,  
The noise, the weariness, the strife—  
What peace it would afford.  
I wonder if he really shares  
In all these little human cares,  
This mighty King of kings!  
If he who guides through boundless space  
Each blazing planet in its place,  
Can have the condescending grace  
To mind these petty things.

It seems to me, if sure of this,  
Blent with each ill would come such bliss  
That I might covet pain,  
And deem whatever brought to me  
The loving thought of Deity,  
And sense of Christ's sweet sympathy,  
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt,  
That thou dost compass me about  
With sympathy divine;  
The love for me once crucified  
Is not the love to leave my side,  
But waiteth ever to divide  
Each smallest care of mine.—Selected.

The Anti-Cigarette Movement.

"Is this where the lady is who helps boys to stop smoking?" asked a boy caller of nearly two years ago at the Anti-Cigarette League headquarters in the Woman's Temple, Chicago. "Yes," I replied, "I am glad to help boys who smoke." We sat down, and he told me his story. He was an office boy in a building nearby, and had heard about the Anti-Cigarette League and me, its Superintendent, through

a boy in the employ of Marshall Field & Co., whom I had helped to give up cigarettes. My young caller, a boy of sixteen, who had been smoking for about two years, told me with a look of apprehension that he was about to lose his "job" if he did not give up cigarette smoking, and he said that he had tried and tried, and could not do it. He said, "I can't remember anything any more; I can't even remember where I put my hat if I lay it down, and forget to do things I am told, in the office." This boy proved to be a typical case of cigarettism, and his experience has been that of thousands of others, many of whom I have known personally in the four years in which I have been working among the boys of Chicago. I saw this boy was desperately in earnest and seemed to be sincerely desirous of breaking the chains that bound him. He was a Sunday-school boy, but like thousands of others, was in a Sunday-school where, evidently, but little attention is being given to the cigarette and other evils which are breaking down the moral characters of the boys much faster than the religious teaching is building them up. I asked him if his Sunday-school teacher knew that he smoked, and he said, "Yes, he asked me once if I didn't smoke cigarettes, and I told him that I did." I asked the boy what his Sunday-school teacher said or did about it, and he told me that he said "It is a bad habit, you should not do it," but never referred to the matter again in the class or elsewhere.

I took the boy into my private office, and talked earnestly with him seeking to arouse the heroic in his nature, and we knelt together and prayed for God's help in the great struggle against appetite. He went out with a new light in his eye and erect head and a very determined look upon his face, which was in a great contrast to his downcast look and shrinking attitude when he came in. I gave him some lemons for lemonade when the appetite should come upon him, and asked him to come in and see me every day, which he did. Victory was in his face for several succeeding days. On Monday morning he came in very jubilant, saying, "Yesterday was my hardest day, but I did not smoke: I kept saying 'I will conquer; I will conquer; I won't smoke!'" On Tuesday and Wednesday victory was his. On Thursday morning when he came in I was busy, but I saw the enemy had triumphed. As soon as I could get to him I took the poor boy's hand in mine, and I said, "Oh, Frank, how did it happen?" and he told me the story of his defeat. He said, "I lost my mind yesterday; I could not think of anything but cigarettes, and I went out and smoked thirty-five before I stopped." The shame and remorse shown by the boy were pitiful indeed. From that time on his efforts to abstain from cigarettes were a series of defeats, although everything that could be done was done to help him. He was placed under medical treatment without avail, and was treated by a cigarette specialist, but smoked on, and it seemed there was no help for him and for such as he. One day, when I was leaving the office, to be gone a couple of weeks, he asked me if I was to speak to any boys while I was gone, and if so, asked me if I would not warn them never to begin. He said, "Tell them they will have to suffer for every bad thing they ever do." This he knew by awful experience, for he was a victim not only of cigarettes, but of other vile habits, as we found out in studying his case. The cigarette leads in most cases to personal impurity.

The cold, clammy condition of Frank's hand when I would shake hands with him always made me think of the death sweat. One day I stepped to the lavatory and washed my hands, which the boy noticed, and asked me why I washed my hands, and I told him that the poison of the nicotine he smoked was unpleasant, and I wanted to get it off of my hands, and he said, "Well, I thought so." He was exceedingly sensitive about his condition. I went to see his employer, who told me that he was the best office boy he had ever had in his office until he became stupid through cigarette smoking. He bore with him long, but finally had to let him go, and the boy became in the chronic



"out of work" condition in which so many cigarette smoking boys are finding themselves these days. It has been some time since I have seen Frank, as we had to give him up as a hopeless case.

While there are many cigarette fiends who seem to be past redemption, at least from a human standpoint, I am glad to be able to say that there are thousands of young Americans who once tampered with the cigarette, but who now look upon the "deadly" with fear and disgust. The Anti-Cigarette League is helping rapidly to turn the tide against cigarette smoking. We appeal to the manliness, the good sense, the patriotism of young Americans to take a stand against this filthy and debasing habit, and splendid results are seen. The Anti-Cigarette movement is rapidly spreading over the nation, and should be pushed in every community. While the work of rescuing smokers is a great and needed one, the most important work is that of prevention, and here our work is telling most effectually. Our little paper, the *Boy*, which we give at the low price of ten cents a year in clubs of thirty and more, is having great influence upon thousands of boys. Sample copies sent on request.—Lucy Page Gaston, Founder and Superintendent of Chicago Anti-Cigarette League, in *Life-Boat*.

#### Prayer Union.

Sr. I. M. Tippins, of Wallace, Alabama, writes that she has two children, but that they are not living as closely to the Lord as they should, hence she desires the prayers of the Saints in behalf of herself and the children. She writes that she was afflicted with asthma from the time when she was three years old until about fifteen years ago, when she was administered to and healed. She therefore has confidence in the prayers of the Saints.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### The Ideal Teacher.

Lightly considering this subject before us, we might at a first casual glance form the conclusion that, in order to reach the perfectness of that which is perfect, or in other words, to reach the height of ideality, it would be necessary to have ideal plans, ideal surroundings, and ideal material to work with. Take the carpenter, for instance. If he has poor tools with which to do his work, he will make a poor showing of his ability as a carpenter though he be ever so competent in his profession. Or take a master workman in any line of business and let him labor under disadvantages and he will find a long and tedious road before him ere he attains perfectness. Such thoughts as these might occur to one's mind as the necessary prerogative, and it appears a very reasonable one also. To my mind the "ideal teacher" is the one who can and who will adapt himself completely to the circumstances and conditions which surround him in whatever place he is located.

The "ideal teacher" will take the raw material, unfavorable circumstances, unnatural conditions, and go to work with a will and a firm determination to do the best he can, to conquer all the odds that may be against him, no matter what their nature may be, if it be possible. His class may be an unruly one, hard to manage, hard to get interested in lessons, or even may not care for the Sunday-school at all. The scholars may be full of prank and all kinds of mischief; sometimes, perhaps, get the best of their teacher, too. Methinks I can see in my mind's eye the ideal teacher telling these same boys (with class-book laid aside for a moment or two) how, when he was a boy like them, he used to place pins in the chair his teacher occupied that he might

enjoy the teacher's surprise, and other little things, too,—just as his class of boys are doing now.

Some children think their Sunday-school teacher never did a naughty thing in his life; never disobeyed parents, or got dirty hands and face, and surely never did as boys and girls do these days. Now the reason for children thinking such things is, many teachers make the mistake of forgetting their own childhood days, and when a pupil seems unmanageable, instead of trying to place themselves in the pupil's condition, they try to pull him to theirs. And while they are good, and competent to teach, they fall short of idealism, simply because they shoot over the mark they are aiming at. The "ideal teacher" will find a way to reach the seemingly hopeless ones of his class; find a way to reach the standard of each pupil's reasoning, and find a way to master all the difficulties that would arise in a class of healthy boys or girls, whose fertile minds are ever on the alert for something new and a little fun attached.

I understand the "ideal teacher" to be one who will labor under difficult surroundings, and find a way to rise above them whatever their nature, condition, or circumstances.

I do not wish to be understood to mean that the "ideal teacher" does everything perfectly, makes no mistakes, or is beyond comparison. That idea of the matter would be very discouraging to many of us, I believe. The idea I desire to convey to this convention, and what I comprehend the "ideal teacher" to be, is one who might be found among any rank of Latter Day Saints' Sunday-school workers; one who might be deficient in education; one who has discovered he does not know it all, and is willing to learn, as he is willing to teach others; one who prepares his lessons to suit his class and not to suit the *Quarterly* always; one who is humble and does not forget to pray, and takes Jesus as his guide in all things; one who "studies to show himself approved of God, a workman that needeth not to be ashamed."

HELEN L. SHERWIN.

For the Spring River, Kansas, District convention.

#### How May Our Convention be Made Profitable to Each School in the District?

A convention should be composed of Sunday-school workers from each school, and in arranging the program, provision should be made to use all who are present, if possible.

The work done by those to whom special work is assigned, should solicit the closest attention of all present.

The nature of the work should be such as will meet the most pressing demands of the district or schools. This work should be presented in the most practical way, that all present can carry with them notes of the important points brought out in the papers, talks, or illustrations.

Each school should select to represent it, such delegates as will most correctly represent the needs of the school and gather information such as the school needs. By these delegates should be sent such inquiries as will assist them to work more in harmony with those principles agreed upon by the General Association, either through its officers or convention.

In the arrangement of the program the interests of each school should be considered. Each school should send suggestions relating to subjects to be considered at the following convention to the president of the district association, as soon following the last convention as it is possible for them to do. Whatever of value the convention may develop note should be made of same by the district officials, and then when visiting the various schools they should give a practical talk to the officers and teachers and to the school as they may note the school is most in need of.

Schools that may not be represented at the convention, should either be visited and given assistance from the instruction given at the convention, or, if visitation can not be had, an epistle of instruction and counsel should be sent to them.

Remembering the many pleasant and profitable associations I have enjoyed in the convention work in your district I pray that success may crown your every effort at this convention.

Your brother,  
J. F. MINTUN.

For the Little Sioux, Iowa, District convention.

## Letter Department.

SAN ANTONIO, Texas, June 26.

*Editors Herald:* At last writing I was at Galesburg, Missouri. Since then I have been moving southward, stopping at different points in Missouri and Indian Territory, until at present writing I am at the above-named place.

Brn. H. O. Smith, G. H. Hilliard, John and Charley Harp, W. H. Davenport, and myself have just closed a very successful conference and reunion, which lasted ten days. While there were not many present, God verified his promise that where two or three are gathered together in his name there he will be in their midst.

I find that down in this far-away south land God has a people whom he recognizes and blesses with the Spirit of the gospel, and they can stand up in the congregations of the Saints and give evidence that they know this is the work of God. Bro. Hilliard's presence among the Saints seemed to have an inspiring influence. He gave us several spiritual sermons in his unique style, and left for California with the best wishes of the Saints and friends. Brn. H. O. Smith and John Harp are remembered in high esteem by all.

This seems to be a hard mission to prosecute as it is so rough and mountainous, and at present they are experiencing a very severe and protracted drought in this part of the country, and when we consider that last year was dry, it makes it very hard on the Saints living here to pay much into the church treasury.

Not long since Bro. H. O. Smith and the writer visited the old Mormon camp, as it is known here by everybody, both Saint and sinner, where the indomitable Lyman Wight colony existed and flourished for a few years in the 'fifties, and where the writer, then only a boy of seven years, took his departure with the remaining part of what was then known as the Lyman Wight company, to the North, where they went with the expectation that Young Joseph would come and take his father's place, and where most of them became connected with the Reorganization and proved loyal to that society until death overtook them. As we stood on the old site and saw only the rock foundations of the old houses, we were filled with thoughts of the past, and we wondered what the result would have been if they had remained there and proved loyal to the original tenets of the church. The effects can never be known.

The work here seems to be onward.

ROMANAN WIGHT.

REYNOLDS, Illinois, June 28.

*Editors Herald:* Shortly after Millersburg conference, Bro. E. A. Davis and writer took charge of the district tent at Illinois City, Illinois, where it had been for four weeks before, and on account of a lack of finance came to this place, the Holmes brethren, at Buffalo Prairie, bringing us overland by wagon.

Our people have been represented here only as some one not authorized to do so has done. From experience you may be able to judge.

Tenting has not the pleasures one would imagine, especially when it rains from three to six evenings in a week. People are not willing to expose themselves for something they do not really know about. So you see it is no wonder ye missionaries are not in sympathy with the "dry weather" prophet (?) of last fall.

The people of this locality seem to be inactive on all lines of

religion or church work. In fact, very little interest is displayed for good. They say, "We've all the religion we want." Some one has aptly said, "Small bottles are soon filled." I often wonder if our capacity is increasing, or is it on the decline. We find friends among the people and can correct their thoughts and attitudes toward the church, and maybe good can come to them later on. Will try and leave it so the next man here will not suffer on account of any works of ours.

We learn from Bro. J. Arthur Davis that one was baptized at Eliza, Illinois, last Sunday.

We note with pleasure the advances along the line of workers and pray for you all.

O. H. BAILEY.

THALIA, Texas, June 25.

*Editors Herald:* Perhaps a word from these dry, parched regions of the Southwest would be of interest to some. Bro. Renfro and the writer came into this part the 21st, and have been holding meetings each night and twice on Sunday. We begun with small congregations but they have increased each night. Taking into consideration that this is a new field, and but little preaching ever having been done here, we feel encouraged to press forward. The Baptists are giving us the use of their nice church and organ, and with Sr. Alice Skinner as organist, we are getting some interested. Last night one gentleman gave his name for baptism, and I think perhaps several others will be ready at the hour appointed.

The hot southwest winds are blowing every day now, scorching every green thing, and if rain does not come to our relief in a few days a total failure in crops will be the result all over the State.

I feel very much encouraged in the Master's work this year, notwithstanding the perilous times that seem to be upon us.

I have promised the people of Elam, Dallas County, to hold a two-week meeting near that place, beginning July 12. The people of that section are very much interested, and are anxious for the meeting, although there are no Saints there except two noble sisters I baptized the first day of this present month. I would like very much to have several of the missionary force assist me in this meeting at Elam. It is a new place, but plenty of friends to take care of us. The people have offered to build an arbor and make all necessary arrangements to make the meeting a success.

I wish that Brn. S. W. Simmons and Ed Henson could come and assist me at that time, as Brn. H. O. Smith, R. Wight, and several others are attending conferences and reunions further south and can't be with us. If either of the brethren mentioned can come, write me at Ft. Worth, 1308 Fifth Avenue, till the 8th of July, and after that at Elam, Dallas County, Texas. Come to Dallas, and then out on the T. & N. O. to Elam, ten miles southeast, then inquire.

T. J. SHEPPARD.

PROVIDENCE, R. I., June 25.

*Editors Herald:* Last evening the local Religio held its regular session in the Bellevue Avenue chapel, Bro. John D. Suttill presiding. It was also the occasion of a welcome visit from the Attleboro-Plainville Religio, a good representation being present. Bro. Jas. T. Mackinnon rendered nicely a violin solo and Bro. D. F. Joy (after the regular lesson in charge of Bro. Fred Roberts), read a very fine paper on "Archæology." It was brief, pointed, and comprehensive. The session, a short one, closed early to adjourn to the home of Bro. and Sr. George H. Gates, 14 Craven Street, this city, where a farewell reception was given Bro. and Sr. M. H. Bond, about sixty being present to say the regretful farewell, only for a time, we hope, to the one who for two years or over has shared the joy, sorrow, and success of the oversight of the work of God in the city of Rodger Williams. The work locally is on a better footing under Bro. Bond's wise direction than the writer, by fourteen years observation and three or four years residence here, ever knew it to

be. The remembrance of the good work of Bro. and Sr. Bond was had by the presentation of a fine book on American literature, and a handsome vase hand-painted by Sr. Evelyn Joy. These tokens of remembrance were the contributions of local Saints and friends. During the evening, cake, strawberries and cream, were served to the company. With the song, "God be with you till we meet again," the time to say farewell came.

On Wednesday evening, June 18, before the regular social service, Elder M. H. Bond baptized the Misses Lily Fillmore and Tillie Clark, both members of Sr. Bond's Sunday-school class.

Children's Sunday was observed June 22, by appropriate exercises at 10:30 a. m., and 6:30 p. m. Elders M. H. Bond, U. W. Greene, and George W. Robley addressed the children at the morning service which was in charge of Elder Gates. At the eventide a concert was had by the children, under the direction of Superintendents Fred Roberts and Otis Toombs. Bro. Adolph Leckney had charge of the music, assisted by Sr. Laura Fraser as organist. Elder U. W. Greene and family left Monday last en route from Brooklyn, New York, for Temple, Ohio, their present headquarters.

Elder George W. Robley has already begun his local missionary work, which promises progress.

ARTHUR B. PIERCE.

HAMILTON, Scotland, June 19.

*Editors Saints' Herald:* On Saturday, May 31, at 1:20 p. m., the steamship "Columbia," of the Anchor Line, moved slowly down the Hudson River bearing a large number of passengers from America to Glasgow; among whom were Brn. John Davis, George W. Thorburn, and the writer. This was the maiden trip eastward of this magnificent new steamer. She is five hundred feet long and carries eight thousand five hundred tons burthen; her average speed is seventeen and one half knots per hour and about three hundred eighty miles in twenty-four hours. We had a very pleasant voyage. The weather, while exceptionally cold for the time of the year, was calm and pleasant until within about three days journey of Glasgow, when the sea got just a little rocky and the rolling swells caused more or less inconvenience; not only in regard to pedestrianism, but also in regard to the digestive functions. Bro. Thorburn paid tribute to Father Neptune, but Bro. Davis and I escaped.

We had two hundred second cabin passengers, nearly all hailing from Scotia's Isle, most of them returning after many years absence to see their friends and relatives. Of course Presbyterianism was in strong evidence as also was Scotch whisky. On Sunday, June 1, we conducted divine service both morning and evening, the writer occupying in the morning, and preaching the first sermon on board the vessel. Bro. Davis occupied at night. If we had been anything but Latter Day Saints, doubtless we should have been favorably received; but because we belong to the sect everywhere evilly spoken against, we were thenceforth quarantined by the process known as social ostracism. Bro. Davis, who had the portrait of his wife and two little children in a small button attached to the lapel of his coat, became the cynosure of all eyes, because (so "they" said) that was the likeness of his three wives. One elderly lady before we separated had the courage to ask him how many wives he really had and seemed relieved considerably when the reply was made, "Only one, madam." Sometimes it seems rather bad that the follies and crimes of the people of Utah in causing "the way of truth" to be evilly spoken of bring opprobrium upon the innocent.

On Saturday evening, June 9, we sighted Tory Light, revealing the fact we were in touch with the Irish Coast. On Sunday morning at three o'clock we were in Moville and landed the Irish passengers, etc. By five a. m. we were steaming out of Lough Foyle, steering for our destination. We had a glorious experience, the morning sunlight bathing the rugged hills and

mountains of Scotland in golden radiance. Some of our fellow passengers could scarcely contain themselves as one scene after another passed us as in a panorama. "There's Ailsa Craig" was the cry as we sailed by the stately, towering rock guarding the entrance to the Firth of Clyde, whose rugged face was literally covered with sea-gulls. Of course they easily detected the Island of Arran which, in my judgment, contains some of the most romantic scenery I have ever seen. We also saw the "Big Comrie" and the little or "Wee Comrie." Rothesay Bay was also in for its share of honors. When at last we reached Greenock and took on board the pilot we indeed felt we were home. After an hour sail up the River Clyde we at last were docked at the Queen's Docks about 2:30 p. m. We were met by Bro. James Wilson of Glasgow and after the tedious waiting for government inspection to see if we were carrying spirits or tobacco we at last got away, and by six p. m. were driving home to Hamilton. We arrived at seven p. m., found all well and glad to see us once again.

Bro. Davis stayed the week and took in some of the sights. Preached several times for us in the open air and left us for his field in Wales last Monday morning.

We have got under way once again with the work in Scotland, preaching on the streets in Hamilton, Glasgow, and Carluke. We intend concentrating in Glasgow. Brn. Thorburn and Arber will labor there all summer in open air preaching and distributing tracts, and as early as practicable get a hall.

I enjoyed my experiences in America and desire to express my deep gratitude to all who ministered to my comfort. Everywhere I went I was received with that cordiality and hearty welcome so characteristic of the Saints. I was more than pleased to meet personally so many of the brethren in conference, whose names have long been familiar, and felt glad to be associated with such a company of earnest, intelligent men, whose time, strength, and faculties were consecrated to the glory of God and emancipation of the human race. I trust that all the promising features with which we enter into another conference year of labor will be more than realized. We have had many clouds, many difficulties, many disappointments, and many sorrows, but under the benignant influence of God's love they are dispelled and disappear.

I believe, however, there is a great need for the deepening of spirituality, both among us as individuals as well as in collective bodies as branches and districts. One great need in branches was pressed upon me all the time and that was the want of able presiding officers. I am not casting reflections nor criticising any person or place in particular, but in general the need of the times seems to me to be men who, possessed of an intelligent understanding of the church law, will administer that law in righteousness and faithfulness. Converting souls is comparatively simple, but nurturing the flock and educating them is a task which apparently has not been attended quite as much as its importance demands. In the judgment of the writer we should better conserve the interests of the work by endeavoring to educate the branch officers in regard to their duties and responsibilities. It does not seem right or just to ordain a man to any office and allow him to be elected to a branch office without an adequate conception of what is required of him. All the evils we have to contend with so far as I can see do not arise from the opposition outside of the church; but purely and simply we are suffering as the church always has suffered because of the misunderstanding and ignorance of the members of the church. This evil ought to be counteracted, for it is a suppurating sore through which is oozing our vitality as a body. If intelligence is the glory of God, then we enhance his and our own glory, both now and eternally, in proportion as we increase our intelligence and put that intelligence into practice for good.

Fearing lest I become burdensome to your readers, I conclude with best wishes.

JOHN W. RUSHTON.

5 Brandon Street,

AURORA, Illinois, July 2.

*Editors Herald:* I am here doing tract work from house to house; so are the Utah elders. We have a hall for Sunday nights. I send you marked copy of *Aurora Beacon*. Sr. J. S. Stone, Escanaba, Michigan, wants to know if there are any other Saints there. If so, would like to find them.

ADAM J. KECK.

CASAR, North Carolina, July 1.

*Saints' Herald:* I am near the above place, which is my field address. I came to Morganton on the morning train, June 27, and rested with my brother Spencer that night, and then came south below the mountains and appointed preaching; but the people said they would rather hear me talk than preach, and I began to talk, and told them the difference between the "Brighamites" and the "Josephites" the best I possibly could. I have not preached any yet, though I am ready and will preach everywhere I can. If any of the Saints can send church literature I will be pleased to receive it, and will distribute it the best I can.

W. H. PREUIT.

LAMONI, Iowa, July 5.

*Dear Readers:* On June 17 I boarded the train for Oklahoma with a friend who was going to visit his homestead. After traveling for about two days we arrived near May, at the home of Bro. C. H. Blakesley. On arriving there I did not know they were brethren in Christ, but soon discovered that. Although they have many adverse circumstances, I believe they are trying very hard to be diligent in the cause and for its advancement. A Sunday-school composed of many different sects, meets at their home. This brings them in closer contact with the world than they would be otherwise. They have not had much time nor chance to teach the gospel since their arrival there, but expect by the aid of the prayers of the Saints and by some tracts and literature of the church which may be scattered among them to convert some of the honest in heart at that place. I had the opportunity of saying a few words in defense of our glorious gospel, and tried to encourage them as best I could to strive onward. I could plainly see that all, young and old, should try to know more about the gospel of our Lord and Savior Jesus Christ. I enjoyed myself very much and felt very welcome. I desire to see every one become better every day.

Your brother,

HESSEL VANDERFLUTE.

The July *Country Life in America* is a vacation number with suggestions for many things to do and to see in midsummer. Articles on dogs and horses, summer homes, garden making, camping, and varied topics of the outdoor world in July, form a superbly illustrated number, as usual, of this large magazine. "Wyndhurst," a picturesque summer home in the Berkshire Hills, is the country estate feature this month, and "Japanese Gardens in America" shows how the quaint and weird fantasies and the vegetation of the Japanese can be naturally adapted to small areas of landscape gardening; while the Home Making article this month deals with architectural details as illustrated by "Doorways of Old Salem," showing the possibilities at small cost. Among the leading articles, "A Plea for the Pony" considers the desirability of the various sorts; "The Beagle" is a comprehensive article on this little hunting dog, including a series of remarkable photographs of the pack in action; and Neltje Blanchan, in "The Life of the Ruby-Throated," tells how our little hummingbird flies from near the Equator to as far north as the Arctic circle, every summer, in search of flowers. "Vacation Days" is a calendar of the occupations, sports and nature study of the month, and other articles give "Some Hints for the Amateur Camper," directions for playing the game of "Hare and the Hound" across-country, horseback, on a paper trail; facts about polo ponies, and helpful advice about many subjects. "Midsummer Fruit" deals thoroughly with the growing of blackberries, dewberries and other varieties, in which John Burroughs tells how raspberries are successfully grown. The number is timely throughout and is a remarkable issue of a magazine which is both very useful and very beautiful.

## Miscellaneous Department.

### Conference Minutes.

**Northeastern Missouri.**—Convened at Bevier, June 14, ten a. m.; President J. A. Tanner in charge, assisted by F. T. Mussell; William Chapman and W. J. Richards, secretaries. Branches reporting: Bevier, Higbee, Huntsville, Salt River, and Pollock. Elders reporting: J. A. Tanner, J. D. Erwin, F. T. Mussell, W. Chapman, C. Perry, J. T. Williams, F. Palfrey, R. R. Jones, and F. A. Evans; Priests R. Thrutcheley, D. Edmunds, W. Kelso, J. Waltenbaugh, and R. Griever; Teacher A. G. Young. The Bishop's agent's report was read, audited, and found correct. J. A. Tanner was elected district president, F. T. Mussell, assistant, and William Chapman, secretary. J. T. Williams was sustained as Bishop's agent. It was decided to hold the next conference at Salt River, time of meeting left with district officials. Bro. James Cochran, of Higbee Branch, and Bro. T. A. Tanner, of Bevier Branch, were recommended by their branches for ordination to the office of priest. Recommendation granted and they were ordained Sunday, June 15, by Brn. E. L. Kelley, J. D. Erwin, and J. A. Tanner. Preaching by Brn. E. L. Kelley and J. D. Erwin.

**London.**—Conference convened at Port Elgin, June 14-16; President R. C. Evans, assisted by Patriarch J. H. Lake and the presidency of mission and district, was chosen to preside; John L. Burger and Maggie MacGregor, secretaries. Branches reporting: Vanessa 64, St. Thomas 108, Hamilton 21, Humber Bay 48, Stokes Bay 27, Spy Hill 12, Westminster 10, St. Marys 52, Stratford 24, Waterford 73, Selkirk 20, Masonville 126, Port Elgin 25, Colpoys Bay 39, Usbourne 26, Cameron 64, Ellice 33, Toronto 161, Proton 137, Delhi 38, Cedar Valley 64, Irondale 28, Chilliwaick 33, Niagara Falls 68, Garafraxa 132, Corinth 35, Arthur 90, Listowel 12, Egremont 79, London 278, Walsingham Centre 36. London District report from June 17, 1901, to September 30, 1901: Last report 2,210, present number 2,274; gain by baptism 79, received 25; lost by removal 26, expelled 1, died 13; net gain 64. Ministry: 1 apostle, 2 high priests, 4 seventies, 46 elders, 42 priests, 33 teachers, 28 deacons; marriages 4, ordinations 9. Branches in district 37; branches reporting 32. Elders reporting: J. Shields, D. MacGregor, R. C. Russell, A. E. Mortimer, R. B. Howlett, J. A. Blackmore, H. Ribble, G. C. Tomlinson, S. W. Tomlinson, J. L. Mortimer, W. Bennett, G. Virgin, M. F. Derby, F. A. Northey, A. McMullen; Priests N. E. Leader, J. H. Bell, W. Burley, reporting a total of 68 baptisms. Bishop's agent's report shows a balance on hand of \$631.12. Sunday the Saints met in fasting at 7:30 for prayer-meeting. During this meeting the Lord spoke to us in singing in tongues, interpretation, and prophecy. Preaching by Elders J. H. Lake, R. C. Evans, and F. Gregory. Two were baptized and confirmed, two ordained to the office of priest, and one to the office of seventy. A resolution prevailed to hold a two-day meeting somewhere north of parallel 43½ during the summer. A committee was appointed to make further inquiry with regard to the practicability of publishing a mission paper. Officers for the ensuing year: R. C. Longhurst, president; J. H. Taylor, vice-president; N. Overholt, second vice-president; Maggie MacGregor, secretary; T. Bennett, assistant secretary; S. Pope, treasurer; A. E. Mortimer, historian; R. C. Evans, Bishop's agent; Nathan Overholt, district book agent. Adjourned to meet with St. Marys Branch, the third Saturday and Sunday in October.

**Far West.**—Convened with Delano Branch, June 21, 22; I. N. White and T. T. Hinderks in the chair, Charles P. Faul and A. Leaverton, secretaries. Bishop's agent, Charles P. Faul, reported: On hand last report, \$601.54; paid out, \$489.84; received and on hand, \$828.75. David H. Schmidt, B. J. Constance, and C. J. Craven were appointed auditing committee. Elders reporting: T. T. Hinderks, A. Booker, W. E. Summerfield, Ammon White, A. White, R. M. Jeffries, C. P. Faul, B. J. Dice, A. W. Head, R. L. Ware, W. Kinney, J. C. Elvert, J. S. Constance, A. Nesser; Priests D. H. Schmidt, J. N. Duncan, B. R. Constance, W. T. Ross, C. W. Ethridge, R. Garlish, C. F. Householder. Branch reports: Kingston 110, gain 6; Mt. Hope 42, loss 1; Stewartville 181, loss 2; De Kalb 57, gain 6; German Stewartville 76; Edgerton Junction 46, loss 1; Delano 114, loss 4; St. Joseph 555, gain 20; Pleasant Grove 89, gain 1. District treasurer, B. J. Dice, reported: On hand last report, \$7.78; received, \$12.42; paid out, \$13.50; on hand, \$6.70. District officers for the ensuing quarter: T. T. Hinderks, president; B. J. Dice, vice-president; Charles P. Faul, secretary; A. Leaverton, assistant secretary; B. J. Dice, district treasurer; Charles P. Faul sustained as Bishop's agent. The John

Rounds case came up for consideration, and the teacher and deacon of Stewartville Branch were made a committee to make further inquiries. Preaching by I. N. White and A. White. Eight were baptized. Adjourned to meet with Kingston Branch, October 11, 12.

**Lamoni Stake.**—Fourth conference convened at Lucas, Iowa, June 21, ten o'clock; Stake president, John Smith, and his two counselors, J. A. Gunsolley and F. B. Blair, were chosen to preside; B. M. Anderson, Stake secretary, was chosen to act as secretary, C. I. Carpenter assistant. Reports were received from every branch in the Stake. Ministry reports were read from the following brethren: John Smith, J. A. Gunsolley, R. S. Salyards, D. Campbell, J. R. Lambert, M. M. Turpen, H. A. Stebbins, W. Anderson, J. R. Evans, R. M. Elvin, J. C. Clapp, J. Watkins, F. M. Weld, E. A. Smith, J. Bogue, D. D. Young, W. E. Williams, E. B. Morgan, H. J. Thurman, J. P. Anderson, A. B. Young, N. Lovell, F. B. Blair, F. E. Cochran, T. A. John, T. R. Williams. Religio and Sunday-school conventions reported. Pleasanton Branch recommended O. W. Parker for ordination to office of teacher, and T. J. Burch to office of deacon. Recommendations ratified by conference and ordinations ordered provided for. Following report was read and adopted: Lucas, Iowa, June 21, 1902. To the conference: 1. This is to certify that at a meeting of the Stake high council, the following brethren were selected to fill the vacancies now existing in the council: Elbert A. Smith, George W. Blair, and E. A. Stedman. The conference is asked to confirm the appointment and make provision for the ordination. 2. On the memorial for Sr. D. W. Wight upon the death of Bro. Wight, we report that same has been procured, presented, and paid for. 3. In view of the fact that J. D. Bennett has been found guilty of unministerial conduct by an elders' court appointed by the officers of the Decatur District, and in view of the further fact that the Presiding Bishop's court confirmed the findings of the elders' court, therefore we recommend that Bro. Bennett be given until the next Stake conference to make full confession, restitution, and reconciliation, and upon his failure so to do, that he be expelled from the church. John Smith. J. A. Gunsolley. F. B. Blair. C. I. Carpenter, Stake recorder, presented the following report: Lucas, Iowa, June 21, 1902. To the Stake conference: During four months past in the Stake there have been 39 baptisms, 3 received by certificate of baptism, 31 by letter, total gain 73. Loss by letter 65, by death 9, total loss 74, net loss 1. Present number, including disorganized branches, 2,367. C. I. Carpenter, recorder. Bishop Anderson presented the name of Richard J. Lambert to be his second counselor, to fill vacancy occasioned by the ordination of F. M. Smith to the First Presidency. Action was deferred until next conference. Pleasanton was chosen as the place of holding next conference, date to be announced by presidency. At 5:30 two were baptized. At 8 p. m. an entertainment was given, proceeds for Graceland College. This was liberally patronized,—the house being filled and a neat little sum of \$30 realized. At 9:30 on Sunday morning, Sunday-school was held in charge of local officers. At 11 preaching by J. R. Lambert, assisted by E. A. Smith. At 2 p. m. a sacrament, ordination, confirmation and prayer service was held at which E. A. Smith was ordained a high priest and a member of the high council of Lamoni Stake by J. R. Lambert, John Smith, and R. M. Elvin. Two children were confirmed. At 7:30 preaching by F. B. Blair assisted by F. M. Smith. Adjournment taken as per previous arrangement.

**Idaho.**—Convened in Saints' chapel, Malad, at eleven a. m., June 28; S. D. Condit chosen to preside, A. J. Layland to assist; W. L. John, clerk. Branches reporting: Malad 48, Cedrine 22, Teton 10, Dingle Dell 37, Elk Horn no change. Elders reporting: S. D. Condit baptized 28, A. J. Layland baptized 3, J. H. Condit baptized 3, W. Richards, W. L. John, T. Jenkins, J. Thomas, and C. Albertson; Teachers E. Richards and B. L. Hendrickson; Deacon W. Hendrickson. Bishop's agent had received \$305; paid out and forwarded to the Bishop, \$101; on hand, \$204. Presidency and clerk of the district succeeded a former committee (released) to correct branch and district records. The president of the district was empowered to attend to ordinations requested by the Tetar branch; viz., Adolphus Hendrickson, elder; B. L. Hendrickson, priest, and Frank Hendrickson, teacher. The appointment of S. D. Condit as local historian was approved. On separate motions elders Joseph Wheeler and Hyrum Grimmett, the authorities of the Cedrine and Tetar Branches, Malad Valley, and all official members of the district were requested to labor as circumstances permit. The presidency and secretary of the district, Bishop's agent, and all spiritual authorities of the church were sustained.

Preaching by Elders A. J. Layland, and J. H. and S. D. Condit. One was baptized Sunday afternoon, and the infant child of Mr. Richard and Sr. Martha Jones was buried, Elder J. H. Condit preaching the funeral sermon, many friends attending the obsequies. Sacrament and social service at 3:45 p. m. was a spiritual feast. Conference adjourned to meet with the Cedrine Branch, September 13.

**Eastern Michigan.**—Convened at Shabbona, Michigan, June 28; President Joseph Smith was chosen to preside, Heman C. Smith, J. J. Cornish, and William Davis, associates; S. D. Spore, secretary, with J. W. Davis, associate. Branch reports: St. Gideon 50, gain 1; Evergreen 150, gain 3; Pigeon River 40, gain 11; Black River 34; Bay Port 92, loss 1; Lebanon 61, gain 1; Port Huron 30, gain 1; Five Lakes 72; Flint 26, loss 2; Belleriver 25, gain 3; St. John 43, gain 8; St. Clair 32, gain 1; East Fremont 39, gain 2; Cass River 59, gain 10; Applegate 37, loss 3; German 39; St. Thomas 45, gain 1; Buel Center 55; Huron Center 73. Ministry reporting: Elders F. C. Smith baptized 12, A. Barr, W. H. Kelley baptized 2, J. J. Bailey baptized 14, O. J. Hawn baptized 9, W. O. Harrison, J. L. Sweet, T. Rosson, A. McKenzie, G. H. Skinner baptized 2, E. J. Goodenough, C. C. Whitford, W. Davis baptized 5; Priests G. Smith, T. Young, S. D. Spore, G. R. McCoucha baptized 1, S. A. Barss; Teacher L. D. Whitford; Deacon M. Cleland. Report of tent committee showed a collection of \$107.40 for the purchase of a new tent. It also showed that a new tent had already been purchased. The report was accepted and committee discharged. Bishop's agent's report read, audited and accepted. His total receipts, including amount on hand, were, \$1,536.16; total expenditures, \$1,091.49; balance due church, \$444.67. William Davis was elected district president, E. J. Goodenough, assistant; J. W. Davis, secretary. Sunday, June 29, from 8:30 to ten was devoted to social services. At 10:30 the Saints' new church was dedicated, President Smith preaching the dedicatory sermon, and J. A. Grant offering the dedicatory prayer. Sunday at 2:30 J. J. Cornish occupied, and Heman C. Smith at 7:30. Conference adjourned to meet with the Pigeon River Branch in October at call of district president.

#### Pastoral.

To the Officers and Members of the Northern California District, Greeting: Will the officers of each branch in this district write to the undersigned concerning the condition of their branches. That the general work of the district may be forwarded with greater surety, we urge the necessity of activity among the officers of each branch, in order to enhance the growth of spirituality and purge the work from all that is sinful. It will not be possible to visit the branches as often as might be desired on account of other pressing needs, but care will be taken that the work does not suffer in any of them on that account if possible to avoid it. We have purchased material for a tent, and the sisters of Sacramento have performed the labor, so the tent is now nearly complete and takes the place of the one discarded last year. It is nearly 20x40 feet, of good canvas, and the total cost is about \$25, of which we received a few small contributions before purchasing the material. Will the branches please take steps to contribute enough for this expense? A very small sum for such a tent. We have also started an extra subscription list for the college indebtedness. Our share to raise beside what has been raised, would be something over \$200, I believe. I have secured extra subscriptions from members of Sacramento Branch for about one fourth of this amount, and earnestly request each branch to start a list for their members, that our full duty may be discharged. Those not accessible to their branch please send by letter their subscriptions to the undersigned. May God bless you all in your labor and sacrifice for his cause. Your colaborer, A. B. Phillips, District President, 2418 M Street, Sacramento, California.

#### Reunion Notices.

Reunion of Southeastern Illinois District will be held at Zenith, Wayne County, Illinois, beginning October 6, and will continue until the 13th. We desire to have a spiritual feast, and request all who can conveniently to attend. Bro. I. N. White has promised to be with us. All those who desire tents please write to I. A. Morris, Zenith, Illinois, at least ten days before the meeting begins. The quarterly conference will convene on Saturday before the reunion begins. F. M. Slover, David Hoover, F. M. Davis, Committee.

Annual reunion of Spring River District will commence on August 15, near Angola, Kansas. All wishing tents write to J. M. Richards, R. F. D. No. 4, Pittsburg, Kansas. The fol-

lowing are the prices: 10x12, \$1.25; 12x14, \$1.35, with freight added. All applications with money inclosed must be in by August 10. Matter of freight to be settled at reunion.

#### Conference Notices.

Eastern Colorado conference will be held at Wray, Colorado, August 16, 17.

#### Address Wanted.

Will any one knowing the whereabouts of William Jackman please notify me at once. John Siddall, Clerk of Plainville Branch, 17 Orange Street, Attleboro, Massachusetts.

#### Married.

GAMET-BADHAM.—At the residence of the bride's parents, near Henderson, Iowa, Wednesday, May 21, 1902, Bro. Herbert Gamet to Sr. Grace Badham, Elder D. Hougas officiating. The happy event was witnessed by a number of friends and relatives, who wished the young couple a long, happy, and prosperous life. Supper was served and enjoyed by all, after which the guests dispersed. Elder Hougas had married the father and mother of the bride twenty-five years ago, and her two older sisters recently. He takes great interest in their welfare, as he had baptized them all.

#### Died.

MATTHEWS.—At Chariton, Iowa, June 25, after a lingering sickness, Sr. Annie Matthews, aged 37 years. Husband and three children are left to mourn. Services in the Saints' church at Lucas, June 27, with sermon by Elder John Smith, assisted by Elder John R. Evans. Burial at Cleveland No. 3.

LEATHER.—At Fall River, Massachusetts, June 19, 1902, Mary Leather. Born November 24, 1829, at Stockport, England; baptized at Fall River, Massachusetts, November 3, 1867, by William Cottam. Funeral service conducted by Elder Holmes J. Davison at her home. Three daughters and a son survive her. The sister has been sick for many years, but through all her sickness her faith in the gospel work never wavered. A few weeks ago through an accident in leaving the gas jet open she was almost asphyxiated, since which time she has been failing rapidly. Interment at Oak Grove Cemetery.

ELIFSON.—At Lamoni, Iowa, June 24, 1902, Mr. Oliver H. Elifson, aged 66 years, 11 months, 20 days. Bright's disease was the cause. He was a brother of Sisters Hans Hayer and Oliver Hayer, Sen. He had many other near relatives in the church, but was not a member himself. His life was one of honesty and integrity, so that he may well be counted among the "honorable men of the earth" (D. C. 76:2). By his request his body was taken to Mission, LaSalle County, Illinois, for burial, Bro. Oliver Hayer, Sr. Hans Hayer, and others accompanying it to that place. Before departure from Lamoni a brief sermon was preached by Bro. H. A. Stebbins, and at Mission Bro. F. G. Pitt spoke to the Saints in their chapel.

PETERSON.—At New Hope, California, June 17, 1902, of old age, Sr. Mary Peterson, aged 87 years, 3 months. She leaves four sons. Joined the Utah church in Sweden in 1852. United with the Reorganization in 1866. Funeral services by Elder J. C. Foss.

JOHNSON.—Magdalena Johnson, at Sandy, Utah, June 27, 1902. She was born April 25, 1844, at Wange, Christianstads, Län, Sweden; baptized September 14, 1901, by Peter Anderson. She was firm in the faith of the gospel of Jesus Christ and of a glorious resurrection. She left a bright testimony with her children.

SLADE.—Sr. Mary, wife of Mr. J. L. Slade, departed this life June 11, 1902, at her home in Angola, Indiana, and was laid to rest in the Teeters Cemetery, near the Saints' chapel in Clear Lake Township, Steuben County, Indiana. She was one of those who came up through many tribulations, having lain sick for nearly one year, dying as she had lived, firm in belief of the latter-day work.

#### The Baby and the Brigands.

Miss Stone's third paper on her experiences with brigands, which appears in the July *McClure's*, is certainly the best part so far of this extraordinary narrative. It is devoted entirely to the birth of Mrs. Tsilka's baby and the events of the first weeks of its life in captivity. It is a story that only a woman could write, and as Miss Stone has written it no one can read it unmoved. *McClure's*, however, knows always how to go its best one better, and at the end of the article is the startling announcement that in the August number Mrs. Tsilka herself will tell the story of the coming of the "little brigand."

#### Coal Miners, Members of the L. D. S. Church.

The Independence Coal Mining Company, Independence, Missouri, which is composed of Ellis Short, William Crick, and R. May, will sell three fourths of its interest to members of the church. This is being put on the market for the mutual benefit of the present owners and those who wish to become stockholders.

Moneyed combines, labor unions, and strikes, when dictated to by unprincipled men, are a menace to many an honest man, and by taking a share in this Mining Company the miner will have steady work—for it is the intention to run the mine the year round, union scale wages, or as may be agreed upon—he will be free from the arbitrary wishes of strikers, and he will also be deriving benefit from the dividend resulting from his share.

There will be a position open for a manager, also for a pit-boss. These two men will be expected to buy several shares.

This mine has a good wagon trade. It is located twenty-one (21) miles east of Independence, on the Missouri Pacific Railway, and is accessible to Independence and also to Kansas City, which is the best market in the West.

The Company is incorporated under the laws of the State of Missouri. The stock capital is \$8,000, one hundred dollars (\$100) per share, fully paid up; but it will be necessary to increase this four thousand dollars (\$4,000) in order to have a working capital and put in a coöperative store. Each miner is expected to take one or more shares.

The prospects for success are very bright, as the lease runs for twenty-seven (27) years for eighty acres of land, royalty ten cents per ton, and as much more land as the stock-holders desire, for we hold the key to thousands of acres of land.

The mine is in fair working conditions; its capacity is room for about ninety (90) men. It is "Long Wall Work," has good top, and a shaft forty-seven (47) feet deep.

The vein is seventeen or eighteen inches thick, which is the average thickness of coal in the Lexington Coal Mining District; and the coal is a first class quality, being a little better than the average grade of coal.

Now, the prospects for miners to buy shares and take hold in this mine are good, but they must act at once, for the season will soon be upon us when we will have to operate the mine.

The men who are operating this mine will have permanent work, and they will also have the association of honest, upright fellow-workmen, as only good and upright men will be allowed to own shares.

There are houses on the ground which belong to the Company and more that are at their disposal.

Brethren, improve this opportunity. Do not hesitate until it is too late.

ELLIS SHORT, President.

RODERICK MAY, Secretary and Treasurer.

Address all communications to Independence Coal Mining Co., Independence, Missouri. 25-4t.

At least one of the great monthlies may be fairly described as a news magazine in the broadest sense. The *Review of Reviews* deals with real "news values" from month to month, and keeps abreast of all the current developments that are essentially important and vital. Take the July number, just issued; from cover to cover it is packed with comment on "live" matters,—facts, problems, and issues that interest the public *to-day*, and are likely to interest it for days and weeks to come. The various phases of the great anthracite coal strike are presented from four distinct points of view; the British national attitude after the conclusion of the South African peace, and on the eve of the coronation festivities so sadly broken off, is fully described; the retiring French premier, Waldeck-Rousseau, and his successor, M. Combes, are sketched for the first time by an authoritative pen in an American periodical; the characteristics of the new president of Princeton, Woodrow Wilson, so unexpectedly chosen to that office in June, are clearly outlined by a college classmate; questions about West Point and its future, suggested by the centenary just celebrated, are answered by a member of the corps of instruction; the methods adopted by Kansas farmers for solving the problem of labor-supply in the wheat harvest now in progress are fully discussed; and the remarkable edicts just issued by the Empress Dowager, establishing a system of colleges for China, are set forth in detail. The Philippine problem, the Cuban crisis, the isthmian canal situation, the work of Congress, the Atlantic shipping trust, the new American shipbuilding combination, the crop prospects of the season, and the South American revolutions are some of the other topics covered by this number. Nowhere will one find the vast total of the world's actual news of a month so clearly stated or so well interpreted as in the *American Monthly Review of Reviews*.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

The average person who picks up a railroad time folder does not realize the enormous amount of work which the preparation of such a publication involves. The big Burlington System, for instance, has a general time folder made up from sixteen different division operating time tables. The folder contains 2,000 names of towns, gives the schedules of over 500 trains, and whenever there is a change in time, sixty thousand figures have to be carefully checked and corrected.

The July *Woman's Home Companion* contains much seasonable matter, both in fiction and feature. A humorous story of the War of 1812, "The Battle of Quahaug Neck," opens the number. Rheta Childe Dorr writes of "The First Declaration of Independence." "The Independence Hall of To-day" is an article by Mr. Landon Knight. Two charming outdoor articles are "Little Journeys to the Woods and Fields" and "Making a Country Home," while the double-page feature shows scenes on an old New England farm. W. G. Bowdoin, the art critic, contributes an article on the painter, J. G. Brown. Cyrus Townsend Brady's story, "Woven With the Ship," is continued, and there are three short stories by Will N. Harben, Onoto Watanna and Joe Lincoln. The departments are full of interesting matter. Published by The Crowell Publishing Co., Springfield, Ohio; one dollar a year; ten cents a copy; sample copy free.

## Cheap Rates to New England.

\$18.90 to Providence, Rhode Island, and return, via Nickel Plate Road, July 7, 8, 9. Particulars at City Ticket Office, 111 Adams Street, Chicago, and Union Ticket Office, Auditorium Annex. Write John Y. Calahan, General Agent, Chicago.

26-3t 22

The Iowa State Fair is preeminently an educational institution. It furnishes to the farmers and stock raisers of Iowa an opportunity to see what careful breeding and culture will do in raising the standard of both live stock and grains. At the State Fair are annually exhibited the best the State produces. The stock raiser can see representatives of the best herds in the country and by talks with the exhibitors learn much that will be of lasting benefit to him in the betterment of his own herd. By a single trip to the State Fair he sees what it would take him weeks of time, many miles of travel and great expense to see otherwise. He goes home inspired with the idea of improving his own cattle, horses, swine or sheep as the case may be, thus adding to his own wealth as well as that of the State.

As with the stock raiser so it is with the raiser of grain. The farmer who visits the State Fair sees for himself what the careful selection of seed and tillage of soil will do toward the improvement of both the quantity and quality of his crops. The Iowa State Fair presents actual examples of what is being accomplished in this line, both in the raising of grain and live stock. Every farmer in Iowa should make it a point to visit the State Fair, August 22-30.

Perhaps the most striking article in the *World's Work* for July is Commander "Dick" Wainwright's story of the Naval Academy at Annapolis of which he is superintendent. The pictures with which Miss Francis B. Johnston has illustrated the famous veteran's article are as fine a series as the *World's Work* has ever published. Donald Murray, the well-known

inventor, tells, with illustrations, the vividly interesting story of the great cable systems of the world—how they draw together the various nationalities and countries with a band of wire. Timely articles that add to an unusually full series of editorials are those on Martinique, the Real Issue of the Coal Strike, and a fair presentation of the Philippine problem from President Roosevelt's Memorial Day address, Senator Hoar's famous opposition speech, and a clear statement of conditions in the islands by James A. Le Roy, who has just returned to America. The financial article this month in the important series the *World's Work* is publishing, is on the methods by which financial panics are now prevented in Wall Street. The rest of the magazine is filled with concise, clearly written articles on specific subjects, many of them illustrated, including the story of the Americanizing of two boys of cannibal ancestry, by S. P. Verner, who brought them to this country; the new English method of lifting up saloons, by Doctor W. H. Tolman; the White House as a Place of Business—the Routine of the President's Labors, by Waldon Fawcett; A Giant Farm in the Middle West—a Farm as Big as a Connecticut County, by C. H. Matson, and a description of the picturesque country along the Northwest Border, by Bailey Willis of the Geological Survey. Full-page portraits illustrate Doctor H. Morse Stephen's article on Living American Historians, and there are short articles on The Ministry as a Profession, by Reverend D. M. Steele; The Revival of the Handicrafts, by Charles Barnard, and The Art of Praising Living Men, by George Perry Morris. The March of Events is longer than usual, and Among the World's Workers shorter, but both are interesting.

## The Futility of Worry.

Worry is a habit, like biting the finger-nails, turning in the toes, or talking slang. It comes in time to be not only a habit, but a sinful indulgence, almost as hurtful to peace of mind as overeating, or a violent temper, or scandal and tale-bearing.

The mind readily falls a victim to bad mental habits. To make much of small things is to belittle life. To magnify and give importance to little evils is to distort out of all reality the actual things worth living for. When the peace of a whole family is upset because the breakfast coffee is cold or some one has mislaid the morning paper things have lost due proportion. The effect is simply ludicrous to the unimpassioned looker-on. To those embroiled in the jars and jangles there is only a sort of helpless misery, which is anything but a subject for smiles.

To be happy one should look at the evils and worries of life as if from the large end of an opera-glass, thus diminishing them; while for pleasant things the small end of the glass should be held to the eyes, so magnifying what is enjoyable.—July *Woman's Home Companion*.

## Meeting B. Y. P. U., Providence, R. I.

The Nickel Plate Road will sell tickets July 7, 8 and 9 at one fare for round-trip with stopover at Niagara Falls and Chautauqua Lake if desired; also via New York City if preferred. For sleeping-car accommodations, call at City Ticket Office, 111 Adams St., or address John Y. Calahan, General Agent, Chicago.

26-3t 23

## Will Yellow Journalism Last?

Will modern or yellow journalism last? Not in its present state. It has sufficient financial backing to last for a time; but the American public can't be fooled all the time, and there is even at present writing a tide of reversion setting in which will slowly but none the less surely compel the abandonment of many of the methods at present in vogue. Talent will replace charlatanism; men who can think and write thoughts, instead of men who can invent and amuse, will find their way into the offices of the yellows; and when reflection and foresight take the place of imagination and foolhardiness, yellow journalism will turn pale and become white. In so far as it represents enterprise it has come to stay, but as a periodical of permanent and persistent protest it will not survive the present generation. The American reporter will become a professional man, a scholar and a gentleman, and not a professional meddler, amateur detective, and inventor of plausible impossibilities all in one. American journals will be newspapers, and not, as a well-known journalist now styles them, "picture books for children."—*Catholic World* for July.

## Addresses.

W. H. Preuit, field address, Casar, Cleveland County, North Carolina; home address, McNatt, McDonald County, Missouri.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

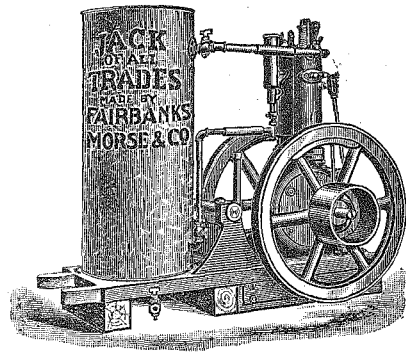
ROYAL BAKING POWDER CO., NEW YORK.

### Its Praises Can Not Be Sung Too Highly.

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."

Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

## HAVE YOU SEEN THE JACK OF ALL TRADES?



Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. ❁ ❁ ❁ ❁

It is a NEW ENGINE made by  
**Fairbanks, Morse & Co.,**  
CHICAGO

#### Low Rate Eastern Excursions.

On July 5 to 9, inclusive, the Nickel Plate Road will sell tickets at one fare for round trip to Portland, Maine, and return, with final return limit August 15. Particulars at City Ticket Office, 111 Adams Street, Chicago. 26-3t 25



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

#### SOUTH SIDE BARBER SHOP.

Laundry in connection. The same old stand. F. A. BLACK. 15

#### Low Rates to Atlantic Coast Points.

July 5 to 9, inclusive, the Nickel Plate Road will sell tickets to Portland, Maine, and return, at one fare for the round trip. It will be to your interest to obtain rates via that road before purchasing elsewhere. Three daily trains. Write John Y. Calahan, General Agent, 111 Adams Street., Chicago. 26-3t 26

### TO CLOSE OUT BICYCLES.

One lady's and gent's tandem worth \$30, at \$15. Three gents' wheels at \$5.50, \$6, and \$7, worth nearly double. Two ladies' wheels at \$5, and \$6.50, worth double. These wheels are all in good order. WM. C. CUMMINGS, 491 West Madison Street, Chicago, Illinois.

#### Nickel Plate Excursions

To Portland, Maine, July 5 to 9, inclusive; to Providence, Rhode Island, July 7 to 9, inclusive. One fare for round trip.

By depositing tickets with agent terminal line, an extension can be obtained until August 15 returning. Write John Y. Calahan, General Agent, 111 Adams Street, Chicago, for particulars. 26-3t 27

#### NEW BOOK. EXEGESIS OF THE PRIESTHOOD.

By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio, 27-8t

## STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni,  
under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

#### OFFICERS.

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

## THE Commercial Bank

—OF—

**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**

D. F. NICHOLSON, Cashier.

## KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.

South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.

Trains daily except Sunday; connect with C., B. & Q. at Leon.

## Save This Ad. New Sunday-School and Religio Designs.

A nice illustration on each lesson with ornamental word lettering, etc. heavily printed for superintendents' use. 11x35 inches. all in bright colors, 30 cents per month in advance. Can begin with any number. Send order about two weeks before first number is wanted. Extra copies for teachers' use in classes, or for home wall mottoes, 5 cents each, all post-paid.

**SUNDAY-SCHOOL BANNERS.** 2½x5 inches. A nice little illustration on each lesson, with lettering, etc. border in colors, for the children. Very pretty, to be used as cards; 10 cents for 2 dozen copies.

**BOOK OF MORMON MAPS.** lecture size. 5x8 feet on muslin, limp, in colors. Elegant. Can be folded in satchel. By mail post-paid, \$2.12. Home and office size, 39x51 inches, on paper, cloth backed and varnished, in colors, \$1.50. Expressage at buyer's expense at end of route.

**MAP OF THE WORLD,** showing course of ancient colonies across ocean, trade winds, ocean currents, etc., on muslin, limp, in colors. Can be folded in satchel. Enlarged, 5x8 feet by hand. Sent by mail, post-paid, \$3.

**MAP OF PALESTINE,** same style, \$3. Map of Palestine, same, filled and varnished expressage buyer's expense; for Religios and Sunday-schools, \$5. Lecture size Book of Mormon Map, same \$5.

Series of illustrations on gospel principles for street preaching etc., on application.

Your special dream or vision beautifully drawn, on description, for home framing, in india ink and crayon. Poem by G. F. Weston on gospel, etc. Nice to give a friend. By mail, 5 cents.

**CHARTS,** all subjects, to order. Designing and pen-drawings for photo-engravings, for letter and note-heads, newspaper headings, etc., etc. Pencil outlines submitted for acceptance. Fine drawings for photo-engraving half-tones for magazines, booklets, etc.

Little tombstones for children, rustic, \$1 to \$3. Send post-office or express money-order, or for small amounts send silver dimes.

G. F. WESTON, Buchanan, Michigan.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, July 16, 1902

Number 29

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Cease Contention When Question is Decided	-	689
First Choice of Books	- - - - -	690
On Future Punishment	- - - - -	691
J. S. Lee as a "Reformer"	- - - - -	692
D. R. Baldwin Lectures on Archæology	- - - - -	692
Decrease of Catholics	- - - - -	692
Correction	- - - - -	693

### Original Articles:

Facts and Suggestions Relating to the Law in Church		
Temporal Work	- - - - -	694
Who was Joseph Smith?—No. 3	- - - - -	697
Hold the Fort	- - - - -	702

### Mothers' Home Column:

Select Reading for August Daughters of Zion Meetings		703
--	--	-----

### Sunday-School Department:

The "Diamond in the Rough"	- - - - -	704
The Mission in the Library	- - - - -	704
Three Essentials in Blackboard Work	- - - - -	705
Sunday-School Thermometer	- - - - -	705

### Letter Department

	- - - - -	705
--	-----------	-----

### Miscellaneous Department:

Pastoral,—J. R. Lambert	- - - - -	710
"    Daniel MacGregor	- - - - -	710
Graceland Contributions	- - - - -	710
Northern Missouri Reunion	- - - - -	710
Second Quorum of Elders	- - - - -	711
Reunion Notices	- - - - -	711
Two-Day Meetings	- - - - -	711

SOME of the books needed by the Church Library: "Encyclopedia of Religious Knowledge." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Thirteenth Annual Report of the Bureau of Ethnology. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart. "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Prehistoric America," by Foster. "Prehistoric Times," by Lubbock. "Mastodon, Mammoth, and Man," by McLean. "Manual of Geology," Dana.

## Editorial.

### CEASE CONTENTION WHEN QUESTION IS DECIDED.

We commend to the attention of the HERALD readers the communication of Bro. Joseph R. Lambert found in this issue. Especially do we request a careful consideration of what he writes in regard to the attitude of the majority with reference to the minority.

This will apply in all questions upon which two or more opposite views are held and advocated. So that whether a man may be one with those of the larger or smaller number, at the final determination of the matter it should be dropped. The man who votes with the smaller number must be considered to be as honest in conviction and contention as are those whom he opposes and who may prove to be with the larger number. It must be conceded, also, that the desires of those who may be in the minority, no matter how few these may be or how numerous the majority, are just as great for the good of the whole and the supreme success of the church as are the desires of those who hold opposite opinions to them.

Success in a contention earnestly waged as frequently tries the manly and Christlike virtues of the successful man as does defeat. Defeat may and very often does help to purify a man's thoughts and sanctify his spirit, increase his patience, and enlarge his understanding. On the other hand success has a tendency to foster a feeling of self-sufficient complacency sometimes fatal to one's usefulness as it makes a man impatient of opposition and contradiction to the injury of his influence upon others. It sometimes causes a man to become unduly impressed with his own importance and thus makes him arrogant, and hard to be approached by those who may differ from him, but who would be willing to reason on the differences existing with a view to correction if they were in error, or the other view be shown to be the better one.

The members of the majority should be very careful to show due regard to those with whom they have been in difference, and when the matter decided is in their favor should show no spirit of elation, or assume any airs of superiority. He is the nobler man who in success can preserve an unruffled mein, having in his mind no unwholesome recollections of the struggle in which he has been engaged, in his heart no feeling of exultation to the injury of his opponent.

Just as he will expect the minority to bear defeat without rancor or resentment, so should he bear success with magnanimity. Indeed it is the noble contestant who can give his hand to the defeated in warmth of sympathy and admiration for his vanquished antagonist.

Mosiah wrote thus:

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction, even as he has hitherto visited this land."—Mosiah 13: 4.

Notwithstanding it may be that the voice of the people may not commonly desire the wrong, it is possible that such might occur; and in such emergency whoever might stand for the right, though he stood alone, would in time be vindicated and receive a reward.

In our work he who stands with the minority is as entitled to respect and consideration as he who stands with the greater number, but no more so. Both act upon their convictions, and he who stands with the greater number is as worthy of praise and commendation for standing for what he holds as principle as is he who may stand with the smaller number, or alone. Either may be right, both may be wrong.

It may require a little stronger degree of courage to stand with the few or alone, that courage being the result of conviction, but it is the same sort of courage, that of conviction, which actuates those who may be in the larger number. It is a mistake to suppose that superior courage, or a greater sense of conviction moves the minority than actuates the majority. It is, also, a grave error to assume that those who are with the majority are moved by improper motives, or vote as they do just to be with the larger number. No such sentiment should be indulged.

Bro. Lambert's statement is proper and we hope will be productive of good. We shall try to exercise the right of discrimination and give place only to what may be conducive to good.

Accusations, recriminations, and all sort of reflections upon the acts of those who may differ from us after the controversy is over are out of character and unbecoming, and in the language of one of Bro. T. W. Smith's articles of long ago, "Quit it."

---

OLD minds are like old horses; you must exercise them if you would keep them in working order.—John Adams,

#### FIRST CHOICE OF BOOKS.

The *Denver Times* recently sent the following question to a number of people, requesting answers for publication: "If you were sentenced to solitary confinement for life, and the judge allowed you one book, or one author's work, as your only companion and solace, all the remaining years, what book would you take, and why?"

Among others to whom this question was addressed was Bro. J. B. Roush. His answer and reasons appeared in the *Times* for July 6:

#### THE BIBLE—BOOK OF MORMON.

In the full enjoyment of liberty in a world full of books, some of which are more or less inspirational, the Bible is to me the best of books, and were I placed in a condition which gave promise only of solitary confinement for the remainder of my earthly existence, the Bible would evidently be prized more highly by me, first, because it would give me information in regard to God, who could visit me by his Spirit or his holy angels as he did the ancient saints when they were incarcerated or banished for the gospel's sake. As I would read of the experiences of the former-day saints, especially of John on Patmos, I would take courage and comfort in contemplating that what God had once done for man he might do again, and as he had given such a remarkable demonstration of his power and willingness to aid individuals in the extremities into which they had been crowded, that under like conditions he might repeat himself, and all this in the light of the statement that he is unchangeable. Second, because it would teach me how to live to make the best of my condition and to come into communication with a power which could not be locked out by walls or prison doors. As I could hope for nothing from an earthly source, I would want a book to read that could give me the most information in regard to what I might obtain from the heavenly source. Third, my hope would, necessarily, center in a future life, and a book that would tell me the most about it and how to live to obtain the best possible condition when my short period of incarceration was ended would be to me preëminently the best book and afford me the most comfort. Hence my first choice would be the Bible. If I could not have the Bible, my second choice would be a book which would approach nearest to the Bible; so my second choice would be the Book of Mormon, because it tells of the same God and the same Christ as the Bible, and of the same gospel as the power to save. As the Bible is a history of the dealing of God with the people who lived on the Eastern Hemisphere, so is the Book of Mormon a history of the dealing of God with a people who once lived on the Western Hemisphere and of whom the American Indian is a degenerate son. Because the Book of Mormon approaches nearest to the Bible of any book in the world known to me, it would be my second choice of books.

J. B. ROUSH,

Reorganized Church of Latter Day Saints.

In the *Times* of July 5 the question is published with the following explanation of how it came to be raised:

At the Lawyers' Club in New York City some months ago, there were sitting about one table several men of national reputation in their separate line.

There was John J. McCook, one of New York's brilliant attorneys; Colonel Evans, president of the Wells-Fargo Express company, and William C. Beer, president of the Fire Engine trust.

The topic under discussion was the relative value of classic and modern literature.

A story had just been going the rounds that Bidwell, the man who robbed the Bank of England, after three years confinement

in a convict prison without a scrap of reading matter of any description, had, through the intercession of the American minister, been permitted one book, as the means of preventing his mind from giving way under the strain of solitude.

Bidwell himself said: "When I came in from the day's grind, and saw on the cot in my silent cell that volume of Shakespeare, it transported me instantly, and without preparation, from purgatory to the seventh heaven. The elation was so great that for a week I suffered from nervous hysteria. I could not compose myself to read; I could only fondle my one great treasure!"

This story of Bidwell's emphasized the need of books to the man shut in upon himself. The question narrowed down to what manner of books supplied the greatest need. The living application set the men about the table to thinking a second time over the conditions imposed in just such a proposition as that at the head of the column.

For fully ten minutes not a word was spoken, and then, when each man had pondered carefully the prospect of being buried alive with but the one book of his choice—not a man mentioned a current work, and only one or two a modern one.

The same question was brought up at a Denver Sunday evening, more as a diverting topic than as a serious one. After the first round of jests, the entire group sobered down to earnest consideration of what proved to be a most engrossing subject.

The staunch admirer of Kipling on any and all occasions weakened on sober second thought and went back to Shakespeare as a twenty-year companion. The Poe enthusiast was compelled to admit that six months close confinement with that erratic author would contribute more to his mental undoing than the years of solitary confinement. He decided on Gibson's "Rise and Fall of the Roman Empire" as the one work which would furnish food for reflection for the score or more of years that might be left him.

The possibilities of the work; its entertaining, instructive and, above all, its lasting qualities, are the points which weigh most in its favor under the conditions imposed. Second thought changes very materially the first impulsive answer in almost every instance.

---

#### ON FUTURE PUNISHMENT.

We give a very pleasant dissertation on the subject of future punishment, which is quite reasonable as well as readable.

We add to it an extract from the Book of Mormon, which all lovers of that book will recognize.

#### FUTURE PUNISHMENT.

The books recently published by Dr. Agar Beet, professor in the Wesleyan theological school, have given prominence to the doctrine of future punishment, such as it has not had for many years. Doubting the natural immortality of the soul, he doubts the perpetuity of soul-life in the wicked after their final condemnation to everlasting punishment. The weight of his learning and influence will undoubtedly be used by annihilationists as favoring their teaching. We do not understand him, however, as advocating the philosophy on which they base their notions—a philosophy which is a species of materialism, whether intended to be so or not.

In our judgment the Bible teaches that the soul of man is a distinct creation, differing in essential qualities from the body, capable of a separate existence, destined to live in a separate state, and ultimately to be clothed upon with an immortal body, with qualities unlike those possessed by the body it now inhabits. It appears, too, that some relation must be maintained

between the mortal body and the immortal body, so that it shall be a resurrection body, and not a newly created body. To the Apostle Paul this was a "mystery," and we would not pretend that it is less than that to us.

As to the soul of the unregenerate it is enough to say that we are unable to perceive that it differs in essence, or in the intrinsic properties of its being, from the soul of the man who accepts Christ and experiences spiritual regeneration. The difference is moral and not physical, relating to the spiritual condition and not to the inherent nature. It is not a part of the body in the good or the bad; and since our Lord declared so positively that the soul does not die with the body we must believe it immortal. There are those who can "kill the body," but are "not able to kill the soul," or else the divine warning was useless and meaningless.

It also seems clear to us that in the parable of the rich man and Lazarus, the Savior drew aside the curtain that hides the unseen world so as to disclose the actual state of the dead, and particularly the state of the unsaved dead, showing them to be in conscious being, in full possession of their memory, conscience, and reasoning faculties, and aware of the causes of their lost condition. Their souls were not asleep, but very much awake. Of course, we do not attempt a critical analysis of this, or of any other scripture bearing on this subject, but take such view as impresses itself on the mind of the reader who looks at the language of the Bible as intended to be interpreted in a plain, common-sense way, by those who read it for instruction and edification, and not to find support for a previously fixed opinion.

In the same way we read all the scriptures bearing on the subject of future punishment. They appear to be plain enough and the terms expressive of the place and condition of the unsaved, and those expressive of the duration of the punishment of sin, alike point to an unending retribution. The "unquenchable fire," "the everlasting fire," the "lake of fire," the "worm that dieth not," however figurative in fact, all mean the same thing and are quite too strong as metaphors or symbols to be applied to any physical calamity or to any temporary punishments or any reformatory chastisements. They point the every-day reader of the Bible to a final dispensation of penalty which is properly called "everlasting punishment." The argument on this subject based on the use of terms expressive of duration, is ably presented in the supplementary chapter on the "unpardonable sin," in Bishop Merrill's book, entitled "The Crisis of this World."

There is no doubt that the agitation caused by Dr. Beet's publications, together with the activity of persons tending to "liberalistic" ideas, has produced a trend of thought requiring, or at least justifying, a re-examination of the grounds of our beliefs in this line. The result will be that the old foundations will stand. This much-abused doctrine of eternal punishment will not be driven out of the church by jibes and sneers nor by the sober criticism of candid men. We sympathize with those who find somewhat in their sensibilities that shudders at the severity of God's judgment against sin, but reading the divine warnings and the denunciations of obduracy in the Bible, we are constrained to recognize the fact that human sensibilities are not the standard by which to measure the heinousness of rebellion against God. Nor can we consent to set human wishes and will over against the testimonies of the word of God. Guided by that testimony we trace the ungodly to a death in impenitence, to conscious torment after death, to a "resurrection of damnation," to a final judgment before the great white throne, and to a sentence: "Depart ye workers of iniquity," with the record closed in the words: "And these shall go away into everlasting punishment, but the righteous into life eternal."—*Northwestern Christian Advocate*, June 18.

And now I would inquire what becometh of the souls of men, from this time of death, to the time appointed for the resurrec-

tion? Now whether there is more than one time appointed for men to rise, it mattereth not: for all do not die at once: and this mattereth not; all is as one day, with God; and the time only is measured unto men; therefore there is a time appointed unto men, that they shall rise from the dead: and there is a space between the space of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing and gnashing of teeth; and this because of their iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignment to happiness or misery, according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead.

---

#### J. S. LEE AS A "REFORMER."

In 1899 a controversy arose in Nebraska between Joseph S. Lee, an elder of the church, and the officers of a branch and the general officers in charge of the field. This controversy resulted in Elder Lee attacking the branch and the church upon certain well-established positions in such a way as to require action upon the part of the church by which the license of Elder Lee was demanded and he disfellowshipped. He then essayed to create a diversion among the membership at different places in favor of his views, with the avowed design of reforming the church in its doctrinal lines.

We wrote to him twice sending to the last address known to us. Our letters failed to reach him, nor did we hear anything of him after, until quite lately when we received a written appeal from Sr. Lee, his wife, asking assistance from the church for the reason that her husband had abandoned her, and left her in need. Rather a sad comment on a scheme of reform, is it not?

#### D. R. BALDWIN LECTURES ON ARCHAEOLOGY.

In the *Blade* for June 27, published at Walnut Ridge, Arkansas, "Correspondent" writes of the lecture by D. R. Baldwin on the subject of archæology. He says:

That lecture recently delivered by Reverend D. R. Baldwin on archæology was appreciated by all who heard it. He does not pose as an orator, but gets after philosophical facts in a manner pleasing to hear. We were escorted farther back into the labyrinth of antiquity, introduced to more ancient geography, treated to a more profuse display of ancient American characters and hieroglyphics from crumbling temples and tombs and moldy mounds, the same being diligently compared with the Egyptian, demotic, phonetic, hieratic, and Hebrew alphabets, than has been our lot before. The Professor also displayed a patient comparison of words from the Hebrew and Indian tribes, rehearsed striking legends and traditions of the latter and shelled out clear, definite applications to many obscure passages of Scripture. It was an educational feast: whether we indorse the manner in which he dovetailed the Book of Mormon into it or not.

---

#### DECREASE OF CATHOLICS.

The following published statistics show a decrease in the number of Catholics in the United States:

Bishop Slattery of the Catholic clergy is responsible for the following statistical statement: "Roman Catholics in the United States 1902, 10,976,757. Roman Catholics in the United States in 1890, 8,301,367. Apparent increase of Roman Catholics in twelve years, 2,675,390. Roman Catholic immigrants during the twelve years, 2,705,184."

This shows a loss of 29,784, without reference to any possible increase from conversion and births.

A prominent priest of Washington, District of Columbia, says of this subject:

"The woeful phase of this revelation is the terrible increase of Atheism. It is a fact that only a small portion of the Catholics fall away from the church by apostasy to the sects. They drop from the ranks of the church into the ranks of Atheists, and their children grow up absolutely godless."

---

SOME of the benefits of a college and good schools to a community are shown by the letter following making inquiry of the conditions at Lamoni. This is but one out of many like inquirers. And yet, some people ask if the college is any special benefit to our town.

MAPLE HILL, Iowa, July 5, 1902.

MR. E. L. KELLEY, Lamoni, Iowa.

Dear Brother: I would like to be informed regarding the schools of Lamoni, both Graceland and graded schools. I wish to move to some college town, wholly for educational purposes. To what extent is music taught, vocal and instrumental. Please advise me.

Very truly yours,

W. W. PITKIN.

---

WHAT do we live for if it is not to make life less difficult for others?—George Eliot.

## CORRECTION.

In last HERALD, page 669, second column, fifth line, should read that Bro. S. J. Madden wrote, etc.

## EXTRACTS FROM LETTERS.

Bro. I. N. Roberts writing from Escatawpa, Mississippi, June 30: "Baptized three more yesterday and others are near. We are improving slowly but more surely than ever before. I am now permitted to see the fruits of my last year's work developing among the Saints. Some are still grouchy and perhaps always will be. The Word of Wisdom hurts some very much, but others are leaving off the coffee drinking and tobacco chewing and smoking. May the Lord bless them is my prayer. I just closed a two-day meeting here. Had a joyful time. Meetings well attended; interest good. Still dry and hot. Hard on little folks like me."

Bro. J. B. Roush, Denver, Colorado, the 6th inst.: "I go to Minturn for Sunday, the 13th; Grand Junction the 20th, and to Delta for reunion the 25th to 27th."

## EDITORIAL ITEMS.

We have received the first copy of the *Southern Banner*, published by J. L. M. Campbell, a Catholic priest of Dallas, Texas, in the "interests of truth."

The Saints' Home is indebted to Mr. E. D. Briggs for his efforts with the manufacturing company which he represents for assistance in obtaining a new six foot Champion mower. The Home has eighty acres of grass to cut and was in need of a good machine.

The newspapers state that some three hundred American Mormons (of the Salt Lake church) met in Copenhagen, Denmark, July 5, and dedicated a church building as a nucleus for proselyting in the kingdom. Among them was Ex-senator Frank J. Cannon and his brother.

In the *Aurora Daily Beacon*, for June 27, published at Aurora, Illinois, the work of Bro. A. J. Keck in that city is spoken of, and the reporter states that Bro. Keck has made plain to the people that there is a great deal of difference between the Utah church and the Reorganized Church.

Joseph Smith is away from home and the HERALD Office, attending the reunion at Springfield, Missouri. Bishop Kelley was with him, but returned Tuesday. The reunions in Missouri seem to be running full blast this year, evidently making up for the number that were postponed last year on account of the drought.

Sr. A. J. Young writes that Mr. James Doty, of Livermore, will be on the grounds with pure olive oil for sale at the reunion to be held in San Jose, California, September 12.

No. 68 of the *Brooklyn Eagle Library* has been sent us. It is "The United States and the Philippine Islands;" speeches in the United States Senate.

On Sunday morning last Bro. J. W. Wight preached his farewell sermon to the Saints at Lamoni. He gave us a good doctrinal sermon, which was enjoyed by all present, we believe. With considerable feeling he bespoke for those he left behind thoughtful consideration, seeming to think far more of the trials to be met by them than those he would have to meet on his long journey. He also called attention to the fact that the elders going to open up the work in New Zealand were undertaking the greatest mission since the beginning of the Reorganization. These ministers, he said, would need all the aid we could give them. On Monday morning Bro. Wight took his departure for his mission, expecting to be gone from home about eighteen months. He with others expect to sail from San Francisco the 24th of this month.

It is expected that there will be a representative of the HERALD Office present at the Branard Reunion, Missouri, and the Saints in that part of the country can renew their subscriptions there, or subscribe, and buy what books, etc., they may wish from the HERALD stock.

The departure of Bro. Wight on Monday for his foreign mission reminds us once more that this year our elders are undertaking more foreign missions than for some time past, and the Saints must arouse to the fact that these elders must be supported that their work may be effective. Let us remember the elders who are at the front taking the brunt of the battle for right and for the faith we so love.

Bro. Richard C. Kelley, who has been reading proof in the HERALD Office for some time past, left us last week for a sojourn in Nebraska before returning to his studies at the State University of Iowa.

Bro. J. F. Mintun has succeeded in getting space in the *Des Moines Leader* for June 21, setting forth differences between us and the Utah people. His article will do good.

Bro. Terry, who has lately gone to Oakland, California, has appeared in the *Enquirer* of that place in defense of the work. His article was called out by an article in the *Enquirer* of the 23d ult., which reported a sermon by Reverend Vosburgh, a Baptist clergyman, in which he preached on "Mormonism." Bro. Terry made good use of his opportunity.

Our readers will find in company with this week's HERALD the minutes of the General Conference of 1902, in supplement form. The publication of so large a volume is a heavy expense, and we trust it will be appreciated proportionately.

## Original Articles.

### FACTS AND SUGGESTIONS RELATING TO THE LAW IN CHURCH TEMPORAL WORK.

FOR MEMBER AND MINISTER.

A half year has passed since the article "Duties, Responsibilities, and Faith of the Saints" was sent out by the Bishopric, and although it has met with the approval of having been a step in the right direction, it will not be amiss to supplement its statements by suggestions of practical work that will aid our giving "more earnest heed to the things which we have heard, lest at any time we should let them slip."

Men and women to accomplish any undertaking of merit, must be diligent workers in the same. Church building forms no exception to the rule. Of all teachers of mankind Jesus Christ stands foremost in enjoining a practical exemplification of the principles laid down in his law, and he is the boldest denunciator of those whose profession in him is manifest only "with the lips."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5: 16.

Referring to the religion of the Pharisees he says: "But do not ye after their works: for they say and do not."—Matthew 23: 3.

"And he answered and said unto them, My mother and my brethren are these who hear the word of God, and do it."—Luke 8: 21.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7: 19-21.

"And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6: 46.

However ready we may be to excuse in ourselves neglect, or failure of duty, because of the inconveniences lying in the way of discharging the same, or on account of a lack of faith and courage on our part in the work, one thing is certain, that eventually all must answer for what they have done before the great unerring Judge, who has advised us that the law is certain and must be obeyed: "And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12: 50.

The Psalmist gives testimony of the character of Zion's children in conversational inquiry as follows: "Lord, . . . Who shall dwell in thy holy hill [Zion]?" The reply is given, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."—Psalms 15: 2. To work righteousness is to keep the law. Jesus when seeking to fulfill the law when he came to John at Jordan insisted that it should be administered. "For," said he, "thus it

becometh us to fulfill all righteousness."—Matthew 3: 15.

Righteousness is the fulfilling of the law of God, both in that which relates to spiritual things and that relating to temporal affairs; and Christ the pattern and chief citizen of Zion when her glory shall have arisen, fulfilled the law in all things. Truly no others can abide in his tabernacle, then, than they who have diligently kept his law.

It is not only the duty of the minister to go and preach to the people, as did John the Baptist, but a duty rests upon the people to hear and conform thereto; and so it is stated in the record, that they came to John and asked, "What shall we do then?" Not only the people did this, but Jesus himself came urging that he be not found lacking in complying with his Father's commandments. What more forcible example could Jesus have given his followers, showing the absolute merit attaching to the law, than that of his persistent pleading with John, that he must conform to the same.

There exists a like urgent necessity for complying with the law relating to temporal matters as there is for any other part, and Saints should not only seek to comply with this law when it is convenient and easy, but persistently urge that they fulfill it, as did Jesus at Jordan. No one has witnessed the anxious, earnest inquirer for baptism courageously enter the waters in our Northern winters, after possibly making a grave through a few feet of ice, without commendation of the firmness of purpose in the individual to do the Master's will; and not only man but God recognizes and blesses such; but do we ever stop to consider that if our devotional aims and purposes are less earnest and anxious after that we have entered into covenant relationship with God than they were at the time, then we have fallen below the standard set up at our baptism? Jesus spoke to saints when he said: "But seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you."—Matthew 6: 33, I. T.

As children of the kingdom are we prepared to take the consequences of a failure to carry out this command?

Compliance with God's holy law and ordinances brings due reward to the one obeying, not to some one else. It is the means of working righteousness whereby men and women honor God and enter upon the work of sanctification; and this sanctifying work comprises duty in everything, temporal and spiritual. The apostle could truly say when urging the saints at Philippi to observe the law of giving: "Not because I desire a gift, but I desire fruit that may abound to your account."—Phil. 5: 17.

The church needs an awakening in many parts to the fact of the supreme necessity of following more closely the law of Christ; not that ever we would

become formal and clerical; but rather, as children of light, seek to glorify and honor the Father by walking in the light; or, in other words, by fulfilling his commandments.

It is true that already there are a goodly number of the Saints who are thus striving to honor the law and bring about the establishment of the kingdom of our blessed Lord by diligently observing these things; and if so many, then it follows all can. Why not all? The law relating to the "building up" and "establishment" of the kingdom should be as universally complied with as the ordinances of baptism and confirmation. Think of the situation of one who would refuse to comply with either of these. But it is of duties touching giving and aiding God's work of which the apostle speaks when he writes: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."—1 Timothy 5: 21.

"The unity of the Saints," includes unity of faith, unity of work, unity of interest and devotion in the work of the Lord, and there can be no place for the lazy and indifferent, or the fault-finder; these are they of which it is written, "It shall not be a land of Zion unto you."

#### GOSPEL PREACHING.

Ministerial work in order to be effective must be carried on as directed by the Master; a failure to follow according to the pattern laid down makes a poor follower indeed of our Lord, and the work of such must fail. The successful elder does and must labor "without purse or scrip;" in this way God can and will work with him. While it is true that it is a more humble and dependent method of work, it is also true that in this way men must exercise more divine faith and they are necessarily, in a Bible sense, more closely allied as "workers together with God."

When once in his mission field the minister moves out unselfishly, bearing the message of good will to all, he is charged, "Freely you have received, freely give." Extend a helping hand to all; the downcast, the sick, the lost, the found; rich and poor; God sends him out to help, not to loaf; he is to give "without money and without price." Then, why should not the people feed and clothe him? Justice and duty between man and man require that this be done. And it is from such a righteous standpoint that Jesus proposes to judge and reward preacher and people; "For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me;" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew 22: 35-40.

It may be asked, Does this apply to those within the church or to those without? The answer is, that it is applicable to all; make it just as broad as is the

command to preach the gospel, "to every creature." Where there are Saints, of course they should be foremost in this good work. Simply giving the meal of victuals does not discharge our full duty under this law. There should be a free-will effort to help in the extension of the gospel work at every opportunity by both Saints and friends of the cause, and the minister should not be permitted while in his work to turn to the Bishop for incidental expenses or help, but this is discharged by the joint interest of the people. It may be said it will be felt as a burden. My reply is that the burden is much greater where there is neglect of these things. A more diligent care on the part of the people in these matters, will bring manifold more blessings when they are in need of the same, of wisdom, faith, healings, and the prophetic gifts.

In church work elders as the laity should not run beyond their means; and if they are hindered in their work because we do not perform ours it is easy to see that the blame rests not simply upon one, but all who are thus neglectful. A very little care on the part of each and every one makes the gospel free and no great sacrifices demanded either; for what we gain is greater than our loss. On the other hand, neglect of these things brings a great burden upon the financial department of the work of which it should be entirely free.

At the close of the last fiscal year when the elders' individual reports came in, and the little balances due them were summed up, it was found to make a total of over five thousand dollars. This was for incidental expenses which should have been met by those for whom they labored, but was not. The final burden of discharging the obligation then fell upon the general fund, which in great part is contributed by those who do discharge their duties to the traveling and local ministry, for these as a rule who contribute of their tithes and offerings under the law are also forward to perform their work in helping the local and incidental work. The extra burden then is thus borne by the very ones who have discharged their full duties already. What will be said of the distribution of the rewards in such cases? Well did Jesus liken the kingdom "to five wise and five foolish virgins."

Lest the thought may be overlooked, I repeat, that the order of the minister should be that of the law, to travel "without purse or scrip," and where his necessary expenses are not met he should stop where he is until the reasons are fully determined and not proceed to the incurring of further expense to be paid by the Bishop subsequently. It will be much better to settle as we go along, and if it can not be done then, we can wait and take our bearings. Possibly the new expense should not be incurred. Sometimes there is entirely too much haste in the missionary going from place to place. At least no

missionary in the ordinary case should go beyond the rule, and bring in a claim against the church at the end of the year. Where the settlement of the balance is to be made by the Bishop we prefer that it be done at the time that it is made, so that we may reasonably know where we stand financially. If a debt is incurred that the church is to be held for let it be reported at once. The reasons for this rule are so self-evident it will not be necessary, I trust, to dwell upon it.

Besides the expense attaching to missionary gospel preaching, there is the additional of maintaining and building, upon the ground preached over. To convert men and women and then not care for them is to fail of our duties under the law. Christ not only said, "Go into all the world and preach the gospel to every creature," but he also said and charged specially to "Feed my sheep;" "Feed my lambs." Must we not do this? Home work is as essential as the foreign; neither must be neglected. For this reason we have church pastoral work; church educational work; church care for the poor; church work in laying the foundation of Zion. Can any one be excused from lending a helping hand? Truly the Master of the house "has given to every man his work." And it is also stated that he has "commanded the porter to watch." And whether we desire it or not the "porter" will no doubt perform his work and give due report. Is it not then hopeful to the Saints to know that Christ has not only provided for work, but that he has also established a watch whereby every one will receive a just reward for his faithful work?

Since the April conference there has been paid of the college debt the sum of twenty-two hundred dollars. This is an excellent showing for the workers. But what of those who are not helping? Shall not every one be found urging as did Jesus at Jordan, that he or she fulfill this part of the law? We are receiving for the college upon the regular subscription and of the one-dollar offerings. All are for the Lord's work, and no doubt prompted by his divine guidance. It is suggested in this, however, that parties in branches who wish to carry the one-dollar offering plan into operation have the president of the branch prepare them a list and visit every member and take every name in the branch before sending in. Also make due report of what has been done to the president of the branch so that he will know just how many in his branch are aiding.

Connected with the work of

#### GRACELAND COLLEGE

for the present year is the running expense account. To this I ask also a careful consideration. There is already due a large balance for running expenses the past two years. To carry on the work the present year we must have special help. The college is not

endowed. It would be a blessing to the work of the Lord if it was properly endowed. But time will provide for this. There will be at the least seventy-five young men and women seeking the advantages of this institution the present year, if the church does its duty in preparing for them. We can not justly say, Go somewhere else and get your education. To do so is to injure our own work and lose the coöperation and work of our own children. Let us not be compelled to ask the world to do what is our own duty—train our own children. But we need twenty-five hundred dollars for the work if we do it ourselves. This is a large sum. Yes, but stop and think. It would be a very large sum for two or three children, but it is not for twenty-five times that number. It is common for parents to spend from five to eight hundred and even a thousand dollars a year, toward educating a child, in tuition, board, special expense, railroad fare, etc., and they do not complain; in fact consider the money well invested. But the sum asked for Graceland to help all of these girls and boys, who can not otherwise help themselves, amounts to less than thirty-five dollars each. Is it a big sum then? Is it not right to consider the good being done with our means?

Have we not twenty-five good broad-hearted philanthropists among us who can and will do this work and end the question at once? While collecting for the liquidation of the debt, it occurs to me that it will be far better for this special work to call for twenty-five special volunteers, and I would like to have their names at once to place upon the roll; the money they may send in, in two or three months as it may best suit themselves. And this request is not even confined to the brothers; the sisters may also enlist. Can we have the names within thirty days, and thus avoid any further appeal in this line to raise it? Remember that in furnishing the one hundred dollars you help seventy-five young people to nine months of schooling. This is \$1.33 $\frac{1}{3}$  each. Can you make better use of the money? "He that giveth to the poor shall not lack; but he that hideth his eyes, shall have many a curse."—Proverbs 28: 27.

The present year is one of great undertakings on the part of the church, and its work is onward. The foreign and home mission expense has been such as to require extra labor and work to meet the same. But the Lord is remembering his work and will care for those who strive to help in the building. We appeal to you in behalf of a united effort in sustaining this work. No one is asked to do more than he can do; but each and every one is asked to do what he can and in the Lord's way: "Every one who offereth a gift willingly," let him bring it.

As ever, a helper in Zion's work,

E. L. KELLEY, Bishop.

LAMONI, Iowa, July 10, 1902.



## WHO WAS JOSEPH SMITH? — NO. 3.

## WAS HE A FALSE PROPHET?

BY J. W. PETERSON.

This decision was made according to the facts brought before the court. It might be well for some of our literary men who so flippantly charge the church organized by Joseph Smith with believing in polygamy to read up a little.

There are many who have a faint knowledge that there are two or more divisions of what they are pleased to call "Mormonism," but that there is not much difference between them. It will be noticed, however, that the court has said that the Utah church has "largely" (not slightly) departed from the faith advocated by Joseph Smith.

We here mention some of the differences between what we will call the Utah church, under the leadership of Brigham Young and his successors, and the Iowa church, under the leadership of Joseph Smith, son of Joseph Smith.

1. The Iowa church believes in one God as revealed in the Holy Scriptures, in his Son, Jesus Christ, and in the Holy Ghost.

The Utah church believes in a plurality of Gods and that Adam became a God and is the only God with whom we as his descendants have to do. See *Journal of Discourses*, vol. 1, p. 50.

2. The Iowa church believes that Jesus the Christ was truly begotten by the Holy Ghost as revealed in the Scriptures.

The Utah church believes the words of Brigham Young on this point, when he said, "Now hear it, O inhabitants of the earth, . . . Jesus Christ was not begotten by the Holy Ghost." See *Journal of Discourses*, vol. 1, p. 51.

3. The Iowa church believes "that the doctrine of a plurality and a community of wives is a heresy, and opposed to the law of God."

The Utah church makes polygamy a very prominent point in its faith. Though compelled to abandon its practice in public, it yet believes the principle to be the correct rule of marriage.

4. The Iowa church holds very tenaciously to the Holy Scriptures, and all officers and members are amenable to that law.

The Utah church places the officers above the law and Brigham Young is on record as saying that "the books were not worth the ashes of a rye straw," and giving as his reason that they had the "living oracles." "Obey counsel" is an almost daily sermon in Utah.

5. The officers in the Iowa church are similar to the officers in the Utah church; that is, their titles are similar, but their official duties are much different. Judge Philips, of the United States District Court, says: "It has changed the duties of the President and of the Twelve and established the doc-

trine to 'obey counsel,' and has changed the order of the 'Seventy or Evangelists.'"

6. The Iowa church believes in obeying the law of the land and assisting to elect good men to office.

The Utah church has seen nearly a majority of its leading men either imprisoned or fined for transgressing the law.

7. The Iowa church believes that God is the avenger of wrongs, but that in case redress is sought here it should be done through the laws of the land.

The Utah church has had a Danite band, called also, Avenging Angels, to redress wrongs. One of this band, John D. Lee, was executed by the United States Government for his part in the Mountain Meadow Massacre.

8. The Iowa church does not believe in any secret organization in the church, or any secret doctrine or practices.

The Utah church has a secret order called "Endowments" with grips and signs and terrible oaths; one of which, the writer has been informed, declares to avenge the blood of Joseph Smith.

9. The Iowa church grants to every man the privilege to come into the church or leave it, leaving that matter between him and God.

The Utah church has advocated a doctrine and one of the worst and most diabolical among any civilized people which, in reality, is nothing short of human sacrifice. As announced by Brigham Young, February 8, 1857, as follows:

"I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the Devil. . . . I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force."—*Journal of Discourses*, vol. 4, p. 220.

10. In the matter of church support the Iowa church believes the Bible doctrine of tithing and interprets it as follows: First, it must be wholly and entirely voluntary. Second, it should be one tenth annually after all expenses are paid. Third, those who have no increase may give freewill offering, and those who have much may consecrate of more than they have need.

The Utah church advocates a system of tithing which is quite compulsory and requires one tenth of all income, not counting out expenses.

11. The Iowa church believes that in case God,

through the Holy Spirit, should reveal anything to the church as in former days, it must pass through the different grades of offices, and be accepted by them and the membership before it is binding as a law, and even then it must not contradict any former law of God in the Holy Scriptures.

The Utah church, placing the officers above the written word, makes virtually the mind and whims of the officers the law. Many laws have been given in a very compulsory way—polygamy among others.

This latter difference perhaps is the greatest one between the two churches. It opens the door for any absurd thing or any vile doctrine any leader may be tempted to enforce. Not so with the Iowa church, for all are subject to the law, which is unchangeable as God himself.

We have given the foregoing differences between the two churches, not that they are all, but they are all of much importance. There are many of lesser import that we have neither time nor disposition to here mention. As we said before, in some things the two systems of faith differ as widely as can be, as far as east from the west, as black from white.

We have sought diligently to discuss calmly these differences with the Utah people, but have not succeeded in anything of any importance. We wish here to reproduce some instruction given by the Presidency of the Utah church to their representatives. It will show that they are aware that they have departed from the original faith and dare not face the facts:

CARD TO THE ELDERS.

To the Elders of the Church of Jesus Christ of Latter Day Saints; Dear Brethren: Certain parties who appear to be anxious for notoriety, and who desire to take advantage of the prominence and achieve the dignity which discussion with the elders of this church would give them, have sent to representative elders of the church challenges to hold discussion upon the doctrines and the validity of the authority of the Church of Jesus Christ of Latter Day Saints. People of this kind in California and elsewhere have of late been very persistent in demanding an acceptance of their challenge, the question for debate, as they put it, being:

“First, Was Brigham Young the lawful and legitimate successor of Joseph Smith (the Seer), to the prophetic office and presidency of the Church of Jesus Christ of Latter Day Saints?”

“Second, And is Utah the appointed place for the gathering of the Saints in the last days, as spoken by the prophets of God, including Joseph Smith, the Seer?”

We take this public method of saying to all our elders that we consider it entirely unnecessary for the vindication of the principles of the church, or to prove the authority of the priesthood of the presiding authorities of the Church of Jesus Christ of Latter Day Saints, to resort to any such method for their vindication. We leave this for the Lord to prove and sustain, and we think it folly to submit the claims of our church or the priesthood to the arbitrament of man. The Lord has said, “By their fruits ye shall know them;” and to these we can confidently point, feeling satisfied that the people who are seeking for truth and looking for the evidence which the truth always furnishes, can more readily obtain this knowledge by calm investigation and close observation than by controversy.

It is our counsel, therefore, that any elder who may have received and accepted such a challenge, take no steps whatever, towards meeting his challengers, but that he leave them severely alone.

No elder in such a position need feel that any responsibility or discredit will attach to him for declining any discussion into which he may have been drawn; such responsibility we freely assume. We wish it to be further understood that this is our counsel to all of our elders at home and abroad.

Your brethren,

WILFORD WOODRUFF,  
GEORGE Q. CANNON,  
JOSEPH F. SMITH,

First Presidency of the Church of Jesus Christ of Latter Day Saints.—*The Deseret Weekly*, June 2, 1894.

This instruction speaks for itself. One would hardly suppose that leading men would advance an idea that a better understanding could be had by examining only one side of the question. Such instruction comes not from wise men, but from those who fear the light of investigation and comparison. Our aim in reproducing this “card” while discussing or answering the question, “Who was Joseph Smith?” is to show that he was not responsible for Utah Mormonism as they themselves pretty well know.

We next introduce the decision of Judge John F. Philips, of the United States District Court for the Western Division of Missouri. We have not space to reproduce it all, but such as bear on the points at issue we excerpt. Speaking of polygamy he said:

Its first appearance as a dogma of the church was in the Utah church in 1852. . . . In view of the contention of the Salt Lake party, that polygamy obtained in Nauvoo as early as 1841, it must be a little embarrassing to President Woodruff of that organization when he is confronted, as he was in the evidence in this case, with a published card in the church organ at Nauvoo in October, 1843, certifying that he knew of no other rule or system of marriage than the one published in the Book of Doctrine and Covenants [below we give this rule verbatim], and that the “secret wife system,” charged against the church, was a creature of invention by one Doctor Bennett, and that they knew of no such society. That certificate was signed by the leading members of the church, including John Taylor, the former President of the Utah church. And a similar certificate was published by the Ladies' Relief Society of the same place, signed by Emma Smith, wife of Joseph Smith, and Phoebe Woodruff, wife of the present President Woodruff.

Here we have the decision of a judge who had listened patiently to all sides of this question, and he decided, like all others must do when the evidence is all and properly considered, that in the matter of polygamy Joseph Smith was not guilty.

We here produce the rule of marriage referred to above. This rule was adopted by a general assembly of the church held in Kirtland, Ohio, in 1835. Joseph Smith presided over that gathering. It was published the same year in a book called *Doctrine and Covenants*. Another edition was published in 1846, two years after Joseph Smith's death, which proves that the church yet believed in that rule.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall

be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and for ever. Amen."

The clerk of every church should keep a record of all marriages solemnized in his branch.

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

As said before, this was the law of the church over which Joseph Smith presided, until at least two years, and doubtless longer, after he was killed. But to show directly from the pen of Joseph Smith how he looked at the matter, we call attention to the following notice, which appeared in the official church paper called the *Times and Seasons* for February 1, 1844, a little over five months before his untimely death.

## NOTICE.

As we have lately been credibly informed, that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the County of Lapeer, State of Michigan.

This is to notify him and the church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the sixth of April next, to make answer to these charges.

JOSEPH SMITH,  
HYRUM SMITH,  
Presidents of said Church.

A month and a half later the following appeared in the same paper signed by Hyrum Smith, and of course with the knowledge of Joseph his brother:

NAUVOO, March 15, 1844.

To the Brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, Greeting: Whereas, Bro. Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about. . . .

HYRUM SMITH.

We feel that we can reasonably dismiss this point as having been proven over and above what any honest investigator ought to require, that in no sense was Joseph Smith a polygamist. However, to help out a little further that the reader may be pre-

pared to answer all the sophistry of the Utah representatives, we append a clipping from the *Kansas City Daily Times* for April 11, 1898:

## SAINTS AND MORMONS.

At the evening service J. W. Wight of the Rocky Mountain division, whose work has been among the Mormons in Utah, preached. Elder Wight first went into the Utah country when the feeling was so high that his life was many times in danger. He is probably better qualified than any member of the church to explain the difference between the Utah church and that of the Latter Day Saints, who are thought by many people to be identical. In showing some of the more radical points of difference, Elder Wight has contributed the following article to the *Times*:

"One of the facts to be made prominent in this question of what the world calls Mormonism, is the distinction existing between the reorganized Latter Day Saints and the people in Utah under the successive leadership of B. Young, John Taylor, and W. Woodruff, the now existing president of the organization in Utah, met with the accepted axiom that a sweet fountain can not send forth bitter water; therefore there must have been something peculiarly bitter in the faith or doctrine that could produce such bitter results as have obtained in Utah. The elders at the conference here, all seem ready to tell one that it was not the doctrine that produced the results, but the turning from it that made possible the awful evils seen in the valleys of the mountains, and instead of being abashed by the axiom will turn it in their favor by the argument of a parallel. In the dimly distant past they will cite you the fact that there was an occasion when the Greeks murmured concerning the financial conditions existing in the church, as seen in the sixth chapter of Acts, and that the apostles told the people to choose certain wise men whom they might ordain for the especial purposes contemplated, and that one of these very ones—Nicholas—afterward went away into the grossest of evils—polygamy—as seen in his history.

"And here they argue that if it be true that the doctrine established in 1830 by revelation, as they claim, is false, because Mr. Young and his followers, who at one time were in the true church, went into polygamy and other false doctrines, then it is also true that the doctrine of Christ and his apostles is false, because the man Nicholas and his fellows, belonging thereto, afterward went into polygamy. But here they argue, strange as it may seem, that instead of being a proof in favor of the falsity of their faith it is in fact a proof that their church is right, because of the fact that out from its fold there went forth just such a pernicious teaching as that fostered by Mr. Young and his fellows.

## QUOTES PAUL AS AUTHORITY.

"Paul, say they, wrote the saints at Thessalonica that 'That time shall not come except there come a falling away first.' And in fulfillment of this prediction they point to the fact that 'Utah Mormonism' is the real and direct fulfillment of that prediction.

"The doctrine as seen in their text-books was one of monogamy as seen in the Doctrine and Covenants, sections 42 and 49. In the former section, and I may say your correspondent has been privileged to see it, the statement is made: 'Thou shalt love thy wife with all thine heart, and cleave unto her and none else.' In the latter section the statement is made: 'Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God; therefore, it is lawful that a man should have one wife. And all this that the earth might be filled with the measure of man, and answer the end of its creation.'

"The Book of Mormon in the second chapter of Jacob says: 'Truly David and Solomon had many wives and concubines, which thing was abominable before me, saith the Lord. . .

Therefore shall no man among you have save it be one wife; and concubines he shall have none.' And as if to add emphasis to these already strong statements, and as it were a bagatelle of that which was yet to come, the church, as early as 1835, went on record by making a statement in what they called the 'marriage section,' as follows: 'Inasmuch as this church is accused of the crime of fornication and polygamy, we declare, that we believe, that one man shall have one wife and one woman but one husband, except in case of death, when either is at liberty to marry again.' And in the very same section, in their marriage covenant, the statement is made: 'You, both mutually agree to become each other's companion, husband and wife, and to observe all the requirements belonging to this condition; that is, keeping yourselves wholly for each other and from all others during your lives.'

'Here, they argue, was the marital law of the church up to the death of Joseph and Hyrum Smith, in 1844, and therefore could not have produced the result in Utah, but that Brigham *et al.* had to leave such teaching in order to enter into the practice of that which was its direct opposite.

#### AS TO POLYGAMY.

"One of the most venerable and patriarchal of those in attendance at the conference is Apostle E. C. Briggs, who was sent to Utah as early as 1863 in our effort to reclaim that deluded people. He and others who have since gone there have been able to give to your correspondent some interesting features of the work in Utah. From these it is learned that in order to fasten the question of polygamy more securely in the minds of their adherents the leaders in Utah early began to teach that Joseph Smith was its author. Even could it be true—which they do not admit—they will tell you that it would not make it true if Mr. Smith did introduce its practice.

"The doctrine is so contrary to the Bible, the Book of Mormon, and Doctrine and Covenants—their standard text-books—that they claim that even if it could be proved that Mr. Smith taught or practiced it and would therefore be for them to stand by either the books or Smith, and on this point they propose to stand by the books rather than any man. But it will be well enough to examine this matter a little more in detail. Young and his followers, in order to make their claim hold good, say that Smith practiced the crime as early as 1841, by that year marrying as his first plural wife one Louisa Beaman, and that he married several others soon after. Naturally the Reorganized elders ask for the issue that would likely have resulted from such union. Here they tell us that the Utah people make a complete failure in their efforts to bolster up such a claim in not being able to produce the progeny. And when it is learned that in later years some of these same women became the mothers of other men's children it does seem a clincher in favor of the position taken by the Reorganization.

"But another feature to be noted is the peculiar nature of their testimony. One woman, Eliza D. Huntington, is said to have married Smith on the 27th day of October, 1841, having previously been married to one Jacobs. Andrew Jensen, Utah historian, says that after she had borne Jacobs two children—and he says nothing about their being twins—that the marriage, not proving a happy one, she got a divorce from Mr. Jacobs and married Smith, as above noted. The inconsistency of the claim is in the fact that by the county records of Hancock County, Illinois, it is shown that she was married to Jacobs on March 7, 1841, so that, to have borne him two children (even though they were twins—which even the Utah church does not claim), then got a divorce and married Smith in seven months and twenty days, was even too miraculous for the Saints to accept. And upon just such a false basis as this has Mr. Young and his fellows tried to prove that Smith was a polygamist.

"The first child born in polygamy was on the 19th day of June, 1845, as noted by Utah historians themselves, and here these Independence conveners will apply the well-established adage

that the proof of the pudding is in the eating, and that as this first polygamous product was fostered at the door of Mr. Young, by his own historian, and was not born till within nine days of one year after the death of Smith, that, therefore, Young was the real author of the 'twin relic,' as proved by themselves.

"In answer to the query as to how it was that women in Utah actually claim to have been Smith's wives, one is met with the statement that this was simply an afterthought, and accomplished by the Utah men marrying the women for 'time,' and in the same ceremony sealing them to Joseph for 'eternity,' and thus they became Joseph's 'wives.' Married to him after he was dead! In their efforts to ameliorate the condition in Utah, brought into existence by the fostering of such crimes of polygamy, Adam-God, blood-atonement, etc., the Reorganized Church should be seconded by all good people."

In February, 1880, E. L. Kelley, Presiding Bishop of the Reorganized Church, with his brother, W. H. Kelley, President of the Quorum of Apostles in the same church, visited the old neighbors of Joseph Smith living in the States of New York and Ohio to obtain what they knew of the man. Their testimonies were published at the time and a statement of E. L. Kelley appeared in the SAINTS' HERALD, of March 15, 1880, a part of which some years after appeared in the *Chicago Inter-Ocean* by E. T. Dobson, of St. Joseph, Missouri. It is as follows:

After canvassing the statements here of these men, I feel a good deal like Colonel R. G. Ingersoll when he offered the gold for the evidence of Tom Paine's dying declarations; and I now affirm that if any of the great newspapers of the day, like the *Chicago Times*, *Tribune*, or *Inter-Ocean* wish to test the truth of these statements and publish the facts by a correspondent through their columns, I will undertake the task of accompanying their correspondent and if the general integrity, uprightness, honesty, and patriotism of these men [Joseph Smith and the leading Latter Day Saints] are not maintained by the evidence, I will forfeit to the one the *one hundred dollars in gold*.

Here is a chance for some of our leading encyclopedias to make a little to pay the printer; at least enough to pay the railroad fare of a man to visit the places and make at least a show of justice. Suffice it to say that thus far the money has not been called for.

The same assembly that indorsed the marriage ceremony before referred to also accepted the following as a revelation from God through Joseph Smith. Whatever may be the opinion of the reader concerning present revelation, or God's unchangeability, it must be admitted that these sentiments were in exact harmony with the mind of Joseph Smith whether inspired or uninspired. There is no escaping the conclusion that it was at least the sentiments of the church over which he presided:

Again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh

it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.—Doctrine and Covenants 42: 7.

It would be difficult to find anything more moral or upright than the above. No one need be ashamed of these principles. But these are the very principles that are opposed when people oppose the work of Joseph Smith. All his teaching and all his life was on this same elevated moral plane. Those who believe him to have been otherwise do not know the man. They know only a man of straw made by Satan to deceive, as we now proceed to prove.

Joseph Smith began his religious work in the State of New York. He afterward moved to Ohio, thence to Missouri, and thence to Illinois, where he was murdered June 27, 1844. We desire to give below the testimony of two or more honorable and disinterested witnesses from each State whose word would be taken in any court.

## NEW YORK.

The first witness we shall introduce is Mr. Thomas H. Taylor, LL. D., of Manchester, New York. Mr. Taylor is an infidel and occasionally lectures on that subject. He was one of the original parties with John Brown at Harper's Ferry. Also fought in the Northern Army in the late Rebellion. Being questioned if he knew the Smiths and early settlers throughout that part called "Mormons,"\* he said:

I knew them very well; they were nice men, too; the only trouble was they were ahead of the people, and the people as in every such case, turned out to abuse them because they had the manhood to stand for their own convictions. . . . Smith was always ready to exchange views with the best men they had.

\*The terms "Mormon" and "Mormonism" are opprobriums, generally applied to the Latter Day Saints and their faith. It was first used as a reproach and finally crept into print generally. Many use it to-day, no doubt, without thinking of reproach, but the church from the first has refused to be called by that name.

First, because it is a reproach.

Second, because the church refuses to be called by any other name than that of Jesus Christ.

The name of the church under Joseph Smith was the "Church of Jesus Christ of Latter Day Saints" but shortly after the death of Joseph Smith, Brigham Young so changed the faith and polity of the church, that many, including the family of Joseph Smith, utterly refused to go with him or accept his changed faith; nor did they follow him to Salt Lake. Out of the membership of two hundred thousand, only a few thousand went to Utah. Those who remained, consisting of many officers as well as members of the original faith, reorganized the church. Soon after Joseph Smith's oldest son became president and established headquarters at Plano, Illinois, not far from Chicago, but later moved to Lamoni, Iowa, where the printing and general business of the church is transacted, and where many of the leading men now live. The name of the present organization is "The Reorganized Church of Jesus Christ of Latter Day Saints." The Utah church has quite generally adopted the name "Mormon," but the Reorganization more especially reject it since the departure of Brigham Young and the addition of his new and vicious doctrines. The name, though quite long, is both expressive and explanatory. God's people in all ages of the world were called saints. By reading Ephesians 4:12 we learn the word *saint* does not mean a perfect person. Saints living in former days were surely former day saints. Those living in latter days are as surely latter day saints.

. . . To tell the truth, . . . he knew more than they did, and it made them mad.

But a good many tell stories about them being low people, rogues and liars, and such things. How is that?

I have had a home here, and been here, except when on business, all my life—ever since I came to this country, and I know these fellows; and they make these lies on Smith because they love a lie better than the truth. I can take you to a great many old settlers who will substantiate what I say, and if you want to go, come to my place across the way, and I'll go with you; . . . but you will find they don't know anything against those men when you put them down to it; they could never sustain anything against Smith.

Here is the testimony of a man who could look impartially on both sides, and his testimony is evidently true. He was an honorable man and received aid from such influential men as Gerret Smith and Wendell Phillips, a great anti-slavery writer. Of that matter he said: "I have seen such work all through life, and when I was working with John Brown for the freedom of my fellow man, I often got in tight places; and if it had not been for Gerrett Smith and Wendell Phillips and some others who gave me their influence and money, I don't know how I would have gotten through."

According to this man's testimony, religious zealots and those who could not answer Mr. Smith's arguments, together with those who love a lie better than the truth, were his worst enemies. As we proceed we hope the reader will note carefully the kind of men that opposed and those who favored Mr. Smith. As we have said, doctors, lawyers, judges, and statesmen were his friends. Clergymen and those who could be gathered from grog-shops and ditches became brothers to oppose him, while religious zealots took up the refrain and echoed it far and wide.

We next introduce the testimony of Orlando Saunders, living near Manchester, New York. On being asked concerning his acquaintance with the Smiths he said:

Well you have come to a poor place to find out anything. I don't know anything against these men myself.

Were you acquainted with them Mr. Saunders?

Yes sir; I knew all of the Smith family well; there were six boys; Alvin, Hyrum, Joseph, Harrison, William, and Carlos, and there were two girls; the old man was a cooper; they have all worked for me many a day; they were very good people; Young Joe (as we called him then), has worked for me, and he was a good worker; they all were. I did not consider them good managers about business, but they were poor people. The old man had a large family.

In what respect did they differ from other people if at all?

I never noticed that they were different from other neighbors; they were the best family in the neighborhood in case of sickness; one was at my house nearly all the time when my father died; I always thought them honest; they were owing me some money when they left here. . . . One of them came back in about a year and paid me. . . .

How well did you know young\* Joseph Smith?

\*This expression Young Joseph refers to the founder of the church—the subject of our sketch. His father's name was Joseph Smith as was also his son who since has become his successor.

Oh! just as well as one could very well; he has worked for me many a time, and been about my place a great deal. He stopped with me many a time, when through here, after they went west to Kirtland; he was always a gentleman when about my place.

The above will answer the evil story that Joseph Smith was a low, lazy, dishonest boy, springing from a family of the same sort.

Some of the books written to cast reproach on Mr. Smith charge him with being a chicken-thief and a sheep-thief. We almost refrain from relating that such an assertion appeared recently in the *Christian Herald* over the signature of General John Eaton in a series of articles entitled, "Mormonism of To-day." It is wonderful how much self-assertion some men can make. One man, not General Eaton, however, attempted to give the proof, and that the sheep was stolen from a Mr. William Stafford. Below we give the statement of Doctor John Stafford, son of William Stafford above referred to. He resides now in Rochester, New York. Answering the question as to the character of Joseph Smith, the doctor said:

He was a real clever boy. What Tucker said about him was false, absolutely.

What about that black sheep your father let them have?

I have heard that story, but don't think my father was there at the time they say Smith got the sheep. I don't know anything about it.

You were living at home at the time, and it seems you ought to know if they got a sheep, or stole one from your father.

They never stole one, I am sure; they may have got one sometime.

Well, doctor, you know pretty well whether that story is true or not that Tucker tells. What do you think of it?

I don't think it is true. I would have heard more about it if it had been true. I lived a mile from the Smiths. . . . They were peaceable among themselves. . . . Joe was illiterate. After they began to have school at their house he improved greatly.

If the above is the strongest evidence, and it is all that we have seen, that exists to prove that Mr. Smith was a sheep-thief, then he need have no fear at the judgment. We are only too glad to defend such a character as Joseph Smith bears. Our hearts go out in great sympathy for him. What must have been his own feelings when he heard such things? What must be the feelings of his posterity now? Oh shame! that such books should exist, and shame that newspapers and encyclopedias should take up the reproach and slander the innocent.

As the most important period of Mr. Smith's life was spent in the Empire State it might be well to introduce one more witness, that of a lawyer and a statesman, Mr. Reed. This statement was made by Mr. Reed before the State convention in Illinois in 1844, to which convention Mr. Reed was a delegate. In 1830 when certain religious bigots, who could not resist the strength of Mr. Smith's arguments, resorted to persecution and had him arrested for disturbing the peace, Mr. Reed was employed as counsel to defend the accused. He tells of the trial fourteen years after in the following vigorous language:

Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about ten o'clock a. m. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir, let me say to you that not one blemish or spot was found against his character. He came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about twelve o'clock at night. After a few moments deliberation, the court pronounced the words "not guilty," and the prisoner was discharged. But alas! the Devil, not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome County for another trial. They were sure they could send that boy to hell or Texas, they did not care which; and in half an hour after he was discharged by the court he was arrested again and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep, as I had been engaged in lawsuits for two days and nearly the whole of two nights. But I saw the persecution was great against him. And here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David. We rode on until we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest. O my God, sir; what were my feelings when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes. Yes, sir, it seemed that her very heartstrings would be broken with grief. My feelings, sir, were moved with pity and sorrow for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning about ten o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog-shops and ditches, and gathered together a company that looked as if they had come from hell and had been whipped by the soot boy thereof, which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about two o'clock, in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No sir, he came out like the

three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged."—History of the Church, volume 1, pages 101-103.

Mr. Reed, though always a friend of Joseph Smith, was never a member of the church. He, however, testified to what he knew, and the reader will do well to accept his testimony.

These were the first two of the fifty-six annoying trials at law that Joseph Smith passed through during his short life. Not once was he found guilty. We doubt if there is a parallel in history, where one should pass through fifty-six trials at law and never once be found guilty. These lawsuits furnish the rabble and suborned witnesses material for talk, and judging from public opinion, many persons prefer to believe that side rather than the decisions rendered. They, however, in return, would very much object to being treated in that manner themselves. We will let these testimonies be sufficient to show what Mr. Smith's character was in the State of New York.



HOLD THE FORT.

Vacation is as trialsome a time as the Trustees of Graceland are called upon to experience, for the reason that there is a constant and necessary running expense, and no immediate income, and so many of the opinion that while the school is not in operation there is no need of money. This is an unfortunate mistake upon the part of some. The building and its contents, as also the grounds, are needing constant care during the three months that school is not in session. We also have to make repairs and preparation for the next college year. At present we are getting out the catalogue for ensuing year, all of which require means.

Will those who can, be kind enough to grant assistance that we shall be able to "hold the fort," and keep the flag of Graceland to the breeze, with honor to the church and success to the institution?

Please do not forget your opportunity to reduce the indebtedness, and thereby save to the church what would have to be paid out in interest.

A little effort upon the part of the many would soon remove the irksomeness and put the college upon a safe footing for usefulness, for with the debt wiped out, a stronger corps of teachers, increased number of students, and Graceland will be a power for good in our church work.

Neglect not the fort-holders, but send us the sinew of war, and we abide your faithful servants.

For Graceland,

ROBT. M. ELVIN.

LAMONI, Iowa, Box 224.

Mothers' Home Column.

EDITED BY FRANCES.

Flower and Thorn.

"Twin mystery of joy and gloom,—  
Pain-circled yet divine decree:  
Death is the thorn o'er which doth bloom  
The flower of immortality."

Select Reading for August Daughters of Zion Meetings.

THE PART THAT DIET PLAYS IN GOOD HEALTH.

The word *diet* is so closely associated in some minds with gruels and crust-coffee, with limitations of quantity and variety of food, with so many fallacies with regard to appetite, that some knowledge of the physiology and hygiene of digestion is of advantage.

Children who are forming new tissue require proportionately more food than adults, and especially more proteids, which actually form parts of the body, while carbohydrates and fats are used only as fuel to furnish heat and force. By proteid is meant complex compounds of nitrogen, such as are contained in muscle, glands, and the seeds of plants, hence including cereals, flours, meals, etc. Three fourths of lean meat consist of water, and as there is also some fat and carbohydrate as well as mineral matter only one sixth is proteid. Dry meals and flours contain from seven to sixteen per cent of proteid. Carbohydrates include starches, dextrines, and sugars, all of which are digested into glucose before being of use to the body. Thus there is no need of being afraid of glucose or other sugars, except that when concentrated they are somewhat irritating, and it is not wise to furnish any digested food to the healthy body, the work of digestion being just as necessary as any other form of exercise. Fats and oils need no definition.

DAILY NEEDS OF THE HUMAN BODY.

- |                    |   |   |
|--------------------|---|---|
| 1. Inorganic Foods | } | Water, two quarts, about one quart being contained in ordinary foods. A moderate excess of water is rather beneficial.<br>Sodium chloride (common salt), one ounce.<br>Other mineral matters, iron, phosphates, sulphates, etc., are also necessary, but the exact amounts are not known, and sufficient is introduced in any mixed diet. |
| 2. Organic Foods   | } | Proteid, four ounces.<br>Carbohydrates, fifteen ounces.<br>Fats and oils (which differ mainly in melting-point), three ounces.  |

Of late much has been written about condensed nourishment, and the prophecy has been made that the time is not far distant when the soldier or tourist may carry his day's ration in his vest pocket. Such a statement is precisely as sensible as to say that a supply of fuel for an engine and the material for minor repairs may be carried in a pill-box. Not to mention water, which may be obtained almost anywhere, the body requires daily about twenty-three ounces of dry food. Not only is it as yet impossible to compress this amount into a minute package, but there is every physical reason for believing that salt, sugar, dry starch, and dry albumen represent nearly the limit of condensation that can ever be reached by any amount of pressure. A considerable variety of food is necessary to provide the needed amount of iron and various other mineral matters for which no special appetite is felt, such as warns us of the deprivation of water, salt, and other foods. It is better to rely upon a normal appetite than upon scientific estimates of the amount of various foods required.

Many persons have an idea that certain foods are essentially "strengthening" to mind, body, or both, and that a reserve fund of nutriment may be laid up by eating excessive quantities of these foods. Except that considerable quantities of fat and minute quantities of carbohydrates are regularly deposited in

the body, so that a healthy person or one acutely attacked with disease may safely fast for a few days, and that a person in apparent health may have eaten a deficient quantity of some particular food, and thus require a relative excess of that food for some time, this notion is utterly fallacious.

It is somewhat doubtful how far the craving for salt is a healthy appetite, and how far it is abnormal. The appetite for the fuel-foods, carbohydrates, and fats is greater in cold weather and during periods of physical strain. Theoretically both of these classes of food are equally good producers of heat and force. Practically the body can digest only small quantities of fats, and must rely mainly on carbohydrates. Sugar being nearly or quite digested carbohydrate food is especially valuable to furnish fuel for exposure to cold or muscular strain.

Proteid is required mainly to compensate for wear and tear of tissues, and the demand is nearly constant without regard to exercise or mode of life, though of course varying somewhat according to habits of exercise, exposure, etc. The commonest and most serious dietetic fault of Americans, and of the wealthier classes of all countries, is the consumption of excessive quantities of meat. The cereals, including breadstuffs, contain approximately six times as much carbohydrate as proteid. Other vegetables and fruits contain smaller proportions of proteid, while milk, which is used considerably even by adults, contains a little more proteid than carbohydrate. Thus, if the proper amount of carbohydrate is taken in the form of breadstuffs, vegetables, milk, etc., there remains at most a deficit of one and one half ounces of proteid, represented by nine ounces of meat. This quantity is to be still further diminished if eggs, custards, etc., are eaten.

An average hearty meal may considerably exceed this amount, while many persons eat meat three times a day, and few are so temperate as to use it at only one meal. The principal danger is not in the excess of proteid, but in the waste matters contained in all meat, and in poisonous products of decomposition, for a great deal of meat, including most game and most meat served at cheap restaurants, is partly putrefied. The attempt to disguise this state by frying or by adding large quantities of pepper and other condiments increases the danger, as the meat is then still more irritating. A safe rule is to eat hot meat only once daily, taking no more than the equivalent of a small chop, and to eat cold or warmed-up meat, fish, eggs, etc., at only one other meal, leaving one meal free from animal food except small quantities of milk.

Some substances commonly served are positively injurious. All drugs, such as alcoholic liquors, tea, coffee, chocolate and irritating spices, should be allowed only as flavors, never in sufficient amount to produce characteristic effects. Cheese contains many putrefactive poisons as well as numerous living bacteria. If cooked, as in Welsh rabbit, most of these poisons as well as the germs are destroyed. The under crust of pie, hot breads, which revert to dough upon being chewed, and many twice-cooked articles are irritating and indigestible. The fibrous portions of plants, seeds, etc., are also indigestible, but are comparatively or quite harmless, since there is no attempt at digesting them, and no irritating chemical substances are produced from them. They are of value in stimulating the movement of the intestine, and are a very rare cause of inflammation of the appendix, though dangerous to those who have had such attacks. As constipation is the common ultimate cause of inflammation of the appendix, seed-fruits and similar articles are a perfectly proper part of the diet of healthy persons.

Many persons, especially middle-aged women, lapse into a state of chronic poisoning simply because they do not take enough water to wash impurities through the system. Although water should not be used to bolt unmasticated food, experiments prove that gastric digestion is more rapid when the stomach contents are moderately diluted, so that if little fruit and little of other beverages are taken a glassful of water

should be sipped in the course of each meal. A glassful between meals, one at night and one before breakfast completes the quantity of water needed daily.

Not more than one quart of food and drink should be introduced into the stomach at once. The following rules may well be observed:

1. Plenty of water, but not too much at any one time, especially not with meals.
2. Plenty of fruit.
3. No drugs except small quantities of tea, coffee, and chocolate, and spices for flavor, not for physiologic effect.
4. No putrefied meat, very little meat prepared by frying or double-cooking, small quantities at not more than two meals daily.
5. Thorough mastication, leisurely habits at the table.
6. No eating between meals. . . .
7. No alternation of abstinence and excess. Use candy, fruits, desserts, etc., in moderation, at the end of meals.
8. No overloading of the stomach at any time.
9. No etiquette which forces one to eat improper foods. . . .
10. Arrange your meals so that you can enjoy them. Don't try to eat a hearty breakfast so early that your stomach is not awake. . . . Don't starve yourself. Don't imagine that you can grow strong on foods that you dislike. . . .—A. L. Benedict, M. D., in *Woman's Home Companion*.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

"Let not the heart a future grievance borrow,  
Nor o'er our path one faintest shadow lay;  
Let not the clouds which may arise to-morrow  
Obscure the fairer sunshine of to-day."

—Selected.

### The "Diamond in the Rough."

Written for and dedicated to Sunday-school Teachers,  
by C. D. Meigs.

A diamond "in the rough,"  
Is a diamond—sure enough,  
For, though yet it may not sparkle,  
It is made of diamond stuff.

Of course, some one must find it,  
Or it never will be found,  
And then some one must grind it,  
Or it never will be ground.

But when it's found, and when it's ground,  
And when it's burnished bright,  
That diamond's everlastingly  
Just flashing out its light.

O! teacher in the Sunday-school,  
Don't think you've "done enough,"  
That worst boy in your class may be  
A diamond in the rough.

Perhaps you think he's "grinding" you!  
And possibly you're right,  
But it may be you need grinding,  
To burnish you up bright.

—International Evangel.

### The Mission of the Library.

"To have or not to have?" This is the question often asked about the library. In a city well equipped with a public library, and where the books are even distributed in the schools, the question arises: Shall the library be continued in the Sunday-



school? Is not the need fully met? Careful investigation proved that under these favorable conditions there was still a place for the Sunday-school library. Children too young to go to the public library, or too remote from it were eager for books. Many of the poorer homes were brightened by the books, and many a child from better as well as poorer homes had something ennobling to read on the Lord's Day. If this was found to be true under such circumstances it is far more necessary to maintain a library in remote places and in Sunday-schools which are oftentimes the one center of elevating influence in a community. The emissaries of evil are constantly spreading bad literature with lavish hand. It behooves Christian people to meet it and indeed precede it by good reading. Form in young children a taste for the pure and true. Sensational trash will then have no attraction for them.

Reading matter for children should be interesting and entertaining. Stories of pure, simple home and school life, of innocent childhood, of high ambitions and lofty purpose, even when overdrawn and beyond reality have an ennobling influence, for ideals must be kept high.

There is a wide range of books from which to select. Stories well told are numberless, and are always in demand by boys and girls. Biographies and histories interest boys and teach many useful lessons. A Sunday-school teacher may do valuable work in directing a scholar's reading.

If one is far removed from book-stores he may send to any one of the large denominational publishing houses telling the amount of money to be spent and asking that a selection be made. As there is usually a man especially in charge of this work one can feel sure that this will be wisely done. Another way is to send for a list of books from several publishers and make a selection. New books are not always the best. There are standard stories which never lose their charm and are always in demand.

In order that library cards be preserved paste inside the cover of the book a strong brown envelope into which the card will easily slip.—*The Sunday School Superintendent.*

PLAN for a Rally Sunday after the summer vacation. Send postal card invitations to every member of the school to be present. Review day is a good time to utilize in this way. Have a bright, interesting review. This may take some planning and effort but it will be profitable.—*Sunday School Superintendent.*

#### Three Essentials in Blackboard Work.

After using the blackboard for more than thirty years, Professor De B. K. Ludwig, superintendent of the Tabernacle Presbyterian Sunday-school, Philadelphia, says of it that "variety, brevity, and simplicity" should be aimed at in Sunday-school blackboard work. He is accustomed to use two sides of a swinging board. On the first he has a keynote or an outline of the lesson; on the other side, which he turns during the teaching period, he keeps at the top some word, picture, or device for the lessons of the quarter, adding one after another as they come along. On the rest of the board he works out his review, with the help of the school, in various ways, from Sunday to Sunday. The first side is prepared with care as to lettering and colors, but the reverse is done rapidly and with less elaboration, in the presence of the school, as the scholars respond to the superintendent's questions. Pictures are very seldom attempted.—*Sunday School Times.*

#### Sunday-school Thermometer.

The "Sunday-school Thermometer" device is a sort of wall chart, home made or purchased, for indicating the rise or fall of weekly attendance and weekly offerings. It is a large drawing representing two thermometers, with red tapes which can be raised or lowered. Inquiries having recently come concerning

the method, it may be noted that E. C. Romine, 728 Huntington Street, Philadelphia, furnishes a chart of strong paper (10x40 inches), mounted on rollers, at one dollar. In ordering, the present average attendance and offering of the school should be mentioned.—*Sunday School Superintendent.*

## Letter Department.

REDMOON, Oklahoma.

*Editors Herald:* Arriving in Oklahoma from General Conference, I entered vigorously upon my mission work for the new year. On May 12 I began my first debate with R. B. Shannon, of the Christian Advent faith. We signed propositions for eighteen sessions of two hours each. I affirmed Joseph Smith to be a true prophet sent from God, and the Book of Mormon, Inspired Translation of the Bible, and Doctrine and Covenants to be of divine origin. Then Elder Shannon to affirm the negative of the above for six nights, thus giving me twelve sessions on the same subject and ample time to put the matter plainly before the people. The third and fourth propositions were on the soul-sleeping question and were of three sessions each.

I led on the affirmative with excellent liberty. This seemed to surprise my opponent, and in one of his first speeches he remarked that he saw "he had a 'Case' on his hands, whose tongue was loose at both ends." He used Lamb's "Golden Bible," Beadle, Kirby, Bays, and Toney's works against the church. He did not try to answer my Biblical references, saying the first two propositions were not on Bible subjects. We had four different chairmen and there were perhaps a dozen points of order raised. Every one of these was decided in our favor. The settlement was largely Advent; and one of Elder Shannon's own members said that he had failed to prove that Joseph Smith was a false prophet; and that the arguments he used against him would prove any of the prophets of old to be false. At the close of the eleventh session, Elder Shannon, having affirmed Joseph Smith a false prophet for five sessions, requested that we drop the sixth session and proceed with the soul-sleeping propositions. On account of losing some time by rain we consented.

Brn. Maloney, Durfey, and Crawley all rendered assistance during the debate. Bro. Crawley having made a special study of Adventism, was of great assistance. Our crowds were not very large most of the time owing to busy season and heavy rains. The debate was held at Richmond, Woodward County, Oklahoma. We made many friends, and left some near the door of the kingdom, while the Saints were rejoicing in the truth.

Just before the debate, I was afflicted with a large carbuncle on my neck, which was very painful and not sufficiently recovered so that I could stand straight when I began debate. I have another now which is so severe that I am confined to the house. I hope to be able soon, however, to be about the Master's business. I contemplate a trip to Indian Territory. The last quarter has been one of the busiest of my experience. In my drive across Oklahoma I visited four branches and find the work advancing. The Saints seem desirous of living their religion. God speed the happy day when we all "practice what we preach."

Hopeful in the conflict,

HUBERT CASE.

CRESO, Iowa, July 4.

*Editor Herald:* Bro. J. W. Peterson and I came here two weeks ago, and after a few days delay secured the use of a vacant lot on which to locate the district tent, and after erecting it we have been doing all we could to get the people out to hear us. We chalked the walks and published notices in the papers, but as yet have only had small attendance. The weather has been so cold until the last few days that it was not really comfortable sitting in the tent. We secured an oil-stove heater that helped some. There are two weekly papers and one twice-a-

week paper here, and we have secured and used considerable space in each of them. A few are thinking, and we hope to set more to thinking before we leave. We are sowing to the best of our ability and willingly leave the results with God.

Bro. Peterson lectured on the language, habits, and customs of the Society Islanders last night, and managed to get in a good many good words for the church. After it was over I heard one man say to another, "I wouldn't have missed that for five dollars." D. M. RUDD.

WATERFORD, Ontario, July 1.

*Editors Herald:* I arrived in the Canadian Mission Friday, June 20, and attended the Longwood conference, in Chatham District, the following day. The warmth with which I was greeted by both officials and laymen served to cheer my then rather drooping spirits, and is indicative of characteristic Canadian good fellowship. Already I am feeling "at home" in the mission. At the conference, President Evans, the invincible, was present, also Patriarch J. H. Lake, Canada's "grand old man." It is said here that Bro. Lake never really did belong to Michigan; that Canada simply loaned him out at usury, and it is vaguely hinted that the writer is the "usury." Possibly, and it may be that the lesson will serve to close up the loan business indefinitely.

However, I am feeling well, and hope to labor acceptably. The fairness, justness, and infinite worth of the Christian scheme appeals to me more as the years come and go. My finite brain almost reels at times, as I hold in contemplation the lofty aims and vast purposes of Divinity's plan for the effecting of a perfect happiness for a world, or perhaps a system of worlds. And when I recall the fact that as yet I know really nothing of the real purposes of the master Mind, I can not but implore a measure of his inspiration.

The fact that I seldom contribute to the columns of the HERALD is not to be understood as evidence of a lack of appreciation of my privileges as a citizen of the great Christian commonwealth. Other writers, more forceful than I, furnish all the food for thought which we may require. My permanent address is now Waterford, Ontario, box 649.

E. A. GOODWIN.

RAVENDEN SPRINGS, Arkansas, July 5.

*Dear Herald:* On June 13 I went to a schoolhouse near Nettleton to preach by the request of Sr. Gregg and her husband, who belongs to the M. E. Church. On account of sickness neither were permitted to attend. I preached three times to a full house, baptized her brother, a young man, and promised to return when crops are laid by.

My next point was Sedgwick, thence to Walnut Ridge, where my work was well reported by the press.

On the 23d I walked to my daughter's, near Portia. I was grievously surprised to find there my wife holding in her arms a dying babe, our only grandson. I took the child immediately and labored hard for ninety minutes to save him alive or to tide him over. The room was thronged with unbelieving relatives and sympathizers. My wife and I suggested the church ordinance; the parents consented; but because they manifested no faith I did not administer. The powers of unbelief were compact and oppressive. Oh, how I wrestled with them! I felt inclined to flee to the cover of the wood with the sweet little bud where I could be alone with God. For once I certainly discerned why Elijah took the widow's dead child into a room by himself, and why Peter put the widows all from the room where Dorcas lay, and why all the minstrels and people were put forth from the room where the ruler's daughter was laid. Ah! were it not for the power of unbelief heaven would be very near. We buried him the next day.

Six weeks ago I was led to place into the hands of Professor Benjamin F. Chandler, of Portia, Arkansas, the Book of Mor-

mon and say, "In the name of the Lord I make you a present of this book." With an appropriate rejoinder he made known his appreciation. On June 25 I visited him. He had read the book; he bought the Manuscript Found, and read my Doctrine and Covenants what little time he had, with avidity. Says he is going to continue his investigation. This is the geometrician who seems disgusted with the approximations of the higher mathematics. He boldly controverts the statement that "two magnitudes may approach each other indefinitely or infinitely." If I understand his position, he claims to have found the bonanza that the scientific world has longed for and hunted since the days of Adam; namely, the exact relation between the diameter and the circumference of a circle; the exact relation of the perpendicular lines to the sides of all species of equilateral triangles; the exact relation of a diagonal line to the sides of a square, etc. If this old philosopher had the fulcrum (money) upon which to rest his lever he surely would revolutionize the science of trigonometry, or prove to the world that he is mistaken. His strong aversion of approximations and his wonderful attachment to demonstrated facts will evidently enlist his energies in the Church of Jesus Christ restored. I can not but pray that means may be forthcoming to enable him to benefit the world with his proposed text-books.

Portia is the great watermelon nucleus of Northern Arkansas. Hundreds of car-loads are annually shipped from this point. A tremendous average is now in sight; some farms have sixty and sixty-five acres in melons; occasionally one hundred dollars and more, net, is realized per acre for cantaloupes and melons.

Next week I go to Oconee by the request of Mr. Privette (a prominent member of the Christian Church) to give a lecture on American Antiquity and the Book of Mormon. Mr. Privette was our timekeeper at the debate at Oconee last winter with Professor Fry. Near the close of the debate Mr. Privette gave me to understand that his position had become unsettled; that he was not so sure that he had the whole truth as he had thought in the past. God alone knows the sequel.

There was never known a more flattering prospect for crops in Northern Arkansas than at present. Cotton is a perfect stand and profusely loaded with squares, some beginning to bloom. Corn stout and dark, and by the way it stood under the fierce yanking wind of the 28th gives evidence that it is "rooted and grounded" in good soil. So may we be established and prosper in the soil of eternal truth. D. R. BALDWIN.

SOUTH PITTSBURG, Tennessee.

*Editors Herald:* I have been here hardly long enough to tell what can be done, only I think to some extent I have taken in the situation. Bro. J. M. Scott reached this place June 13; I landed the 20th. I found him busy trying to get the work before the people; had aroused just enough interest to get the only house in town open to us, closed. I thought perhaps this would not interfere with our work, so we arranged to have preaching in a grove near by in a brother's yard. But this only resulted in having a very nice young man turned out of employment as clerk in a dry-goods store. He was forbidden by his employers to attend our meeting, was the report. But the young man was one of the brave boys who crossed the great deep to help set a nation free. After getting an honorable discharge from the Philippines he sailed back to his mother country to enjoy the freedom that had been won by our forefathers. So it would be useless to say he attended the meeting. So the people would not come out there.

Then we moved up to Jasper, and as all but one private house were closed against us, we began Wednesday night with a small turnout; announced meeting till over Sunday. Saturday morning Bro. Scott thought best to leave me at Jasper and return to Pittsburg where we made the first effort. He got a private house in the main part of town and began a new effort, but found the people more determined not to hear our claims. I continued

at Jasper till Monday. Was able on Sunday to get a good turnout and some interest. Think we shall be able to plant the seed in some good ground at that place. I came back here and found Bro. Scott still at work but much discouraged. The climate here does not agree with him.

Now I will tell you what I think it will take to open the work here, if it can be done at all. The elders will have to take their grips and start out afoot and go from house to house and talk with the people and labor with them at home until we can get an opening to preach in public houses. So as I am not of the sort that tries to excel in number of sermons, if there is such, I shall do the best I can and leave the result with the recording angel to place to my credit the number of times I try to talk to the people and cause them to investigate our work. I do not know whether I shall be able to stand the walking part of the work or not, but if God requires me to labor here and was the one who prompted the sending of me here, I have faith to believe I will be able to stand every hardship I may have to pass through. The strong lime water here has kept me sick ever since I came, but I keep able to go about with my work. I will stay here till over Sunday, as we have a call to preach in a private house in the west part of town. Next week Bro. Jacob Gross and I will start to travel together, if Bro. I. N. Roberts so arranges with the Bishop. Bro. Gross is a man who can do as much if not more good here than any man the church can send. He has been able to bring some nice people into the church here since he was ordained by Bro. T. C. Kelley, February 19, 1896. He seems to have partaken of some of T. C.'s wisdom.

A word as to Bro. J. M. Scott: I never saw a man I liked better for the short acquaintance I have had with him. He is an able defender of the truth. After looking over the prospects here he thought perhaps the mission would not suit him. The weather is very hot here and he thought he would not be able to stand the bad water and hot weather together with the amount of walking it would be necessary for him to do. Altogether, with his best judgment telling him this was not the field for him, after counseling with Bro. Gross and I as to what we thought about his remaining in this field under these circumstances, and after we were satisfied as to his integrity and willingness to labor wherever he could do the most good, we gave our consent for him to return to Indiana, and I asked Bro. Roberts to give him an honorable release, for I feel confident he is entitled to one, and I am sure he leaves the place with the good wishes of all the Saints who met him at South Pittsburg and Jasper. He started home July 1. When the time came for him to take the train I almost regretted that I gave up for him to go. The more I learned of him the better I loved the man. He would have been a great help to me this year. I learned some good lessons from him that will help me in the future. May the mercies of God ever attend him in all his mission of love, is my prayer.

C. L. SNOW.

SANDY, Utah, July 2.

*Editors Herald:* I left my home at Far West, Missouri, May 27, for my field in Utah. I stopped off at Delta, Colorado, with Bro. and Sr. Sam J. Howery for one week, and, thank the Lord, they are strong in the faith, and have a good home, and they always remember the missionary. They have a good president in that place, Bro. M. L. Schmid, a new church, and a good branch. May the good Lord bless them all. I shall always remember them and the prayer-meeting we had.

I arrived in Salt Lake City, June 7, with Brn. D. E. Powell and J. W. Roberts, and we soon found our good brother, T. Thorson, president of the branch, in Salt Lake City, and so I stopped with him, and the brethren, with Bro. C. W. Hedilius, and then we took in the city and preached the gospel, and we had a good time while the brethren stayed. I have labored in the city for about three weeks, and then out to Murray, and from there to Sandy, to Bro. James Wardle's, and I found a good many

Swedish people in this place, and a few that belong to our church; but most of them are Brighamites; and so we have it up and down about Joseph Smith and Brigham Young.

Have been richly blessed of the Lord in my ministerial work, and feel hopeful and happy in view of the future of the church and its work. Strict compliance with the laws and order of the Lord as set forth in the Bible, Book of Mormon, and Doctrine and Covenants will bring success in all church work. Purity of life in acts, words, deeds, and thoughts, both in and out of the pulpit, must be constantly had by all the ministry in order to please God and build up the church solidly and in the righteousness of Christ.

If any of the Utah Saints desire me to come and preach where you live, you can address me at Salt Lake City, Utah, Box 168.

SWEN SWENSON.

CHICAGO, Illinois, July 6.

*Saints' Herald:* I can not give grandeur enough to my words to express my love and desire for this great latter-day work. It is beyond words to express. I was at two picnics on the Fourth. One was a Saints' picnic and the other a harness-makers'; and what a contrast! One a united family in Christ where a brotherly love exists which only a true follower of Christ can feel; while the other, a united brotherhood of leather-workers, where liquors were sold and dancing going on. I am glad to state I did not stay long at the latter place, as I did not feel at home there, and I understood there was a fight after I left. A good lesson is to be had sometimes in a comparison of this kind, as it shows us the difference of associations.

I am glad to say the Saints are taking active hold of the work here in Chicago by way of street work. Bro. Clare Sherman gave an illustrated street talk Wednesday night and did quite well for his first effort. Bro. Clare is fine in this line and has donated quite a number of his paintings to the church work here, which the Saints appreciate. Bro. Bond is still away. It seems as though our elders in charge here are away too much. With nearly two million souls in Chicago it looks as though we ought to have two active ministers or elders whose whole time could be devoted to church work.

We do not forget Bro. Terry's efforts here, also Sr. Terry. May God abundantly bless them wherever they go. None can know them but to love and respect them.

WILLIAM C. CUMMINGS.

491 West Madison Street, Room 19.

PILOT OAK, Kentucky, July 9.

*Editors Herald:* The firing that was returned on the mob at Davis Chapel was by outsiders and not by the Saints as has been reported through the newspapers. The grand jury found no bill against them, so I have heard.

W. R. SMITH.

July 8.

*Editors Herald:* I have just returned from Genoa, the place where Bro. Godbey and I were mobbed last winter. While there I baptized four precious souls, one a Widow Thompson, seventy-nine years old, a lifelong member of the Methodist Church, and mother of the H. B. Thompson who was with Bro. Godbey and I when attacked by the mob; also a young doctor and his wife and a lady by the name of Thompson who lives in Kenova, West Virginia, and was there on a visit to friends; all of them among the leading citizens of that place. The mob is still muttering threats, but all was peace while I remained. There are a number of others there who will obey in the near future, I think. This makes fourteen baptized at that place since last October. Bro. H. R. Harder and myself organized a branch there last fall, and a better, more devoted lot of Saints can be found nowhere. I start at once for Fayette, Summers, and other counties in my field.

W. R. ODELL.

ESMOND, North Dakota, July 4.

*Herald Readers:* In company with Bro. Perchie and old Grandpa Leitch, an old-time Scotchman born in 1816 and baptized at eighty years of age, we passed a quiet day at the home of Bro. Axel Nelson, reading and singing and listening to grandpa's rehearsal of how he overcame the tobacco habit at eighty-six years of age. What an example for many young men!

We are sorry we can not report everything all right in the Dakotas. We rather feel impressed to utter a word of warning and exhortation to the Saints. The spirit of speculation is rife throughout the whole country, and in many places the people are so taken up with business and amusements they have little time for the gospel.

By letter from Bro. Case we learn he is having fair interest in the South State, for which we are thankful. Bro. F. A. Smith writes us definitely that he will be with us from July 14 to 30. In order that as many as possible of the scattered ones may have opportunity to hear him, we make the following appointments: Clifford, July 14 to 20; Leeds, July 21 to 24; Dunseith, annual branch meeting, Saturday, July 26; Sunday morning, eleven o'clock, preaching; Bottineau, half-past seven in the evening. Monday evening, 28th, preaching at Bro. Gordon's, section 25, township 163, range 82. Tuesday afternoon, business meeting, organization of new branch and contemplated erection of church building.

Dear brethren and sisters, let us come together in prayer, devotion, and sacrifice, and erect this the *first* Latter Day Saint church in the Dakotas.

We wish to remind a few delinquent ones that the date of expiration of subscription to College Fund occurred July 1. Let us pay up the old, and give another strong, united pull throughout the whole church to clear the balance.

For fear of being dubbed an inveterate beggar, I will leave the subject of tithing for a future occasion.

In the warfare,

WM. SPARLING.

PLAINVIEW, Texas, July 3.

*Editors Herald:* I have located on the plains, Hale County, Texas, about one hundred seventy miles from Beaver, Wichita County, the nearest church. This is a fine country, fine lands, and about one hundred miles east of New Mexico line. Portalas would be our nearest railroad town, over on the Pecos Valley Railroad.

The settlers here in Texas, or Hale County, are seemingly well-disposed citizens; seem to be religious as a rule. I find openings here to preach to good, attentive congregations. Some seem to be investigating. I heard that one young man said the sermon I preached at the schoolhouse on last second Sunday was the best he had ever heard in that schoolhouse. The Baptists were preaching there, and he was a member of that church. If everything is favorable there may be much done in planting the seed of the kingdom. I am nearly alone; only a few members here. I am afflicted, started by a fall a few years ago. Pray for me that I may be restored to health and strength in my left leg and foot, that I may be active and strong in the strength of our heavenly Father to do my work here in my probation, and for the members here to be strong and valiant in the conflict.

Your brother,

E. BATES.

POND CREEK, Okla., June 30.

*Editors Herald:* I have been much impressed by the many excellent articles in *HERALD* and *Ensign*; especially the article by G. H. Hilliard, the Midnight Cry, and the letter from M. R. Scott, Sen., on the different dispensations. They both contain many beautiful thoughts.

I rejoice much when I read of the revelations of the Lord to his servants. Many times I am called upon to explain the restored

gospel to my many friends and acquaintances here and to make an explanation of these parables. There should be no division in these matters. If the explanation is not given in the revelations to the church it should be sought. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

In the twentieth chapter of Matthew the parable of the kingdom of heaven is likened unto a man who is a householder who went out early in the morning to hire laborers into his vineyard. I saw and heard that beautifully explained by Bro. I. N. White with his chart, in his debate with Clark Braden at Alma, Illinois. I understand the five prominent dispensations have been Adam, Noah, Moses, Jesus, and Joseph. The application Bro. Scott makes of this parable is quite feasible and harmonizes with Bro. I. N. White's; viz., Adam in the morning, answering to six a. m., in the great day of salvation; Noah in the third hour, answering to nine a. m.; Moses in the sixth hour, answering to twelve, noon; Jesus and John in the ninth hour, answering to three p. m.; Joseph in the eleventh hour, answering to five p. m.

Matthew 20:8: "So when the even was come, the Lord of the vineyard saith unto his steward, "Call the laborers, and give them their hire." It seems here the servants are rewarded at the end of the even or eleventh hour dispensation, which is one hour, from five till six, when the householder comes, verse 12, "Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." The shortest dispensation.

It is a blessed privilege to live in these the latter days. It seems reasonable from the parable that the eleventh hour dispensation would finish God's preparatory work, including the restoration of the gospel, the downfall of Babylon, with the coming of Christ and the reward of his saints, with the consummation of the following: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19:7. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Now take the parable of the ten virgins, the midnight cry, Matthew 25:6: "At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." The gospel was restored in the eleventh hour dispensation by the Prophet Joseph, and they wrought but one hour. Notice, this is the shortest dispensation, from five p. m. till six p. m., one hour. The Lord is to make a short work upon the earth; he will finish his work and cut it short in righteousness, in this the dispensation of the fullness of times. Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Dear Saints, let us be faithful servants that we may receive a good reward when the Lord of the vineyard comes.

I often have people say to me, "The parable of the vineyard proves a person can be saved on his death-bed, as the thief on the cross, when the Savior said to him, "This day shalt thou be with me in paradise." I ask them where paradise is. They say, "Heaven." I ask them to turn to Ephesians 4:9, 10: "(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things,)" etc. 1 Peter 3:18-20: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water," etc.

Also 1 Peter 4: 6: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." At one time the people said, "Master, we would see a sign of thee." He said to them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." And he said to Mary after he had risen, "Touch me not; for I am not yet ascended to my Father." It seems to me the Scripture is very plain on that. I heard one preacher say in trying to account for the answer to the thief on the cross, that Jerusalem was the heart of the earth, and the places of burial were beautifully kept, and were called paradise; that the Savior meant they would be in the tomb in paradise together. The argument seems so weak to one who understands the restored gospel.

I met a man a few days ago who said he belonged to the Church of God. Their church paper is the *Gospel Trumpet*, published at Moundsville, West Virginia, the same people who had a tent here last summer. They preach something like the Saints; claim to have gifts (at least of healing). He said they took no medicine and drank nothing but water. He said the millennium came when Christ came. Every man was resurrected when he was converted; born again, sanctified. I told him the Scriptures taught that Satan would be bound throughout the thousand years reign, or millennium, that he should not deceive the nations, but I thought he was abroad deceiving the nations in great wrath, for he knows he has but a short time. He said Satan was bound when Jesus came. I told him I belonged to the Reorganized Church of Jesus Christ of Latter Day Saints. He laughed at the idea of the church being reorganized when Christ said to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." I told him I understood that passage of Scripture differently to what he did; that when Jesus rose from the dead he made that possible; that he died for all mankind to be justified in due time, but every man in his own order; that when the last of the dead were raised, then would be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15: 22-26: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

These thoughts came to me, but I would like more light. Jesus will perfect the kingdom and turn it back to the Father that he may be all in all. Then will his prayer be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Then will be the new heaven and new earth, wherein dwelleth righteousness. Christ built his church upon the gospel; the law of the Lord, which is perfect, converting the soul; the perfect law of liberty spoken of by James, which if a man continued therein he shall be blessed in his deeds. Then will the promise be verified: "My doctrine is not mine, but his [the Father's] that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." The Holy Spirit would reveal it, not flesh and blood. I told this man the Scriptures foretold an apostasy and restoration (Dan. 7: 21, 22; Rev. 13: 7, 8; Dan. 2: 44; Rev. 14: 6, 7, and many other places), and that the church was in the wilderness twelve hundred sixty years, but he suddenly became in very much of a hurry to go. Said he had heard our people preach.

It seems the enlightenment of the age is leading many of those most learned in the wisdom of man or the things of this world away from God, Christ, and the Scriptures; not only men of

science turning away from God, but many others, even professed Christians. Is there not great need of divine guidance at the present time when there are so many different churches, so many deceiving powers? Is there not great need of another revelation from God to guide man? The world says, "No; the Bible is sufficient;" but they are departing from God and deny the divinity of Christ and his doctrine, immortality, the gospel. Out of the mouth of two or three witnesses is every word established. We have the three witnesses in the Bible, Book of Mormon, and Doctrine and Covenants, the latter-day revelations to the church. I have perfect confidence in them, for I followed the instructions of James, "If any of you lack wisdom," etc. I asked for wisdom; asked to know if Joseph Smith was a prophet of God and the latter-day revelations true. In a vision I saw Joseph Smith, and had the assurance that the books are true.

Dear Saints, the Scripture is being rapidly fulfilled. The time draws near when the bridegroom will come. O that we may all be ready! A few mornings after I was baptized the Lord verified his promise to me in a vision. I saw him coming in the clouds, and others were with him. I was on my knees with arms extended and praying that I might be accounted worthy to ascend. I felt my unworthiness. After a while I started to ascend, and some one ran along and tried to hold me back. I started up, and awoke repeating the thirteenth chapter of 1 Corinthians. The thought I got from it was, that some would try to hold me back, but I must have charity for them. I thanked the Lord he had shown me this and that I might be permitted to better prepare myself for that great day, his glorious appearing. I read a beautiful sermon by President Joseph Smith on charity. It was just what I had been praying for. Dear Saints, we must all come up higher, live more consecrated lives, obey the commandments of the Lord as given by his mouthpiece, the prophets, or we can not abide his glory. We will have to be more like Enoch and his city, who walked and talked with God, or his glory will consume us when he comes with all his holy angels. Zion must be redeemed, and it can not be but by the celestial law. Those who do not have faith to pay their tithes and gather to Zion and keep the celestial law will be left out when the arm of the Lord shall fall upon Babylon. How I long to go to Zion and live among the people of God, where we can have church privileges and my children be taught the ways of righteousness. I realize we are influenced by our surroundings, especially the young. Pray for us that we may be given wisdom in all our efforts to advance the cause of Christ and that we may be instrumental in saving many. Pray that I may have more faith, and that I may be restored to health and live to see my children all obey the gospel.

I have a great deal of literature loaned out. The Christian preacher is reading the Book of Mormon, Doctrine and Covenants, and a great many other books and papers. I have had several nice talks with him and his wife. They are nice young people. Pray that they may see the truth and obey it, and all the others to whom I have an opportunity to explain the gospel.

The Christian preacher said he would like to hear a debate. I told him I would like for him to hear our elders preach. He said yes, he would like to hear them; he liked to investigate everything. I do wish the tent could be brought here this summer or fall. I believe we could get a good audience, as a number have said they would like to hear our elders preach. I could use much literature if I had it. I thank the dear Saints for the literature they sent me some time ago. I sew them in books where they are continued; loan them time and again.

Will some of the dear sisters call on my sister, Mrs. Ida Gillham, No. 1038 Porter Avenue, East St. Louis, Illinois. I explained the gospel to her, but she was sick when she last wrote, and I have not heard from her for some time. Fear she is sick.

With prayers for the upbuilding of Zion, and all God's people,  
I am, Your sister, MRS. EFFIE J. MCCULLOUGH.

## Miscellaneous Department.

### Pastoral.

To the Saints of the Lamoni Stake, Greeting; Dear Brethren and Sisters: Having been appointed to labor in this field as an evangelical minister, I shall be pleased to receive the hearty support and coöperation of the Saints and friends, while I attempt to perform the duties which belong to my new office and calling. These duties you will find quite comprehensively defined in the communication received by President Joseph Smith and indorsed by the church in April, 1901. Of course I can only perform duty as my ability, physical and otherwise, will permit.

While I feel keenly the weight of new and important responsibilities, I am pleased to say to you that I am well satisfied with my new calling. The way of duty becomes more and more clear. There is, indeed, a distinct and important work to be done in this office and calling to the glory of God and the salvation of modern Israel. So far as I have gone in the discharge of duty, the same confirming and enlightening influences of the divine Spirit which attended me when acting in other offices and callings has been with me, leaving in my mind no room for doubt. Nevertheless, I am not yet ready to give blessings as provided for in the word, though I hope to be ere long. I am not doubting, but must move as I receive light and become prepared. When ready to perform this duty the Saints will be duly notified.

While I accept the definitions of duty as given in April, 1901, I do not believe that God has any ministerial position in this church where it is not the privilege of those occupying therein (and sometimes their duty) to speak and act for the right as they see it. You will, I trust, agree with me when I say that it is the highest duty of man to seek to be right, honestly and earnestly, and then act upon his convictions. For me, I can see no other course, no matter in what office I am called to act.

There seems to be a kind of traditionary belief that the giving of blessings by the laying on of hands is the most important duty of an evangelical minister, or patriarch. I do not agree with such belief; for, important as the giving of such blessings may be, and doubtless is, it does not equal the duties of preaching the gospel to the Saints in such a manner as to confirm them in the true faith, correct their wrongs, and revive their interest and efforts in all gospel work and duty; and the giving of counsel (when sought) on important matters, and under embarrassing conditions.

Many has expressed their opinion concerning the late General Conference. To me, in some respects, it was extraordinary and peculiar. If right, it will stand; if wrong, it will come to naught, sooner or later, and we will suffer loss. We respect and honor a majority vote, but can only concede it to be right when it is found to be in harmony with truth and demonstrated fact. "But you may be wrong." True, and as soon as I can find out that I am wrong, with God's help, I will confess and forsake it. But it does not necessarily follow that a person is wrong because he may be wrong. There have been times when, as a result of reviewing the past as carefully and critically as I knew how, I have felt peace and gratitude that my name stood with the minority. One thing is certain, I think. If the war is over; if the decisive battle has been fought and won, it is unnecessary, unbecoming, unsaintlike, unbrotherly, undignified, and unmanly for the victors to continue to make strong and reflective statements against their opponents. But if made, the HERALD is under no obligations to publish them; for if it can refuse the publication of any matter intended for its pages and properly defend its position, then it could and should, as we see it, refuse to publish such matter as is herein referred to, under the circumstances herein described. At the end of a prolonged and unpleasant conflict, when the victors have gained all that they contended for, and the matter is declared by themselves to be permanently settled, it is commendable, Christianlike, dignified, manly, to remain quiet and enjoy the fruits of our victory. Moreover, this gives proper evidence to every thoughtful person that we are, of a truth, in favor of unity and peace, and that we do at least possess the merit of having an intelligent and abiding confidence in that for which we have been contending.

It must be, and is, very consoling, in the midst of the conflict, when confronted with strong opposition and wrong, to know that the great work set forth in the standard works of the church is divine, and therefore true; or true, and therefore divine. This knowledge, dear Saints, in the sense of giving intelligent satisfaction to every soul, is within the reach of all Saints. But in order to secure it and retain it as an abiding and ever increasing blessing we must be very faithful, humble, and true. Pay no attention to the pride, follies, and sins of the world, except to avoid them. In this sense we must be a peculiar and separate people. It is our privilege to live so as to enjoy the blessings of this "glorious gospel," see and enjoy the good and merit which

are found, more or less, with the members and ministers of the church, also avoid being deceived by men, false influences, or devils. "Wherefore, let every man beware lest he do that which is not in truth and righteousness before me."—D. C. 50: 3.

So far as I may be able to encourage and help the Saints in their warfare (which is not ignoble, but glorious), I will cheerfully and gladly do so. And in closing, I commend to your careful and prayerful consideration the statement and promise of the following text; and may the good Spirit influence your minds while you read and think thereon:

"But he that shall endure unto the end, the same shall be saved."—Matt. 24: 13. Also D. C. 45: 10: "And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver."

Your brother and coworker in the cause of our Redeemer,

J. R. LAMBERT.

LAMONI, Iowa, July 9, 1902.

To the Saints in Canada, Greeting: In order that systematic and energetic labor may continue to be performed, it has been considered advisable to apportion the following territories to the brethren herein mentioned. Counties of Bruce, Grey, Simcoe, and Dufferin as far south as Riverview to John Shields, James L. Mortimer, and R. C. Russell. Manitoulin Island and north shore of Lake Superior to George C. Tomlinson and Benjamin St. John. Counties of Victoria and Haliburton to T. A. Phillips and S. W. Tomlinson. The Niagara peninsula as far west as Hamilton and Selkirk to Frederick Gregory, Alexander McMullen, and Walter Bennett. Counties of Norfolk, Brant, Southern Oxford and Eastern Elgin to R. C. Longhurst, J. A. Blackmore, and E. A. Goodwin. Counties of Huron and Perth as far south as Rostock and Mitchell to A. E. Mortimer. Chatham District to D. MacGregor, George Green, Alvin Knisley, and J. M. Baggerly. County of Wellington to R. B. Howlett. Manitoba and the west will be provided for in the fall. The first named in each case is appointed sub-missionary in charge, who will receive the quarterly reports of his collaborators and in turn report to the missionary in charge. The Saints and friends living in above-named fields will make known to their respective sub-missionaries in charge the opportunities for labor as may be manifest in the regions round about. Scattered Saints residing in other localities will report similarly but to the missionary in charge, and we shall do our utmost to meet all demands. Having a large and fairly efficient local force throughout the mission, the Saints are particularly exhorted to sustain them by their faith and prayers, suffering them to deal with the incidental difficulties rather than call for those who may be higher in authority. By so doing the missionary will be permitted to utilize his whole time and talent in the God-intended work of opening up new fields. In conclusion let me say that it shall be my avowed policy to meet every issue with an administration of the law of the Spirit, seasoned with sympathy for the sinner and encouragement for the weak, while from the strong I shall hope to gather strength and support. With confidence in my coworkers and interest in the mission, I remain, your brother, Daniel MacGregor. Box 648, Stratford, Ontario.

### Graceland Contributions.

Those who sent money in aid of Graceland College during the year ending February 28, 1902, to any member of the Board of Trustees, will please carefully read the treasurer's report, as published in minutes of General Conference, in Supplement to the SAINTS' HERALD. If error was made upon our part, we will promptly correct the same. For Graceland, Robt. M. Elvin.

### Northern Missouri Reunion.

Will be held in Bro. B. J. Dice's beautiful grove at Stewartsville, Dekalb County, Missouri, September 5 to 14. We have asked for rates over the H. and St. Joseph Ry., and C. P. U. R. R. for a distance of one hundred miles. Will advertise later in regard to this. Missouri has good crops this year, hence there will be no need of shipping potatoes from the north to feed the people. Plenty of pasture for your horses at five cents per day for each horse; board at fifteen cents per meal; tents as in

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

former years, cheap. Bro. I. N. White has promised to be with us, also Bro. J. R. Lambert, if health will permit. This reunion is noted far and near as one of spirituality, hence pray that those coming this year may and will not be disappointed. T. T. Hinderks, President; Charles P. Faul, Secretary and Treasurer; A. W. Head, B. J. Dice, A. St. Lewis, Committee.

## Second Quorum of Elders.

I have mailed a circular letter to each member of the quorum. If you fail to receive it, please inform me and I will mail you another. F. C. Warnky, Secretary. No. 2422 Wabash Avenue, Kansas City, Missouri.

## Reunion Notices.

The following is written by order of reunion committee of Spring River District. Branch presidents will please find out the number of tents wanted by members of their branch and report to committee as soon as possible so that a sufficient number may be provided. We intend to run a cooperative boarding-house for the benefit of the Saints, and solicit the aid of those attending. Meals will be served at as low a price as possible; will not exceed ten cents each. We will need a good cook. Any competent one who would like the position please write to the undersigned. Pasture will be furnished for horses at not more than ten cents per day each. W. E. Westervelt, Charles Ryan, E. M. Gunter, J. H. Davis, of the Committee.

The Des Moines District reunion will be held at Newton, Iowa, August 15 to 24. The committee in charge will do all it can in every way to attend to details in connection with the meeting. Arrangements have been made for a dining hall on the camp ground and meals will be furnished at \$3.00 per week. All who wish can do their own cooking and all groceries will be delivered on the grounds as ordered. Tents will be furnished at the following prices: Size 14x16 feet, \$3; 12x14, \$2.50; 10x12, \$2. Canvas cots, 15 cents each; single wire cots, 25 cents each; wooden chairs, 10 cents; gasoline stoves, two burners, 50 cents. There will be no extra charge for freight. The tents will be set up and all ready for occupancy on Thursday, the 14th. Orders for tents should be sent in as early as possible, and all orders to be in by August 10. Orders for tents to be sent to George W. Johnson, 202 Fifth Street, Des Moines, Iowa. The horse barns on the fair grounds will be free to all those who come with teams, and hay and grain will be furnished at cost. President Joseph Smith will be present at the meeting. Also Elder Fred A. Smith will be present part of the time. The general district missionaries will also be present. The Sunday-school association and the Religio society will each hold conventions during the meeting, and the quarterly conference will be held August 23. The Saints are urged to assemble themselves together at this time, and do what they can for the success of the meeting, coming in faith, trusting the divine Father for his grace and mercy. The meeting is for all, and every Saint in the district should feel a personal interest in this assemblage. Any inquiries concerning the meeting should be sent to A. A. Reams, Des Moines, Iowa, or Ward Christy, Dallas Center, Iowa.

## Two-Day Meetings.

Two-day meetings will be held as follows: McGregor, Sanilac County, Michigan, July 26, 27; Five Lakes, Lapeer County,

Michigan, August 9, 10; Fargo, St. Clair County, Michigan, August 23, 24.

## Conference Notices.

Philadelphia conference will convene at Baldwin, Maryland, August 2 and 3.

Eastern Iowa conference will meet with Osterdock Branch on Elks Saturday, August 16.

Central Nebraska District will convene with the Clearwater Branch, August 16, at 10 a. m. at the chapel near town. It is expected that the Sunday-school convention will meet at the same place on the 15th at 2 p. m.

West Virginia District will convene with Mount Zion Branch, Ritchie County, West Virginia, Saturday, August 23, at 9 a. m. Come on the morning trains over the Ohio River Railroad to Parkersburg on Friday, and take 8.45 train over the B. and O. to Cornwallis, where you will be met by the brethren with conveyances to the place of meeting. Notify B. Beall or J. B. Russell, Goose Creek, West Virginia, of intent to come and they will look after you.

## Convention Notices.

Galland's Grove Religio and Sunday-school Associations will hold an extra convention at Mallard, Iowa, beginning August 8, at 8.15 p. m. and closing August 10.

Northeastern Texas and Choctaw Association will meet during the session of conference to be held near Euclid, Howard County, Arkansas, beginning August 8.

Massachusetts District Sunday-school Association will hold a special convention and institute during the reunion which convenes August 9, at Silver Lake, Plympton, Massachusetts. General Superintendent T. A. Hougas will be with us. Let all our Sunday-school workers take notice and be present. No reports required from different schools. M. C. Fisher, Superintendent. No. 39 Hudson Street, Somerville, Massachusetts.

## New York and Atlantic City

At \$18.00 for round trip, via Nickel Plate Road, July 17 and 31. Return limit 12 days. Stopover at Chautauqua Lake and Niagara Falls within final limit. City Ticket Office, 111 Adams Street. John Y. Calahan, General Agent, Chicago will be pleased to give detailed information. 29-3t 38

## Died.

MINTON.—At his home near New Canton, Illinois, July 3, 1902, Aura V. Minton. Was born August 14, 1864, in Pike County, Illinois, where he lived most of his life. Was baptized March 22, 1896, by Elder J. R. Evans, and later ordained a deacon. Bro. Aura leaves a mother, two sisters, and three brothers to mourn his departure, besides a host of friends and neighbors, as he was highly respected where he was known. Our brother died as he always lived, strong in the faith. Funeral services, July 5, in charge of Elder W. A. Guthrie.

KEELER.—At the home of her daughter, Sr. Charles Deuel, in Fresno, California, June 19, 1902, Sr. Sarah Keeler. She was born in the State of Indiana, July 11, 1835; came to California in 1880, and was baptized by Elder Thomas Daly, May 12, 1901, at Fannersville. Her four children were present at the time of her death, of whom two are members of the church, Sr. Deuel, of Fresno, and Sr. Carlaton, of Delano. A life of kindness and good works made her fit for the Master's call. Funeral services by Elder J. B. Carmichael.

BRACKENBURY.—At Riverside, California, July 1, 1902, T. W. Brackenbury. Born in Huron County, Ohio, August 12, 1829; baptized when eight years old; baptized into the Reorganized Church in 1866 by Alexander H. Smith; ordained an elder in 1868 by Elder Rumel. His father, Joseph, was an elder in the old church and died while away on a mission. His mother, Elizabeth, moved to Independence, Missouri, in 1832, and then to Far West, Missouri, and then to Nauvoo, Illinois. His life has been that of a Christian. He leaves wife and ten children. Funeral services by J. C. Foss.

## \$18.00 to New York City

And Atlantic City and return via Nickel Plate Road, July 17 and 31, and August 7 and 14, return limit 12 days. Stopover at Chautauqua Lake and Niagara Falls within final limit. City Ticket Office, 111 Adams Street. Write John Y. Calahan, General Agent, Chicago for particulars. 29-3t 37

# ROYAL BAKING POWDER

**ABSOLUTELY PURE**

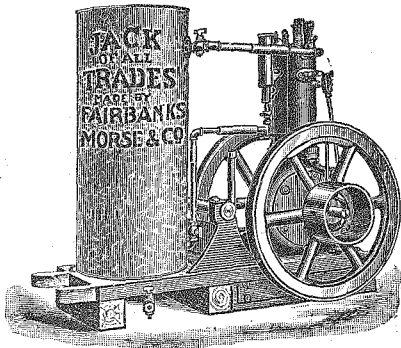
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by

**Fairbanks, Morse & Co.,  
CHICAGO**

19

**Excursion to Chautauqua Lake, New York.**

On July 25, the Nickel Plate Road will sell tickets at rate of \$14.00 for round trip. By depositing return portion of ticket with Joint Agent at Chautauqua Lake, an extension may be obtained until August 26, 1902. Also lowest rates to Ft. Wayne, Cleveland, Erie, Buffalo, and other eastern points. For full particulars, address John Y. Calahan, General Agent, 111 Adams Street, Chicago. 29-2t 34



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**  
By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**Low Rate Excursions**

To New York and Atlantic City via Nickel Plate Road at \$18.00 for the round trip, July 17 and 31, and August 7 and 14. Return limit 12 days. Stopover at Chautauqua Lake and Niagara Falls within limit. Three through daily trains. Meals served in dining-cars on Nickel Plate Road on American Club Meal Plan, ranging in price from 35 cents to \$1.00; also A la carte. Chicago Depot, Harrison Street and Fifth Avenue. City Ticket Office 111 Adams Street. For particulars write John Y. Calahan, General Agent, Chicago. 29-3t 39

**RESIDENCE TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)

- 212. Paper covers..... 20
- 213. Limp cloth..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
 South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Save This Ad.  
 New Sunday-School and  
 Religio Designs.**

A nice illustration on each lesson with ornamental word lettering, etc., heavily printed for superintendents' use. 11x35 inches, all in bright colors, 30 cents per month in advance. Can begin with any number. Send order about two weeks before first number is wanted. Extra copies for teachers' use in classes, or for home wall mottoes, 5 cents each, all post-paid.  
**SUNDAY-SCHOOL BANNERS.** 2 1/2 x 5 inches. A nice little illustration on each lesson, with lettering, etc., border in colors, for the children. Very pretty, to be used as cards; 10 cents for 2 dozen copies.  
**BOOK OF MORMON MAPS.** Lecture size. 5x8 feet on muslin, limp, in colors. Elegant. Can be folded in satchel. By mail post-paid, \$3.12. Home and office size, 39x51 inches, on paper, cloth backed and varnished, in colors, \$1.50. Expressage at buyer's expense at end of route.  
**MAP OF THE WORLD,** showing course of ancient colonies across ocean, trade winds, ocean currents, etc., on muslin, limp, in colors. Can be folded in satchel. Enlarged, 5x8 feet by hand. Sent by mail, post-paid, \$3.  
**MAP OF PALESTINE,** same style, \$3. Map of Palestine, same, filled and varnished, expressage buyer's expense; for Religio and Sunday-schools, \$5.  
 Lecture size Book of Mormon Map, same \$5  
 Series of illustrations on gospel principles for street preaching, etc., on application.  
 Your special dream or vision beautifully drawn, on description, for home framing, in india ink and crayon.  
 Poem by G. F. Weston on gospel, etc. Nice to give a friend. By mail, 5 cents.  
**CHARTS,** all subjects, to order. Designing and pen-drawings for photo-engravings, for letter and note-heads, newspaper headings, etc., etc. Pencil outlines submitted for acceptance. Fine drawings for photo-engraving half-tones for magazines, booklets, etc.  
 Little tombstones for children, rustic, \$1 to \$3.  
 Send post-offices or express money-order, or for small amounts send silver dimes.  
 27-4t G. F. WESTON, Buchanan, Michigan.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

UDConstance 12302

Volume 49

Lamoni, Iowa, July 23, 1902

Number 30

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Use of Tobacco and the Sacrament	- - - - -	713
Dedication at Springfield, Missouri	- - - - -	714
Measure for Measure	- - - - -	715
No Effort, No Success	- - - - -	715

### Original Articles:

A Rejoinder	- - - - -	717
-------------	-----------	-----

### Selected Articles:

Religious Views of the Martinique Calamity	-	719
--	---	-----

### Original Poetry:

In Memory of M. T. S.	- - - - -	721
"The Winecup's Vice"	- - - - -	721
The Callings and Duties of an Evangelist	- - - - -	721

### Selected Poetry:

Song	- - - - -	722
Helping the Weak	- - - - -	722
Death	- - - - -	722
Fate	- - - - -	722
Optimism	- - - - -	722
The Lord's Prayer	- - - - -	722

### Mothers' Home Column:

What Makes a Home?	- - - - -	723
Does It Make Boys Effeminate to do Girls' Work?	- - - - -	723

### Sunday-School Department:

The Sheep of the Flock	- - - - -	724
The International Convention	- - - - -	724

### Letter Department:

"Josephite Opposition"	- - - - -	725
------------------------	-----------	-----

### Miscellaneous Department:

Conference Minutes:		
Clinton	- - - - -	733
Northwestern Kansas	- - - - -	733
Northern Michigan	- - - - -	733
Convention Minutes:		
Chatham	- - - - -	733
Southern Michigan and Northern Indiana	- - - - -	733
London	- - - - -	733
Pastoral,—F. G. Pitt	- - - - -	734
Bishops' Notices	- - - - -	734
Reunion Notices	- - - - -	734
Two-Day Meetings	- - - - -	735

## Editorial.

### USE OF TOBACCO AND THE SACRAMENT.

We know of no specific declaration in the word which states that an officer who uses tobacco shall not administer the sacrament, i. e., ask a blessing on the elements of bread and wine, or pass the same to the members in sacrament meeting. Nor do we know of any rule which forbids that one so using tobacco to partake of the emblems when passed.

The nearest to such command or rule is found in the expressions, "Be ye clean, that bear the vessels of the Lord."—Isaiah 52: 11. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—Psalms 24: 3, 4.

These statements are renewed in different forms in the revelations to the church; but none of them that we are aware of are prohibitive.

The Word of Wisdom, as we have hitherto written, is "not by commandment, nor by constraint." Hence no restriction is made requiring an officer to refrain from administering the sacrament who may use tobacco.

It is an unclean habit, beyond question, but it is not wise to go beyond what is written. Propriety would dictate that any officer who expects to officiate in the ordinance of administering the sacrament should wash himself clean and see that his clothing is clean when he engages in the service.

The church at one time tried to make abstaining from the use of tobacco a test of fellowship. By an action of the High Council, Kirtland, Ohio, February 20, 1834, it was declared that no official member in the church was worthy to hold an office, "after having the Word of Wisdom properly taught to him," if he neglected to comply with its requirements. This action of the council has not been reaffirmed by the Reorganized Church; nor was it after the church was driven from Missouri, that we are aware of. However, at a meeting held about May 28, 1837, at Far West, Missouri the following obtained: "Resolved that we will not fellowship any ordained member who will not, or does not, observe the Word of Wisdom according to its literal reading."

This is found in the *Millennial Star*, No. 1, vol. 16, published at Liverpool, England, January 7, 1854.

This has never been reaffirmed by the Reorganized

Church, except in regard to the general field, the Twelve some years since deciding that they would not appoint, nor sustain any one who was addicted to the use of tobacco or intoxicating drink. Some branches have adopted as a rule that they will not choose to act as officers of the branch men who use either tobacco, or liquors as a beverage.

There is no other specific rule on the subject that we are aware of.

While we admit the right of the church to make such rules governing general conduct as may be deemed needful for the well-being and security of the body, we doubt the propriety of establishing a prohibitive constraint where the Lord makes none, as we believe is the case in the Word of Wisdom as it stands in our standard book the Doctrine and Covenants.

"Wisdom is justified by her children." Until the church shall reaffirm or readopt the action of the council of 1834 at Kirtland, and the action of the meeting at Far West, in 1837, it is not considered that these are binding as rules for the church.

---

#### DEDICATION AT SPRINGFIELD, MISSOURI.

This is a hopeful and an inspiring token of spiritual progress that in the locality of Wilson's Creek and Fort Wilson, where one of the fiercest and bloodiest battles of the "Civil War" (civil war, indeed!) was fought and General Lyons was killed and Sigel made a hero, in a region over which war's dread alarms and its devastating forces ravaged as contending armies surged to and fro, so few years ago, there should now be an army division of an entirely different host contending earnestly "for the faith once delivered to the saints." And as a result of a steady and persistent invasion, a spiritual tabernacle, a religious resting-place, a chapel should be built and consecrated to the benefit of man and the service of God.

Such is the spectacle presented in the caption of this writing.

Sometime last year, 1901, an effort was put forth and was successful in erecting a building to be occupied by the branch at Springfield as a worshiping place, on a site located on the north side of the railway and the city, only a little way east on the same street from the little old store building in which a few years since the branch was organized. It is fairly central so far as the Saints are concerned, and is in a neighborhood where a congregation is quite easily secured, so far as the few out of the many in a city of thirty-five or forty thousand people care to make inquiry after the ways of life.

Brn. Sparling, A. M. Baker, I. N. White, O. B. Thomas, J. C. Chrestensen and others have battled over the length and breath of the district, having had strong support from Brn. Wm. R. Pickering,

Middleton, and others, who gave the work moral tone and prestige among them of the outer world.

Arrangements had been made, bills paid up, house painted and garnished, dignitaries invited, notice sent out, and the date of district conference meeting chosen as the time for dedicating the building.

By invitation Bishop E. L. Kelley and the Editor left Lamoni July 11 and reached Springfield in time for the opening service of conference, Saturday the 12th. The hours of the day were occupied with the general business of the district and an interesting family talk in the afternoon by Bro. I. N. White, missionary in charge, who was in attendance and in charge in pursuance of duty and the voice of the Saints.

In the evening at eight o'clock Bishop Kelley preached an excellent and inspiring discourse illustrative of the beauty and necessity of a fulfilling of all the law. This closed the first day of the session.

The services for dedication were announced for eleven o'clock, Sunday, July 13, and at this hour the house was comfortably filled. Bro. I. N. White was in charge of the services. Bro. Henry Sparling had the song service in hand, with Sr. Hughes at the organ. The sermon was by the Editor, the dedicatory prayer by Bro. Kelley.

All passed off pleasantly. The day was fine, warm but not excessively so. The house was filled but not crowded. A spiritual blessing of peace and contentment and a degree of exaltation made the hour a momentous one for the branch and the district.

Bro. James C. Chrestensen was the president of the district, but at the conference Bro. A. M. Baker was chosen to succeed him, and Bro. Chrestensen was selected as secretary.

At this meeting we were privileged to meet Brn. E. L. Kelley, I. N. White, Henry Sparling, A. M. Baker, J. T. Davis, and William Roach, of the missionary force, with Brn. Merritt, Rhodes, Gray, Anderson, Taylor, Quincy, Duemler, Hughes, Omans, Chrestensen, Waterman, D. W. Thomas, Middleton, and W. R. Pickering of the local brethren, albeit Bro. Pickering was but a sojourner for the time, though he had been a citizen of Springfield and a charter member of the branch at its organization.

Some five hundred members of the church comprising the district were represented at the conference; a remarkably good representation for so short a time as it appears the Saints have been occupying. It has not been many years since there was not a member in the region known to the church; but now, a band of earnest men and women are at work endeavoring to exemplify before the world and each other that they love the Lord and their fellow men in Christian endeavor to preach the gospel by precept and example.

Three gave themselves to the Lord's work in baptism, administered by Bro. Sparling, under the

charge of Bro. White, in the waters of Doling Park, the local pleasure resort of the place; a spot where from a cave in the rocky hill a spring of excellent water pours out into a lake in beautiful and rugged surroundings, and to which Bro. Sparling has been permitted the privilege of entry, with others as we presume for such baptismal purposes.

What of the labors of love which have made it possible for Saints to gather "into the regions round about" (two hundred two miles southeast of Kansas City and Independence, Missouri), to teach, expound, exhort, and invite all to come to Christ, and to assemble unafraid and unmolested in a city of thirty-five thousand people in the prosecution of their work to dedicate to the worship of God and the service of their fellow men, and locate a landmark of so striking significance as the little chapel must prove to be.

The afternoon of Sunday was devoted to a sacramental service in which the branch offered the bread and wine to their visiting brethren in meekness and love. At the close of the services a little lad, Franklin by name, was blessed, and Brn. Taylor, Andersen, and Davis were ordained to the office of elders by recommend from their respective branches and the order of conference; it was a pleasant and an impressive close of a "good meeting."

In the evening of Sunday the Editor occupied with good liberty, the house full to its capacity, and numbers on the outside, the weather being fine though warm.

---

#### MEASURE FOR MEASURE.

"For with the same measure that ye mete withal it shall be measured to you again."—Jesus. (Luke 6: 38.)

"With what measure ye mete, it shall be measured to you."—Jesus. (Mark 4: 24.)

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Jesus. (Matthew 12: 37.)

In John Alexander Dowie's paper, *Leaves of Healing*, for July 13, 1901, published at Chicago, Illinois, on page 369, left-hand column, may be seen the following:

I desire to say a thing that may startle some of you; but it must be said, for the time has come to speak, and gradually and as rapidly as possible to unfold the whole counsel of God.

I stand here to-day as a Prophet and as a Priest and as a Ruler.

I stand here to-day as Elijah the Restorer, and say that Christ is our High Priest, and in the Christian church there must be a priesthood.

On the same page right-hand column, will be found this:

A prophet, however, who rises up and tells you that he is a prophet, is a prophet of the gutter, like that wretched Priddle, who throws all around this place his wretched little lies. He is a prophet of the slums, a prophet of the brothel, a prophet of adultery, a prophet of damnation.

On page 370, same issue, Mr. Dowie is called by his own authority "Elijah the Restorer of all things," and "that Prophet of whom Moses spoke."

---

#### NO EFFORT, NO SUCCESS.

In our religious life, or more properly speaking our spiritual endeavor, it would be well for us to be thoroughly impressed with the correctness of the above statement, No effort, no success.

The apostle was of the opinion that the things which are not seen are understood by the things which do appear; that is, that by a sort of parallelism, or comparison those things stated as appertaining to the invisible (to the physical vision) may be partially comprehended, or wholly understood, things seen affording a basis of reasoning upon which understanding or knowledge may be established.

Paul writing to the Philippines gave them this counsel: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippines 4: 8.

The latitude here given is quite a wide one, and affords ample scope for the exercise of the best talent in thought at our disposal.

But thought means effort, for there is a discrimination to be made as to the things coming into observation and demanding thought, as to whether they are proper, profitable, or worthy subjects to occupy our time and attention.

Painstaking labor in all manual pursuits is the only way to perfection of performance. There is no employment which is honorable and remunerative, in which it is not essential that the brain shall conceive the right way of doing the work required, and the hands, feet, and bodily powers shall each and all, severally and collectively, be educated by careful training and use to perform each task required to reach the best, the truest, the completest result, the finished product.

The finished product of the gospel, and the Holy Spirit as a teacher, is a Christian, a true follower of Christ, of excellent character at home, and excellent reputation abroad.

It is not hard to see, then, that unceasing effort is needful to success in achieving, what each must earnestly desire, a perfected character in Christ Jesus.

We do not echo the sentiment of the couplet,

"Still to go on and know the Lord,  
And practice what we know,"

for the reason that this asks us to practice an individuality; but, taking what may be the hidden and spiritual meaning of the verse, still going on to know

the things of the Lord taught in the word and by the Spirit, concerning our life and conduct in temporal and in spiritual affairs and pursuits, practice what these enjoin, thus being perfected by the word and the Spirit into a perfect man in Christ Jesus.

---

EXTRACTS FROM LETTERS.

Mrs. E. W. Orr writes from Clay Center, Nebraska, under date of July 9: "We have no branch here but are trying to do missionary work with tracts, papers, and books, and by never failing to give a reason for the hope that is within us whenever opportunity occurs. We will give freely and care for while here a missionary to come and preach for us. So many here have never heard a Latter Day Saint sermon, but have read "Doctrines and Dogmas." D. H. Bays has been within about fifteen miles of us, as pastor of the Christian Church there, and has held some of his lectures in about nine miles of us. He is gone now, but I would like so much to have the people hear the truth."

J. H. Tyrrell wrote on July 14 from Chatham, Ontario: "R. C. Evans is here; has succeeded in stirring up quite an interest. He has baptized four, and more are to follow. He hits hard at Babylon's idols. Some get mad, some glad. Yet they give him the credit of being a clever preacher. It looks like the work is going to move onward in Chatham City."

Noah N. Cooke on July 13 wrote from St. Louis, Missouri: "The work of the Lord moves on very well in this part of his vineyard. Good spiritual meetings."

Under date of July 15, T. W. Chatburn wrote from Twin Lakes, Wisconsin: "We are doing fairly well. Fine crowds and considerable interest. Have a dozen calls or more for preaching. The citizens of Elmwood have planned a grove-meeting for me, and are waiting for me to set a date. Not a Saint there. Since I was there last winter other preachers have been there, and of course the "Mormons" caught it. Messrs. Groot and Kelley, the store men, tried to have Mr. Wolf, the Methodist divine, formulate his objections and they would send them to me, but he did not seem to believe in discussion, etc. So the men mentioned have planned that I shall answer in grove-meeting. So it goes. Have letters from Ono, Madison, Tomahawk, and Porcupine, asking, "When can you come?"

Bro. I. N. Roberts reports work of thirteen men in his mission. They preached three hundred nine sermons, an average of nearly twenty-four. Thirty baptisms, four new openings. Two men failed to report. Highest number of sermons reported fifty-five, lowest none. "I am busy," writes Bro. Roberts, "as I can be, and the heat is awful to bear, but my health is good. The work is spreading out so there is no need of our men saying they can not find places to preach."

M. H. Bond writes us from 804 West Adams Street, Chicago, Illinois, July 18: "We have just secured rooms at this address, but can hear nothing of household goods. The strike may hurt us seriously in this regard. Things moving fairly well here, so far as we have had opportunity to become acquainted."

---

EDITORIAL ITEMS.

The *Chicago Record-Herald* of July 7 states that the total drink bill of the United States last year, including all wines, beers, liquors, and beverages of every description, "soft" as well as "hard" drinks and mineral waters, amounted to \$425,504,167.

A new paper devoted to Latter Day Saint interests has made its appearance. It is the *Gospel Echo*, published at Denver, Colorado. It is a little four-page paper, "delivered at the chapel, Twenty-second and Arapahoe Streets." Its announcement is signed by "K. S."

A historic tower in Venice has collapsed. The campanile of St. Marks Cathedral fell on July 14, after standing one thousand years. It was three hundred twenty feet high, and was long noted as one of the architectural treasures of the Old World. In the morning a fall of stones within the tower gave warning of the impending disaster. The day previous a longitudinal crack appeared, and measures were then taken to keep the immediate vicinity of the tower comparatively free from persons, thus avoiding probable great loss of life. Venice keenly feels the loss of its historic relic, and efforts are being made to raise funds to rebuild it.

In our letter column this week will be found a very interesting letter from Sr. Mamie Suttles, written from Dublin Gulch, Alaska. It simply yet interestingly portrays the experiences of a band of Saints in the far-away north. Sr. Suttles' letter will be especially welcome to the Omaha Saints.

Bro. Burton has sent us from the Society Islands a copy of a new publication he has published there. On the title-page there appears the following: "TE PARAU TUATAPAPA O TE TERE RAA O ARITANA H. TEMITA I TEIE PAEAU O TE AO NEL. NA TEKAKAHU." If any of our readers know what it is or means they know more than we do. However, we place it in the library and extend to Bro. Burton our thanks.

Bro. H. O. Smith in his quarterly mission report states that in the quarter forty-seven have been baptized and five Sunday-schools have been organized. Thirty-two men report one thousand ten sermons, an average of nearly thirty-two each. Two failed to report. The highest preached by one man was eighty-five, the lowest seven. Bro. Smith says the men have done the best this quarter since he took charge of that mission. "Altogether," he writes, "their work is commendable. I can see much improvement all along the line, and the Saints are doing better."

## Original Articles.

## A REJOINDER.

The undersigned was favored with a copy of the *Evening and Morning Star*, a monthly religious paper published at Independence, Missouri, by the brethren of the Church of Christ. Said paper contains an article entitled, "The Book of Abraham," which article gives occasion to this reply, for several reasons. First. The author of the article makes incorrect charges against Elder Heman C. Smith. Second. He or she also makes incorrect charges against Joseph Smith, the Seer, as to his connection with the Book of Abraham. Third. He or she makes incorrect charges against the teachings of that book.

These are some of my reasons for taking up my pen in defense of what I believe to be right and to the exposure of what I believe is wrong and erroneous.

The writer of said article starts out by referring to Elder Smith's reply to Elder Haldeman and quotes the following statement of Elder Smith: "What if Joseph Smith did translate the Book of Abraham? There was nothing wrong in translating the book." And then says: "He laid stress upon the word *translating*, leaving the audience to infer that Joseph Smith's connection with the Book of Abraham did not go beyond a mere *translation* of it. Elder Smith allowing his hearers to infer a thing which he knows, or at least ought to know is not susceptible of proof."

The above strikes the casual reader to be rather inconsistent, because, if it can not be proven from the history before us that Joseph Smith's connection with that book was not more than that of a translator, how then can it be proven that his connection was more than that of a translator, when history does not so inform us? The writer was present and heard Elder Smith, and he failed to notice wherein the audience was left to infer. Elder Smith asked a simple, straightforward question, "What if Joseph Smith did translate the Book of Abraham? Was there anything wrong about that?" What say ye? Is there anything wrong about translating? Is it not possible for a man to translate without giving sanction or indorsement to that which he translates? Whether Joseph Smith believed in the contents of this translation or not we are not informed; whether he ever presented it to the church for its sanction or not, we are not informed. What is there, then, in Elder Smith's question that gives any ground for inferences more than we have now without the question? Where no positive proofs exist it would have been folly for Elder Smith or any one else to take a position either for or against something not susceptible of proof, which is already admitted by the author of that article concerning this question.

The writer quotes from *Millennial Star*, volume 15, which we shall not repeat in full here, but only refer to that portion specially emphasized. Joseph is here made to say in reference to this Book of Abraham: "Truly can we say, the Lord is beginning to reveal the abundance of peace and truth." Great stress is laid upon this, by putting it in capital letters. But before I proceed, I wish to call attention to the fact that this volume of the *Star* is a Utah church publication, from which this extract is taken, published in 1853, the year after this wonderful so-called revelation on polygamy was first made known to the church, and which is published in No. 1 of this same volume, and is entitled, "Revelation given to Joseph Smith, Nauvoo, July 12, 1843." My dear reader, do you believe this to be true? Do you really believe that Joseph Smith ever gave that revelation? Yet it is here in this volume 15, No. 1, that you, my friend, have used in quoting from. We have heard of putting words into somebody's else mouth. We might truly say that that has been done in this instance, but have never heard that it could be done after their death, let alone eight years after death. But if such a thing is possible, would it not be equally easy for the same parties to interpolate so as to cause a man to say more than he really did say? While the quotation may be true, yet I am extremely suspicious when anything is brought before me for examination through such a source as that.

But if true, it is perhaps not more than lots of others would have said. Ever since I can remember, scientists and others have been searching for lost manuscripts, which the apostles and others of the early Christians have written. Some have been found and are believed to be authentic, hence a new revelation of God's will to men. Will such discoveries not have reason to say, "Truly can we say the Lord is beginning to reveal the abundance of peace and truth"? Why find fault with Joseph Smith for saying that which others under like circumstances might have said? He did not claim to have discovered them. We are told in volume 3, page 774 of *Times and Seasons*, that they came from Egypt, and were discovered by a Frenchman, Antonio Lebolo by name; and in the *Messenger and Advocate*, volume 2, page 234, we are told the same thing by the same parties with this addition, that before Mr. Lebolo's death he willed to a nephew in Philadelphia, a Mr. Chandler, the mummies and papyrus which he had found in Egypt. They were accordingly sent to New York where Mr. Chandler took possession, and was there referred to Joseph Smith by a stranger, who told him that Joseph possessed some kind of power or gift by which he had previously translated similar characters.

In time to come Mr. Chandler became acquainted with Joseph Smith, and he writes this certificate, found on page 235 of the *Messenger and Advocate*.

KIRTLAND, July 6, 1835.

"This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jr., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have in many eminent cities shown to the most learned; and, from the information I could even learn, or meet with, I find that of Mr. Joseph Smith, Jr., to correspond in the most minute matters."

(Signed) "MICHAEL H. CHANDLER."

"Traveling with, and proprietor of, Egyptian Mummies."

Here we have the testimony of one not connected with the church, that Joseph, though not learned according to the wisdom of the world, possessed the knowledge and power by which he could decipher ancient writing, even in the most minute matters, equal with the most learned, and yet somebody down this side of seventy years from thence finds fault with him because he exercised that gift.

Well, but, says my friend, "It is a heathenish production," and, "by his act became in a great degree its *sponsor*, and as such should be held responsible for any ill effect the church may have suffered through its introduction."

What wonderful logic this is! Webster says a sponsor is "a surety; one who binds himself to answer for another, and is responsible for his default."

We have shown the origin of this book, that it came from Egypt and is alleged to have been written by Abraham, possibly others. Now because Joseph Smith translates it, and is alleged to have hoped for additional information of past ages, like others would have done, therefore he becomes responsible for its defaults, if such there are. Apply the same logic to others, and where does it land us?

Let me call your attention to another Book of Abraham. The item is taken from the *Chicago Tribune* and will be found in the SAINTS' HERALD for 1899, page 18. The first paragraph is as follows: "Professor G. Nathaniel Bonwetsch, of the University of Göttingen, has just translated into German a remarkable work, 'Apocalypse of Abraham,' an English version of which is made public here for the first time. He found it in a roll of parchment in the library at Moscow, Russia, written in old Slavic, the language from which the Russian is derived. He traced the story back to a manuscript of the fifth century, also in the Moscow library (No. 172)."

Then follows a portion of the translation of the manuscript, which shows the idolatrous condition and surroundings of Abraham while in his father's house.

Now because this manuscript contains heathenish doctrine, or rather is a history of heathenish doings, is it fair to accuse Professor Bonwetsch of being the *sponsor* of this relic because he translated it and

possibly gave some credence to its contents? If not, is it fair and right to accuse Joseph Smith of being the sponsor of this document because he might have given some credence to its contents?

The argument made that because Joseph Smith translated it, and it rested under his encomium (praise. Where and in what manner did he praise it?), therefore it should receive deep consideration of his followers, is a very poor one, and a direct insult to his followers. No man is warranted in following any man or set of men in theory or in practice unless that theory or practice is in harmony with true principles and appeals to good common sense.

The charge is made that the Book of Abraham is a "heathenish production." I suppose the reason is, because it teaches a plurality of gods. So far as the acceptance or rejection of this book is concerned, I remain neutral; but to me it seems that such a charge is uncalled for, unless the writer wishes to make a wholesale charge against all the standard books of the church because they also teach a plurality of gods, especially the Bible.

But perhaps the writer would not have made the charge if he or she had read the book and understood what was read. Therefore let me call your attention to a portion thereof as found on page 720, volume 3, of *Times and Seasons*. It appears from paragraph 22 that a council was had in heaven between somebody, and it was there decided to create an earth, and thereupon place those intelligencies that existed with God before the world was, but in case that they did not keep their second estate, it was necessary for some one to redeem them, hence we find this language in the 23d paragraph: "And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down [who went down? The Lord and the one which he had chosen.—S. K. S.]; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. [What Gods? The Lord and the one he had chosen.—S. K. S.] And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth: and darkness reigned upon the face of the deep, and the spirit of the Gods [the Lord and his anointed.—S. K. S.] was brooding upon the faces of the water."

The following paragraphs tell us what these gods did, but they are the only gods spoken of in the Book of Abraham, and if that is heathenish doctrine, then the Bible is heathenish, because it tells us the very same thing. In Genesis we are informed that the Lord said, "Let us [to whom is he speaking? To his anointed, the One whom he had chosen from before

the foundation of the world] make man in our image, after our likeness," etc. But you may say that it was only man that Christ assisted in creating, hence in answer I refer you to John 1:3: "All things were made by him, and without him was not anything made that was made." And again, Colossians 1:16: "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist."

In the Book of Mormon, on page 97, small edition, we have the following: "And as I spake concerning the convincing of the Jews that Jesus is the very Christ it must needs be that the Gentiles be convinced also that Jesus is the Christ, the eternal God."

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that are in them."—B. of M., p. 440.

"Now Zeezrom saith again unto him, Is the Son of God the very eternal Father? And Amulek said unto him, Yea, he is the very eternal Father of heaven and of earth, and all things which in them is."—B. of M., p. 235.

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning."—B. of M., p. 147.

While a great many like passages can be adduced of a similar character, these ought to suffice to show that Christ is co-equal with the Father and is called God and is God, hence we may rightly apply the term Gods, because where more than one exists the term becomes plural, yet nothing in the term "gods" would necessarily imply more than two. Hence the charge of "heathenish" falls to the ground so far as that point is concerned, because if we accept the testimony of the Bible and Book of Mormon writers in reference to Christ, we must accept him as God. Why not criticise the Bible on the plurality of gods, as there is more there to prove this point than in the Book of Abraham? I shall present a few and leave it for my friend to deal with. "God standeth in the congregation of the mighty; he judgeth among the gods." "I have said, ye are gods; and all of you are children of the Most High." Ps. 82:1, 6; see John 10:35. "Thou shalt not revile the gods, nor curse the ruler of thy people."—Ex. 22:28.

"And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.—"Dan. 2:11.

At the close of the article the writer of the aforementioned article says: "For it is quite certain that the plurality of gods doctrine could not have existed in the church, had not Joseph Smith translated and introduced the Book of Abraham to the notice of the church."

The writer does not state whether this belief in the "plurality of gods doctrine" is confined to a belief in God the Father and God the Son. If more than that, your correspondent is not aware that such a doctrine was ever a part of the teachings or beliefs of the church. What the followers of Brigham Young may have taught and teach since the death of the Seer no one ought to hold the Reorganization responsible for, neither will we attempt to defend their dogmas and practices. In closing the writer refers to the SAINTS' HERALD, volume 3, number 1, as containing a reproduction of the Book of Abraham, and takes for granted that is an indorsement of that document. I had really thought that journalists and literary people knew better than that; but for fear I may say too much on this point, I will close for the present.

Yours very truly,

S. K. SORENSEN.

LAMONI, Iowa, July 4, 1902.

## Selected Articles.

### RELIGIOUS VIEWS OF THE MARTINIQUE CALAMITY.

How can the horrible catastrophes by which tens of thousands of lives have been destroyed in the West Indian Islands be reconciled with the thought of a loving God? This question, which is being seriously discussed by several of the religious papers, raises anew a problem of some importance. The New York *Truth Seeker*, the organ of the Free-Thinkers, has the following to say on the subject:

"It was the Lisbon earthquake which shook Voltaire's faith in a God who governs, who pervades all places and ages, and who has established a direct relation between himself and mankind. He was compelled to ask, What was my God doing? Why did the Universal Father crush to shapelessness thousands of his poor children, even at the moment when they were upon their knees returning thanks to him? The tragedy of St. Pierre ought to drive a sincere Theist insane.

"How the Christians can reconcile such an appalling calamity as this volcanic eruption with the conception of a good God who cares for his children, and without whose watchful supervision not even a sparrow falls to the ground, is one of those things which astonishes men who think. The inhabitants of St. Pierre were literally burned up and buried in the white-hot mud which came from the crater and dropped upon the town. Such an act occurring through personal volition of any being would stamp that being as a demon of infinite cruelty. Nothing could equal it except the creation of a hell in which billions instead of thousands are to burn for ever. There are no words in any language which can describe such a being."

The calamity at St. Pierre is viewed by many of the inhabitants of neighboring islands as a judgment

of God. "While in St. Lucia," declares an officer of the British steamship *Horace* (as reported in the *New York Herald*), "I heard several of the residents telling one another that they believed the destruction of St. Pierre was a terrible punishment sent by the Almighty on account of the wickedness of the city." A New York clergyman, the Reverend Doctor J. B. Remensnyder, has not hesitated to draw a similar conclusion. In a recent sermon on "Providence and Biblical and Recent Catastrophes," he compared the calamity in Martinique to the destruction of Sodom and Gomorrah. He said further:

"A whole land is often saved from terrible calamities on account of the churches and praying people, and this world itself is but saved from flames that to-day would lick the very heavens and wrap the very highest mountain-tops in tongues of fire on account of the little band of God's elect who are in it, and who fear His name, and whom He wills not to harm."

Such views as this, however, are prominent because of their very isolation, and are anything but representative. Yet all of the religious papers seem ready to admit that there is a grave problem involved. Says the *Boston Pilot* (Rom. Cath.):

"Why, oh, why, asks some troubled Christian, should these joyous, simple, believing people meet the fate of the godless and unspeakably wicked Pompeii and Herculaneum of old? Why is darkest London spared, while St. Pierre perishes? There is no better answer than that implied in the question of our esteemed contemporary, the *Catholic Citizen*, of Milwaukee: 'Why do cities seat themselves in these volcanic valleys? Why do men expose their lives and the lives of their families to the dangers of such location?' As the rain falleth upon the just and unjust, so will the deluge of fire and lava overwhelm impartially saint and sinner in its progress. Christian faith finds its comfort, in such calamity, in the thought of life everlasting; the conviction that God's mercy overshadowed all the horror; and that the innocent and the penitent souls entering into the place of refreshment, light, and peace, through that awful trial by fire, say now with the apostle: 'The sufferings of this life are not worthy to be compared with the glory to come.'"

The *Boston Watchman* (Baptist) says:

"This problem baffles the author of the Book of Job, and all the discoveries of science and the light of the Christian revelation do not resolve the thick darkness that settles about it. When trouble comes for which we can see no moral antecedent and no good result, the irrepressible cry bursts from every human heart, 'Why?' And there is no answer but the answer of Job: 'Though he slay me, yet will I trust in him.'"

"From our point of view the events of life are often wholly irreconcilable with our faith in the divine

goodness. And yet we do not lose our faith. We believe that God is working out for us and for the race purposes of goodness that we can not understand. That, it seems to us, is the Christian attitude toward this problem. Christianity does not resolve it, while it makes many other solutions of it untenable. But Christianity, in its revelation of the Father, inspires a confidence in him that is not shaken by our inability to understand his way."

The *Pittsburg Methodist Recorder* insists that great good follows even in the footsteps of the worst calamities. "With the earthquake's shock," it declares, "human nature asserts itself and a thrill of sympathy moves all hearts. The nation is richer because of the wealth of affection and charity which it poured out for these cities sitting desolate and in distress." And so disaster, while it is to be deprecated, yet "shows the better side of human nature and makes us respect ourselves and our humanity more." The *Church Advocate*, an organ of the "Church of God," published at Harrisburg, Pennsylvania, takes a decidedly original view of the "wholesome moral effect" produced by cataclysms. It says:

"They teach us how insecure are the most stable earthly things. The everlasting hills shall be removed. The earth itself shall perish, but the word of the Lord endureth for ever. They remind us of the approaching end. And they may suggest how the final conflagration may originate. True, we do not positively know how. Yet it is our conviction that the fire for which the heavens and earth which are now kept in store, and by which the earth also and the works that are therein shall be burned up, is of natural, and not supernatural, origin. For there are allusions to volcanic fires as a mode of final destruction in certain very striking expressions in Revelation, Isaiah, Jeremiah, and even in Luke. And even the very nature of the soil of Italy, and of some of the groups of islands south of the Philippines and the Lesser Antilles has forced on many a mind in different ages the thought of physical preparedness almost for such a catastrophe. 'Be ye also ready, for in such an hour as ye think not the Son of Man cometh.' These events are not any less of God because between him and them are natural causes of whose existence the divine will is the cause.

—*Literary Digest*, June 7, 1902.

PROFESSOR HUXLEY'S aim was "to smite all humbugs, however big; to give a nobler tone to science; to set an example of abstinence from petty personal controversies, and of toleration for everything but lying; to be indifferent as to whether the work is recognized as mine or not, so long as it is done."

MATERIAL development, however marvelous, will never usher in the Golden Age.—Abraham Lincoln.



## Original Poetry.

In Memory of M. T. S.

(By his widow.)

I thought that I should weary walk,  
 In midnight darkness all the while,  
 When gone from me your fond embrace  
 And the sunlight of your smile.  
 Yet when you passed through glory's gate  
 There shined a beam of radiance fair,  
 And as, alone, I kneeled to pray,  
 Heaven never seemed so very near.

And now I tread the border land,  
 And lean upon His arm of might,  
 That bore you safely all the way  
 To the immortal fields of light,  
 And marvel at my strength and trust—  
 My blessed portion day by day.  
 The sun still shines, the flowers bloom,  
 Though you from us are gone away.

I joy to think this peace is given  
 In answer to the loving prayer,  
 You promised, if allowed, to make  
 For me when you were over there.  
 Blessed thus of God, shall I repine,  
 And cast a gloom o'er all around?  
 Nay, rather tell the sons of men  
 The hope that's in the gospel found.

This was your mission and your joy,  
 Until the wondrous summons came;  
 When gladly, like a tired child,  
 You bowed, and blessed his holy name.  
 In dreams I soothe your fevered brow,  
 I live again the torturing pain,  
 And wake, to joy that you are free,  
 To suffer nevermore again.

And when upon that heaven-lit shore  
 You'll stand to gladly welcome me,  
 The halo of that sacred hour,  
 The brightest of my life shall be.  
 Till then, I shall not see thy face,  
 For mortal ken can not perceive;  
 But comfort cometh in the thought,  
 Like us, thou, in His care, doth live.

VIOLA.

INDEPENDENCE, Missouri, July 7, 1902.

## "The Winecup's Vice."

(In sympathy with a friend.)

Alone, alone I sit to-night,  
 With no kind heart of cheer  
 Except the tender infants, who,  
 Reposing, know no fear.  
 I list, although in vain for him  
 I watch, but he's not there;  
 That dreaded wine cup, oh! its sting!  
 How dare he enter there?

The clouded sky of dusky blue  
 And fretting wind both say,  
 "We sympathize, kind heart, with you"  
 But yet, why must he stay?  
 How can he leave me thus to-night?  
 I know his heart is true,

Hark! there's his footstep! No, 'tis gone!  
 Oh! Father, bear me through.

I hear the bustle in the street,  
 And danger's at the door;  
 Yet there's a faithful hand that keeps  
 Sweet peace for me in store.  
 'Tis six long years since Hymen's bars  
 Were drawn aside for me.  
 That day my life was all possessed  
 With richest luxuries.

Sleep on, my darling babe, sleep on;  
 Draw closer to my breast.  
 Although the night is dark and wild,  
 Thou, tender one, shalt rest.  
 Our fire is out, our house is dark.  
 Let all this warning take:  
 To never bleed a loving heart  
 All for the winecup's sake.

MRS. ADA BATES SMITH.

## The Calling and Duties of an Evangelist.

BY C. DERRY.

O God, what am I? what my father's house that I  
 Should consecrated be to such a sacred work—  
 Awful responsibilities and solemn duties—  
 As those to which I now am called and set apart,  
 To bless thy Saints, a father to the weak and helpless ones,  
 Encourage the strong, comfort the distressed,  
 And help the weary their great burdens bear?  
 I, too, am weak; no strength in me inheres,  
 Nought but utter weakness can I claim as mine!  
 Wisdom and knowledge were not my birthright;  
 If ought of these I have, they came from Thee.  
 Prescience is not mine; I dimly see the past, much less  
 Can I point out their future in the womb of time,  
 Or tell the lineal chain from which they sprung,—  
 Open to their gaze the rich gifts thou hast in store  
 For them that faithful prove, on whom my hands are laid.  
 Nor can I seal the blessings thou alone can'st give,  
 Unless thy Holy Spirit gives the binding power,  
 And in the heavens seal what's sealed on earth.  
 My spirit fails, and my whole nature shrinks with awe  
 As I gaze upon the high and holy plane where he must stand  
 Who in the sacred name of Christ essays to bless  
 His fellow man, and as the mouthpiece of the Holy One  
 Give peace and joy to the sad and sorrowing heart.  
 His hands must needs be clean from sin's corroding stain,  
 His purpose pure, his faith in Christ be firmly set,  
 And his whole life devoted to thy sacred cause,  
 Nor love of filthy lucre e'er inspire his soul.  
 But for Thy glory must he live, and that alone.  
 O God, my Father! In Jesus' sacred name I plead  
 For strength to bear the burden now upon me laid.  
 Supply my every need,—unyielding faith, courage,  
 Wisdom divine, and knowledge of thy love and truth;  
 Power to discern betwixt the false and true, evil and good—  
 Help me to walk the path the lowly Savior trod.  
 I need Christ-like humility to bear without complaint  
 Whate'er may come, be it weel or woe, joy or pain,  
 With my whole heart resigned, to say, "Thy will be done."  
 O! fill my heart and soul with Christ's transcendent love  
 That I my life may give, mankind to bless and save,  
 Laboring in meekness and with patient love divine,  
 The perfect measure of my creation, here fulfill.  
 That I, with all the faithful, may be gathered home  
 And hear the joyous plaudit from the Master's lips, *Well done!*

## Selected Poetry.

### Song.

He that is down needs fear no fall;  
He that is low, no pride;  
He that is humble ever shall  
Have God to be his guide.

I am content with what I have,  
Little be it or much;  
And, Lord, contentment still I crave,  
Because thou savest such.

Fullness to such a burden is  
That go on pilgrimage;  
Here little, and hereafter bliss,  
Is best from age to age.

—John Bunyan.

### Helping the Weak.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy;  
Out of self to love be led,  
And to heaven acclimated,  
Until all things sweet and good  
Seem my nature's habitude.

—John G. Whittier.

### Death.

Death is delightful! Death is dawn,  
The waking from a weary night  
Of fevers into truth and light;  
Fame is not much, love is not much,  
Yet what else is there worth the touch  
Of lifted hands with dagger drawn?  
So surely life is little worth:  
Therefore, I say, Look up; therefore,  
I say, One little star has more  
Bright gold than all the earth of earth.

—Joaquin Miller.

### Fate.

Nuffin' gwinter stop 'em—  
De chilly rain kin fall  
An' de tree kin keep a-moanin'  
As it scrapes agin de wall,  
An' de clouds kin keep a-climbin'  
Till da fills de sky wif gloom,  
But when it's time foh roses,  
Why de roses gwinter ter bloom.

Trouble gwinter to find you,  
'Tain no use to run,  
But dar's boun' to be some blessin's  
When de trouble all is done,  
An' de joy is jes' as certain  
As de day of sorrow's doom,  
Foh when it's time for roses,  
Why de roses gwinter bloom.

—Washington Star.

### Optimism.

I'm no reformer; for I see more light  
Than darkness in the world; mine eyes are quick  
To catch the first dim radiance of the dawn,  
And slow to note the cloud that threatens storm.  
The fragrance and the beauty of the rose  
Delight me so, slight thought I give its thorn;  
And the sweet music of the lark's clear song  
Stays longer with me than the night-hawk's cry.  
And e'en in this great throw of pain called Life  
I find a rapture linked with each despair  
Well worth the price of anguish. I detect  
More good than evil in humanity.  
Love lights more fires than hate extinguishes,  
And men grow better as the world grows old.

—Ella Wheeler Wilcox, in *Chicago American*.

### The Lord's Prayer.

The following beautiful composition was found in Charleston, South Carolina, during the War of Secession. It was printed on very heavy yellow satin, and is quite a literary curiosity.

Thou to the mercy-seat our souls dost gather,  
To do our duty unto thee, *Our Father*,  
To whom all praise, all honor should be given,  
For thou art the great God *Who art in heaven*.  
Thou by thy wisdom rul'st the world's whole frame;  
For ever, therefore, *Hallowed be thy name*.  
Let nevermore delay divide us from  
Thy glorious grace, but let *Thy kingdom come*.  
Let thy commands opposed be by none,  
But thy good pleasure and *Thy will be done*,  
And let our promptness to obey be ever  
The very same *In earth as 'tis in heaven*.  
Then for our souls, O Lord, we also pray.  
Thou wouldst be pleased to *Give us this day*  
The food of life wherewith our souls are fed,  
Sufficient raiment, and *Our daily bread*;  
With every needful thing do thou relieve us,  
And of thy mercy, pity *And foryive us*  
All our misdeeds, for Him whom thou didst please  
To make an offering for *Our trespasses*.  
And forasmuch, O Lord, as we believe  
That thou wilt pardon us *As we forgive*,  
Let that love teach, wherewith thou dost acquaint us,  
To pardon all *Those who trespass against us*;  
And though, sometimes, thou find'st we have forgot  
This love for thee, yet help, *And lead us not*,  
Through soul or body's want to desperation,  
Nor let earth's gain drive us *Into temptation*:  
Let not the soul of any true believer  
Fall in the time of trial, *But deliver*,  
Yea, save them from the malice of the Devil,  
And in both life and death, keep *Us from evil*.  
Thus pray we, Lord, for that of thee from whom  
This may be had, *For thine is the kingdom*,  
This world is of thy work its wondrous story,  
To thee belongs *The power and the glory*,  
And all thy wondrous works have ended never,  
But will remain for ever, and *For ever*.  
Thus we poor creatures would confess again,  
And thus would say eternally, *Amen*.

—Thomas B. Haines, in *Anamosa Prison Press*.

LET it be said of me by those who knew me best that I have always plucked a thistle and planted a flower in its place wherever a flower would grow.—Abraham Lincoln.

## Mothers' Home Column.

EDITED BY FRANCES.

What Makes a Home?

Lady Aberdeen, in a recent address before the National Council of the Women of Canada, at Toronto, said:

"What is that indefinable something that makes a home; that reveals itself in the books and pictures, in the arrangement of the rooms, in the preparation for a guest, in the tones of the children, in the expression of husband and wife? We can not describe it, but we recognize it at once when it is present, and no house can be truly a home without some measure of it. We do not need just houses, where we can eat and sleep heartily, but we want homes, full of rest and peace and beauty and refreshment."

THERE is much, very much of good homely common sense tersely and plainly put in the following article, to which if mothers would only give heed the coming generation would be a wiser and a better one. O, how many a life has been ruined by the failure upon the part of parents to teach their children to love and honor labor! This is the less excusable because it is something which can be done by almost every mother, no matter how poor or how uneducated. Think of it, mothers.—ED.

### Does It Make Boys Effeminate to Do Girls' Work?

What miserable creatures we would be if on a bed of sickness we lay with no one to attend us but a son who had not the slightest knowledge of simple medicine or the preparation of plain meals. At a time like this, what is the use of other learning?

For instance, a husband has lost his companion. He has no relative or friends near, and can not afford to hire help. He spoils more food than he eats, as well as injuring his and his children's digestion. He might have saved all this trouble and his hard earnings, if, in leisure time, he had done a little housework for his mother or wife; learning to cook on hygienic principles, as well as with lard and fire.

A few young men have gone on a pleasure trip to yonder mountain. Their cook is suddenly obliged to leave camp. It is supper-time. They know nothing of the culinary art, not having learned when boys. Now they wish they had occasionally assisted mother or sister when the latter was suffering with headache or tired from overwork. What a sorry-looking mess they concoct for a meal! Methinks I can scent burnt potatoes, meat, and stale coffee. The boys are disgusted and break camp.

It makes a boy more manly to help with any part of the household duties when assistance is required, sew buttons on his clothes, etc., just as it makes a girl more womanly to help her tired brother or father with any of their work she is capable of doing, or throw a ball, jump the fence, practice law, medicine, lay out parks, and do many kinds of brain work hitherto thought to be only man's work. Perhaps the day may come when woman's strength, also, can cope with man's in heavy mining, bridge-building, rowing, digging, etc. There are many women whose great intellects should have been put to work studying astronomy, designing, chemistry, and like uses.

Many of our professional cooks and bakers are men. Does this of necessity make them effeminate? A man who is not weak in brain will be manly under any circumstances. The word effeminate or feminine does not mean the same as when woman's sphere was limited to house-work, weaving, crocheting, the days when grandmother's coffee and bread were better (?) than in this progressive age; days when it was immodest to take the safe and comfortable mode of riding astride, be seen in public without a chaperone, or stand before an audience to speak.

Only ten years ago a woman was thought bold to ride a bicycle; indeed, it so appeared because of that fetter called

custom or propriety. Let us try not to wind too much of its lace adornment about us, lest we can not extricate ourselves when exercise of reason demands. Since woman is enlarging her sphere, why not the opposite sex do likewise?

A child of four or five years is able to sweep a little, dust, wipe light dishes, bring in wood, set table. When seven or eight, he can be taught to mix biscuit, fry steak, garden, wash, iron, etc. In return have a romp with your child, or amuse him in various ways. Occasionally help him with his lessons; you can question him on spelling and arithmetic while he is washing dishes, and there will be no time lost, besides taking his mind from his work. He will know, then, that mother is full of love and anxiety for him and he will work with vim and pleasure. If he should be of the unthinking kind, tell him you are sewing, washing, cooking, and caring for *him* in sickness and health, and that a mother's and father's thoughts are with their children wherever they go, or whatever they do. They will then show, always their gratitude by loving and caring for their parents. Study your children's faces and manner and do not overtax them with work or learning. Be careful after a long walk or when they have otherwise exerted.

The theory of a physician acquaintance is that to rest one should change occupation instead of ceasing work. A titled English lady has given the use of several acres and a home for the benefit of girls studying agriculture and farming. The girls are given all they make from their experiments. They are also taught the use of tools and must make their own chicken coops, mend fences, etc. They are given certificates when they graduate.

The Master said, Go on in knowledge. Compel the boys to spend an afternoon each week in the kitchen annex of the city schools in the frying-pan drill; also show them the use of simple herbs and medicines. To accomplish this, leave out a part of the time devoted to botany, astronomy, or some study least needed. Some of the boys will protest, fume, foam, play truant until time, custom and increase of their sex in the kitchen will bring them to see it is as essential as football, rowing, racing, hunting. Perhaps some of these boys can lengthen the days of an invalid mother or sister by assisting at home. If they love their mother and wish to keep her with them to counsel in joy and sorrow or even for her presence, they will not indulge the thought of housework making them effeminate, but will be thankful for more knowledge and usefulness, for the future, when they, too, will have families; especially if their wives know little or nothing of housework.

One of the manliest fellows I know, who is a favorite in his profession and in the best society, helps his wife about the house. He seems always ready to assist her to a second cup of chocolate, or to get up from the dining-table to supply a missing article. He is seldom too tired to start a romp with wife or baby.

It seems natural to a girl to take the broom from a weary mother and finish sweeping. Why should it be less natural for a boy to be thus thoughtful? There are homes the atmosphere of which is repelling. Why? because neglected early training made the future for its inmates. Influence is a great word in which our daily actions figure. Habit will fix itself for ever upon us if begun early and persisted in. Let us take care it is not that of tobacco, profane language, anger, too great grief in affliction, or trouble, betting, gambling, laziness and other evils. Commence young as the understanding unfolds, and form a perfect manhood and womanhood. "Go on to perfection."

Yours for advancement,

REGINA ROHRER MORTON.

### Prayer Union.

Mr. Mollie A. Flory, of Guernsey, California, desires an interest in the faith and prayers of the Prayer Union, if it is God's will, that she may be restored to health. She has felt impressed the

time would come when the Lord would manifest his power in her behalf and restore her to health and knows he is able to heal her affliction and hopes and prays the desire of her heart may be granted.

Sr. A. Mellon writes: "My niece, Mrs. Lenora Campbell desires the prayers of the Saints and of the Union that she may be healed of a lump on her wrist without having to have it cut off, if it be God's will."

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The Sheep of the Flock.

By C. D. Meigs.

We oft hear the plea for trying to keep  
"The Lambs of the Flock" in the fold,  
And well we may; but then what of the *sheep*?  
Shall they be left out in the cold?

'Twas a *sheep*, not a lamb, that strayed away,  
In the parable Jesus told,  
A *grown up sheep* that had gone far astray,  
From ninety and nine in the fold.

Out in the wilderness, out in the cold,  
'Twas a *sheep* the good shepherd sought,  
And back to the flock, safe into the fold,  
'Twas a *sheep* the good shepherd brought.

And why for the *sheep* should we earnestly long,  
And as earnestly hope and pray?  
Because there is danger, if they go wrong,  
They will lead the young lambs astray.

For the lambs will follow the *sheep* you know,  
Wherever the *sheep* may stray;  
If the *sheep* go wrong, it will not be long  
Till the *lambs* are as wrong as they.

And so with the *sheep* we earnestly plead,  
For the sake of the lambs to-day,  
If the lambs are lost, what a terrible cost,  
Some *sheep* may have to pay.

—From the *International Evangel*.

### The International Convention.

The Tenth Triennial International Sunday-school Convention was held in Denver, Colorado, June 26-30, 1902. It was a convention of Sunday-school people from all States of the Union and the United States' possessions, the provinces of Canada, Mexico, Cuba, and Great Britain. More than two thousand representatives were present from outside of Denver. It was probably as fair a representation of the talent of the Sunday-school world as we will ever have together. There were among them men and women of lifetime experience, broad-minded, with deep thought, and earnest in the work. And while with some it was very plain that the "D. D." and dollars was what put them there and held them there, it is also beyond question that with others there was a real, genuine love for the work and a desire that right should triumph over wrong that drew them and bound them to their posts of duty. There are those whose experience and study has secured for them a usefulness that is a real treasure to them and to those with whom they may chance to come in contact. And there are others who have had as much experience, are as broad-minded, have studied as deeply, and, possibly, work as earnestly, and yet from their inability to forget their title, to lose self in the thought before them, and to reduce the matter to the practical, fail to confer upon others what there really is in them and to win the respect and admira-

tion for their earnestness that seems to be necessary to do the greatest amount of good.

The public worker, minister or teacher, who can not carry with him an influence that will impress his auditors with his sincerity and earnestness in his work will accomplish but a fraction of the good he could accomplish were these qualities apparent. Such are the thoughts that pass through our minds as we listen from time to time to the various types of scholarly men and women that come before us at a gathering like the great International Sunday-school Convention.

### WHAT WAS DONE.

While the business of the convention was of a necessity very heavy, it was so well digested by executive and nominating committees that but little time, comparatively speaking, was occupied therein. This gave the major part of the time of the convention proper to the discussion of subjects pertaining to the methods of working in the States, counties, townships, or schools. Here is a suggestion for our consideration. How long will it be till we must delegate much of our business to committees? When have we not been compelled for the want of time to pass upon business without due consideration or omit entirely? Committee work is in many respects much more thorough than is possible in open convention. And it often happens that the best interests of the work is conserved by not discussing in open convention that which the convention has no information about. Let us give this a due consideration.

Several items of very general interest were decided, some of which we will note. Some of them will determine the general trend of Bible study for the next seven years, as they were instructions to the International Lesson Committee. It will be remembered that at this convention the committee, whose duty it is to select the "International Lesson Texts," was appointed. Its selections direct the study of several millions of people. Its course is therefore one of extreme importance.

### THE QUARTERLY TEMPERANCE LESSON.

There have for some time been going the round of the press reports to the effect that the Lesson Committee was favorably considering the omitting of the quarterly temperance lesson. The reports were given such credence that the Woman's Christian Temperance Union took action, protesting against such omission. At the convention, Doctor John C. Potts of Canada, stated in behalf of the committee that they had never contemplated any such change and that the rumor was groundless; and that unless the convention saw fit to so instruct, the lessons would go on as heretofore. And so it was left.

### DEPARTMENTS OF WORK.

Just prior to the International Convention at Atlanta, Georgia, in 1899, the Primary Teachers' Union petitioned the convention to instruct the International Lesson Committee to provide a one-year optional course of lessons for very young beginners. This request was granted. At this convention they asked for a two-year course. Another request came from somewhere to prepare an advanced course of Bible study for those who were beyond the lessons of the general school. It was urged that so many of our boys that leave Sunday-school could be held if an advanced course of study was provided them. The "Resolutions Committee" considered these matters but did not take very kindly to either of them. They looked upon them both as "entering wedges" that would sooner or later lead to the destruction of the entire uniform lesson system. They recognized that something needed to be done to hold the boys and girls in the school, but did not think that the advanced course would do very much toward accomplishing the object. They recommended that the "optional course for young beginners" be prepared, but to be published without bearing the stamp of the International Committee. The advanced course was not favored at all. This part of the report was adopted by the convention with a very hearty applause.

The custom has been with the International Committee to select six months lessons from each the Old Testament and the New Testament alternately. Thus they would study one line of lessons for six months, then lay them aside and take up another line for the succeeding six months. At the end of this period they would return to the former line. It was urged that the periods of alternation be made longer, even to one or two years. This was left, however, to the discretion of the committee.

"WHAT THE INTERNATIONAL CONVENTION HAS DONE TO HELP  
OUR STATE OR PROVINCE"

was the subject of a very complete discussion by a Western worker. Among the many points made were: "It gave us our State organizations, and in turn our county, township, and local organizations; it gave us our Home Department, our Cradle Roll, and our House to House Visitation; it gave us our International Lesson System, by which we all study the same lesson on the same day. From this uniform study of the lesson we have a common ground upon which we can meet and at once open a conversation with any worker from any distant section of the country. His mind has been active on the same line of thought as ours. He has given recent and extended study upon the same passage of Scripture that we have been thinking about. His prayers have been made for more light upon the same theme as has ours. We meet, and, though entire strangers, this bond of uniform study has created for us a tie that binds us in love one for another. An enthusiasm, a zeal, and a love for the work is created thereby that otherwise would never exist." These were in substance some of the thoughts in the paper.

And we wonder how many of our workers have ever taken occasion to recount what the General Sunday-school Association has done for the Sunday-schools of the latter-day work. With this, maybe, as it is with individuals, we received blessings but fail to recognize from whence they came. Like as in scriptural times, about one in ten of us moral lepers will, when cleansed, return to give the glory where the glory belonged.

The General Association was organized at a time when the Sunday-school work was in a very crude condition. Schools were few and in poor working order. The want of better discipline, better methods of teaching, better lesson helps was keenly felt. Those having the work in charge were wise enough to know that by a united effort they could devise plans that would bring order out of chaos, so they set about the work, and the present organization is the result.

At first there were no lesson helps of any description published by our people. To improve this condition a series of question books were prepared for primary and intermediate grades. These, with the compendium for the seniors, served us a very good purpose for a while. But it was soon very apparent that the books were becoming monotonous and, too, that much better methods of teaching could be employed than were possible with either of the books then in use. Then a little leaflet or lesson-help was published and was used but a short time, as it easily paved the way for the crowning effort in that line—the *Gospel Quarterly*. This was at first published in two grades only, senior and intermediate. Soon a primary grade was added, but which ran on a distinctly separate course of lessons, as was also the intermediate grade a little later on. This gave us three or more distinct lessons in the school at one time, a condition by no means desirable. After considerable consideration of the question of lesson uniformity, the General Convention decided by almost a three-fourth vote to have the lessons of all three grades upon the same text. And thus it has been since. These with such other improvements as might be expected could be made, have given us a lesson help that stands without a superior. And just the amount of good that this one development of the association's work has done, God alone knows.

The General Association has given us our district associations and in turn local schools. It has given us our district conven-

tion with the institute feature of work for the promoting of methods. It gave us what for a while was known as the Interstate Institute which served the double purpose of disseminating methods and establishing the institute feature in the district work and at the reunions, an improvement. It has in numerous cases aided in the work of district conventions by helping plan for them and by visitation of its officers. It has given free *Quarterlies* to all church missionaries, and to schools financially unable otherwise to exist. And last, but by no means least, it is now ready to give the Home Department to all who will avail themselves of the privilege. Many more things might be recounted but it is not necessary here. We give these things that you, with us, may rejoice and be grateful.

(Continued.)

## Letter Department.

### "Josephite Opposition."

*Brother Joseph Smith:* The "Josephite opposition" noticed in SAINTS' HERALD of July 2, and as originally published in semi-weekly edition of the *Deseret News* for June 9, needs correction in some of the things enunciated. Having been located at Council Bluffs last year in the interest of church work, we are quite familiar with the character of the opposition referred to by Mr. Terry, of the Utah church.

The Utah eldership claimed to be representatives of the only true church on earth, and in the light of original Latter Day Saintism, we challenged the verity of the statement, and offered to debate with them publicly the following resolution: "Resolved that Utah Latter Day Saintism, upon vital principles of faith, represents a total apostasy from the original faith of the Church of Jesus Christ of Latter Day Saints as taught from its organization down to the death of Joseph Smith." Elders Wadman and Terry and all others refused to discuss any question of difference whatever, and they beat a hasty retreat whenever it meant a defense of their position, or an ignominious runaway in the face of a fair investigation. It is true that we answered them at every opportunity, either on the street corners or elsewhere, for the reason that we felt morally bound to defend the integrity of the faith as defined by church standards as against the evils taught in the name of the church by the Utah regime. We hold that if the books are correct in their ethics, then Utahism is wrong in its moral and spiritual teachings.

Our Utah friends would expatiate upon what is termed first principles, the ancient apostasy, and the latter-day restoration; but they did not want the people to know about their polygamy, blood atonement, Adam-god theory, or their political shortcomings. We said, "If you will preach all of your fundamental principles of faith to the people, and explain the differences between the two churches, we will not make any special attack upon you more than we make upon others." This they have failed to do hence it is our duty to tell the people the facts in the case, and this is why the Utah elders evade discussion; for discussion means a defense of polygamy, blood atonement, and the Adam-god theory upon their part. They must either defend or deny these doctrines or do neither by running away from public investigation.

Elder Terry and his associates prefer the latter method, as he says, "We are satisfied this was the better way." In this he follows, as he says, "the counsel given us to have nothing to do with them." We, however, did not decide to have nothing to do with them, but rather preferred to meet them on the street corners, in union chapels, or anywhere else where we could set forth to the people the Utah doctrines of polygamy, blood atonement, and the Adam-god theory as set forth in their own standard books. This is too much for the elders, and they prefer to give up their appointments in "union chapels," on the street corners, or anywhere else where "Josephite opposition" has the

right, under the law, to expound original Latter Day Saintism, and expose the corrupt philosophy of "Brighamism," rather than defend their own fundamental doctrines before the public. Our Utah friends, however, seem to enjoy better liberty in dilating upon the merits of their system of faith in some hall or church where "Josephite opposition" is excluded by virtue of their authority and exclusive jurisdiction.

Our aim has always been to treat these men with exact fairness and justice. When inviting them to attend our services, where the differences between them and us in religious faith were under consideration, we always told them that if we misrepresented them as to what they believed, or misquoted their church books, we would give them the opportunity to correct us then and there. Could we offer anything fairer than that? We have never misrepresented the faith of the Utah church and have only set forth their teachings as found in their own books. Whenever they say that their books teach false principles and that they will discard these principles as being antagonistic to true Latter Day Saintism, then we will let them alone; but so long as they believe in polygamy, blood atonement, and the Adam-god theory, and hold these doctrines as being true, they must defend them, deny and repudiate them, or run from investigation.

It seems a little curious to us how Elder Terry knows that we filled the people's mind "with terribly distorted stories" when, as he says, they "would not remain to listen to their abuse and misrepresentation." He admits that personally he can not know the facts, yet charges us with abuse and misrepresentation. Is it misrepresentation to read from the different volumes of *Journal of Discourses* the teaching of Brigham Young, O. and P. P. Pratt, Grant, Kimball, and others, touching the doctrines before mentioned? Is it misrepresentation to read section 132 of the Utah Doctrine and Covenants containing the so-called revelation on celestial marriage? Is it abuse and misrepresentation to quote the words of Woodruff, Snow, and others, from *Juvenile Instructor*, "Historical Record," *Deseret News*, etc., in which these men affirm the divinity of polygamy, and predict the overthrow of the people or *nation* that interferes with its practice? If Mr. Terry is correct, then Utah publications and Utah leaders are responsible for this abuse and misrepresentation, for in all of our attacks upon Utah theology and morality we have used their authorized church publications, and used the words of men whom they revered as inspired apostles and prophets to prove our several propositions.

Has it come to this, that honest men evade investigation of their principles for fear of results? Or is it that this church and these men who flee from chapels, street corners, and other places, in order to escape an investigation of their principles, are conscious of the falsity of their doctrines and the weakness of their position? Having spiritually diseased members in their body, they do not want them exposed to the public eye by the folly of their own teaching, or by the immutable facts of God's word.

In bonds,

F. M. COOPER.

PELICAN LAKE, Minnesota, July 7.

*Editors Herald:* Leaving home April 25, in company with Bro. E. A. Stedman, our first stop was at Eagle Grove, my former home. Bro. Stedman stopped over Sunday and Monday; preached both evenings to the people, and his efforts were well liked by them all. I was required to stay over the next Sunday, and made an effort to feed them with the bread of life on Sunday again. The work at Head Grove is suffering for lack of some one to preach to them. They are holding Sunday-school every Sunday with Sr. Ella B. Hayer as superintendent.

Pipestone and Hills, Minnesota, was our next stop. I again joined Bro. Stedman at the latter place, where the brethren secured the opera hall for five evenings with quite good attendance, Sr. West assisting us nobly with her musical talent, which

we indeed appreciated. One of the brethren put up large posters in different places with the following notice: "The sect everywhere spoken against will be represented at the opera hall this evening at eight o'clock." This seemed to work well; had the largest attendance we have had for years; several new faces of those recently moved into town. I believe good was done.

Returning to Pipestone, held three meetings to small crowd. Again we separated, Bro. Stedman going to Minneapolis and Clitherall, and the writer to Dyce, South Dakota, a new place for our people and claims. A Mrs. Vickerman, who had been investigating our claims, for four or five years, became satisfied the work is true and desired to unite with us. I went there, held five meetings, and baptized the sister May 30. All went well. The tongue of slander and falsehood was not altogether silent while there. Especially was this true with those who were not there. House full almost every meeting, with invitation to return sometime in the future.

The 30th I left for Madison, South Dakota; reached Bro. and Sr. A. C. Stone's, a home indeed for the traveling missionary. While there held four meetings; small attendance. Leaving there June 5, for Newark, South Dakota, we arranged for meetings on Sunday, the 8th, at half-past two and eight p. m. After the afternoon service we met at the edge of Artesian Lake to attend to the ordinance of baptism, the candidate Mrs. John Grant, a much respected lady of that vicinity; well spoken of by all. About sixty or seventy were in attendance at the baptism, and during the administration there was not the least disturbance of any nature. It seemed more like a funeral than anything else. The good Lord blessed us. The evening service was fine, the Lord meeting with us again to our joy and comfort. We closed by singing, "Let us walk in the light," by request of a young lady.

Leaving there the 13th for Pelican Rapids, I joined Bro. E. A. Stedman again, battling away in the schoolhouse in this neighborhood. We held in all five meetings, then off to Frazee conference and reunion, where we had a glorious time indeed. Bro. F. A. Smith and T. C. Kelley were there, giving us some very profitable instruction in their preaching. The meetings were well attended throughout both by members and outsiders. Church building is the talk there now. About two hundred dollars have been raised thus far.

Came back here the 30th. Have been holding some meetings. Bro. F. A. Smith and E. A. Stedman stopped off one night on their way to Clitherall. We were sorry they could not have stayed longer. On the 5th two were baptized here. Held two meetings on the 6th, one more came and demanded baptism. We buried her in the waters of Pelican Lake. Several others here are fully convinced but say they are afraid they can not live as they should and would bring a reproach on the work: have seen so many mistakes by others. I am sorry this is true. Our people should try to set examples to others; not only lay members, but those who are representing the work, both local and missionary. Our preaching has but little effect if by our example we tear down the good we may seek to do. May God bless and keep us always in the line of duty until the Master says, "Come home." For the truth and right I am,

Yours in the conflict,

ELI HAYER.

HAMBURG, Iowa, July 12.

*Editors Herald:* Since leaving my home and loved ones May 8 I have been greatly blessed in preaching the word and officiating in the duties and requirements imposed upon me as an evangelist. God has been with me and truly verified his promise to me as his humble servant, in granting unto me the spirit and power of this office and calling. To him be all the praise.

I have labored in Hamburg, Shenandoah, and Mill Creek. Attended our district conference and did work in Tabor Branch, and made a trip to Fairbury, Nebraska, to assist in the dedication of a little church with Bro. Waldsmith which the few

faithful Saints and outside friends have built under trying circumstances in which to worship God and present the great truths of the gospel to others. Long may they live to do the Master's will.

We returned by way of Wilber. Stopped off a few days and preached a few times, and visited some of the old-timers of that place, finding them still in the faith, and rejoicing in the truth and hope of life eternal promised of God to his people.

From thence to Nebraska City. Spent one week visiting most of the Saints with Bro. Waldsmith, whose company was greatly appreciated, as we had labored together so many years prior to that time in the branch and other places in the district locally, and passed through many experiences, some very pleasant and others very hard to endure. But God was with us and enabled us to stand the test. We attended meetings, preached some, and gave blessings to not a few, who were glad to see me and I was equally thankful to meet with all of that place. Bro. Mark Forscutt kindly rendered valuable service as scribe for those who received blessings. We enjoyed ourselves hugely in his company, with Bro. Waldsmith and others. I was kindly cared for by all the Saints of that place and liberally helped on my way.

Crossed the river from there to McPaul, and was in company with Bro. Caffall. Held two preaching services, Bro. Caffall doing the preaching. And should have held more but for the rain. He also preached twice the following Sunday in our church near Thurman. We all three had an excellent time with Bishop William Leeka and others talking over the things pertaining to the kingdom of God.

I held three meetings in different parts of this branch the following week with good success. Had excellent liberty in talking and hearing from the Saints. Was ready for preaching the following Sabbath, but the rain prevented all from coming out, so put in the time with Bro. Leeka, seeking to learn our duty by searching the Scriptures and the revelations of God to us as a church and people.

Following week held three meetings in the Tabor Branch. The good Spirit was with us. I find this the best method of working, especially during the busy times, when the folks are scattered and unable to come to the general place of meeting. I go to them and get two or three families together, preach to them, hear them talk and pray, and thus get them prepared and more anxious to come together on the Sabbath day to worship our God.

Spent Sunday with the Saints of the branch. Preached in the morning, Bro. Adolph Madison at night. Brn. Fry and Madison have been at home for a few days on account of the rain, which makes it very bad for tent work. Bro. Fry is ready and ever willing with Bro. Madison and determined to do what they can for the advancement of this noble cause.

I came here Thursday, July 10. Attended the prayer-meeting last night. Preached the word. Expect to stay next week holding meetings and doing what I can to strengthen and build up the Saints and interest others as much as possible in the work. Shall visit Bartlett and Shenandoah before our reunion and maybe some other place or places as the Spirit may direct.

We have been very sorry to hear of the sickness and inability of our beloved brother, J. W. Wight. For him we, with many others of this district, have earnestly prayed, and are assured that the Lord of the harvest has heard our prayers. Blessed be his holy name! We shall greatly miss our brother at our reunion; but trust that Bro. Scott will be able to attend by that time, August 16. His presence will greatly cheer the Saints, and as an able defender of the faith and expounder of the word and doctrine of Christ will, we are sure, make up the deficiency. We hope for the best and shall labor to this end, and trust that others who have been requested and invited to be with us will not fail.

I ever pray and labor for the good of the cause.

HENRY KEMP.

LOUISVILLE, Kentucky, July 11.

*Editors Herald:* Since reaching here on May 6, we have been busy trying to advance the work. We have been preaching on the streets and in cottages, and trying hard to get a gospel tent, which we have succeeded in doing at last. We have a nice new tent twenty-six by forty feet with seven foot walls, and thirty nice folding seats, six feet long, which we made ourselves. Have them all painted and in very nice shape. We erected the tent to-day and expect to begin operations on Sunday, the 13th. Saints and friends have come to our rescue, both with money and work. The outfit all complete cost about one hundred fifteen dollars and we have it all paid for except seventeen dollars; many thanks to the Saints and friends who have assisted us, and may God reward.

The work here is not moving very rapidly, but we hope to move wisely so our work will not need to be undone, and will try and not let zeal overrule our wisdom. We can see room for improvement here as well as elsewhere. The Saints are mostly young in the work, but with few exceptions are willing to learn. Brn. Barmore and J. M. Baggerly were with us in June, and gave us some fine sermons, which were appreciated by the writer at least.

My health has been very poor since I came South, and I am sorry to say is still getting worse. I am not able to sit up all day now, but am doing what I can. I have been gradually getting weaker for some time, but the needs are so great I can not find a stopping place, so will work on while I have strength. I have no appetite and the food I do eat seems to do me no good. I am trying to endure my sickness patiently; but I need relief soon.

This is a very prejudiced place, and people have been humbugged so much in religion that they are very shy of any that seems to be new to them.

Pray for us that we may get strong in body.

J. W. ADAMS.

SACRAMENTO, California, July 11.

*Editors Herald:* The next morning after close of General Conference I started for the mission field in California, arriving in Sacramento, April 25, several hours late, occupying the pulpit there the two following Sundays, and baptizing one, Sr. Laura G. Surles, who had been a member of the Utah church, but received the truth after the facts were shown her. The Reverend Thompson of the United Brethren Church cordially extended the use of their baptismal font for the occasion. We met about a year ago for the first time and conversed freely concerning our respective faiths, and he has invited me to exchange pulpits with him.

I next went to Dayton, about one hundred miles from Sacramento, where we held preaching and testimony services, at which the Spirit was present in remarkable power. In the evening I preached at Centerville, twenty miles from Dayton, and continued services there for eleven nights, baptizing four on the following Sunday at Chico, where we were compelled to go for a convenient place to perform the ordinance, although it was fourteen miles from Centerville and seven from Dayton where two of those baptized reside. I trust the Lord and his work will grow dearer to them from day to day as they now rejoice in the restored gospel.

June 1 was occupied at Sacramento again and arrangements were made to have our district tent shipped to Chico, where we went and started a series of meetings on the 7th, which continued nearly four weeks. Bro. Keeler came over from Fruita, sixty miles distant, and assisted for one week, after which he was called to Oakland by duties there.

On June 16 we met in public discussion in Chico, Elder Joseph E. Robinson of the Utah Mormon church; he is the president of their mission on this coast. We have not space for details, but from all we have heard through outside sources, it is conceded

that we clinched our points and that they failed to meet them. He stated before the audience of about two hundred that he could not stay there, but his brethren (of whom there were five present) would be there and would meet us in discussion and fight it out if it took all summer, but after the evening's debate closed and about half-past eleven he absolutely refused to keep his promise, saying: "I am not going to put my men in the breach," and "I am not going to leave my men in the hole." He said he was sorry he had held the debate; that they would not have done so but the ones who first signed the proposition did not know that they had been commanded not to debate with the Josephites. One of their own elders admitted to me in the presence of Bro. Keeler that Robinson did wrong to pretend that he was willing to meet us as he said before the audience and then afterward flatly refuse to keep his word. The debate has done our cause some good in Chico, the local paper admitting that we made the point that polygamy was no part of the original faith. Several, not our people, have requested the privilege of signing their names to a certificate that Robinson agreed to meet us, and publish it in the paper that all may know he has broken his word. Perhaps we shall do so later.

Bro. Hammer was ordained an elder on June 8 and has assisted much in the work in his locality during the past two years, having previously labored as a priest.

During tent-meetings I baptized three, the result of the services, and leave others investigating our faith. Preparations are now being made for a series of tent-meetings here with our new tent, and later we hope to make an effort in Santa Rosa and other places. The Lord has greatly sustained me spiritually, for which I am thankful.

A. B. PHILLIPS.

2418 M Street.

\_\_\_\_\_  
TABOR, Iowa, July 12.

*Editors Herald:* The work in the Fremont District is moving steadily onward. While we may not report as many baptisms as some other fields, the church is growing in influence and favor among the people. The name of the church has been made honorable wherever the Saints are known by their faithful and upright lives, which makes the work of the preacher much easier. In new places, however, prejudice is strong, but in so far as this is removed by the preaching of the gospel, the cause is being strengthened.

The missionary force of the district has been somewhat crippled through sickness preventing two of our brethren from entering the field. May the good Master send them relief as they may desire, that they may once more take up the work. The district tent was operated for about three weeks at Red Oak with encouraging results. On the last Sunday there, June 22, we were made glad by Bro. W. H. Kelley dropping in on us unawares. On account of the weather being wet and chilly services for the day were held in the house of Bro. Ware adjoining. Bro. Kelley preferred to listen during the afternoon service, but was induced to preach in the evening, which he did to the satisfaction of all, reviewing much of what had been previously preached and confirming the same. The next morning he moved on toward his field of labor in the Rocky Mountains. Our next effort will be at Randolph.

Preparations are being rapidly made for our coming reunion, which will be held near Tabor, August 16-24. Fine grounds, water good and plentiful, meals to be had upon the ground, telephone connection, and rural mail delivery, with other conveniences. We look for a larger attendance than usual judging from present indications. We would be glad for a larger representation from the Pottawattamie District to help swell the numbers. Will not the Saints there make up their minds to come and spend a few days with us? Brethren, come and get acquainted with us and we shall all enjoy ourselves the better. Saints, look out for special announcement in the church and local papers.

CHARLES FRY.

\_\_\_\_\_  
REA, Missouri, July 7.

*Editors Herald:* The missionaries have begun tent work in this place. Bro. J. D. Stead came July 4 and took possession of our sanctum in our absence, and July 5 we erected the tent purchased last year. Bro. Stead preached in the evening to a fair audience. Bro. Vaughn spoke Sunday at eleven o'clock to a few, with good interest. Bro. Stead spoke in the evening to an increased audience; some of the best people in attendance. I hope that good will be done in this place, because much labor has been done here. Sr. Vaughn is reported sick at this writing. It is to be hoped she will speedily recover, as Bro. Vaughn has been transferred to the Northwestern Kansas District and is to leave for his mission field about July 14. We are sorry to lose him.

Bro. J. S. Snively came this evening in time to occupy the evening hour, but services were cut short by the appearance of a storm which only resulted in a light rain.

All well at this writing, so far as I know.

R. F. HILL.

\_\_\_\_\_  
RAYMOND, Idaho, July 9.

*Editor Herald:* I am still aboard the old ship Zion battling for the truth. On April 21 I was called home from Lamoni, Iowa, by the severe illness of my wife, and was detained at home for some time. But I am happy to say that she has so far recovered that she is able to attend to her household duties. And while her health is not so good as it was before her illness, yet I feel grateful to our heavenly Father for his loving kindness in sparing her life and blessing her with the degree of health and strength that she now enjoys.

I have labored principally in Idaho since my return to this mission, and last month I baptized four precious souls into Christ. On June 28, 29, I attended the Idaho District conference held at Malad City, Idaho. Elders S. D. and J. H. Condit, of the missionary force, were in attendance also. The conference passed off pleasantly, and in some respects was the best conference that I have attended in the district. Elder S. D. Condit remained in Malad City, where he expected to labor for a short time. Elder J. H. Condit started for the Teton Basin and Jackson's Hole country, while I came on to the Bear Lake country. From here I expect to go west to the Snake River country, visiting Soda Springs and other points between here and there; but how far west, or what places I may visit, will have to be governed to some extent by financial conditions. The prospect for gospel work in Idaho and Wyoming is good, and I believe that much good will be accomplished if we live and labor faithfully.

A. J. LAYLAND.

\_\_\_\_\_  
MALLARD, Iowa, July 14.

*Editors Herald:* Observation teaches me that Galland's Grove District, which comprises twenty-one counties in the northwestern part of Iowa, is one of the richest farming districts in the State. To-day the great fields of wheat, oats, barley, corn, and other cereals testify of its productiveness.

While the Saints are keeping pace with their neighbors in the accumulating of the "mammon of unrighteousness," they are also "growing in grace" and in the knowledge of the great work of God. Since the General Conference I have visited all the branches in the district except two, also many Saints in isolated places; and have found that personal visits as well as public sermons favoring the law of tithing is a good way to get that part of the gospel of Christ before the members.

There is a growing disposition on the part of many of the Saints to comply with the temporal law. This is as it should be.

I have found instances where the parents failed to comply with the law of tithing, but the children are not making that mistake. As a district we are hopeful of good results, not alone in church finances, but in every other department of gospel work.

Elder J. M. Baker and wife are still doing tent work in Chero-



kee. Bro. W. H. Kephart closed a successful meeting at Rodman, which is a new place. One was baptized, while many others were counted near the door of entering in. Elder J. R. Sutton has been diligent in sowing the gospel seed with Harlan as his objective point. Bro. "Tommy" Jones has demonstrated his faith and zeal in the Master's cause by opening up new places.

The town of Mallard is to be treated to an extra Religio and Sunday-school convention, convening Friday, August 8, at fifteen minutes past eight in the evening, continuing over Sunday. The convention work will be in charge of the district officers. A noble band of Saints live in and near Mallard, and we believe good will result from the sessions.

A grove meeting has been announced to be held, Sunday, August 10, at Bro. E. Ford's, five miles west of Mallard.

The next place in which I am expected to labor is thirteen miles from here, but the distance and time it takes to reach there seems short when Bro. D. King cries "all aboard," for his swift driving team soon carries you there.

I have been kindly received by all, and truly hope the blessings of God will abide with all his Saints.

When sending tithes and offerings address me at Deloit, Iowa. In branches where you have Bishop's agents, please favor them.

C. J. HUNT.

DUBLIN GULCH, Northwest Territory, Alaska,  
May 13, 1902.

*Editors Herald:* Knowing that the Saints, especially at Omaha and Valley, would like to hear from us and what we are doing in this far away, frozen northland, I thought the easiest way would be to write to the HERALD rather than individually, as I am almost afraid I promised to; but my excuse is the inconvenience; no ink or pen, and even paper scarce. I have no way of sending a letter to Dawson, three hundred miles away, but am in hopes some prospector or bushman (hunter) may wander here and I would have the opportunity of getting it mailed.

Last August eight of us started for the Klondike, our little grand-daughter, Okla Rawlins (a babe), making the ninth soul. But Bro. Archie Brown was taken sick on the train and was obliged to return home upon arriving at Green River, Wyoming. By his son returning with him we were only delayed at Seattle two days. We engaged passage on the ocean steamer, City of Seattle, and about ten o'clock at night she glided out to sea. How I did wish it was daylight! It looked like a leap in the dark, and the fast-receding shore and the lights all looked so safe—much more than that watery trail ahead of us. Some one has made the remark upon seeing the ocean, "Here is something there is enough of," and that is just about what I thought at that time. However, we had a pleasant voyage, and as we mingled and conversed with the passengers we did not neglect, when opportunity offered, to tell them the glorious news that had budded, blossomed, and was fast ripening in these last days,—the restoration of the gospel,—and of many of the details that make up the whole. We found one especially interested gentleman (whose card gave his profession as "attorney at law"), who sat up till a late hour asking questions and reading some in our books, the testimony of the three and eight witnesses seeming to have a peculiar significance for him.

On the fifth day we arrived at Skagway, where we only stayed over night. Not much to be seen there, however. We visited a curio shop where were exhibited old Russian brassery; coffee-pots, lamps, etc., and if being battered and worn denoted age, they were indeed old. Articles of all kinds, elaborately beaded by the native Alaskans, were also displayed in profusion.

The next day we took the narrow gauge railway for White Horse. We glided caressingly around the rocks, through tunnels, some places a wall of solid rock on one side, and a yawning abyss on the other. One gentleman said that he came

over that road at a time when a boat was being freighted over, and he became so uneasy, half expecting the train to topple over, that he stood on the platform steps with one foot in the air ready to jump. Well, we were not that nervous, but were glad, nevertheless, when the little engine ran panting to the little Yukon town of White Horse. The men folks, previous to this, had left the train at Carribou Crossing, intending to get their boat, and float down to the town. They would also have to "shoot" the dangerous White Horse Rapids, a feat the women did not care to participate in. In a couple of days the brethren came stalking in the hotel, very wet and tired. They had just got through the rapids that go mad about a mile south of the town. Brn. Hollingsworth and Gillespey declared money would not hire them to come through there again.

At this place we bought and shipped on the steamer Eldorado a large outfit of tools, clothing, and provisions and Bro. Hollingsworth went along to look after the goods, which were to be unloaded at Stewart Island. Bro. Suttles wanted to know if Abbie and I would not prefer going on the steamer. Oh, no! we would go in our own boat. How both Abbie and I afterwards did regret the choice of boats; but she did not say so much as I about it, at least I did not hear her.

Our boat was twenty-four feet in length with seven-foot beam, and wore a coat of red paint; and as we drifted lazily from the shore down the tawny Yukon, a four-hundred-twenty-five-mile journey, I anticipated a pleasant trip, and so it was for that afternoon. We camped that night on an island at the edge of Lake Labarge. This lake is thirty or forty miles long and from three to four miles wide, and at times and seasons gets alarmingly rough. The morning showed us rough water, very different in appearance from the evening before. However, they concluded to start; so, seating ourselves, with Bro. Suttles at the sweep, Rawlins and Gillespey at the oars, they pulled from the shore. It was right then I got my "best" scare, for it appeared in spite of the frantic efforts of our oarsmen we would be drawn on the rocks, and oh, such rocks! In my mind's eye I can yet see those churning waters as they would dance and leap over the gray boulders, and hear their loud bellowings. "Power, boys; give me power," cried the steersman, and then we gained, and parted company with the borders of the lake, and all breathed more freely. The sail was then hoisted, and the wind being in the right direction we sailed, but again we were to be made uneasy, to say the least. The waves grew more turbulent. The wind arose in its might. Abbie grew seasick and had to lie down. I thought of the warning of being "many dangers" on the waters in these days, and I held little Okla close to me and asked my husband if he could not get to shore. "No; we are safer here than to try a landing," and indeed it appeared so.

But such a state of affairs could not last always, and with thankful hearts we left the sprightly Labarge and glided out on the smooth but exceedingly swift waters of Thirty-mile River. We raced along past the skeleton of a wrecked steamer, (not a cheerful sight,) her white ribs exposed, her head inclining wearily shoreward, and the water pouring in and out of her broken sides. We passed steamers, large woodpiles corded high (fuel for the steamboats), creeks, and rivers that vomit their waters in the ever receiving Yukon.

At length Stewart Island dawned on our vision, and there stood Bro. Hollingsworth watching for us. Bro. Suttles led the way to a small cabin and said, "How do you like the house that Jack built?" "Very well," was answered. A Yukon stove (sheet iron) stood in a corner, which threw out a grateful warmth. The cabin was small, but it was home for a while. In about two weeks we were at the mouth of the McQuestion River, some of our party going in the steamboat Prospector, and the red boat was poled and pulled up by the rest of our party. As the steamer reached the shore Indians came running up seemingly from all directions, not even their stoic features disguising their curiosity. They looked at us with wide open eyes,

winking only when actually compelled to, and in return we interestedly regarded them. A Canadian police came and politely helped us up the slippery bank. On the morrow we rowed across the river and began our ascent up the McQuestion. Now going up a stream is very different than going down, in more ways than one. The McQuestion is fearfully swift and very crooked, with rapids at every zigzag. With a stout rope, and a windlass in case of necessity, the men battled every foot of ground going up stream; and when we arrived at "Forty-mile Cabin" we concluded to cache the goods and stay until the river was frozen over and then sled the remainder of the distance, as the weather was getting cold, and the water was freezing along the edges of the stream. The days also were drawing to the point when we only had about five to six hours daylight.

It was while at this cabin we witnessed the stampede to Duncan Creek. One day on starting after a pail of water, I saw a considerable crowd of men with dog teams rounding the bend. They were crying, "Mush! Mush on!" and I called to Abbie, for the brethren were at the McQuestion and I did not look for or expect any one in forty miles of us. Many men passed and repassed the following month, staking claims. They went all kinds of weather. The jingling of bells and the yelping of the Malamot and Siwash dogs, and men scurrying along helped to break the tedious monotony.

While at "Forty-mile," many meals my daughter and I prepared for the travelers, and when favorable opportunity offered a chance to say a few words on the subject nearest our hearts we did so. I never remember an instance when talking about the gospel, that impatience or disregard was shown. One time during conversation with a gentleman on this same subject, I handed him the Book of Mormon for examination, saying that the Indians were descendants of the Jews. Hearing an exclamation of surprise, I turned around and looked into the startled eyes of a young half-breed attendant. Then we talked to him for a short time of his race. I still in memory see his long, straight hair, his black, starry eyes, and the expression of intense surprise on his face.

In January we left and went thirty-five miles farther north to Five Cabins. We were *tied* on a sled, and as we trailed over the frozen McQuestion I smiled grimly as the thought came to me, "Suppose the ice breaks with us and we go in the river?" and I tugged at the rope arms that encircled me, but I guess my husband intended for us to stay with the sleigh, whether at the bottom of the river or over a cliff.

This was a "white march." Every tree, leaf, or twig was laden with snow. A storm came up, and the men with parkay-hoods pulled well over their faces braved the fierce north-blown sleet and snow. It grew dark. Bro. Suttles lighted the lantern. The dogs scampered no longer. The men were tired and so were they. Bro. David (the forerunner) had a blazing spruce-wood fire made for us. On arriving at the Cabins the clearing around the buildings looked like giant mushrooms where stood the stumps of trees, each one supporting a great head of snow. There was home again for six weeks.

It was at this place that a mad-dog rushed in our cabin. Running out again he entered the next place and sprang at the men, but strong hands held him secure, and he was chained, where he frothed and leaped, and in the morning the men put an end to his sufferings. Surely the Lord protected us that night; for as I stood on the bank of the river admiring the beautiful moonlight, the animal came up the bank and was at my side when I raised the wooden latch, and entered at the same time, I never suspecting his condition.

On a clear, stinging cold morning we started for Dublin Gulch, and as we rounded the bend we abruptly came to the very door of the cabin that Jack built four years ago. "Here we are, and you are the first woman, either white or red, that has ever been on this creek, I fancy."

In a few days the men went hunting, and pretty soon the muf-

fled detonation of a gun was heard, and shortly after Bro. Suttles came, holding up two fingers and saying the Indian words, "Hi, oh muck-a-muck" (plenty to eat). He had killed two moose.

It continues daylight for some months to come; is fast setting in; only a few hours dark at this writing, and mosquitoes are coming; are a terrible pest in this country. They say that "they almost eat you up after a while."

The men went on one more trip to the mouth of the McQuestion, one hundred eighteen miles away, and in about two weeks were back with heavy loads of provisions. While away on this journey Abbie had a fall, and a badly-sprained ankle was the result. It is not all right yet, but hope it will be soon. Oh, we were so glad to see them! We were so lonely here by ourselves and Bro. Hollingsworth. Bro. Rawlins, his face all smiles, told us he had seven SAINTS' HERALDS on the load. Good news indeed! The sergeant at the "mouth" sent us a bundle of papers and magazines and we read hungrily for a while.

Not so long after this my husband and I arose at four in the morning (daylight there), and with dog team started to climb Dublin dome, the highest mountain in our neighborhood, eight miles away. We went until it became so steep we abandoned the sled, and at last, almost out of breath, I stood upon the most elevated point. As I gazed I exclaimed, "I have seen Alaska!" "Yes, and that great blue mountain you can see in the distance is beyond the great Mackenzie River that flows into the Arctic Ocean," said Bro. Suttles. As the wind had full sweep around the stony head of the dome we did not tarry long, and coming to the sled we tobogganed down.

May 19.—I must hurry and bring this letter to a close, but I still have a little more to tell. The men are busy making sluice-boxes, a tripod to hold a chain pulley, also a boat to carry us down the river to where we left the red one, where at "Forty-mile" she was pulled on the frozen shore, face upwards and beaten full of snow, a strange object for the timber wolves to sniff and stare at, and where the wolverine and marten may track up her white coverlid. Spring is here—is in the air. The glaciers are unlocking themselves and are creeks again, creeping along to find the rivers.

May 24.—Sluice-boxes are in place, and the creek is sweeping unrestrainedly over her bouldery bed. The men are busy throwing out rock preparatory to turning on the hydraulic hose. We hope to do well here, not only for our own sakes but for our beloved church also. Sluicing season is short and we must start away from here reasonably early, for if we do not come home this fall we intend to winter in Dawson if all is well.

This is a land of cold and gold, the home of the moose and caribou, and plenty of fish in the rivers, especially the salmon. There is also plenty of room and plenty of gloom. It takes money to come here and once here if you have a brawny arm and willing hands, you might in time receive compensation for your many hardships endured. Dear Saints, good-bye, and do not forget that

"In far away Alaska  
Where the Yukon waters flow"

a few of us, of the same faith yearn to see you and will as soon as practicable.

MAMIE SUTTLES.

MANCHESTER, Texas, July 9.

*Editors Herald:* For about two weeks I have been laboring in the eastern part of Red River County, Bro. Erwin in the western part. Because of the press of the work we have been separated for about two weeks. I have been making an extra effort in the Sunday-school work for the past month. It is new to most all the Saints in this part, but from the way they take hold of the work I do not think that it will always be new to them. I have organized two schools recently, and although this is a time when money is very scarce here they made up enough to purchase books and records so they could conduct their

schools along lines laid down in the by-laws of the General Association. This is quite encouraging to us who have worked so hard to get the Sunday-school work started in Northeastern Texas.

I have not been able to visit all the schools in the district, nor have I communicated with them as I would like to because of press of other work. I would be pleased to meet as many of the Sunday-school workers at district convention in Arkansas commencing August 8 as can possibly come. We will have one or two business sessions in order that we may more thoroughly organize and come to a better understanding of our duty. I pray for a profitable time.

Bro. Erwin and I have enjoyed the Spirit to a goodly degree in our missionary work this year. The outlook for an ingathering in the near future in this part of the field is very good.

Crops of all kinds in this part of Texas are splendid. The people should be thankful to the Lord for such. This summer has been very warm. This being a heavily timbered country makes it very oppressive. I am feeling well in this great work and hopeful for its near triumph.

E. L. HENSON.

DEEPWATER, Missouri, July 12.

*Editors Herald:* This beautiful afternoon, after having driven over the surrounding country and seeing the bountiful crops that are being harvested, and recognizing in this God's goodness towards the children of men, I wonder if the servants of the Master will reap as bountiful a harvest of the souls of men.

Elder T. R. White, my colaborer, and myself are holding meetings here in a private house with fair interest. Will continue over Sunday. Monday, with the help of Bro. White's faithful missionary horse, "Dan," we expect to go to Lowry City, Missouri, to make preparations for a grove meeting, to begin Thursday night, four miles northeast of town. Owing to the busy season our crowds are not large. We expect larger crowds later in the season.

A. C. SILVERS.

STEWARTSVILLE, Missouri, July 13.

*Editors Herald:* I see in the HERALD, volume 11, number 28, page 275, an appeal for means to print tracts for other nations and the brother asks, Shall I receive? God's word says yes, and I say yes, when the HERALD takes it in hand and says that the money will be used to that end. I am poor, but I will give fifty cents, and if every one will do the same according to their means, that will bring a good fund. If that is not enough, come again. If I can not preach I want to help those who can and will when I see it is needed, and I think that is a good way to convert anyone that is honest, to get them to read the word of God and then do just as Joseph Smith did, ask God in faith for wisdom, and say like Jacob, I will not let thee go except thou bless me. I know that some will not give, but this is the work of God and he will take care of it.

F. T. DOBIE.

PAPEETE, Tahiti, May, 1902.

A word to the silent preachers who come month after month to us who dwell away out here on those fragments of coral and soil that dot the Pacific Ocean, bringing the same words of cheer and instruction, reproof and correction, that those who dwell in the center stake of the land of Zion are favored with, thus doing their part in helping all, wherever they may be, to arrive at the same standard of righteousness. We appreciate those helps, and look eagerly forward to the time of their arrival as a time of feasting; though I fear I treated friend HERALD a little coolly at first, when it made its appearance in the new dress, by letting it rest on the table while I spent whole evenings with the *Ensign*. For truth to say, it seemed so distant, so reserved; not at all like the same dear familiar-faced HERALD. I was two months in getting myself adjusted to its new features.

But however reserved the appearance may be, it is plain that the new dress has not diminished or impaired its spirituality. Some of its contents are like a flame of inspiration. Let us find, if we can, an epistle or chapter written by any one of the former apostles that will reflect a greater degree of inspirational light on its line than that recently written by Apostle G. T. Griffiths concerning foreign missions. The spirit of it was beautiful, elevating! It seemed to me like a new beginning of the latter-day work. How I then wished it were possible to reverse the great engine of time, and cause the years to roll backward and give to us two our youth again, that we might at least hope to take part in the great drama that loomed up to the spiritual view, bright with possibilities that beckoned the cheerful worker like the Macedonian cry. I never before felt the force of the promises of God to his ministry in these last days, as at that moment. What more could one ask? It stirred again within me the spirit of energy that has of late been waning, in spite of every effort to retain and maintain youthful order. To go to India as a missionary's wife has been my dream from childhood. But alas! Youth with its vigor and enthusiasm has fled and ripening years are creeping on apace. India has not been attained, neither have other anticipations and conquests that seemed just a little way in the future from 1873 when we retraced our former steps, somewhat, and made a new start for the heavenly kingdom, with the one purpose at heart; viz., to make known the restored gospel and its saving power. But while some grow old, others are coming forward better prepared, and the gospel will go forth. And it seemed to me while reading the above-named article, that the time was at hand, even at our doors, when "this gospel of the kingdom" would be sent to these nations spoken of by Bro. Griffiths.

Following close upon those words of preparation, came the last revelation; and while musing upon it the sad features as well as those that were pleasing, both documents blended themselves together in my mind as being two parts of one revelation. The calling of those young men to the Quorum of Twelve was but another note of prelude or step of preparation to bring to pass the work portrayed by Bro. Griffiths. And glancing onward in line with the same thought, it would scarcely be a prophecy to say that those young men were not called to take the places of those faithful veterans who previously occupied to rest at ease in Zion. Oh no, there is labor and sacrifice, for them, as well as the honor of being chosen vessels to bear the gospel to the nations of the earth, and bring to pass much righteousness to the glory of God.

While I listened to my husband reading the recent revelation and the words of the President of the church when presenting it to the body, it brought to my remembrance a vision I heard Bro. D. S. Mills relate years ago. The portions I remember were these: He saw himself with many others on board of a staunch, newly built ship. Bro. Joseph Smith was the captain. The ship had sailed well for a time, then gradually slowed up until she was at a standstill. Upon looking over the sides to discern the cause, it was seen that she was surrounded by drift-wood in a solid mass. Efforts were made to free her, but for a time they were fruitless. Some became dissatisfied and clambered over the side of the ship and walked away out on the driftwood of great timbers, and were seen no more. The delay seemed tedious, though the captain manifested no irritation, and frequently spoke words of reassurance to those on board. Presently the masses of floating timber broke asunder and the ship took a sudden start and sailed so fast that some became alarmed again, and settling their hats more firmly on their heads and buttoning their coats about them, occasionally one would make his way to where the captain stood with helm in hand, and say in anxious tones of inquiry, "Is she not going too fast, Bro. Joseph?" His only answer, as he straightened himself more erect, if possible, and making an impressive gesture with his arm as he pointed to the compass, was, "Look!"

Now, dear HERALD, I feel almost ashamed for having jotted down those thoughts. It may not be exactly in keeping with her position for an handmaiden to speak thus concerning the things that pertain to the work of the servants, and remembering too that these things of which I have spoken will probably have been witnessed to, recorded, and gone into the past before this reaches you. However it will be another testimony.

SISTER E. BURTON.

SAN ANTONIO, Texas, July 3.

*Editors Herald:* I feel impressed to express my appreciation and thanks for the spiritual food we receive through the columns of the HERALD and *Ensign*. They are both welcome visitors in our home, and their precious columns are read with much pleasure and then passed to a dear old sister who lives near by who reads them in her lonely hours and then distributes them among her friends.

For the past four weeks we have had the pleasure of a visit from Bro. G. H. Hilliard, who has delivered a number of eloquent sermons while in our midst. He also attended our district conference and reunion at Pipe Creek, and we feel that he has accomplished much good while in this district. Our reunion was a success and many eloquent and instructive sermons were delivered by Brn. G. H. Hilliard, H. O. Smith, Romanan Wight, and John Harp, Brn. Hilliard and Smith doing most of the speaking. At the conclusion of the afternoon services on Sunday, the last day of the reunion, Bro. John Harp led nine into the waters of baptism, six of these being of one family. There were many faithful Saints on the ground, and all seemed to enjoy the spirit of love for one another and seemed amply paid for their efforts in attending.

After returning to San Antonio Bro. Hilliard preached to us the following two nights, and the next morning departed for Los Angeles, California. We have secured a nice large hall here in the city for Bro. H. O. Smith to lecture six nights in succession on the Book of Mormon, beginning on the 5th inst.

San Antonio is a beautiful city and we feel there is much good to be accomplished here, but as yet we have no church or place to worship, hence it is so hard for the elders to get the gospel properly before the people. My desire and prayers are that some day we may have a nice church in San Antonio.

We all feel encouraged and desire to remain faithful. And I believe if the Saints will heed the instruction given by Bro. Hilliard in his sermon the morning of June 21 that there will be more love and unity among them. I trust we may have the prayers of the Saints.

Your sister,

CORA CURTIS.

LAMIRA, Ohio, July 5.

*Editors Herald:* Myself and family are still among the living, striving to keep God's laws and live faithful. There are only four Saints living at this place, an aged brother and sister, my husband, and myself. We are not discouraged as yet. We meet on the Sabbath day and have prayer-meetings; but we feel sad at times when no one else will meet with us. There was a branch here at one time, but it is disorganized and has been for quite a number of years. Some moved away, some died, and some strayed from the path of rectitude and right. Our nearest branch is Wheeling, West Virginia. I ask an interest in the prayers of all the Saints that we may not become discouraged, that our neighbors may learn the ways of truth and join with us, and that we may have a branch here again and a house of worship erected. We formerly lived in West Virginia near the village of Glen Easton and belonged to the Fairview Branch, in which husband was a priest. We moved to this State two years ago last November and bought a small farm of fifty-six acres. The Lord blessed us in many ways. We knew no one; every

person was strange to us, but we soon had many friends. Every one seemed friendly and very kind and good to us, and we had not a hard feeling toward any person and did not know that we had an enemy in this world that would want to do us an injury. But one cold night last winter at half-past twelve o'clock we awoke and found our barn wrapped in flame. By a very narrow escape we got the dumb animals out of the stable, which was underneath the barn. The fire consumed all our grain, about six hundred bushels, all our hay, straw, fodder, machinery, wagon, carriages, all of our farming implements, beside some goods that belonged to husband's father. Our loss is estimated at two thousand dollars. We carried no insurance, as we insured once and the company broke up. Since that we have had some loss in cattle, also had sickness in the family and have passed through a great many other troubles that are sore and grievous to bear. But we try to place our trust in God though it seems hard, and hope that what we have lost will be restored to us in his own due time.

This year has brought us many troubles, but we feel to sacrifice many things that we may have the HERALD in our home. We do not feel as though we could do without it, nor without *Zion's Hope* for our children. We took the *Ensign* last year, but do not feel able to take all three of them this year, but trust that we may be able again in the near future to have the *Ensign* in our home. I love to read the church papers, and rejoice to see how God's work is prospering on the earth, and trust that it may until the end shall come.

There are people here of nearly all denominations, and they have all been good and kind to us. Professors and nonprofessors have aided us in our loss, but we have not received any help as yet from any of the Saints except husband's father and Bro. Lucas, who lives near to us, who has been a father to us ever since we lived here. Some of the Saints have visited us, and we were glad to see them. Among the number were Elder O. J. Tary, of Wheeling; Elder F. J. Ebeling, of Conneautville, Pennsylvania, and Elder James Craig, of Glen Easton, who has preached us some strengthening and encouraging sermons. We are glad to have any of the Saints come and see us. I love all the Saints. When we bow in our family circle to ask God to help us to live faithful and thank him for all the blessings he has bestowed upon us, we never forget to ask him to remember all of the Saints everywhere and bless them. I ask an interest in the prayers of all the Saints that we may have patience to bear the trials and disappointments of this life, that we may be able and worthy to gain eternal life in the world that is to come.

Your sister,

ESTELLA WAYT.

LAMONI, July 17.

*Editors Herald:* It is possible some may wonder why I am not on duty in my field, hence I feel it my duty to tell them that sickness prevents me. My wife has been seriously afflicted since December and continues to be, and hence I am not able to attend to missionary work. But we still believe in the God of miracles, who is the same now as in days of yore and whose power is not confined to time or place; hence we still trust him though he may slay us. But while we are passing through the trying ordeal of suffering, we are often led to wonder why his children should continue to suffer so, and many times it is those who are engaged in missionary labor whose work is hindered thereby.

I can assure the Saints of the Fremont District that I am anxious to be doing my heavenly Father's work, but our anxiety and worry will not lessen our obligations and responsibilities of home duties, and care of the one or ones who have claim upon our care.

I desire the prayers of the Saints in behalf of my companion, that she may be healed.

S. K. SORENSEN.

## Miscellaneous Department.

## Conference Minutes.

**Clinton.**—Convened at Coal Hill, June 14; James Moler presided, assisted by I. N. White; S. M. Andes, secretary pro tem.; Lucy Silvers, assistant. Ministry reporting: J. Moler, A. A. Goff, L. Quick, T. R. White, W. H. Mannering, J. Woods, G. W. Beebe, A. Lloyd, S. C. Andes; Priests J. N. Stephenson, A. C. Silvers, A. S. Leeper, S. C. Williams, C. H. Athey. Branch reports were read from Wheatland, Taberville, Eldorado Springs, Walker, Veve, Coal Hill, Lowry City, and Nevada. Tebo Branch was verbally reported as almost disorganized. District historian reported back history of the district nearly completed. District clerk reported inability to longer carry both recording and secretary work. Treasurer's report showed total receipts, \$4.30; expenditures, \$3.79; on hand, 51c. Bishop's agent reported: Total receipts, \$474.83; disbursements, \$394.46; on hand, \$80.37. Reunion committee reported for Roscoe as place of holding next reunion, the time to be August 9-17. Adopted. By resolution President Moler's action in centralizing the Eldorado Springs Branch in the town of Eldorado Springs and organizing a new branch at Coal Hill was sustained. On petition the Sunday-school association was granted one hour each day, and one additional day at the next reunion. Election of officers resulted in the choice of James Moler for district president; Vina H. Goff, secretary and treasurer; Lucy Silvers, recorder and historian; G. W. Beebe was sustained as Bishop's agent. The next conference will convene at Eldorado Springs, October 11. A collection resulted in the receipt of \$1.22. Clerk's bill of 37c. and historian's bill of 20c. allowed. By resolution the conference requested the president of each branch to take up a collection one Sunday of each month to replenish the district treasury. During the conference Priest J. N. Stephenson was ordained to the office of elder, and Dora Falter and Lester Brunson were baptized. The preaching was by J. N. Stephenson, I. N. White, and James Moler. The gifts were manifest at the prayer-meeting to the edification of all.

**Northwestern Kansas.**—Conference held at Baker Schoolhouse, Osborne County, June 14, 15; J. F. McClure, president; Ella Landers, clerk. Elders reporting: R. W. Davis and J. F. McClure; Priests H. J. Jemison and F. S. Ward. Branches reporting: Rural Dale 38, gain 3; Scandia 28, no change; Twin Creek 19; Sunshine, recently organized near Goodland, Sherman County, 13 members; Homstead not reported; Solomon River declared disorganized. Motion carried where branch does not report to district conference for one year it shall be disorganized. Reunion committee, H. J. Jemison, James Coop, and F. S. Ward, reported reunion will be held with Rural Dale Branch at Gaylord, beginning August 14. Conference adjourned until first Saturday of reunion.

**Northern Michigan.**—Convened at Freesoil, June 21; President Joseph Smith chosen to preside, H. C. Smith, J. A. Grant, and J. J. Cornish, associates; C. B. Joice, secretary; W. D. Ellis, assistant. Branch reports: Reed City 29, loss 6; Kingsley 47, gain 7; Brenton 16, loss 1; Prescott 45, gain 1; Hillman 35, gain 4; Boyne City 63, loss 1; South Boardman 104, gain 3; Freesoil 167; Bellaire 73, loss 8; McBain, first report, 16; Valley 102, gain 7; Inland 58, gain 4; Park 44, loss 1; Isoco 65, loss 2; Cornish 21; Commis, first report, 18; Star 24, loss 2; Beaver-ton 48, gain 2; Central Lake, first report, 20; Alpha 62, gain 2; Hersey 88, loss 3; Farwell 45, gain 2; Butman 25; Cadillac 61, loss 4; Coleman 138, loss 4; Glover 39, gain 9. Elders reporting: J. A. Grant baptized 3, C. G. Lewis, J. J. Cornish baptized 1, W. Dowker, A. Whitehead, H. J. Devries, F. S. Brackenbury baptized 8, G. W. Burt, T. Badder, T. Goheen, R. W. Hugill, A. Berve baptized 9, J. Schreur baptized 6, J. E. Hanson baptized 1, E. A. Goodwin, E. B. Blackmore; Priest J. K. Soper, J. Hartnell, G. D. Washburn baptized 5, L. Dudley, G. Morris, D. E. Dowker, A. Lalone baptized 2, J. W. McKnight, B. S. Lamkin, G. W. Saunders, T. Whitford, W. Aldred, E. J. Martindale, J. Davis, S. C. Reynolds, T. McNamara, A. E. Burr baptized 7, N. Harper, C. E. Priest, J. Stewart; Teachers F. D. Hastings, A. H. Wiltsie, J. C. Goodman, E. S. White, W. H. Proper, G. W. Thomas, H. J. Badder; Deacons C. B. Joice, J. Sheffer, M. Umphrey. Bishop's agent's report: Total receipts, \$2,510.66; expenditures, \$2,453.59; due church, \$67.07. J. A. Grant elected district president; A. Berve, associate; C. B. Joice, secretary; C. G. Lewis, treasurer.

## Convention Minutes.

**Chatham.**—Convened with Longwood Saints at 2 p. m., June 20, also June 23 at 8 p. m. Jessie A. Hackett was chosen chairman, J. W. Badder and W. L. Ross associates; Mary M. Green and Emily Shaw, secretaries. Visiting Saints were granted all the rights and privileges of the convention. District officers' reports were read from Sr. Hackett, superintendent; Sr. C. E. Bristol, first assistant superintendent; J. W. Badder, second assistant superintendent; Mary M. Green, secretary; J. H. Tyrrell, delegate to General Convention; J. H. and Levi Tyrrell, district librarians, George A. McFadden, treasurer and librarian treasurer, and reports from the superintendents of the various schools, comprising some of the best ever read before our conventions. School reports were read from Ridgetown, Lindsley, Olive, Chatham, Wabash, Zone, Longwood, Tilbury, Stevenson, Prince Albert, Wallaceburg, two schools failing to report in time. Reports accepted. Resolved, That the librarian act as financial clerk of the library, and that the district treasurer act as financial district librarian treasurer. Carried. Resolved, further, That when we reprint the by-laws that this be encouched. The auditing and credential committee reports were accepted. It was resolved that we separate the Religio and Sunday-school convention from the conference. After exchanging views it was presented before the conference, which decided that they should remain as they are. Collections were taken up amounting to \$5.10. The evening was devoted to an entertainment composed of songs, addresses, papers, recitations, etc. Monday morning unfinished business was taken up. Three reports were read, two were accepted, and one returned for correction. Resolved, That we meet at 10 a. m. the Friday prior to the convening of the fall conference to be held at Ridgetown. A vote of thanks was tendered Bro. Kettlewell and the Longwood Saints for their untiring efforts in entertaining the convention.

**Southern Michigan and Northern Indiana.**—Met at Galien, Michigan, June 13, at 10:30 a. m.; Sr. J. H. Royce, district superintendent, in chair; G. F. Weston, secretary pro tem. Reports received from Galien, Hartford, Buchanan, Clear Lake, and Coldwater. Lesson illustrations and banners presented by G. F. Weston. Paper by Sr. Jessie Proud read by district superintendent. Lesson study in charge of W. E. Peak. Officers elected for next term. Sr. J. H. Royce, district superintendent; G. F. Weston, secretary; Floyd Smith, assistant secretary; D. B. Teeters, treasurer; \$1.02 in treasury. Evening devoted to ten-minute talks. Preparation for teaching, Elder Ellis. Does Sunday-school pay? D. B. Teeters. Teachers' meetings and normal work, Sr. J. H. Royce. Book of Mormon, G. A. Smith. Resolutions of thanks were given Galien for entertaining convention, and adjournment was had to meet at Clear Lake, Indiana, Friday morning before next district conference.

**London.**—Association convened at Port Elgin, Ontario, June 13; George Buschlen, superintendent of district, was chosen to preside, assisted by President R. C. Evans, Patriarch John H. Lake, and Assistant Superintendent Thomas Bennett; John L. Burger and Maggie MacGregor acted as secretaries. The following officers reported: superintendent, George Buschlen; assistant superintendent, Thomas Bennett; Nathan Overholt, Maggie MacGregor, and Henry Ribbel, of the local laborers. Reports of the following Sunday-schools were then read: Ellice, St. Mary's, Proton, St. Thomas, Limestone Point, Stokes Bay, Mitchell, Selkirk, Maybourne, Cedar Valley, Masonville, Low Banks, East Garafraxa, Waterford, Egremont, Stratford, Owen Sound, Chilliwack, Arthur, Vanessa, Toronto, Colpoys Bay, Riverston, London, Humber Bay, Cameron, Kincardine. Lizzie Evans and Daniel MacGregor, delegates to General Convention, reported. Elder G. C. Tomlinson reported for Manitoulin Island, and Elder McMullen for Manitoba—schools in these places being in a very flourishing condition. Secretary reported as follows: London District Sunday-school Association from June 14 to September 27, 1901: Sessions 380; enrollment 1,314; total attendance 10,025; average 864. Classes: Senior *Quarterly* 36, Intermediate *Quarterly* 34, primary 44, Bible class 2, Book of Mormon 5, total 121; officers 178. Balance last report, \$148.68; total collections, \$113.74; disbursements, \$114.44; balance in treasuries, \$147.98. *Quarterlies* taken: Senior 341, Intermediate 244, Primary 292, *Hopes* 220, books in library 634. Number of schools in district 36; number reporting 30. District treasurer reported as follows: Balance last report, 43c.; receipts, \$8.58; amount in treasury, \$8.58. Secretary's financial report: receipts, \$2.36; expenditures, \$5.69; due secretary, \$3.33. Auditors reported secretary's and treasurer's reports to be correct. In the evening short speeches were delivered by Elders Gregory, Buschlen, A. E. Mortimer, and R. C. Evans, Maggie MacGregor, Maggie Hildreth, Lizzie Morrison, and Ernest Long. A

collection, amounting to \$5.80, was taken up for the Religio, and one for district expenses amounting to \$3.60. Adjourned to meet again Friday, 10 a. m., prior to next conference at same place.

#### Pastoral.

To the Officers and Members of the Northeastern Illinois District; Greeting: After an absence of five years, I find myself back to my old field again. During these five years many changes have taken place. Some noble workers have finished their tasks here, and have gone to their rest. New ones have moved in and taken their places. Some have grown tired of the conflict, and have laid down their armors, and have joined the great throng of careless, indifferent souls. These with other changes, too numerous to mention here, make this field a very different one from the one I left, which I then considered second to none in the church.

I have not yet been able to visit all the branches in the district, but my visits thus far have given me both pleasure and pain. Pleasure with meeting old-time friends, who are still holding on to the "rod of iron;" pain to meet with so many who have grown careless and indifferent.

It would be humiliating to name all the discouraging features of the work in the district, therefore I shall refrain. An index to the situation, however, may be found in the published minutes of the late conference, which shows that in this district of some ten branches, but three reports of officers outside the missionary force were received. Now, brethren, this ought not to be. Just think of it! A large district like the Northeastern Illinois District, and only three officers reporting. For some reason, the spirit of indifference is robbing the life from the churches, and we all have great need to arouse ourselves lest we be found among the foolish virgins when the Master comes.

In order to arouse the membership it is very essential that the officers should be active. Our teachings, in order to be effective, must be by example as well as by precept. We must be examples to the flock. The greatest enemy that we have to contend with now is indifference. We can not afford to give way to this spirit. Indifference results in inactivity, and inactivity means death. Let any member of our body remain inactive, and it will die. The same is true of the "body of Christ," the church.

In order that our work shall be acceptable to God, it is very important that we follow the Lord's directions. Among other things, the Lord says: "Let every man stand in his own office, and labor in his own calling."—D. C. 83:21. Therefore if you be an elder, stand in that office and labor as an elder. If a priest, stand in that office and labor as a priest. Let the teachers and deacons do the same. But let not the elder seek to occupy the priest's office, nor the priest the teacher's office, but let every man stand in his own office, and labor in his own calling. This commandment means something, brethren. Our gifts and callings differ. Every man is to be ordained according to the gifts of God unto him. If this is done, and then all work in their own offices, our work will be successful and a better condition of unity will prevail. There may be circumstances when this rule can not be fully complied with without injury to the body. If so, and we have to deviate, it will be the exception that governs. We are referring to the rule, which should govern, as far as possible.

Every branch, no matter how small, should have a stated time for holding business meetings. In these meetings the branch officers should report to the branch and such business transacted as may be necessary. In small branches, or where the membership is scattered, once in three months may be often enough. But the officers of the branch should meet for counsel at least once a month, no matter if there are but two or three. At these counsel meetings the priest, teacher, and deacon should give their reports to the presiding officer, and the officers counsel together relative to their work. To assist in this matter, I have prepared some blank reports, which I will send to each branch, and earnestly ask that they be used as suggested. I will also send to each branch president a blank for him to fill out as his report to district conference. In these reports he will state the number of regular services held, about the average attendance, the number of times he has preached and attended services, the number of families visited, and also report as to the activity of the other branch officers, as well as the general spiritual condition of the branch, also its needs.

Every elder in the district should be sufficiently interested in his work to at least report to district conference. If you are doing nothing, say so, and let us know the cause. Perhaps we can help you. Priests who are not branch officers should also report. In this way the local workers will be recognized by the general church, as well as the missionaries. In some instances local workers may be accomplishing as much, and even more than the missionary, and the church at large should know who their workers are. Therefore, brethren, do not fail to report at

next district conference, which convenes in Chicago, September 13.

It is very encouraging to see the zeal manifest among some of the local workers, especially in this city. This, with the assistance of the able missionary force of the district, should make our work a success all along the line, indications of which are already manifest.

I shall be pleased to be placed in communication with all the local workers, and shall be glad to render any help within my power. May the good Spirit direct us all, and make our work a success, is my prayer. In gospel bonds, F. G. Pitt, President of District. No. 3515 Rhodes Avenue, Chicago, Illinois.

#### Bishops' Notices.

To the Saints of Northern California I send this greeting, trusting the blessing of God is with you and that the same "anxious care" with reference to the gospel's success, is with you to stimulate you to the performance of those things which are therein named, and that your souls are acted upon by that holy influence that prompted you to enter the ranks of "a people who are everywhere spoken against." We realize that there is need of sterling rectitude to come from the popular to the unpopular. A recognition of something to be gained somewhere. "If in this life only we have hope in Christ, we are of all men most miserable." In the recognition of the superiority of "our gospel" we should be as the man spoken of in Psalms 1: 1-3, that we, each of us, form a part of that mystical body of Christ, a part of the "family of God on earth," of whom the family in heaven also forms a part, to which we expect to some day be joined. When we consider that worth alone,—as God views worth, will insure us this, and place us beyond failure, let us seek to be, both temporal and spiritual, all that divine love and provision and opportunity extended can expect. As an individual, I realize that to find opportunity wasted and results lost, when those results are what we really want, will bring anguish of soul.

I thus speak that we may be aroused to an examination of personal conduct in word, thought, and deed. Do not be deceived; God is not mocked. What you sow that you will reap. These conditions can not be changed. With all due reverence, God himself can not change them, for it would necessitate a change in him, which can not be. Let us see to it, then, that we honor his law, which relates to us altogether, temporal and spiritual. "What God hath joined let no man put asunder." Equality in temporal things brings equality in spiritual things, and where one does not exist neither does the other. A great many think that the spiritual has precedence, but if they are joined they are of equal importance. We are to "desire the sincere milk of the word that we may grow thereby." Its real meaning, its implied meaning, and all it means, that we may get the substance of it. Let us stand together in the financial demands of the work, "That my work be not hindered, saith the Lord." No, do not let us hinder, but help. I take this means that I may reach you all, which I could otherwise not do. May peace abide. In bonds, Charles A. Parkin. No. 3010 Sixteenth Street, San Francisco.

#### Reunion Notices.

Through the kindness of Eben E. MacLeod, Chairman of the Western Passenger Association, reduced rates, on the certificate plan, have been secured over the lines in the association in Iowa, Illinois, Wisconsin, Missouri, Minnesota, Nebraska, and North and South Dakota, to those attending the annual reunion at Dow City, Iowa, from September 5 to 15. It will be necessary to pay full fare on going trip, and certificates should be procured from the local agents of each road over which you pass in going to Dow City. Those coming via Arion, Iowa, must not fail to procure certificates from that point to the reunion to make their certificates cover the entire route from starting point to the reunion. If we succeed in securing one hundred certificates where the going fare exceeds fifty cents before the time limit expires, you will be able to return over route covered by certificates for one third regular fare. Certificates will be issued from September 5 to 11 inclusive, when the time limit expires. Those attending the reunion after the expiration of time limit will receive no benefit from reduction in rates. We were successful in securing rates last year, and there is no reason why we should not succeed this year if we are careful. Let no one fail to procure the necessary certificates in coming to the reunion, even though he must return too soon to be benefited by the reduction in rates. Let us learn to live and labor to benefit others, as, in so doing, we demonstrate the good and power manifest in practical Christianity. We came very near failing to secure reduced rates last year because a number attending the reunion failed to secure the required certificates because individually they could reap no benefit by so doing.

The Saints' Herald.

ESTABLISHED 1866.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

The grounds where the reunion will be held are ample and very pleasant, and the water will be fresh and of the best quality. The citizens of Dow City have done and will do what they can to make you welcome and your stay pleasant.

A number of the leading ministers of the church will be present to help make the reunion a success, and a cordial invitation is extended to any and all others to attend and take part with us, especially those laboring in the Galland's Grove and Little Sioux Districts who are near by. We have used our best judgment in sending out invitations to those of the ministry, but we have so many good, able men that we could not invite all, even if it had been wise to do so. Those attending must decide for themselves as to where duty and the best interests of the work demand their presence. We make this statement with the thought in mind that to every true soldier of Christ duty comes before pleasure.

We have done and still expect to do all in our power to make this coming reunion a success, and, so far as possible, give satisfaction to all concerned.

Come early and bring a good feeling and the Holy Spirit with you. Charles E. Butterworth, in behalf of Reunion Committee.

Second annual reunion of Nodaway District will be held at Barnard, Missouri, August 9 to 19. Fred M. Smith, J. D. Stead, Henry Kemp, J. S. Snively, and others will be the speakers. A cooperative boarding-house will be kept by the committee at the lowest possible rates, for the accommodation of all who wish it. The grounds are nicely located, just a few rods from town. Plenty of water, hay, wood, and straw. Pasture for horses about five cents each per day. Those wanting to rent tents report at once to Ed. S. Fannon, Bedison, Missouri. Rent of tents: 9x12, \$1.25; 12x14, \$1.75; freight added. All adjoining districts are invited to join in and make the reunion a success. Music in charge of Mr. W. T. Ross and Miss Arletta Byergo. For further information write Ed. S. Fannon, Bedison, Missouri. Sunday-school Day, Friday, August 15. E. S. Fannon, Bedison, Missouri; William Woodhead, Barnard, Missouri; W. B. Torrance, Guilford, Missouri, Committee.

Those coming to the Roscoe reunion, to begin August 9, who wish conveyance from railroad will notify Bro. Joseph Stephenson, Roscoe, Missouri. Those who come by rail and wish assistance to Roscoe will come to Osceola, August 8. Train from the north is due at Osceola at 2:30 p. m., and the one from the south is due at 1 p. m. James Moler, of the Committee.

Des Moines District reunion convenes at Newton, Iowa, August 15, and will continue nine days. Everything promises well for a large attendance and a successful meeting. These reunions have been successful in the past and we believe that this one will be. It is the place where the Saints should gather to be taught and instructed in the necessity of executing the covenant we have made with God by sacrifice. The gathering time has come, and these reunions prepare us for the great reunion when those of all times and places will meet to worship God and glorify his holy name for ever and for ever. This meeting is not for the Saints of the Des Moines District alone, but an invitation is hereby extended to any outside of the district who may wish to join us, especially to those in Eastern and Southern Iowa who may not be nearer any other reunion. Unto all who may desire to meet with us we would say, Come. President Joseph Smith will be present at the meeting, and other leading elders of the church. Tents and board will be furnished as per notice in HERALD of July 16. Newton is located thirty-five miles east of Des Moines and is easily reached over the Rock Island Railway. Any one desiring further information should write the undersigned at

Des Moines, Iowa. A. A. Reams, Chairman Reunion Committee.

New York and Atlantic City

At \$18.00 for round trip, via Nickel Plate Road, July 17 and 31. Return limit 12 days. Stopover at Chautauqua Lake and Niagara Falls within final limit. City Ticket Office, 111 Adams Street. John Y. Calahan, General Agent, Chicago will be pleased to give detailed information. 29-3t 38

Two-Day Meetings.

In accordance with the resolution of the Valley Junction conference, we have decided to hold two-day meetings at Reed Branch, Twin Lakes, September 13, 14, Porcupine Branch, September 20, 21. Conference to be held at Searls Prairie Branch, ten miles north of Necedah, September 27, 28. All who contemplate attending conference and coming by train, please notify Bro. E. D. Moore, Necedah, Wisconsin, and he will make arrangements to meet you at Necedah on Friday, September 26. Respectfully, W. P. Robinson, District President; C. H. Burr, Missionary in Charge.

Convention Notices.

Eastern Colorado Association will convene at Wray, Colorado, August 15, at 10 a. m.

Conference Notices.

Des Moines District will meet in Newton, Saturday, August 23.

For Sale.

The Pittsburg District offers for sale their tent, in fairly good condition. Six 30x40 feet, two center poles, and guy ropes in good condition. A full outfit for gospel tent work goes with it. For particulars inquire of district president, James Craig, Glen Easton, West Virginia.

\$18.00 to New York City

And Atlantic City and return via Nickel Plate Road, July 17 and 31, and August 7 and 14, return limit 12 days. Stopover at Chautauqua Lake and Niagara Falls within final limit. City Ticket Office, 111 Adams Street. Write John Y. Calahan, General Agent, Chicago for particulars. 29-3t 37

The *Critic* is a magazine greatly to be prized by book-lovers. It keeps abreast of the times in the developments of literature. The July number contains many interesting things, among which might be mentioned "Dumas the Elder," by Gribble; "Literary Landmarks of New York," by Hemstreet; "Lenox in Literature," by Mallary.

The Limitations of a Minister.

He may not speculate; what broker would respect the man who wore a "cassock" vest into a bucket-shop? He may not write saleable books; the kind of books he can produce do not bring large "bounty." He may not lecture at high prices; at least, not if he does his work at home. He may not even be born rich; at any rate not without vitiating his usefulness as a pastor to large multitudes of people.

Again, his remuneration is not in terms of popularity. To some natures—always to shallow ones—this would be "wages" enough; but the irony of fate appears in that those who strive after popularity never get it. In about the same way that "Kissing goes by favor," so popularity goes, not to those who consciously strive for it, but to those who unconsciously merit it.

The appalling thing to consider is the methods often resorted to gain popularity. Some of these appear in advertisements every Saturday of themes for Sunday sermons. For example, in one column of one issue recently appeared the following: "Did Lot Like Salt? or, The Vice Crusade in Sodom;" "Take it by the Tail, or Samson's Revenge;" "Theme—Gossip; Text—'Ephraim Feedeth upon Wind.'" The insignificant thing is that these very men who on Sunday "court a smile when they should woo a soul," are the same who on Monday attend Conferences of Clergy to discuss problems such as "Why are the churches not filled?" and "How to get men to the service." Shades of Wesley, Huss, Savonarola, all the saints and all the martyrs! Why should such churches be filled? and what have sober, serious, honest, earnest-minded men in common with such "Popular Preachers?"—*World's Work*.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

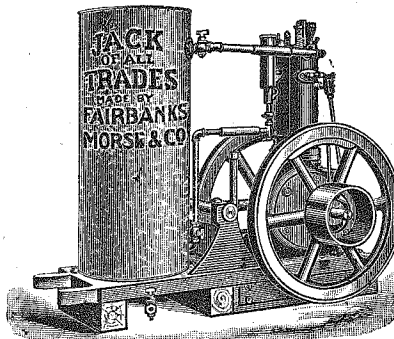
### Its Praises Can Not Be Sung Too Highly.

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."

Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU  
SEEN THE**

## JACK OF ALL TRADES?



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by

Fairbanks, Morse & Co.,  
CHICAGO

#### Excursion to Chautauqua Lake, New York.

On July 25, the Nickel Plate Road will sell tickets at rate of \$14.00 for round trip. By depositing return portion of ticket with Joint Agent at Chautauqua Lake, an extension may be obtained until August 26, 1902. Also lowest rates to Ft. Wayne, Cleveland, Erie, Buffalo, and other eastern points. For full particulars, address John Y. Calahan, General Agent, 111 Adams Street, Chicago. 29-2t 34



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

#### NEW BOOK. EXEGESIS OF THE PRIESTHOOD.

By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

#### SOUTH SIDE BARBER SHOP.

Laundry in connection. The same old stand. F. A. BLACK. 15

#### Low Rate Excursions

To New York and Atlantic City via Nickel Plate Road at \$18.00 for the round trip, July 17 and 31, and August 7 and 14. Return limit 12 days. Stopover at Chautauqua Lake and Niagara Falls within limit. Three through daily trains. Meals served in dining-cars on Nickel Plate Road on American Club Meal Plan, ranging in price from 35 cents to \$1.00; also A la carte. Chicago Depot, Harrison Street and Fifth Avenue. City Ticket Office 111 Adams Street. For particulars write John Y. Calahan, General Agent, Chicago. 29-3t 39

#### Special Offer.

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,  
Conneautville, Pennsylvania, Route 7. 30

### STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

#### OFFICERS.

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

### THE Commercial Bank

—OF—

**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**

D. F. NICHOLSON, Cashier.

### KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

#### Save This Ad.

### New Sunday-School and Religio Designs.

A nice illustration on each lesson with ornamental word lettering, etc. heavily printed for superintendents' use. 11x35 inches, all in bright colors, 30 cents per month in advance. Can begin with any number. Send order about two weeks before first number is wanted. Extra copies for teachers' use in classes, or for home wall mottoes, 5 cents each, all post-paid.

SUNDAY-SCHOOL BANNERS, 2½x5 inches. A nice little illustration on each lesson, with lettering, etc., border in colors, for the children. Very pretty, to be used as cards; 10 cents for 2 dozen copies.

BOOK OF MORMON MAPS, lecture size. 5x8 feet on muslin, limp, in colors. Elegant. Can be folded in satchel. By mail post-paid, \$2. Home and office size, 39x51 inches, on paper, cloth backed and varnished, in colors, \$1.50. Expressage at buyer's expense at end of route.

MAP OF THE WORLD, showing course of ancient colonies across ocean, trade-winds, ocean currents, etc., on muslin, limp, in colors. Can be folded in satchel. Enlarged, 5x8 feet by hand. Sent by mail, post-paid, \$3.

MAP OF PALESTINE, same style, \$3. Map of Palestine, same, filled and varnished, expressage buyer's expense; for Religios and Sunday-schools, \$5. Lecture size Book of Mormon Map, same \$5.

Series of illustrations from gospel principles for street preaching, etc., on application.

Your special dream or vision beautifully drawn, on description, for home framing, in india ink and crayon. Poem by G. F. Weston on gospel, etc. Nice to give a friend. By mail, 5 cents.

CHARTS, all subjects, to order. Designing and pen-drawings for photo-engravings, for letter and note-heads, newspaper headings, etc., etc. Pencil outlines submitted for acceptance. Fine drawings for photo-engraving half-tones for magazines, booklets, etc.

Little tombstones for children, rustic, \$1 to \$3. Send post-office or express money-order, or for small amounts send silver dimes.  
27-4t G. F. WESTON, Buchanan, Michigan.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, July 30, 1902

Number 31

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Confession and the Sacrament	- - - - -	737
The Editor at Kansas City and Independence	- - - - -	738
Debts and Restitution	- - - - -	738
From the Field	- - - - -	739
A Presbyterian Minister on "Mormonism"	- - - - -	739
Saints Persistently Lied About	- - - - -	739

### Original Articles:

Do You Wish Future Happiness?	- - - - -	741
"The Midnight Cry"	- - - - -	742

### Selected Poetry:

All	- - - - -	747
Which are You?	- - - - -	748

### Mothers' Home Column:

Like a Cradle	- - - - -	748
---------------	-----------	-----

### Sunday-School Department:

How to Interest a Class of Boys	- - - - -	749
"An Interesting Question"	- - - - -	749

### Letter Department

The Scandinavian Mission	- - - - -	752
--------------------------	-----------	-----

### Miscellaneous Department:

Conference Minutes:		
Chatham	- - - - -	757
Pastoral,—A. M. Baker	- - - - -	757
Statement and Request	- - - - -	758
Missionaries Appointed	- - - - -	758
Missionaries Released	- - - - -	758
Historian's Notice	- - - - -	758
Reunion Notices	- - - - -	758
Two-Day Meetings	- - - - -	759
Religio Notices	- - - - -	759

SOME of the books needed by the Church Library: "Encyclopedia of Religious Knowledge." "Mexican Antiquities." "Archæological Tour in Mexico," Banelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Thirteenth Annual Report of the Bureau of Ethnology. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart. "Prehistoric America," by Foster. "Prehistoric Times," by Lubbock. "Mastodon, Mammoth, and Man," by McLean. "Manual of Geology," Dana.

## CONFESSION AND THE SACRAMENT.

It is an easy matter to misunderstand what men say and what they represent in regard to customs. In many of the branches, notably the larger ones, it is the custom of the presiding officers when administering the sacrament to give an opportunity at the opening of the meeting and before the blessing of the emblems for any one who may have desire to make statement, confession of wrong-doing or anything which may tend to prevent them from partaking of the sacrament acceptably, and asking forgiveness of those whom they may have offended.

This does not apply to the general membership or those who may not have been guilty of injury to their fellows, but simply refers to those who may be conscious of having done something to offend others, or contrary to church rule. The intention of giving the opportunity is to allow such persons the privilege of making the matter straight before partaking of the sacrament.

We learn that some have misunderstood this and have taught that all persons present should, before partaking of the sacrament, make confession like this: "If I have injured any one, I ask them to forgive me." Obviously this is an error, and necessarily would be productive of considerable confusion; and if the assembly was even moderately large it would be impracticable for all to do that. For instance, if there were twenty persons present, it would take twenty or more minutes if each followed this rule; if forty persons, forty minutes; and if two hundred, two hundred minutes, or more than three hours, which is longer than sacrament meeting holds.

It is not to be presumed that in any ordinary branch of the church where the sacrament is administered at stated periods from time to time, any considerable number of the membership, nor the whole of them, would have been guilty of doing wrong to their fellows, nor guilty of such breaches of the law and rule of the church as would necessitate such confession, the occurrence of such breach of law or wrong-doing against persons being the exception and not the rule; and unless a person had been guilty consciously, it would be unnecessary and childish to make such confession.

The general custom should be as it is in most branches—for the presiding elder to give a brief time in order that should there be any one who desires to make such confession he may have opportunity; but

he can not and should not with propriety require any or all present to make such confession, but leave it to the judgment of the individuals themselves.

We hope that this may set right any mistakes that may have been made in this matter.

---

#### THE EDITOR AT KANSAS CITY AND INDEPENDENCE.

In returning from the dedication services at Springfield, Missouri, the Editor stopped at Independence and Kansas City, by the way, and stayed over Sunday, July 20, and attended Sunday services of the Sunday-schools of Kansas City Branches and suburbs, and the Religio, held in Budd Park in the northeastern portion of the city, and preached at the same place at three o'clock in the afternoon.

The forenoon exercises by the Sunday-school and Religio were very interesting, the day was a fine one, the grounds were beautiful, the audience appreciative, and the affair passed to the enjoyment and satisfaction of all.

At night the Editor spoke in the church at Independence. The attendance was good and the interest excellent. Whether the preacher did his part it is not competent for the Editor to state.

While in Independence the Editor was the guest of Bro. Alexander McCallum, whose wife is the daughter of the Editor. At Kansas City he was entertained at the home of Bro. W. R. Pickering, 512 Walrond Avenue.

---

#### DEBTS AND RESTITUTION.

Persons who before entering into the church, may have been in debt, or who may have wronged others by fraud or deceit, or have stolen and have not made restitution or been punished for theft, should by all means pay their debt or debts, or make proper arrangements for payment if possible to do it; rectify the wrong so far as it can be done, seeking pardon of those wronged, making restitution so far as lies in their power; make restoration of the article stolen or paying for it its equivalent value in money; pay a suitable interest on the debt unpaid, according to the legal rate of the State where debt was contracted, or a less rate if accepted by the creditor. It is not necessary to pay a usurious rate of interest as a penalty on either debt or restitution. Usurious interest is any amount paid over and above the specified rate established by statute; in some States this is six, in some eight, in others ten per cent.

If a debt is old, outlawed, or the person to whom it is due is dead or can not be found, an effort should be made to find the legal heir of the creditor and payment be made to him. To a man intending to be honest an honestly contracted debt will never be out-

lawed. He will pay it sooner, or later, when it is in his power to do it.

If a man has stolen and has not made restitution before he comes into the church he should do so as soon as he can thereafter. If he has done any other wrong he should make the wrong right if he can. If, however, the thing stolen can not be restored, because of the lapse of time, or the changed conditions surrounding the parties, then the repentance must be a ceasing to do the wrong and a learning to do and a doing of the right.

If the wrongs committed are of such a nature that no restitution can be made for good reasons, and this class of wrongs is a large one, then there can be no previous restoration or subsequent making of them good; in which case the "sorrow for sin," the humble penitence, the honest effort to forsake and shun even the appearance of evil, must be taken as sufficient and the wrong-doer relieved of responsibility. Nothing impossible should be exacted.

If persons to whom debts are due are pleased to compromise and take part of their debt, or forgive the debtor, it is sufficient. The same is true of cases where the one to whom the debt is due, or his representative can not be found. The same is true in case one against whom wrong has been done will pardon the wrong without demanding a restitution, or a penalty, when confession is made and pardon is asked by the wrong-doer.

In all this it must be remembered that it is not in the province of the elders to extend hope to murderers, known to be such, that their sin of murder will be remitted by the administration of the rite of baptism. We do not say that the rite should not be administered in any case, but we are not warranted in holding that murderers shall escape answering to God in the judgment for murder. He who commits murder with "malice aforethought," must expect only what mercy God as Judge in person may extend. So far as is known to us, all classes of those who shed the blood of their fellow men must answer for that deed in the great day.

Killing in self-defense, or in defense of home and family is not murder, and some kinds of manslaughter are not murders; and these may be expiated and some hope of remission be extended and entertained through obedience to the gospel ordinance where repentance is thorough and the witness of the Spirit given of acceptance by the Master.

Jesus asked his Father to forgive his murderers. The Book of Mormon has an exhortation to a certain people to "repent of all their murders;" and it may be possible that God has retained in his own right some way of final escape for such offenders as those referred to in the Book of Mormon and those for whom clemency was asked by Jesus.

## FROM THE FIELD.

F. A. Smith reports for his mission. Forty-four men have reported to him a total of 1,096 sermons, an average of nearly twenty-five sermons each; twenty-nine baptized; one Religio and two Sunday-schools organized; three new openings. Bro. Smith has ordained one evangelical minister. He writes: "The Saints manifest an active interest in the work wherever I have visited so far. Many have expressed themselves as encouraged and strengthened to renew their efforts to help the work along and live higher spiritually than in the past. Nevertheless there are some discouragements to meet. Some of the force have been hindered by sickness and other causes, keeping some out of the field entirely, and making others very late in getting into their fields. While as a rule the whole force has done well, all things considered, rainy, cold weather which has hindered the holding of meetings is reported from all parts of the field this spring. Some little opposition from the outside has been felt and so far as possible met. The brethren have made free use of the secular papers wherever they could find an opportunity to good advantage."

## A PRESBYTERIAN MINISTER ON "MORMONISM."

In our letter columns this week, Bro. J. F. Mintun speaks of an article in the *New Times* for July 17, published in Dallas Center, Iowa, over the signature of G. D. Gurley. The article is as follows:

A serpent charmer gave wonderful exhibitions of handling deadly vipers with impunity. He did it with perfect composure and confidence: the fangs had been drawn. But in one instance he made a fatal mistake. He angered a viper whose fang was not drawn as he supposed. It struck it into his flesh. He died an agonizing death.

The serpent of Mormonism is around Dallas Center, inviting people to play with it. This is not the loathed and dreaded viper of Utah it is said. The deadly fang (polygamy) that viper carries has been drawn out. So it is a harmless snake. It might be answered to this that sensible people do not play with snakes to test whether they have poison fangs or not. There is enmity between the seed of the woman and the serpent tribe. But in this case it is well for people to know the fang is not drawn. The poison fang in Mormonism is not polygamy. It is the diabolical lie and fraud of the Book of Mormon itself, claiming to be a true and later revelation from God and on an equality with the Scriptures. Polygamy is a small item compared with this monster imposition of the Devil. Along with this there is a claim of the Mormon leaders—Joe Smith Mormons, Brigham Young Mormons and the whole dozen tribes and factions of Mormons—the claim to perpetual inspired revelations. These become a part of the Mormon Bible. There is room under this latter for the Devil to foist any new iniquity upon his dupes through Mormon leaders acting as his agents. It may be the right to other people's property by cut-throat violence and robbery as Joe Smith and this banditti attempted at Independence, Missouri, or it may be polygamy or any caprice Satan prompts them to.

That any in an enlightened Christian community like this should go out to hear a propagator of Mormonism reveals the fatal weakness of human nature. Mankind are very suscepti-

ble to being made dupes. Curiosity gets the mastery over prudence. I know it will be said nothing was preached contrary to the Bible. It is not the policy of Satan to show horns, cloven-foot and tail on his first entrance. He comes in the garb of an angel. Polygamy is not put to the front by his sneaking emissaries in Europe. That is promulgated after the poor dupes are in Mormon thrall in Utah. The Book of Mormon is not put to the front in Iowa, when they enter a community. The Bible is preached. The poison fang of the Devil (Book of Mormon) with its contents comes at a later stage when the silly and susceptible dupes are sufficiently hypnotized to accept anything offered by the spiritual hypnotizer.

G. D. GURLEY.

The foregoing article, together with Bro. Mintun's account of his reception by Reverend Gurley shows the latter to be possessed of a rank spirit of persecution. But a worthy cause has nothing to fear from men of that class, and Bro. Mintun will undoubtedly make friends as a result of the trouble.

## SAINTS PERSISTENTLY LIED ABOUT.

No people has ever been more steadily lied about, misunderstood and misjudged than the Latter Day Saints. No matter how small the group, nor where obedience to the tenets taught by the elders began, no matter how good people they had been in other beliefs and among other believers, the day they accepted the faith, that day they became the objects of evil surmisings, suspicion and misrepresentation. They were good men and women before, but by change of faith they became bad—so said their enemies.

A late writer has written: "That 'Mormonism' has been a hotbed in which 'liars, thieves and blacklegs' have been hatched there can be little room for doubt—and this product has by no means been confined to the Salt Lake contingent of that institution."

This writer was for a quarter of a century a member of one band of believers in so-called Mormonism; and we are safe in saying that during all those years he never heard lying, stealing, swindling, gambling, or any thing else that goes to make up a blackleg, taught or defended, publicly or privately. He knows that he was never asked to teach, or defend conduct of the sort referred to, by any officer in the church under whose rule, or with whom he labored in the field, at home, or abroad. And that no written precept or rule of faith, belief, or practice of such nature was known to him during his stay with that people; nor can he now point to one requiring it.

Why then should he thus write? Did he become a thief, a liar, a blackleg, from any teaching or practice, known to him during his association with men and women who believed in "Mormonism" so-called? If so, and he was an honest, upright-minded man when he became identified with them, why did he not become acquainted with the facts of such villainy long before the quarter of a century was past, and

expose it by item, day and date, and names of the wrong-doers, and have them brought to justice in the courts to which he as a citizen of the United States had access?

It is passing strange that a man can accept the doctrines taught by the elders of the Reorganized Church, and continuing in the fellowship, accept call and ordination into its ministry, labor for years in such ministerial association; and, after getting into personal trouble and disrepute, suddenly awake to the awful situation that the dogmas are bad, the doctrines devilish, the ministry dishonest, the people corrupt or dupes, the leaders deceivers, and "liars, thieves, and blacklegs," the results of its teachings and culture.

What a travesty upon the personal honesty, integrity, and acumen of the individual such a case as this presents to the average thinker, surely there must be some underlying reason for such a departure from faith; what is it?

---

#### EXTRACTS FROM LETTERS.

Sr. Mary C. Turner wrote from Leoti, Kansas, July 11: "We are still without a preacher here. I thought it must not be time for the trump to sound here was why we are left without. But I think it is time now, as there is no Methodist minister here, as the one who was here has left. So if one of our men can come, now is the time. Who will come? If one could only come to stay!"

Under date of July 21 I. N. Roberts wrote from Bay Minette, Alabama: "I had a fine meeting at Theodore, Alabama. Baptized eleven there last week, and ten the week before at Three Rivers and vicinity. I never felt better, and am doing all I can. I am having good meetings here, but the heat is hard to stand."

Sr. Annie Harris writes from Salina, Kansas, July 20. She and her husband live nine miles west and one north of Salina. She says: "I would be glad if an elder should be passing through here to have him call on us; and if he could preach here it might do good. I have a babe I desire to have blessed and administered to, as she has never been a strong child."

F. M. Sheehy wrote from New York, July 23: "Just come from seeing Brn. Gomer and Anderson off. They left at ten o'clock this forenoon, in good cheer and spirit. They were to occupy stateroom with two other ministers. Brn. George Potts and John Gillespie were also present to bid them God-speed."

D. C. White wrote from Bozeman, Montana, July 24: "Bro. W. H. Kelley and I just closed a twelve-day tent meeting in this place. Interest only fair, but we hope good was done. We go from here to Helena, and then on to Woodside (in the Bitter Root

Valley) to commence tent meeting August 2, to continue till the 18th or longer. Saints are feeling well up through this section, and crops are just fine, the best for years. The Lord is surely blessing this part of the country. We feel hopeful in the work."

S. D. Yandes of Chicago says concerning the new book, "Book of Mormon Talks:" "It certainly is splendid. Every household should have one. I regret that we are not wealthy enough as a people to give them to those who will not purchase them outside the church as it is proof positive in its aim and ought to be the means of convincing the honest and intelligent and remove prejudice and ignorance."

---

#### EDITORIAL ITEMS.

We learn by letter from Bro. S. J. Hinkle at Stillwater, Oklahoma, July 19, that Bro. E. L. Kelley is expected to be present at the reunion in Oklahoma beginning August 8.

Ward Christy, of Dallas Center, Iowa, has appeared in print in a local paper, in defense of the work.

Sophia Reeder writes from Knerville, Montana, July 9, that she and her husband are members of the church, but there is no branch there. She would be glad to have some of the elders stop there, and would help secure a house to preach in. They are alone, and enjoy reading the HERALD.

Sr. Mary A. Hines, who has been at Nevada for some time past, desires us to say to our readers that her address is now Independence, Iowa.

The Board of Publication was in session July 23. Bro. T. A. Hougas attended, coming into Lamoni on the early morning train and leaving on the noon train. He was on his way to the East, expecting to go as far as Maine before returning. He is doing missionary work in the interests of the General Sunday-school Association.

Last week we mentioned that Bishop Kelley returned from his visit to Springfield, Missouri, on Tuesday, July 15; but he did not come until Thursday, July 17. President Smith did not return until Monday, July 21.

The *Avant-Courier*, of Bozeman, Montana, in issue of July 18, speaks of the protracted meetings at that place which Brn. W. H. Kelley and D. C. White held. The article notes the difference between us and the Utah church.

A sister, living somewhere in North Dakota, writes feelingly, asking the prayers of the Saints in behalf of herself and her two sons. It appears that her sons have either already contracted the drink habit or are in the way of doing it, and she is much worried over it. We do not know who this sister is, as she does not sign her name to her letter; but this only makes the appeal the more touching. She closes, "If there is faith, if there is power, I pray you, my brothers and sisters, help me to pray."

## Original Articles.

## DO YOU WISH FUTURE HAPPINESS?

It has been a matter of profound wonder to me of late years, because I have given it more thought, to observe the conduct of men; how they go heedlessly through life, as if there were no such person in existence as a Supreme Being, or, rather, as if they were entirely independent of him. These same men are keen to note business chances, and pursue its details as if all depended upon their success in that line, when in reality it is only an auxiliary, or an assistant. They are exceedingly keen to note the best methods for the accomplishment of the end sought, also make careful study of methods presented so as to make no mistake with reference thereto. But when it comes to matters of the great future life they are totally indifferent. Some of these are not to be blamed on account of the conduct of those or of some making a profession of religion. And some have compared the creeds with the book of God, found them at great variance and have become disgusted with the whole matter. But when the truth is presented, they are wary of the source and are like some others in the past.

But we read in the book that "it is the will of your heavenly Father that all should be saved," that all shall have perfect happiness in the world to come. It is his will, but he will not compel them. He allows them to act upon their "agency" which he gave to man in the beginning. He said: "You may not do this," but if you do, death will follow. I forbid, but I will not prevent. Every business man knows that to accomplish a specific end, specific means must be adopted. That man comes into this world ignorant, that what he knows he has to learn. During his ignorance of divine duty or service which he owes to his Father, the faults he commits in his ignorance are not imputed to him, but when the light of truth comes to him, as a dutiful child, he is expected to receive and put in practice.

The object in placing us in this life is to teach us all things that pertain to life and godliness, and to give us more extended life, or to give us life in perfected environments. How can this be done, but in one way? If some other way, then something else will be the result. It is a fact that man did live before this life, as the Scriptures inform us that, "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live?" "Inasmuch as the children are partakers of flesh and blood, it became him [Jesus Christ] likewise to take part of the same, that through death he might destroy him that had power over death; that is to say the Devil." Language could not be plainer to indicate preexistence. Christ is in all things like unto his brethren and he and the children took upon

them, as living beings, flesh and blood, or added to them the condition of flesh and blood. And Job says: "The Lord fenced me about with sinew and bones and flesh." And Christ said: "A body hast thou prepared me." Me, my life, independent of the body. And "the dust shall return to the earth as it was and the spirit shall return to God who gave it." To return is to go back, the same in both instances; the dust returns and the spirit returns, too. Hence, it is perfectly proper to say that God placed us here for the purpose of allowing us to prove ourselves and bring us in contact with conditions which could not be out of the body, hence to teach us. His ways are the best. He is wiser than we, as we learn from an examination of our own person, of which he is the creator. He proposes to give us a changed body which can not die any more, and to place us where we will be perfectly happy. Is it unreasonable to expect it to be done in any way other than he has prepared? Children can not dictate to their Father.

Now he has prepared three conditions in the other life and they are for us to choose which we will have; but whichever we choose we must obey the laws that pertain to that kingdom. "Every man in his own order;" whichever condition he merits by obedience. "They that are Christ's at his coming." Here is a plain statement that those who belong to Christ shall come from the dead "at his coming." How shall we belong to Christ? "He stretched forth his hand towards his disciples, he said: Behold my mother and my brethren." To be a disciple then, is to be his brother. "For as many of you as have been baptized into Christ, have put on Christ." If we are "into" Christ's kingdom or body we surely belong to him, hence "where I am there shall my servant be." And as he is "one with the Father" in the highest glory, the disciple will be too. The Savior made it very plain as to how we can "fulfill all righteousness" when he, standing upon Jordan's banks, said: "Thus it becometh us." That is in this way, by being "born of the water." And he came "straightway up out of the water," so he must have gone down into the water, and he is the "Leader," which implies followers. He tells us that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "All things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Here, then, is brought to view that to know God *it must* be done through the Son, and in order to be with the Father—in the highest glory—he must seek the favor of Christ, "if ye love me keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me, and I will love him and manifest myself to him." "If ye continue in my word, then are ye my disciples indeed and ye shall know the truth and the truth shall make

you free." They would not only be disciples but his "indeed;" his accepted, worthy, obedient, pleasureable disciples, and shall know the truth that will put them in condition to be where he is, for "where I am there shall my servant be." And hence it is plain, if we believe the Bible and in Christ, that it is through complete surrender to the divine purpose (not as men have interpreted in the past, not according to the creeds of men, for "in *vain* do they worship me, teaching for doctrine the commandments of men"), we can most assuredly obtain an entrance to the highest glory, to enjoy that which words are weak to express. But it must be done according to the divine will and prearrangement or it can not be done at all. "Ye must be born again."

CHARLES A. PARKIN.

SAN FRANCISCO, July 3, 1902.

❁ ❁  
"THE MIDNIGHT CRY."

"Come now, and let us reason together, saith the Lord."—Isaiah 1: 18.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."—Isaiah 41: 21.

When the time comes that we can all see as the Lord sees, then we shall "see eye to eye;" "see as we are seen and know as we are known." But that time has not yet come: it is one of the things for which we are still waiting, hoping, and praying. The Lord has told us when that shall be, in this text: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52: 8. The Revised Version renders this, "when the Lord returneth to Zion." But the Lord will not return to Zion until he shall establish, or "bring again Zion;" for the Psalmist says: "When the Lord shall build up Zion, he shall appear in his glory."—Psalms 102: 16. And the Lord says again: "The Redeemer shall come to Zion."—Isaiah 59: 20. We gather from the foregoing that Zion must be "built up," the Redeemer must "come to Zion," and come, too, "in his glory," before Zion's watchmen shall "see eye to eye" in all things; and, until that time comes, inspired apostles and prophets will be necessary, in the church, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." See Ephesians 4: 8-13.

I am glad, however, that this difference of opinion does not exist to any material extent respecting the avowed doctrine of the church. Where the church has spoken, respecting the principles of the gospel, her watchmen are practically "in the unity of the faith." But when it comes to the meaning of parables, the interpretation of visions, the application of certain texts of scripture, the fulfillment of prophecy, and many other things of that nature, more latitude

is given to individuality. Hence, if we should differ on these things it must not be taken for granted that we are divided on the faith and doctrine of the church, for such is not the case. So much by way of preface.

In Matthew we have this parable:

And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Lest there be not enough for us and you, go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, You know me not. Watch therefore; for you know neither the day nor the hour wherein the Son of Man cometh.—Matthew 25: 1-12, I. T.

This parable is simply an illustration or comparison thrown in by the speaker in the latter part of a lengthy discourse; and to understand it we must know the speaker's subject, his position respecting his subject, and the particular thought which he is trying to make clear to the minds of his hearers. It will be necessary, therefore, to briefly examine the preceding chapter. I shall quote from the Inspired Translation.

In Matthew 23: 38-41 the Savior had said to the people of Jerusalem: "Behold, your house is left unto you desolate! For I say unto you, that you shall not see me henceforth, and know that I am he of whom it is written by the prophets, until ye shall say, Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God."

This served as an introduction to the subject. Now, begin with Matthew 24: 1 and carefully read verses 1, 2, and 3; then we have this: "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming; and of the end of the world? (or the destruction of the wicked, which is the end of the world.)"—Matthew 24: 4.

Then the Savior, beginning at verse 5, goes right on telling the disciples of their sufferings and persecutions and of the tribulations, sufferings, and final destruction which shall come upon Jerusalem and her inhabitants, right along till we reach the end of verse 20. Verse 21 reads: "Behold these things have I spoken unto you concerning the Jews."

Having answered the first question the Savior proceeds to the second: "What shall be the sign of thy coming?" Now, do not forget the subject:

The Savior then says: "And again, *after* the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo! here is Christ, or there; believe him not."—Verse 22. (Italics are mine.) He then says that "in those days" there shall be false Christs, false prophets, wars, and rumors of wars; but he warns them to "be not troubled;" that "the end is not yet."—Verse 25. No, "the end is not yet." His elect must "be gathered from the four quarters of the earth."—Verse 28. "And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations."—Verse 32. The "abomination of desolation" must again "be fulfilled."—Verse 33. The "sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven."—Verse 34. All these are signs or evidences of the nearness of our Savior's return; and he tells us that "this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled."

Taking up the main thread of his discourse, again, he says: "And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory."—Verses 37, 38.

Yes, he shall come; but some one, or ones, shall come before him: "For the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds; from one end of heaven to the other."—Verse 40. His elect must all be gathered.

Then he uses the parable of the fig tree, to show them how the elect may know when "he is near, even at the door."—Verses 41, 42. Then he compares the days just before the coming of the Son of Man with the days just before the flood (see verses 44, 45), and shows that "one shall be taken and the other left," from the different occupations in life; the same thought illustrated by the "ten virgins." He also speaks of having some "faithful and wise servant" "over his household," at that time, "to give them meat in due season."—Verse 52. Just before his coming, mind you. But he shows that it is possible for "that evil servant" to come to the conclusion that, "My Lord delayeth his coming;" and that, if he should do so, and go into wickedness, his Lord would unexpectedly come upon him, cut him off, along with hypocrites, and that "thus cometh the end of the wicked."—Verses 55, 56.

There is no break in our Savior's discourse, no

departing from the subject, no jumbling of events together which are in reality two thousand years apart. Nothing of the kind. From verse 27 to verse 56 he is speaking of the days and events immediately preceding his coming, occasionally mentioning the grand culmination of those events; and he makes no break whatever at the end of this chapter. He goes right on in chapter 25 and says: "And then, at that day, before the Son of Man comes."—Matthew 25:1. When? "*Then at that day.*" He is not telling them what the condition of the kingdom of heaven shall be from the time he goes away till he returns; that is not under consideration at all. He is answering the question: "What shall be the sign of thy coming; and of the end of the world?" He has told his disciples ("for mine elect's sake."—Matthew 24:29), that this gospel of the kingdom must be preached again; that his elect must be gathered together; that a "faithful and wise servant" must be appointed to give his household meat in due season; that he will come when "that evil servant" is not looking for him and cut him asunder; that "there shall be weeping and gnashing of teeth," and that "thus cometh the end of the wicked," and then adds: "And then, at that day, before the Son of Man comes." Not after the wicked are cut off; not after the Savior comes; no, not *after* he comes; but it is to be "*at that day,*" just before he comes. But what is to be? Why, "the kingdom of heaven shall be likened unto ten virgins." What ten virgins? Ten virgins "who took their lamps and went forth to meet the bridegroom." The kingdom is not like ten virgins scattered all over creation, who have never been invited to the wedding. No; the ten virgins to whom the kingdom of heaven shall be likened "*at that day,*" have already taken their lamps, "and went forth to meet the bridegroom." Even the "foolish virgins" had taken their lamps with them; but they took no oil. But the wise ones had taken "oil in their vessels with their lamps." The bridegroom "tarried" and those virgins "who went forth to meet the bridegroom" "all slumbered and slept." When the cry was made, at midnight, announcing the approach of the bridegroom, and inviting or commanding them to "go ye out to meet him," those wise virgins already had their lamps, and had plenty of oil with them, too, in their vessels; they did not have to go and buy oil, after the midnight cry was made. They were ready and waiting, with oil in their vessels, when the cry was made; they had gone forth "to meet the bridegroom," and had made the necessary preparation beforehand. Not so with the foolish ones. They too had gone forth "to meet the bridegroom," and had taken their lamps with them; but they "took no oil with them." The fact that they say "our lamps are gone out," carries with it the thought that their lamps at one time, had been lighted. But now they "are gone out," there is no oil in them, and there is no

time for them to prepare: no time to get ready. They tried to get ready; they went "to buy" oil, but before they returned the bridegroom came, and "they that were ready" (please note that) were permitted to enter. When "the midnight cry" is made there will be no time for buying oil; no time to prepare for his coming; no time for putting on the "wedding garment." The preparation must be made beforehand; you must have oil in your vessels; you must "be ye also ready."

Something over seventy years ago the angel brought the everlasting gospel and committed it to men on the earth; the Church of Christ was organized, under the direction of our Savior, thus bringing it "out of the wilderness," "out of obscurity, and out of darkness;" and men were commissioned and sent forth to preach "this gospel of the kingdom" to all nations, as a witness that the end will soon come; that "he is near, even at the doors." Is that "the midnight cry"?

"And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins."—D. C. 45:10. This revelation was given in February, 1831, nearly a year after the church was organized, and it places the fulfillment of that parable still in the future. Not only is it still in the future, but as in Matthew 25:1, he tells us just when it shall be fulfilled: "And at that day when I shall come in my glory." He does not talk as though it was *then* being fulfilled, and had been in process of fulfillment for nearly two thousand years. He says it shall be fulfilled "at that day." Not exactly at the moment he comes; not in the one event of his coming; but in "the day" of his coming.

In section 63, speaking of the resurrection of the righteous dead, and of the righteous who shall be living at that time being changed, the Lord says: "These things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of Man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire."—Section 63:13. This was given in August, 1831, and it says it is still "in a time to come," "even in the day of the coming of the Son of Man;" and that, when the time comes for the separation, "I will send mine angels."

Again: "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make

ready for the Bridegroom."—Section 65:1. When "the keys of the kingdom of God" were "committed to man on the earth," the call was to "prepare ye the supper of the Lamb, make ready for the Bridegroom."

Next I quote section 108:1-5:

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you. . . . Wherefore prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. . . . The time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other. Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And, behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him. Hearken and hear O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men everywhere to repent; for, behold, the Lord God hath sent forth the angel, crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his father's name written in their foreheads; wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him.

Yes, the Lord says to his church, and also "unto the nations," "unto all people:" "Awake and arise and go forth to meet the Bridegroom." But this call is made to "all nations;" to "the nations which are afar off; unto the islands of the sea," and "unto foreign lands." This is a general call, and is "unto all people," saint and sinner. But it is "the call and opportunity for preparation;" not the midnight cry of Matthew 25:5. In this call the Lord tells the people to "prepare yourselves for the great day of the Lord;" "prepare ye the way of the Lord;" "prepare ye for the coming of the Bridegroom." And that is what we learned from section 65:1: that when "the keys of the kingdom of God" were "committed to man on the earth," the call was: "Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the coming of the Bridegroom." True, he says: "Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him;" but he



immediately adds: "Prepare yourselves for the great day of the Lord." "Let not your flight be in haste, but let all things be prepared before you." This is "the day of his preparation." And, in preparing for the great day, they must go "out of Babylon," "out from among the nations;" that is part of the preparation. But there is to be but one place for his people (except Judah) to go, in order to get out of Babylon, and that place is Zion; and hence he says: "Go ye forth unto the land of Zion." Gather ye together, O ye people of my church, upon the land of Zion." To "go out of Babylon," then, and go "unto the land of Zion," is part of the preparation. When they go to Zion, they go there to meet the Bridegroom; and, when they get there and finish their work of preparation, are waiting for the Savior to come, then "the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." The kingdom of heaven will then have gone forth to Zion, the place to which the Redeemer shall come" (Isaiah 59: 20), and where the marriage supper of the Lamb shall take place, and will be waiting for that midnight cry; just as the ten virgins had taken their lamps and "went forth to meet the bridegroom," and were waiting, at the house where the marriage was to take place, ready to go out and meet him on the way when his near approach should be announced. But while it is true that the saints of God are to go forth unto the land of Zion to meet the Bridegroom, and are now being called to go there, for that purpose, it is also true that the meeting will not take place in Zion. When the Savior comes, and that midnight cry is made, they will go forth and meet him on the way, return with him, and go "in with him to the marriage."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God [the midnight cry?]; and the dead in Christ shall rise first; then they who are alive, shall be caught up together into the clouds with them who remain, to meet the Lord in the air; and so shall we be ever with the Lord."—1 Thess. 4: 16, 17. Why will they be caught up into the clouds? Answer: "To meet the Lord in the air." When? Answer: At the sounding of the "trump of God," when the Lord shall "descend from heaven." Again:

"And the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this *by the voice of the*

*sounding of the trump of the angel of God.*"—D. C. 85: 27.

They do not wait in Zion till the Lord comes to them; but, when the angel sounds the trump, the midnight cry, they go out to meet him on the way: "in the air," or "in the pillar of heaven." "And all this by the voice of the sounding of the trump of the angel of God."

And again: "And the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live: ye sinners stay and sleep until I shall call again." Section 43: 5. This shows the sounding of the trump to be a message from heaven; it says something to the dead, at least; and, as the living saints are to be caught up to meet him, as well as the dead, "by the sounding of the trump," it requires no great stretch of the imagination to see in it a message to the living, too! a call to go out and meet the Savior in the air.

"But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud; . . . and the saints shall come forth from the four quarters of the earth."—Section 45: 7.

All by the sounding of the trump. The restoration of the gospel by the angel *may* be the midnight cry; but, to me, it seems far more reasonable, more in harmony with the revelations of God, that "the voice of the archangel," "the trump of God," which comes to God's people, after they have gone forth to Zion to meet the Bridegroom; it seems more reasonable to me, I say, that this "trump of God" which goes to his saints in Zion and calls them to go out and meet the Bridegroom on the way, "in the air," "in the pillar of heaven," is the midnight cry. It is more reasonable because the kingdom of heaven, then, will be like ten virgins that "went forth to meet the Bridegroom;" but, until God's people do "go forth unto the land of Zion," I can see no comparison.

Turn again to Doctrine and Covenants 85: 23-27: "Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment, which is to come."—Paragraph 23.

Keep this in mind and read paragraphs 20 and 21, and you will see that they were to organize, sanctify, purify, and thus prepare themselves for some special work. That special work was "to go forth among the Gentiles for the last time;" "to bind up the law, and seal up the testimony;" and "to prepare the saints for the hour of judgment, which is to come." Did they go on that mission? Six months later the Lord said to his servants:

"Therefore, I commanded you to tarry [section 85:

23], even as mine apostles at Jerusalem; nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord; therefore I sent them forth to be chastened."—Sec. 92: 2.

No; that commission was not then executed, neither has it been done since then. But it is to be executed in the future, for it is to be said unto the wicked, "ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness."—Sec. 108: 13.

The elders are to be endowed with power from on high and sent forth among the Gentiles "for the last time;" and then they are to "bind up the law, and seal up the testimony;" and they are also to "prepare the saints for the hour of judgment." That testimony has not yet gone forth, and God's judgments are not to be poured out upon the nations until it does. Come back now to section 85: 25: "And after your testimony, cometh wrath and indignation upon the people." Yes, there are to be earthquakes, thunderings, lightnings, tempests, and the waves of the sea heaving themselves beyond their bounds; and, during this time, there shall be groanings in the midst of the earth, men shall fall down and not be able to rise; all things shall be in commotion; men's hearts shall fail them, and fear shall come upon "all people." This is all to follow "after your testimony;" after His servants have gone forth "for the last time," to "bind up the law, and seal up the testimony." But that is not all; there is something else to follow:

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him."—85: 25.

There is to be another call from heaven, then, after the restoration of the gospel, inviting or commanding to go forth to meet the Bridegroom; and this call is to be after the servants of God have been sent forth "for the last time;" "after your testimony." But I do not understand this call to be the midnight cry. It seems more like a fulfillment of this: "And he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds; from one end of heaven to the other."—Matthew 24: 40. But, whether it is the work referred to in this verse or not, it confirms the thought that the sounding of the trump of God is a message from heaven, and is for the living as well as the dead; that it is not simply the blast of a horn. It says something; it says that

the Bridegroom comes, and it says to go forth to meet him. But there is another trump yet to sound:

And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump. . . . And he shall sound his trump both long and loud, and all nations shall hear it. And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

This, to my mind, is the midnight cry: it is "the trump of God" which calls the kingdom of God, on the earth, to go forth to meet the Bridegroom. All preceding calls are calls to prepare, to make ready. But now the preparations have been completed; God's servants have been sent out and have borne their testimony "for the last time;" they have "sealed up the testimony and bound up the law;" they have "prepared the saints for the judgment of our God;" the saints have gone forth to Zion "to meet the Bridegroom;" they are there in Zion waiting for the Savior to come, just as the ten virgins were waiting for the bridegroom; the wise ones have oil in their vessels, while the foolish have only their lamps; when the midnight cry is made (the trump of God sounded) there is "silence in heaven for the space of half an hour"—time for them to "trim their lamps;" and then the wise ones, who took oil with them, go forth to meet the Bridegroom "in the air," descend with him again to the earth, and go "in with him to the marriage." "And all this by the voice of the sounding of the trump of the angel of God," the midnight cry.

But we are told, Doctrine and Covenants 34: 5, that God's elect "shall not be asleep." True, they will not be asleep in sin, in darkness, spiritual blindness. But it is just as legitimate to sleep the right kind of sleep, and at the proper time, as it is to eat. We sleep to take rest. God's elect will have finished their work; his servants will have bound up the law and sealed up the testimony; will have gone forth for the last time; will have prepared the saints for the hour of judgment, so far as they could; they will be gathered to Zion, waiting for the Savior to come; and they will be made ready for his coming. Why not rest? What else is there for them to do? The parable does say they shall be *asleep*: it says the ten virgins "all slumbered and slept." But there was no blame attached to them for having slept; no regrets, no accusation of being derelict in duty; nothing of the kind. So far as the parable gives light on their sleeping, it was the proper thing to do; perfectly

legitimate. The Psalmist says: "Then the Lord awaked as one out of sleep."—Psalms 78:65. But the Lord did not awake from spiritual blindness; he had never been in that condition. Read the preceding verses, and you will see that the Lord had simply kept silent and looked on while certain events were transpiring; took no part in them till the proper time; and, when the time came for him to act, he is represented as waking up and taking an interest in those things. Now, as no blame seems to attach to the ten virgins for going to sleep, so far as the parable shows, why not let their sleep represent a condition (the condition in which God's people shall be when the midnight cry is made) similar to that in which the Lord was before he "awaked as one out of sleep"? They have done their work and, like the Lord, in the verse just quoted, are silently looking on—spectators of passing events—while the judgments of God are being poured out upon the people. And that condition of silent inactivity, while the testimony of earthquakes and tempests and famines and thunderings and lightnings is following "after your testimony," is very properly represented by the ten virgins when they all "slumbered and slept." God's people will simply rest, and that will be the proper thing for them to do. "Rest in the Lord, and wait patiently for him."—Psalms 37:7.

The parable of the talents is quite different, in some respects at least, from the parable of the ten virgins: it was given for a different purpose. Luke helps us out on that, so far as relates to its object, at least:

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because the Jews taught that the kingdom of God should immediately appear."—Luke 19:11. Then follows the parable of the talents and, so far as the main points are concerned, substantially the same as given by Matthew. It was given "because the Jews taught that the kingdom of God should immediately appear." His disciples seem to have entertained the same opinion, too, for they asked if he would "at this time restore again the kingdom to Israel." See Acts 1:6. I know the Savior says, after giving them the parable of the ten virgins: "Now I will liken these things unto a parable."—Matthew 25:13. But what "things?" To say that he meant to liken the ten virgins going out to meet the bridegroom unto a parable, would make him say: "I will liken the parable of the ten virgins unto a parable." Liken a parable unto a parable! No, that won't do. He says "the kingdom of heaven shall be likened unto ten virgins;" but he does not say that the kingdom, "at that day," shall be likened unto the parable of the talents. Please remember that the ten virgins represent the kingdom of God, "then, at that day, before the Son of Man comes;" and that the parable of the talents is to represent "these things," and that it was given "because the

Jews taught that the kingdom of God should immediately appear." One represents the kingdom of heaven, "at that day;" while the other represents the Savior, as going away "to receive for himself a kingdom, and to return" (Luke 19:12); represents his committing his goods to his servants, receiving his kingdom, and returning and reckoning with his servants.

"Now I will liken these things unto a parable." "These things;" plural number. But what "things?" We must now go back to the very beginning of this discourse: yes, to that which introduced it: "Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God."—Matthew 23:41. They understood just what the parable teaches: that he would go away and "receive for himself a kingdom, and return"—"after that he was glorified and crowned." Beginning with this thought, that he should go away, and that the Jews should not see him again, and know him, till he was "crowned" and did "return;" beginning here, being questioned by his disciples, the Savior preached his discourse. He illustrated the condition in which the world will be, just before and at his return, by the condition of the world just before and at the flood; he illustrated the condition in which his church would be, just before and at his return, by the condition of "ten virgins who went forth to meet the bridegroom," just before and at the coming of the bridegroom; and then he goes back and illustrates the whole subject of his discourse, "these things," by the parable of the talents. The parable of the talents includes the parable of the ten virgins; but the parable of the ten virgins does *not* include the parable of the talents.

I should like to say something about "the church in the wilderness," but remembering the wastebasket I think it will be prudent to desist or at least defer.

In bonds,

ISAAC M. SMITH.

TEMPLE, Lake Co., Ohio.

## Selected Poetry.

All.

There hangs a saber, and there a rein,  
With a rusty buckle and green curb chain;  
A pair of spurs on the old gray wall,  
And a moldy saddle—well, that is all.

Come out to the stable, it is not far;  
The moss-grown door is hanging ajar,  
Look within! There's an empty stall,  
Where once stood a charger, and that is all.

The good black horse came riderless home,  
Flecked with blood drops as well as foam,  
See yonder hillock where dead leaves fall;  
The good black horse pined to death—that's all.

All? O, God! it is all I can speak.  
 Question me not—I am old and weak;  
 His saber and his saddle hang on the wall,  
 And his horse pined to death—I have told you all.  
 —Francis A. Durivage.

#### Which Are You?

There are two kinds of people on earth to-day,  
 Just two kinds of people, no more, I say.  
 Not the sinner and saint, for 'tis well understood  
 The good are half-bad and the bad are half-good.  
 Not the rich and the poor, for to count a man's wealth  
 You must first know the state of his conscience and health.  
 Not the humble and proud, for in life's little span  
 Who puts on vain airs is not counted a man.  
 Not the happy and sad, for the swift-flying years  
 Bring each man his laughter and each man his tears.  
 No; the two kinds of people on earth I mean  
 Are the people who lift, and the people who lean.  
 Wherever you go, you will find the world's masses  
 Are always divided in just these two classes.  
 And oddly enough, you will find, too, I ween,  
 There is only one lifter to twenty who lean.  
 In what class are you? Are you easing the load  
 Of overtaxed lifters who toil down the road?  
 Or are you a leaner, who lets others bear  
 Your portion of labor and worry and care?

Ella Wheeler Wilcox, in *Chicago American*.

## Mothers' Home Column.

EDITED BY FRANCES.

"Sweet sympathy and love go forth together,  
 And count as nothing the vast breadth of space,  
 They speed o'er mountains snow-peaked in the ether,  
 And find the ocean but a narrow place."

#### Like a Cradle.

Like a cradle rocking, rocking,  
 Silent, peaceful, to and fro,  
 Like a mother's sweet looks dropping  
 On the little face below,  
 Hangs the green earth, swinging, turning,  
 Jarless, noiseless, safe, and slow;  
 Falls the light of God's face bending  
 Down and watching us below.

And as feeble babes that suffer  
 Toss and cry, and will not rest,  
 Are the ones the tender mother  
 Holds the closest, loves the best—  
 So when we are weak and wretched,  
 By our sins weighed down, distressed,  
 Then it is that God's great patience  
 Holds us closest, loves us best.

—Saxe Holm.

PAPEETE, June 22.

*Sister Walker:* Will you permit me to say through the Column that I have received a number of kind letters from thoughtful sisters of various places all the way from Sacramento to Nova Scotia that I am not yet able to answer personally; but thank all for their remembrance of us. A good letter is next to a face to face chat, and very cheering in this quiet place. Do not think for one moment, Sr. Jennie, that I have forgotten our good visit at your house, nor the dainty lunches we had with just our two selves, when the children were at school and the men folks not at home. But best of all was the quiet "heart to

heart talks" about good things, and good people, and the good they were doing. Nor do I forget Sr. Lulu either. Hope sometime to write to you both, also Sr. Ethel, and many others who so kindly welcomed us into their home circle while traveling in California; and others, too, from whom we received cordial invitations, and were made the recipient of kindness in other ways. For instance, hot biscuits on a cold morning when one is living in a tent, and more substantial aid as well. Many an hour have I lived all those incidents over again, recounting every pleasing moment.

We have been alone for nearly four weeks. Bro. and Sr. Gilbert started off again to make a tour of a few islands of this division. We had enjoyed their visit with us since conference, very much, and when they left I was too lonesome to eat or work or do much else that day but brush away the tears. They had started once in the same boat that Bro. A. H. Smith and company came down from Kaukura in, but met a strong east wind at Point Venus, so remained there a week, then came back and went to Tiona and rested up a week or so. Then a nice large boat was going to Makatea, where they first wanted to go. The captain, being an elder in the church, very willingly took them. We would have felt worse to see them going off in a boat, had it not been that the voice of the Spirit spoke to Laura in our Sunday afternoon meeting prior to their first starting, bidding her not to fear, for the Lord would be with her, and would protect her, that they should have a smooth sea and a pleasant passage, and also commending her faith that would oftentimes be a stay and strength to her husband. And those words were verified in regard to their trip, which was an unusually quick and pleasant run, though our little missionary woman was seasick. She is making fair progress in the language; but ought to be about twice as hardy in physical strength to cope successfully with the hardships to be encountered in this mission as a traveling elder's wife. The work here is moving on slowly. With the progress of the work in the home land and other missions we would almost think it was not advancing at all out here, were it not for a backward glance occasionally by those who have been over the ground and who have with zeal and courage pushed the work.

Personally my missionary work is about double what it was before, yet it is mostly done in this one place and house, so it seems to me as if I were not working at all. Our Sunday-school lessons for the year are now in the hands of the printer. They are gotten up this year altogether on a new plan from what they have been; more after the method of the *Gospel Quarterly*, abbreviated and simplified. No direct answer is given to any question, but all are contained in a short lesson story, out of which the scholars must glean them for themselves.

I hereby extend thanks to some one for a new *Quarterly* received this mail; and to Sr. Palfrey for Constitution and By-laws, also magazines; and to Bro. Mintun for his letter of correspondence to the societies. I will forward it to Bro. Gilbert at Kaukura to translate to the society. In the nature of things here, I fear a few societies only will have access to them. The facilities may be better after a while. Our regular mail is cut off from the Paumotus. The steamer Southern Cross was run on a reef and became a total loss, and as such calamities seldom come alone, a large bark with a load of coal from New Zealand, in entering this harbor was run on the reef some distance inside the lighthouse, and sunk in a few hours.

Consul Doty's family go to America this month to make their permanent home in San Francisco. We are sorry indeed to lose them. He has been to us, as Bro. A. H. Smith said, "Kindness itself." His mother and sister, who have been out here for some time on a visit, honored us with their presence to an afternoon tea; and at another time, the mother and wife upon a similar occasion. It seemed so like home to have American company who did not seem like strangers at all, so social and genial were their manners. Nor were those all the tea-parties we have had!

The vahine (wife) of Metuaore and the metua vahine (mother) of our Bishop's counselor (Luis), a real motherly old lady, ate supper with us twice last week. They kindly came and worked all the afternoon at mending my matting on the front room floor; weaving the splits of pandances leaf just as we darn stockings. I invited them to stay and eat with us, which pleased them very much. They had heard from others, who had from time to time taken a meal with us, that there were some very good things to eat over here (mona mona) *sweet*, very much like what Metuaore had to eat in America. It did us good to see how pleased and happy they looked as they started home with a smile on their faces. And I was no less pleased to have the ragged places all taken out of my matting and made like new. Be it understood, though, that I had a nice new mat to put down over this torn one when we had company. These mattings are made all in one piece, and whatever size they are ordered.

The day after to-morrow is King Edward's Coronation Day, and while I have been writing, a small procession passed along the street with martial music, bearing food (pigs, chickens, etc.), to the British Consul, who is going to make a feast for the British subjects, and wind up the entertainment with an elaborate ball in the evening.

A cordial invitation is hereby extended to all to write us as often as they may, and if no recompense is received in this life theirs will be the greater in the life to come.

Love to all,

EMMA BURTON.

#### Program for August Meetings of Daughters of Zion.

Opening hymn, Saints' Harp 519. Prayer. Scripture reading, ninety-first Psalm. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 72. Dismissal prayer.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### How To interest A Class of Boys.

The first point in considering the question of interesting a class of boys, is very much like the old recipe for cooking a hare, "First catch your hare." If the boys come one Sabbath, stay at home the next, "go to see their uncle in the country" the third, and come again the fourth, they will neither be interested in the school, the lesson, nor the teacher.

First, then, make them come regularly. If the school does not offer an inducement in the way of banner classes or rewards, do it yourself. Get them to come regularly one month, and you will not have much trouble the second.

Second, as "it is a poor rule that won't work both ways," go regularly yourself: don't let a rainy day, a headache, or a combination of the two, keep you home, if you can possibly go. Nothing can be more demoralizing to both parties than an intermittent attendance on the part of the teacher.

Having settled the preliminaries, there comes the far more important, far more difficult question of securing each boy individually. And here comes the "tug of war."

It is of no use to go and sit down before your class,—pretty, polite, well-dressed young lady though you may be, even with your lesson well studied, and well arranged in your mind. You *must* get acquainted with your boys, and, if one "breaks in" on your fluent sentences, with a remark about his "grandmother being awful old and tottery, we are expecting her to drop off, any time," don't snub him with a "we will return to the lesson," for he has to be his grandmother's grandson all the rest of the week, and he ought to be a gentle and respectful one—he will be

far more apt to be so, if his Sunday-school teacher remembers that that boy has a grandmother, and inquires for her from time to time.

Find out how your boys live at home. Get their ideas on all practical questions suggested by the lessons—and boys, as a rule, are not slow to give them—and soon you will be able to see which boy is inclined to prevaricate, which is the selfish one, which is the leader and which is led; which one is under dangerous influences, and which one is the "honor bright" sort of a boy, whose good heart and good temper continually inspire you with new vigor and courage. To the honor of boyhood be it said, he is always there—I never found a class without him.

Having added a third requirement, let us consider the subject of teaching the lesson to all these varieties of the genus boy. Of course no arbitrary rules can be laid down, too much depends upon circumstances; but this I have noticed, I have gone to my class with the lesson thoroughly prepared, the time, geography, details, sidelights, and deductions, all clear in my mind, ready to be presented in the most conclusive way, and the result was at best an ill-concealed lack of interest that was most discouraging. I have gone again with lesson as well studied—far be it from me to decry that—but studied to fit each boy, and fortified with one or two well-chosen "stories," with the time and scenes brought down to their own streets, homes, and occupations. The result was the keenest interest, and a personal application of it that surprised me. Bible stories of Bible times may be very vivid to the grown up mind, but to the average boy they are a long way off. If you tell one of these excessively alive little fellows that the Lord Jesus Christ taught these lessons eighteen hundred years ago, in a little town in Asia he will be very apt to say, as one of my boys did in fact, "That's an awful long time ago," and I accepted the rebuke, and ever since have endeavored to teach them, that, so far as they are concerned, Christ meant his lesson for American boys of the nineteenth century!—*Sunday School Times*.

The following article was sent us with the request that we give in connection therewith our personal opinion of the matter. But owing to the fact that it is expected that during the year there will appear articles for and against it, we do not think it would be fair to give our opinion at the present time. But here is an expression from an earnest worker from the outside, one who is not biased except by his love for the *Quarterly* and the good it has done. Read and reflect.—ED.

#### "An Interesting Question."

I have heard that there was a question raised at the last General Convention of the Sabbath-school, as to the advisability of doing away with the *Quarterly* and placing in its stead a "book of instruction," and that the matter was deferred for a year so that the question might be discussed through the columns of the HERALD, and see the general feelings of the entire body interested. If this is the fact and we are at liberty to air our private views on it, I believe it is only proper that all interested should have a voice in it, as it seems to me it is a very important question to settle in regard to Sabbath-school interests, that is, if I understand the meaning of the change. I am and shall be very much interested in the question, especially if the *Quarterlies* are to be set aside, unless this new instructor will cover the ground in a better way. We have looked upon the *Quarterlies* as being *just the thing*, and can not see where they could be better supplanted by any change. However, we suppose, if it is the leading minds in Sunday-school work that are agitating this change they must have good reasons for the suggestion and we shall look with interest to see the side of the question taken by those who are in favor of the change. We think it is but proper that we have a voice in these things as we can not get to the General Conventions, and that we can thoroughly understand what this means so that at our district conventions we can canvass the

question and instruct our delegate to vote to our taste. We will all agree that this is the right way to give us all a vote in this and some other great questions touching Sabbath-school work.

For myself I have no argument to present in favor of nor against this new instructor, until we learn more of it, and even then we shall not again write about it, but will leave this for those with greater minds to present and discuss. It may be argued that the Sunday-school has now grown to be a "man," and that we put away "childish things," and that stronger meat is required, but to us we feel that if the *Quarterlies* are continued as they are, they are "up to date" in the matter of educating the young, old, and also the new converts that are constantly teeming into the church. What better thing could we have for people who are newly brought into the church than to attend our Sunday-schools and hear the gospel made plain and simple as it is in the *Quarterlies*? If it is argued that older members in the church need something different from the *Quarterlies*, that will surely not interfere with them yet having them. Why not try and get out a Book of Mormon *Quarterly*? And even if it is out of the question to have such, in our present condition, are there not many thoughts and points referred to from Book of Mormon and Doctrine and Covenants in the *Quarterlies*? Now do not consider us as opposing the idea of advancing a step (if it is advancing) by doing away with the *Quarterlies* and having in their stead an instructor. We would not like to oppose anything better, but in our humble opinion we would not like to see the *Quarterlies* set aside. Why not stick to them, and if there is something as good or better, is it not possible to still have both and give the body the privilege of its choice? Hope you all understand us as not being prejudiced against any new step. No, but it is because the *Quarterlies* have filled the bill so well and completely, to our way of thinking, and our love for them is the cause of our writing.

Your interested brother in the work,

GEORGE BUSCHLEN.

London District, Ontario.

## Letter Department.

PHILADELPHIA, Pennsylvania, July 15.

*Editors Herald:* Perhaps a letter from "slow Philadelphia" will not be amiss at this time. Sometimes, however, it is called the City of Brotherly Love. We think the people here might be slower than they are, and it would be most impossible to have too much brotherly love.

Our noble cause, whose interests we are here laboring to promote, is moving slowly. We hope the direction is upward and onward. Sometimes we almost feel that our efforts are in vain. Yet to us is given "the keeping of the lights along the shore," and with the favor of God we shall continue to "teach, preach, warn, expound, and invite all to come to Christ." We can not help it if they fail to come. But we can keep the light trimmed and burning both in precept and example that will illuminate the pathway that leads to the "way of true life." The grandeur of this work, its manifest divinity, its perfect accord with reason, its agreement with all true science, its complete harmony with all truth, and lastly but by no means leastly its effect and power for good strongly exerted and impressed upon this present life, to change, reform, correct, and guide aright impels one with the idea that it forms the basis of the true life, that not only gives promise of the life that now is, but the life which is to come. So may we all take courage and go on. "Fear not; the cause is good." We have a number of earnest and faithful Saints here who are willingly engaged in doing what they can to assist in the work, and may we remember that we have been admonished that no one can assist in this work except he shall be humble and full of love, and temperate in all things whatsoever shall be intrusted to his care. May God help us so to be.

We have been favored of late by short visits from our colabor-

ers, J. W. Rushton, M. H. Bond and wife, and our minister in charge, F. M. Sheehy. Bro. Rushton preached for us at four different services, to three of which we went through a rain. They were well attended, however, and interest was excellent. The Saints will be glad to welcome him here again. Bro. Sheehy gave us his lecture on the Book of Mormon, its reflected light on the discoveries and developments in the sciences illustrated, at our Religio meeting. It was well received and we are confident it did much good. We hope to have more from him along this line ere long. Bro. Bond spoke for us once very acceptably. May he have success in his new field.

Bro. Sheehy left to-day for other parts of his large field. His timely counsel, good advice, and pleasant association were beneficial to us all. He preached three times for us last Sunday.

On Sunday, June 22, we engaged in a session of debate lasting two hours, before the Radical Liberal League in this city. My opponent was Elder Samuel Harrison of the Utah church. We give the elder credit for his courage. Perhaps he has more of it than some of his brethren who will not discuss the differences between us. Several missionaries of his church were present, also many of their members who reside in this city. From the way and manner in which these men and women defend the doctrine of polygamy, one would think with them it is far from being a dead issue, "thing of the past," etc. The elder said the time would come when the law of God would be put in full force with all that God has commanded. We suppose that, with them, includes polygamy, Adam-god, blood atonement, predominating priesthood, etc., though they have but little to say of these three last innovations. A young elder last winter told me he knew very little about Adam being God. I replied to him that Brigham Young had so taught. He said, "Very well, if Bro. Brigham taught it, it is right, for I can testify that he was a prophet." Thus it is readily seen to be hard to reason with those who can not "see when good cometh." The usual argument was used to prove the righteousness of polygamy. A great point seemingly was made when with an air of a successful disputant the elder read of the Prophet Nathan, 2 Samuel 12: 8, how he gave wives unto David, etc. He had been reading their favorite from the Book of Mormon, "If I will raise up seed I will command my people," etc. I showed first, that Nathan was recognized in the revelation on polygamy, given by B. Young, as the one who held the keys of that power, like Brigham claimed to. That he was the same kind of a prophet as was Brigham. That since the "Spirit of the prophets is subject to the prophets," it would be quite natural for him to say, Thus saith the Lord, I gave thy masters wives," since in all probability he was a polygamist himself. Then to put the cap sheaf on the thought, I read from the Book of Mormon, that David's wives, and Solomon's, too, were an abomination in the sight of the Lord. So it was Nathan, not the Lord, that gave them to him. He wanted to know how I would feel sitting down in the kingdom of God, with an old polygamist, like Abraham. I cited him first to the truth that Hagar was not recognized as Abraham's wife (Gen. 21: 12), and to the fact that Isaac was recognized as "thine only son" (Gen. 22: 15-17). "In Isaac shall thy seed be called." Consequently Abraham was not a polygamist. He was a sinner. Since all manner of sin may be forgiven, after the penalty is paid, forgiveness sought and obtained, restitution made, pardon secured, when Abraham goes through the fire which will purge the dross and comes out cleansed of his iniquity, purified from his sins, I will not object to sitting down with him in the kingdom, and only hope that may be my privilege. I told the audience I could understand why these people were so bold in advocating the doctrine. For the revelation which enjoins its observance in which they believe, says, "If ye abide not that covenant then are ye damned." No one can enter into glory who rejects it. That so far as I was concerned I would rather take my chances with the multitudes of sinners in Hades than to undertake to live with fifteen or twenty

women; that if I should undertake it I would be sure of a hell on earth; that it would without doubt be the means of sending me there after I died; that I did not wish to take any such chances. In closing my side of the question I said: "Polygamy debases the race; corrupts the man; degrades the woman; brutifies the relations between the sexes; withers the holiest affections of the human heart; desecrates the family hearth; turns love into lust; men into despots; women into slaves; it is a violation of the eternal laws of our physical and moral nature, a sin against society, a crime against God." For shame! that the work of the gospel in this the last dispensation should be so impeded and hindered because of those who "have forsaken the right way, and gone astray following the way of Balaam, Brigham, and the doctrine of the Nicolaitans. Truly are they "wells without water," promising liberty and alluring with great swelling words while "they themselves are the servants of corruption." The corruptness of their institution was never more apparent to me than now. They have put such "spots and blemishes" upon this work as time will scarcely be able to remove—caused the way of truth to be evilly spoken of. When we think of how this work has stood amidst violence from within and from without, it is a strong testimony of its divinity. May we not permit our love of the good cause to grow cold because iniquity doth abound, nor fret because of evil-doers.

We are keeping a close watch on the productions of the press in general wherever reference is made to the latter-day work. We have written many letters and sent tracts setting forth the difference between the two churches. Whether it will result in doing any good we do not know. However, we have determined that we shall do our part in making known our position. We can only do that which is within our power to do. We can offer our protests against misrepresentation and acts of human injustice and contend for the faith once delivered to the saints, and finally, with a conscience void of offense, submit our cause to the righteous judgment of him before whom we must all appear. I often think of the saying of that illustrious and much beloved man of God, W. W. Blair, namely, "When the murky clouds of prejudice, and the blinding mists of falsehood and superstition shall have passed away the character and work of Joseph Smith will appear in honor, and millions will revere him as a martyr." And now may Israel's hosts be up and doing, working while the day lasts, walking while we have the light to illuminate the way, that we may not be found sleeping but watching when "he cometh."

W. E. LA RUE.

156 West Ontario Street.

BOZEMAN, Montana, July 17.

*Editors Herald:* After the close of the General Conference, on April 30, I returned to Kirtland, Ohio, to look after matters there, and some other points in the East, preparatory to entering my new mission field. Sunday, May 4, I was at Richmondale, Ohio, at Bro. Spaun's. The day was bright and beautiful and Sr. Spaun took me to Limerick in their private carriage, a distance of seven miles, where I aided the Saints in their services during the day, enjoying the hospitality of Bro. T. J. Beatty and family, earnest defenders of the faith. The brethren are trying to keep alive their Sunday-school and other meetings, although their number is small. This is where I met a Christian minister of the Barton W. Stone way of thinking, over twenty years ago. He was an experienced disputant and knew how to turn a point, and had it not been that we carried better guns and ammunition than he did he would have made his point. Latter Day Saint lyddite, so to speak, exploding in the arena of sectarian theology scatters it to the four winds and gives people a view as to where the right lies. The atmosphere has been clear there since.

The 7th I attended the evening prayer-meeting at Bro. Ed Miller's in Kirtland, Ohio, Brn. Rushton, Griffiths, and Lake being present.

The 18th I assisted Brn. Robert Miller and Smiths in conduct-

ing their services, morning and evening, at Cleveland, Ohio. There were bright, pleasant faces in attendance and a good spirit prevailed. There is good in Cleveland.

The 25th I spent in Washington, District of Columbia, at W. H. Pecks. Sr. Peck is a member of the church and her husband is broad-minded enough to recognize good wherever found, though not identified with any religious order. The evening was spent at Annaconda with the Grand Army folks in company with Mr. Peck and son. Listened to an excellent and appropriate discourse from their standing minister—Methodist. There was a courtesy and friendliness extended by these people that made one feel at home. Soldiers are at home with soldiers; and it turns out that it is no discredit to a man to be a defender of his country as well as a defender of the faith. The following day I spent in Baltimore, Maryland, on business, meeting again, after many years, Bro. W. J. Urback, of 323 Biddle Street, spending an hour pleasantly at supper with the excellent family. They are interested in the faith, but have but little encouragement given them as they are comparatively alone.

June 1 returned to Lamoni, Iowa. The 21st I started for Bozeman, Montana. Stopped on the way at Red Oak, Iowa, over Sunday following, with Bro. and Sr. Merritt, where I was kindly received. Brn. Charles Fry and A. Madison had been holding meetings here in a tent for a fortnight and I aided them in their services during the day. It was a cold, damp day, so they had to abandon the tent and hold services in a private house. Bro. Fry preached a nice ethical discourse in the afternoon. My effort at evening closed their services here for the present. Brn. Fry and Madison are well spoken of; are clean, nice, and promising young men, and if faithful can not fail to be useful, although their efforts here were not crowned with much success.

I tarried a few days at Macedonia with James; not feeling the best, concluded to have a traveling companion, so had my daughter Belle join me here, and she is taking in the Montana sights, aiding in the tent services here with the other young folks of the place and learning how the elders manage things when out on missions, helpful as a girl can always be.

We arrived here at Bozeman on the "glorious Fourth of July" and was met at the depot by Brn. Reese Wells and Gomer Reese who had anticipated our arrival. This was a pleasant surprise, as we were not certain as to meeting any one. We were soon at the residences of Brn. J. H. Wells and Gomer Reese to find homes and genuine Saints. Soon met Bro. Thomas Reese and family, Sr. Amy James Wells and their little bud of promise, together with the young folks. Rather a pleasant ending after a long and tiresome ride, when we were prepared to be left to hunt our way the best we could if we did not chance to meet Bro. D. C. White, and he was away at Deer Lodge. Bozeman was celebrating; the main street well filled with people from the country who came in to spend the Fourth. Flags and bunting were in profusion and Bozeman in her gay attire, Old Glory floating to the breeze. Here was another surprise. Instead of a little trading point on the railroad, of a few hundred inhabitants, made up of cowboys, half-breeds, Indians, etc., Bozeman contains over four thousand inhabitants, is well built, with elegant school buildings and other public improvements, with signs of wealth and prosperity everywhere, and a population, as seen on parade on the Fourth, in appearance and dress that might be taken for inhabitants of the best cities in the East. The snow-clad mountains to the south and east and grand "Old Baldy" towering high to the north, puts Bozeman in the midst of enchanting scenery that attracts the eye at once. We are just a little taken with the appearance of things, and if the long winters do not greatly counteract, then Bozeman is a good place to live. The atmosphere is cool and bracing and crops are first-class. The people seem to be prosperous-looking after worldly things. Such is the point of introduction in our new mission field.

Last week Bro. Thomas Reese carried me with horse and

buggy to Reese Creek, where I met a number of the Saints and friends. Held a few meetings in the church with some interest. This is an old landmark, where the gospel has been preached many years. Some of those gathered out here have moved away, some died. Enough remain, however, if full of zeal and earnestness, to keep up meetings, but they need encouragement and help.

A new tent has been provided by the Saints in which to hold meetings, which was put up here in Bozeman last week by Brn. J. H. Wells, Thomas Reese, and D. C. White and meetings started. Services continue each evening this week, Bro. White and the writer alternating as speakers. The audiences are not large but we are trying to not "despise the day of small things" and going ahead all the same. The young folks are doing their part well in the song service.

Bro. Gomer Reese is at Bitter Creek in the western part of the district and reports favorably of the work. Reports from Brn. Sawley, Pender, Swenson, Chase, and Condit, of Utah and Idaho, are encouraging, so there are indications of success in the Rocky Mountain Mission.

We received no mail here until recently; it lodged on the way and all came at once. So if any have thought we are non-appreciative or derelict in duty this will explain.

We have not got the lay of things sufficiently to arrange a program, but try to keep in touch with chief interests. Am beginning to get a little of the old-time vigor and vim into discourses, so conclude that I am improving physically out in this mountain air and wonderland. One thing, there is no danger of sweating one's self to death, especially nights and mornings. Bro. D. C. White is well and doing excellently. Brn. J. H. Wells, Thomas Reese, Reese Wells, Robert Esgar, and others, and not a few of the sisters are doing what they can to support the work here, and socially seem just like Saints, which is good enough.

Having caught up to date with this long letter, we may require less space hereafter. No. 542 West Lamme Street, Bozeman, Montana, is our present address.

Fraternally,

WM. H. KELLEY.

HAVERHILL, Massachusetts, July 15.

*Editors Herald:* The district tent has been in operation here for about six weeks. Brn. I. M. Smith and H. J. Davison in charge with occasional help from the writer. The local brethren have done all they can in advertising and getting the matter before the people, but very few come out to hear the old gospel story. Pleasure groves, sea-bathing, beach attractions, base ball, etc., take the masses, and the few who are not attracted by these allurements seem to have no desire for the truth. "Lovers of pleasure more than lovers of God" certainly represents the condition of the world to-day, notwithstanding they "have a form of Godliness."

Bro. Davison has left here to join Bro. W. W. Blanchard at High Ridge, Connecticut, in tent work. Bro. I. M. Smith is under the weather with a severe cold—unable to occupy. We are looking for Bro. Robley to join in the effort here so that I can be released and attend to other matters claiming my attention.

I have just received a dunning letter from the business manager of HERALD Office for money owing for books ordered through me for Saints in the district. This is unpleasant for me to receive matter of this kind. Now Saints remit to me at once what you owe me for books so that I can straighten out this matter. In future please hand me the wherewith when placing the order. Don't get offended and try and do without the church publications because your attention is called to these matters, but deal fairly with your business manager so that the Board of Publication be not hindered in its work.

R. BULLARD.

#### The Scandinavian Mission

Having been appointed in charge of the above mission, perhaps a few lines from me will be expected and in order.

While it might be considered in order to urge Scandinavian Saints to make a special effort to sustain that mission, I feel timid about so urging from the fact that the church is one, and that Scandinavian, German, and Saints of other nationalities are doing their part in sustaining all missions undertaken by the church; but if those who are especially interested in the mission, without neglecting their duties to the church in general, feel able and willing to aid us financially in the work over there, we shall accept their assistance as a great favor. Donations may be sent to the Bishop, or direct to his agent for the mission, Bro. Peter Muceus, Porsgrund, Norway. The authorities over there are as a rule very careful about money matters, and donations will be sure to reach the right party.

Reports from Brn. Muceus and Enge are quite encouraging, and we are in a fair way to gain a foothold in Norway. Sweden, Norway, and Denmark contain a population of nearly nine millions, and are among the most enlightened countries of Europe. In order to get our work and cause properly before those people we should have the standard books of the church translated and published. To do this requires time and money, and of necessity a protracted effort. The Brighamites at first made a fair effort to correctly translate the books and represent the latter-day work, but since the introduction of polygamy in Utah, in 1852, efforts have been made to bend the standard books to support that doctrine, and their later editions of the Book of Mormon and Doctrine and Covenants are quite perverted, so much so that I would not advise their circulation by our people.

In order to secure an impartial investigation upon the part of the people it will be necessary to clearly draw the line between us and the Brighamites. To accomplish this in as speedy a manner as possible I have written an address to the people of those countries, briefly setting forth our claims, doctrine, and the main points of difference. This we hope to be able to print in large numbers, for distribution there and in America, wherever Scandinavians are found. Saints in America who have relatives and friends in the Scandinavian countries can aid us materially in this by sending us names and addresses of such, with a little money for postage, so that we could send copies to them by mail, and thus being furnished with their addresses, call on them when convenient. Help us at once, so that there be no delay. The address will be published in both Swedish and Danish-Norwegian.

Saints, let us more diligently heed the instructions to circulate tracts among the people indicated, and see that the active ministry constantly have a supply on hand.

Until further notice mail matters may be sent to me in care of Bro. Muceus, Porsgrund, Norway. Peter Anderson. Kirtland, Ohio, July 19.

KANSAS CITY, Missouri, July 13.

*Bro. Kelley:* Inclosed find express money-order for five dollars to apply on lifting the Graceland College debt. Until of late I have not given much thought to the debt of the college; but for the last week it has bothered me daily. I could not get rid of the thought, so I made up my mind to send two dollars; then I thought that was too little to bother with, and I did not see my way clear to send more, as I have a large family, and living expenses are very high at this time in Kansas City. So I talked the matter over with my wife, telling her that I believed that the Lord wanted me to place my name on that record as one who desired to comply with his commandments, when he spoke through his servant that we as his Saints should pay that debt. I wish I could send more; will try to add my little mite later. I am feeling good at this time that I have complied with the promptings of the Spirit. Love to all God's people.

JOSEPH R. LEWIS.

1757 West Prospect.



CHEROKEE, Iowa, July 20.

*Editors Herald:* We are here at Cherokee, husband and I, still striving to hold forth the banner of King Immanuel. But it has been so cold and has rained so much since we have been here that it has been almost impossible to get the people to come to the tent when it is so damp and cold. Our attendance has not been very large, but the attention was good. We have canvassed the town quite thoroughly, distributing tracts, talking and visiting whenever opportunity permitted us to do so. They have moved the tent to-day, in the west part of town. I am in hopes this change will cause the weather to clear up and the tent to be filled to overflowing. Yes, I would like to see the whole city converted. But we must ever be ready to say, Lord, thy will, not ours, be done.

I find this is hard, tiresome work, but I am only keeping the promise I made to the Lord. I will tell you how I came to make this promise, as it might be of benefit to some one. About three years ago my husband met with a severe accident. He was thrown from a load of hay, the wheel passing over his head, breaking blood vessels, causing the blood to flow from one ear, nose, and mouth. I was quite frightened when they brought him home all covered with blood. I sent for the elders and had him administered to, but he got no relief. I then sent for the doctor. He came, and as he could not stop the bleeding he called another doctor, and they did all they could, but it did no good. The doctor then came to me and said they had done all they could; that I had better send for my folks; that he could not live till twelve that night. But I felt all the time that he would get well; that God had called him to do a work, and I felt sure he would spare his life. I had him administered to again but to no effect. Right here let me say, husband was making arrangements to go into the missionary field, and it was quite a trial for me to give him up and let him go. But when I saw death so near I thought it was a great deal better to let him go and see him once in awhile than to lose him altogether. And I said, "Lord, spare his life; I will help him all I can in this work." A short time after this I heard, as it were, a voice say:

The Great Physician now is near;  
The sympathizing Jesus.  
He speaks the drooping heart to cheer,  
Oh hear the words of Jesus.  
Go on in faith, ye Saints, go on;  
Fear not, the cause is good.

I went into the room where he was, and oh, the peace that I felt! My burden was gone. The thought came, "Send for the elders." It was three o'clock. I said, "Will some one go for the elders?" One brother said, "You had better ask Bro. Baker if he wants to be administered to." I asked him; he nodded his head. Bro. Derry and Bro. Rudd came and administered to him and the bleeding stopped right away. This is a testimony to me that I never can forget, and this is why I go from home to help whenever I can. I have been from home the last three summers and the Lord has wonderfully blessed me when I try to do his bidding.

Hoping and praying for the advancement of truth,  
Your sister,

JENNIE BAKER.

LOGAN, Utah, July 18.

*Editors Herald:* In the minutes of the Idaho conference for June 28 and 29 there should have been 5 baptisms accredited to J. H. Condit instead of 3. Also Teton Branch, and Teton Basin, not Tetar.

A sisters' aid society was organized at Malad the 12th inst., Sr. Stella Williams, president; Sr. Annie Richards, vice-president; Sr. Beatrice Thomas, secretary, and Miss Blanche Wilkes, treasurer. We hope to see good come of it.

S. D. CONDIT.

SPRINGFIELD, Missouri, July 20.

*Editors Herald:* Our church was dedicated on Sunday, July 13. Large attendance and the best of order, and the good Spirit was present. Brn. Joseph Smith, Bishop E. L. Kelley, and I. N. White of the Twelve were present. Bro. Joseph spoke Sunday at eleven, also in the evening at eight. Those outside the church whom I have heard express themselves were well pleased with Bro. Joseph's sermon, and said they could not see why the other churches fought us so bitterly. Bro. Kelley offered the dedicatory prayer. The prayer and testimony meeting was well attended and some strong testimonies given. At the close of this meeting one child was blessed by Brn. Joseph and Kelley, and three elders were ordained by Brn. Kelley and White.

Sunday evening the church was crowded and close attention paid to the speaker. Monday morning there were three baptisms performed by Bro. Sparling. We are glad that Sr. Duemler has come into the work, as Bro. Duemler has been a faithful worker while he was all alone in the work. Sr. Duemler will be a great help to the work here. We had the blessed privilege of spending the day with Brn. Joseph, Kelley, White, and Sparling in our own home. While my sister is not a member of the church, she loves to have the brethren visit with us, and I still hope on.

Our branch is growing slowly and the work is onward here. I close by saying, Come again, brethren, all of you, and you will be made welcome.

Yours in the faith,

MOLLIE THOMPSON.

DALLAS CENTER, Iowa, July 19.

*Editors Herald:* I sent you on yesterday a copy of the *New Times*, published here, with an article entitled, "The Poison Fang," written by the Presbyterian minister, G. D. Gurley, and I now inclose a circular that I had printed and circulated throughout the town last night, which will show you what has been done. The town is stirred, and much interest and excitement exist. The leading Presbyterians are deploring the condition of things, and several have come to Bro. W. Christy, and volunteered the statement that they did not approve of what their minister had done, and while previously to this they had not thought to attend the services, they now intended to do so. Some of the business men have even offered money to prosecute Mr. Gurley for slander. Indeed, it is one of the foulest expressions I have ever seen in print from a minister of the Prebyterian Church.

When Bro. Christy and I went to see him yesterday, he invited us in, and immediately said, "I suppose you have come to talk on the "Mormon" question. I told him I had noticed his unkind attack on the "Latter Day Saints" and their faith, with the un-Christlike spirit he had shown in his language. He could only say, "fraud;" "the serpent of Mormonism," and such expressions. I asked him what proof he had for the use of such expressions. He said, "Proof! Don't need to prove it. History says it is a fraud. It is and has often been proven a fraud."

I replied, "It has never been proven by evidence that would be accepted in the courts of the land. I now have propositions to present to you to give you a chance to show the proof you have that it is a fraud."

"That oft-exposed fraud, the Book of Mormon," he said. "I haven't any time for such work," he said, and refused to receive the propositions, pushing them back to me.

I asked him if he had "ever read the Book of Mormon." He said he had seen it. I again asked, "Have you read it?" He replied that he had "no time to read the old fraud;" that he did not read "obscene literature." I soon had him confessing that he did not mean obscene, but he meant fictitious literature. He said toward the conclusion that he would as soon "associate with the Brighamite Mormons as the Joe Smith Mormons." He soon told me that he wanted to hear no more from me.

Rain prevents meetings in the park, so we have it at Bro. Christy's residence where a few of the more interested ones attend. Brn. McCoy and Turpen are with the tent at Fraser and having large audiences. Bro. George Shimel was compelled to ask release from missionary work on account of sickness in family, that seems to be continuous. He needs the prayers of the Saints, that he may receive release from affliction's bondage, and be free to minister the word, for he is well liked, and his labors would be a great help to us.

J. F. MINTUN.

OMAHA, Nebraska, July 18.

*Editors Herald:* Bro. J. E. Butts and the writer held a two-day meeting at Decatur on the 12th and 13th, which was very good, all things considered. One sister was baptized and others are believing, but it might be difficult to say when they will obey, though we hope it will not be long. Bro. Oscar Case did some good work in this district and he is remembered with kindness by the Saints. Brn. Huff and Donaldson are holding some successful tent meetings about six miles south of Valley, where they will continue for a while. Bro. James A. Donaldson occupied here in the city while the writer was at Decatur, and his efforts are appreciated.

Bro. J. G. Munsell and a few Saints assisted me in holding a few tent meetings here in the city, which were not as well attended as we had hoped they might be. However, we appreciate the efforts of all who helped. Brn. J. Guy Munsell and Edward Rannie are, with their helpers, trying to make the Religio work a success here in the city. Bro. John F. Weston and other branch officers are trying to discharge present duties as the opportunities present themselves. The Religio Society on the 16th inst., and the branch on the 17th, both passed resolutions requesting Patriarch Alexander H. Smith, at his convenience, to visit the Omaha Branch as evangelical minister and for the performance of any and all duties pertaining to his high and holy calling, as it may seem wise to him so to do.

There is some sickness among the Saints here in the city, but the health is good, all things considered. There are a few of the members who might, perhaps, manifest a little more zeal and spiritual life to the good of themselves and the work if they would try to do so. However, we are very thankful for the spiritual life manifest and for the good, consistent Sunday-school, Religio, and church workers that we have, and for the good work being done by them. Bro. F. R. Schafer and family are about to move from Emerson, Iowa, and locate here in the city, which will make an addition to our good workers. God will reward each and all for all good work done and recognize and bless and honor each for individual worth and the development of Christlike characters. It matters but little to us how much we may be misrepresented or misunderstood so long as we know we are in the right, for our suffering here is but of short duration. And soon, if doing no evil, we shall be ushered into the presence of Him who knows and understands the thoughts and intents of the heart and never makes a mistake in judgment nor fails to give a just and proper reward. There and then we shall be understood and known; and, if our lives have been pure and we have been loyal to God and true to our covenant of adoption into the family of God; if we have with all the powers of body and soul endeavored to do all that we could to bless and save suffering and fallen humanity; if we have tried to encourage and help each and all; if we have improved upon the talents given to the best of our ability, whether they have been one, two, or five, we shall be accounted worthy to enter into the presence of the Just One and behold the face of God in righteousness. Then we can rest and rejoice in Christ our Savior and thank the Father for the light, peace, joy, knowledge, wisdom, love, power, glory, and eternal life which we have received and enjoy because of the merits of him "who spake as never man spake." Then, if not before, we shall see as we are seen and know as we are known, for so testified Paul of old.

CHARLES E. BUTTERWORTH.

KNOBNOTER, Missouri, July 18.

*Editors Herald:* On June 25 I closed my labors in Kansas City for a while and joined Brn. G. H. Hulmes and A. H. Parsons at Holden, Missouri, where they had the big tent in operation. Bro. Parsons having other duties to perform, left us immediately following my arrival. We preached every night to large and interesting congregations, which proved to be quite unsatisfactory to some of the divines, especially a Reverend D. D. Martin, of the M. E. Church, who made himself quite officious on the streets to set the people right and to inform them that these Latter Day Saints and the Utah Mormon church were all the same. It happened that he had quite a large crowd around him in front of a blacksmith shop when Bro. Hulmes and myself came along on the opposite side of the street, when quite a hurrah went up, and we heard the voice and saw our faithful teacher of the branch, Bro. Cornelison motioning his hand, saying, "Bro. Warnky, come over here, quick!" We hesitated. The invitation was repeated several times, and we went over and found the reverend telling how certain doctrines of the Latter Day Saint Church were blasphemy. We asked him if he would publicly meet us in a discussion and try to prove his assertions. He said he would; some of the propositions he would meet himself, and others he would get Mr. Clark Braden to meet. Bro. Hulmes asked him if he was willing to defend his own doctrine. He said he would. Some questions for discussion were presented, when he publicly denied that the first article of faith in the M. E. church was that they believe in a God without body or parts. (We did not fail to get an M. E. Discipline and read it to the blacksmith and others, a few days later.) He was determined that the wording of the questions for discussion should be just as he wanted them, so Bro. Hulmes wrote down as follows: 1. No mode of baptism can be proven beyond a possibility of a doubt. 2. No person is saved or lost by being baptized or not being baptized. 3. The sayings of James as recorded in 5th chapter, 14th and 15th verses, carries with it no power to heal the sick in the church of to-day. The propositions he wanted us to meet Mr. Braden on were: 1. It is blasphemy to believe that Joseph Smith was a true prophet of God. 2. It is blasphemy to believe that the Book of Mormon contains the word of God. Bro. Hulmes wrote the propositions out, and I signed them for our church and left them at the blacksmith shop for him to sign. Bro. Hulmes saw Bro. I. N. White and he consented to meet Mr. Braden on these propositions at Holden. Up to the day we left Holden, July 10, he had failed to sign his own proposition and come to time as he said he would. His excuse is (we have been informed), that he first wants all the churches in Holden to indorse him and then he will show up Latter Day Saintism. Of course we know how the Baptist and Christian churches will run to him on the subject of the mode of water baptism. The affair will result in good to our cause.

We came to Knobnoster on the 10th and received a hearty welcome by Bro. Weidman, officer of the branch, and all the Saints. We have preached here every night to from fair to good congregations. Wednesday Bro. Hulmes baptized one man. Some others may unite with us ere we leave. The Saints here are very much in need of an active elder to be located here.

We shall continue our meetings here until after Sunday; then we intend to go to Warrensburg.

F. C. WARNKY.

BOWIE, Texas, July 14.

*Editors Herald:* I came here the 12th; commenced meetings that night to a good congregation, and have kept it up. The house was full last night. There were people out to hear who had not been to church in eight years. This is a new place; the first preaching ever done here, and they seem to like it splendidly.

I came here from Ford County. I had a splendid meeting there; baptized one good man, and left others near the kingdom. I have been laboring with Bro. T. J. Sheppard since May until two weeks ago, when he went to Dallas County.

I feel well in the work of the Master. Have had good liberty and been blessed with the Spirit in speaking, for which I am thankful.

I find in this country that the churches have divided and are in confusion, and Babylon is falling, and the honest in heart will accept the truth. I hope and pray that the time will come that there are elders enough to answer the calls. I never saw a better time in my life to get the gospel before the people than now, as they are willing to listen and investigate.

I will begin labor in Comanche County, Oklahoma, in August, and I desire to get acquainted with the Saints of that county, and kindly ask them to write me at Olds, Oklahoma. They will have nearly all their schoolhouses done by that time, and I expect to put forth every effort possible to get the gospel before the people, and ask the Saints, if any in that county, to write me, and I will give them a call. We will do all we can. At Olds there are thirteen members of the church, and I hope to be able to get the gospel before others that they may obey. Hope the missionary in charge will be able to give us a call in September and look at the condition of the Saints for a branch to be organized.

B. F. RENFROE.

ROSETTA, Idaho, July 13.

We are a little band of Saints living in the northern part of Idaho, debarred from the privilege of Latter Day Saint preaching except through our church papers, and they are very strengthening. They encourage us to our duty.

There are seven Saints here and we are all striving to do our duty. We have prayer and testimony meetings every other Sunday, which are very strengthening. We are trying to let our light shine to the world. I think if we had one of our elders here he could do a good work. There has never been any preaching here by our elders since last fall a year ago, Bro. Albertson was here and preached five sermons, which did much good, strengthening the Saints and encouraging them to duty. We have been looking and praying for one of our elders, but for some cause they do not come. It may be our fault. If there could be some elder sent we will provide for him and try and pay his way back. Our means are quite limited but we will do all we can to help forward the work. We have been looking for Bro. Layland, Bro. Sawley, or Bro. Condit, but they do not come. I would have written to them, but I do not know their addresses. We are anxious to hear the gospel sounded once more.

I. R. BUTLER.

WEST SURRY, Maine, July 13.

*Dear Herald:* It has been several months since I have written, yet in those months I have suffered everything, and I can stand it no longer. January 22 I was silenced by I. M. Smith. Since that time I have done wrong in doing and saying things to reap revenge on others, not realizing where it was leading me until I found myself stranded and without the Spirit in many ways. I still feel as I did at first. I can not see that I was dealt with justly. Never at any time or by any one have I ever received one word of encouragement, except from U. W. Greene. He did not have much time to talk, but he said the right things. At the time he talked to me I intended to give up everything and did not pay much attention to him; but try as I would I could not get his words out of my mind. At last I knelt down and asked his God to help me, and he has, for I felt I had no God to go to that I could call mine, for I had not kept his law. I tried to think I never loved his law like others, but I can not make myself believe it. I did and still do love his gospel. I must and will try and return and gain favor with him and his people. I

blame no one but myself. I do not ask for sympathy. I only ask for justice and mercy.

O, elders of this glorious gospel, I hope you never will realize as I have the need of a few encouraging words. If I could have had just one letter, just one hand to steady me when I was so weak and discouraged, how it would have helped me in the dark time I have passed through. Without the Spirit, the light in us becomes darkness, how great is that darkness! I think I realize it. To all whom it may concern, I state, I have repented and humbled myself before God, and am willing to before his people. I ask forgiveness of all God's people, and wherein I have helped to trail the banner of truth in the dust I will try harder than ever to help raise it to honor. If this comes to the notice of Brn. F. M. Sheehy and I. M. Smith, will they please send me their addresses.

S. G. CUNNINGHAM.

DETROIT, Michigan, July 21.

*Brother Joseph:* Inclosed find one dollar as my part on college debt as suggested by the divine personage which talked with the dear sister; also one dollar for my mother, Mrs. Jane Couser, and one for my sister, Sr. Maggie Shore. I am so glad to see so many promptly fall into line by responding with their one dollar, and also the one dollar for others who have not their own dollar. I desire to quickly fall into line, so that when the commander calls "halt" I shall be among that number to receive promotion. I am sure there are many who think they can not pay their dollar who could do so by a little sacrifice and self-denial. I ever pray and trust and hope for the redemption of Zion.

Your sister,

MARY KEOUGH.

107 Myrtle Street.

LOUISVILLE, Kentucky, July 21.

*Editors Herald:* We dedicated our new tent Sunday, the 13th. We pitched it in South Louisville and conducted meetings about a week with very poor interest. Bro. Heman C. Smith was with us on the night of the 17th, and preached an edifying and strengthening discourse to just a few of the Saints. Bro. Smith was in company with our beloved brother, George Jenkins, of Southern Indiana District.

Well, we are laboring in a new part of the city, and the result is as usual. There has been a great deal of dirt thrown at the work by a Presbyterian preacher who is pastor of the M. E. Church in South Louisville. It seems to me that any kind of religion will do in this city but the religion of Jesus Christ. The Methodists take a Presbyterian preacher as a pastor and he warns all of the members of church and Sunday-school not to come out to hear "those Mormons," for they use a novel for a Bible and they teach polygamy; and he went from house to house and warned the people against us. I met him yesterday and gave him a good rub; tried to get him to make a public fight of it by letting the public hear both sides of the matter, but he would not; yet will stand behind his own pulpit and throw dirt at us.

Well, we will push the work along the best we can and just preach the gospel and God will look after the results. Bro. J. W. Adams is pretty well used to having hard things said about him, as well as myself, so they can not stop us that way. It takes more than hard things said about him to make him look downcast. Why, he just laughs at it, as if it did him good. But he has not been well for several weeks, and he looks as if he hadn't had a good square meal since he has been in the South. Well, being so thin, he doesn't get so much of the heat.

Bro. J. M. Scott was with us two nights at the tent and preached one good discourse for us. We hope to see the work grow here this year, but this is a hard city to work. They wanted to charge us twenty dollars for a small lot to set the tent on one month.

J. W. METCALF.

No. 1819 Ninth Street.

GUILFORD, Missouri, July 12.

*Editors Herald:* The hope of the true gospel is yet growing with me. The more I labor in this cause of redemption the more I want to, the better I understand it, and the more beautiful it seems to me. I labor, not with an unholy ambition, but to be humble and meek, to lead a life that will commend me to our heavenly Father, to build up a character that will have its influence in this world. My talent is not great, yet what I have I hope to improve, doing all that my hands find to do. I find there is no stopping place in this work, but "onward and upward" is the watchword. Yes, there is work for all. The Sunday-school, the Religio, the Daughters of Zion, the Gospel Literature Bureau, etc., furnish work for all. Why falter? Why hesitate? Why loiter while the sound of the Captain's command, "Onward and upward!" is heard? The promises of God secured to the faithful are soul-cheering in this world of trial. To battle on is gain, to loiter is loss. "What will a man give in exchange for his soul?" Let us move onward, laboring, continually studying to show ourselves approved, a workman that needeth not to be ashamed, rightly dividing the word of truth.

We look forward with cheerful anticipation for the future of Zion, and hope that Nodaway District will develop many standard-bearers of King Emmanuel. I am aware that our talents and energies should not lie dormant while the call is coming for laborers. Steady, valiant, persistent workers are needed. Spasmodic persons are hurtful to the body.

Our district reunion will be held August 9-19 at Barnard, which we hope will be a soul-cheering affair. We pray that it may be so.

I received a letter the other day from Sr. Martha Keene, of Cantrall, Illinois, who in company with her husband moved there from Barnard, Missouri, last September, stating that Bro. Thomas Keene, her husband, died on the 5th inst. Bro. J. C. Foss will remember that he was holding services in the Christian church in Barnard, when Bro. Keene came to him and said, "That sounds just like the gospel." At this time he renewed his covenant, and has lived a faithful life up to the time of his demise. May God bless the aged widow and grant unto her the desire of her heart in regard to her children who know not the gospel. May the looked-for Herald find her children.

W. B. TORRANCE.

NECEDAH, Wisconsin, July 18.

*Editors Herald:* Since writing last we have had visits from a number of elders, including A. L. Whiteaker, A. V. Closson, M. F. Gowell, and district president, W. P. Robinson. These brethren have worked earnestly for the advancement of the gospel in this place. Prejudice seems to be slowly giving way, and several are interested. One man is reading the Book of Mormon and said when borrowing it, "If it is what they claim it to be, I'll join the church." Several others have read the book and all declare they find it contains no dangerous teachings.

The last series of meetings seems to have made a deeper impression on the people than any other series. This does not reflect on any of those who have labored here in the past. All have had their share in preparing the minds of the people for the gospel to take effect.

Elders Robinson and Gowell are the ones who have been with us latest. They have preached several times in our schoolhouse to small but attentive congregations. Bro. Gowell is still with us but intends leaving the first of next week, Bro. Robinson having left a day or two ago. To a small branch of Saints as we are, struggling to get the truth before the people, the visits of these elders are very helpful. Their words of advice, warning, and encouragement are at once an inspiration and a benediction; an inspiration to put forth our best efforts to accomplish the work the Lord has set for each to do, an inspiration to meet bravely and prayerfully all obligations, all duties, and to make of cares a joy in serving the Lord. A benediction by helping us

to feel that our earnest efforts are accepted by the Giver of all good and showing the mercies and blessings of God unto his people.

We are looking forward hopefully to the convening of our next district conference, which is to meet with us. We feel that much good will be accomplished by the conference being here. We are few in number but are all endued with the belief that one of the most practical ways to get the gospel before the people is to be living epistles that all may read. We still keep up all our meetings. We have preaching every Sunday night by either priest or teacher when no visiting elder is present. Cottage prayer-meetings are held every Wednesday night; sacrament the first Lord's day each month; Sunday-school and Religio regularly. We feel blessed in all our efforts for good.

IVA FISHER.

DENVER, Colorado, July 21.

*Dear Herald:* We are not all dead neither all sleeping; the prospects are, I think, as promising for good in this great city as they ever have been since I became connected with the work here. There is plenty to do, in fact more than can possibly be done by the number there are to do it. Denver is a great resort both for Saints and sinners and it is very necessary that our work should be advertised and kept before the public all the time that all may be left without excuse. The space in the newspapers for church advertising is very limited, and it is for this reason that we began the publication of the *Gospel Echo*, not to interfere with other church publications, but to advertize our local work throughout the city and the Eastern Colorado District. We are sending it to quite a number throughout the State and a few outside who we think are interested in our local work. We are distributing from two to four hundred every week in the city, thus advertising our place of meeting and the time of such meetings, hoping thus to increase the attendance. The attendance on the part of the Saints is, we think, improved, especially at the Wednesday night prayer-meeting, some of which of late have been quite spiritual.

Bro. J. B. Wildermuth has lately come to the city to do missionary work, and Bro. Charles E. Willey is with the tent at Cripple Creek. Bro. H. A. Stebbins is with us at present. The Sunday-school and Religio work is moving along very nicely.

We are here to stay, and propose if this city does not know of the truthfulness of the gospel it shall not be our fault.

E. F. SHUPE.

WESTON, Iowa, July 14.

*Editors Herald:* To-day our worthy young brother, P. M. Hanson, starts on his far-off mission to New Zealand. He leaves a beautiful home with a loving father, mother, brothers, and sisters, and goes into a strange land and among a strange people to preach the gospel. I have known him from childhood, and he is worthy of the position he holds in the church as well as the love and confidence of the Saints.

Most of the Saints of our branch here at Hazel Dell gave him some means to help him on his mission, but some felt we had not done all we could, so we had a surprise-party for him last Friday evening and presented him with a nice book-satchel. We spent a pleasant evening at his home. Just before we left, Bro. J. J. Christensen, our branch president, offered a fervent prayer, and I believe all went home feeling well repaid for the little sacrifice we had made, and felt that it is more blessed to give than to receive.

Bro. Peter Anderson visited our branch some time ago. He leaves his family and goes out in a cold world to preach the gospel. Think what a sacrifice these brethren are making to advance the work of God. Dear Saints, what are many of us doing if we expect to reap the same reward with our brethren? God will require some sacrifice at our hands, and when I hear the Saints bear testimony and tell how much they love the work and desire

to see it roll on, but neglect to pay their tithing and are accumulating wealth in great abundance, I can not but think they love their riches more than the work of God. Some will excuse themselves and say the tithing money is not used right, and so neglect their duty. Dear Saints, let us not deceive ourselves, for each one will have to give an account of his stewardship here below. May God help us all to do our duty and show our faith by our works.

Your sister,

CHRISTINA RASMUSSEN:

PROVIDENCE, Rhode Island, July 20.

*Editors Herald:* The Providence Branch at its recent business meeting elected Elder George H. Gates as president. About the only other change was the election of Bro. John D. Suttill as presiding teacher. The local Religio business session held July 8 resulted in the reelection of its corps of officers with the exception that Bro. Daniel Joy was elected vice-president. The Sunday-school made only one change in its officers for the ensuing term, that of electing Bro. J. D. Suttill as superintendent.

Elder Frank O. Coombs of the Plainville Branch, Massachusetts, occupied the Providence Latter Day Saint pulpit three times of late to the spiritual and intellectual profit of those present.

Bro. Otis Toombs, 315 Oxford Street, Providence, of the local Religio, has been appointed superintendent of the gospel literature bureau for the Massachusetts District Religio. He desires the names of those to whom gospel literature could be sent, such as *HERALD*, *Ensign*, *Autumn Leaves*, etc., within the limits of this district. All literature as above should either be mailed to him or he should be notified of literature that any one may have to devote to his department, and he will then notify where to send same. Prepayment of all postage and inclosure of stamps for letters requiring replies and orders for literature will be acceptable at all times, when convenient.

The Attleboro-Plainville Religio held a very successful reception on the anniversary of its organization as a local at the home of the Sisters Staples, Plainville, Massachusetts. A well-rendered program of vocal and instrumental music, readings, etc., was had, after which all adjourned to the lawn where a number of tables were laden with cake, ice-cream, and lemonade. Several of the Providence Saints were present.

After the inner man was amply supplied, innocent games were enjoyed by old and young.

ARTHUR B. PIERCE.

STRATFORD, Ontario, July 20.

*Saints' Herald:* I wish to tell you good news from Stratford. For years the few Saints here have been paying rent for a hall to meet in, and have been compelled to meet in places with unattractive surroundings because unable to pay higher rent for better place. Some time ago, however, they purchased a lot in a nice part of the city, with a little frame house upon it. They obtained possession on May 1, and from that time until the house was converted into a neat little white church, a busier handful of people has seldom been seen. They, with the help of Rostock Saints, turned the building with the end towards the street and raised it about three feet. They then met each evening after six and on holidays and worked till a late hour with hammer, saw, and paint-brush until it was completed, the ceiling raised, doors moved from sides to ends, windows arranged in church-like style, wainscoting put all around, and painting done inside and out. It has seating capacity for seventy-five. The repairs cost ninety dollars besides their own work.

We had hoped to have Elders R. C. Evans, J. H. Lake, and D. MacGregor with us on the occasion of the opening on July 6, but were grieved to learn that the two former could not come, as they had other appointments out. Elder MacGregor, however, arrived and had charge of the services. A number of Saints

from Rostock, McKillop, and St. Marys were present, and a good time was had, notwithstanding the intense heat.

To others our house of worship may appear very insignificant, but to us it seems a veritable paradise; and I venture to say there is more heartfelt gratitude and true admiration expended upon it by the sixteen Saints that meet there (most of whom are young people working out) than there is upon any church in the city by its congregation. And the thought that some day it will be altogether our own, when we get the debt paid, is a cheering one.

The Saints are humble, united, and happy in the work.

Your sister,

MAGGIE MACGREGOR.

## Miscellaneous Department.

### Conference Minutes.

**Chatham.**—Convened at Longwood, June 21-23; R. C. Evans, presiding; assisted by J. H. Lake, D. MacGregor, and George Green; R. Coburn and A. Knisley, secretaries. Branches reporting: Blenheim 47, Olive 49, Battlehill 21, Wabash 42, Cedar Springs 21, Lindsley 49, Green Valley 31, Longwood 44, Wallaceburg 55, Stevenson 33, Tilbury 58, Ridgetown 102, Zone 62, Chatham 85, Petrolea 55. Elders reporting: G. Green, D. Snoblen baptized 4, J. H. Tyrrell, T. A. Phillips, S. Brown, A. Knisley baptized 21, J. W. Badder, R. Coburn; Priests J. Taylor, W. H. Taylor baptized 2. J. H. Tyrrell, Bishop's agent reported: Balance on hand, \$871.42. District treasurer, John W. Badder, reported balance on hand of \$11.52. The action of the London District in regard to the mission paper was sustained. George Green was sustained as president; A. Leverton, first vice-president, and D. Snoblen, second vice-president; J. H. Tyrrell sustained as Bishop's agent; John W. Badder, district treasurer, and R. Coburn, secretary. D. MacGregor and George Green, the committee appointed to investigate the call of some brethren, reported as yet they were unable to recommend any ordinations. The Saints came together fasting Sunday morning at 8 a. m., and the Lord blessed his servants with prophecy, singing in tongues, and interpretation. On recommend of the Lindsley Branch, Bro. Joseph W. Badder was ordained a teacher. Preaching during conference by J. H. Tyrrell, J. H. Lake, R. C. Evans, and E. A. Goodwin. Adjourned to meet in Ridgetown, October 11.

### Pastoral.

To the Saints and Local Ministry of Southern Missouri District: Having been appointed president of the district, I desire to do my duty. In our labors we should have some object in view. During the present quarter let us each strive to become more thoroughly consecrated to the Lord's work and to build up the Sunday-school work. These are the primary steps. We must not let our talents lie dormant if we would grow spiritually. If Saints can find nothing else to do in their respective localities, possibly they can attend a sectarian Sunday-school, where they can spend some of their time on the Lord's day. Saints, do not let your children grow up without a knowledge of this gospel. Teach them at home as well as at Sunday-school, so that when they arrive at the proper age, they will request baptism. Let the branch officers please observe the following rules: 1. Do not permit dead branches to cumber the vine. This does not mean to "cut and slash" prematurely. Let all necessary labor be performed. 2. Let the presiding elder of each branch make as many pastoral visits during the quarter as possible. 3. Will the branch priests please visit the house of each member during the present quarter. I would suggest that where there is more than one priest in a branch, that the branch elect a presiding priest and assistants. This calls all into activity. 4. Will the teacher of each branch see that there is no iniquity in the church and that each member does his duty. 5. Five days before our next conference, let all the branch officers report the following items to the branch president, and let him send the same to me at Ava, Missouri: Number of pastoral visits. Number of priestly visits. Number of cases under process of adjustment by teacher. How many cases should be adjusted. Let the deacon report his labor also. We desire to visit as many of the branches as possible in connection with our missionary work. May the Lord's cause prosper and his Saints grow in strength. In gospel bonds, A. M. Baker, District President.

## Statement and Request.

To the friends and patrons of Graceland College: Greeting: In behalf of the Board of Trustees of Graceland, relative to the work imposed upon them as servants of the church as duly chosen and appointed by the General Conference, I wish to state: We meet with much in our labor of a discouraging nature, and of a disinterestedness from those who we have a reason to trust and believe could, should, and would be helpful to us in the discharge of our needful duties. To illustrate: Some time since we made a request for the field address of the appointees of the late General Conference, as also for membership list of certain quorums. To this appeal, of the 358 missionaries Brn. Arthur Allen and K. Seli, and the Fourth Quorum of Elders, and one quorum of priests complied with our request.

We have published at a considerable expense the annual catalogue for 1902-3, and have mailed a copy to each of the missionaries, mostly to their home address. Now as the catalogue is issued for use in advancing the material interests of this church institution, we humbly and respectfully request the families of the missionaries to remain the catalogue, and we further ask of the Saints who receive a copy that if you have no immediate use for it, please be for us in this instance a colporter, by handing to some one who now, or in the near future may be conditioned or desire to gain advanced or an higher education.

More especially do we urge upon the Saints in this consideration of selecting a place of obtaining a college advancement, a location and institution, where the student may have the opportunity of the Sabbath-school, Religio, church, and society wherein faith and knowledge of the restored gospel may be maintained and increased.

In this age of multiplied uncertainties, contentions, and egregious errors in the religious realm, and the corruptibility of a wicked and sinful world, parents can not be too careful to grant their children such guidance and protection as is possible for them to supply, and the nature of their responsibility to their offspring demands.

Saints, this is a far more important question than many have thought it to be, and be advised that those who by long discharge of duty, and experience, and have as watchmen upon the towers of Zion, and as close observers of the trend of times and events are most likely to be your best and truest advisers.

We need students for this church institution of education, and we are not in possession of any known fact why the household of faith should not furnish these students.

As a final but quite important part of the request: if any person receiving a catalogue having no use therefor, and for reasons is unwilling to aid us by giving to some one else, will you please mail to me and oblige.

For Graceland,  
ROBT. M. ELVIN.

LAMONI, Iowa, Box 224.

## Missionaries Appointed.

Conditions having arisen, the following appointments are made:

Bro. Adolphus Madison, of Council Bluffs, Iowa, a priest, has been appointed by Bro. Frederick A. Smith to labor in the Fremont District in connection with Bro. Charles Fry, Bro. Madison having volunteered to give his services in that field. The appointment is concurred in, and we ask the Master to bless the labors of those young men to the benefit of many.

Bro. Jacob Gross, of South Pittsburg, Tennessee, has been appointed by Bro. I. N. Roberts, missionary in charge of the Southeastern Mission, the Presidency and Bishop concurring, to labor in the field from which Bro. James M. Scott is released.

The authorities and Saints of the districts to which these brethren are appointed will please take notice.

JOSEPH SMITH,  
FREDERICK M. SMITH,  
For the Presidency.

LAMONI, Iowa, July 24, 1902.

## Missionaries Released.

Bro. James M. Scott, who was appointed to labor in the Southeastern Mission, in charge of Bro. I. N. Roberts, has left his field and returned to his home in Indiana; he is therefore released from the mission assigned him, and will remain without appointment for the remainder of the conference year.

Bro. J. T. Hackett, of Wisconsin, who was appointed to Ohio, in charge of Bro. U. W. Greene, has informed Bishop E. L. Kelley that he had sent his certificate of appointment to Bro. Greene and gone home. He is therefore released from his mission appointment and will remain without appointment by general church authorities during the remainder of the conference year.

The brethren in charge of the missions from which these brethren are released, and those where they reside, will please take notice of their release.

JOSEPH SMITH,  
FREDERICK M. SMITH,  
For the Presidency.

LAMONI, Iowa, July 24, 1902.

## Historian's Notice.

Notice is hereby given that A. H. Parsons, Independence, Missouri, has been appointed local historian for Independence Stake, in place of A. H. Mills resigned, subject to action of Stake conference. Heman C. Smith, Historian.

## Reunion Notices.

## TABOR REUNION.

The reunion for Southwestern Iowa will be held in Greene's Grove, three and one half miles south of Tabor, August 16-24. Prominent ministers have been secured, including Bishop Kelley, and F. A. Smith of the traveling high council. Provisions and eatables will be sold on the ground and board may be obtained at 21 meals for \$3.25. Tents may be rented at cost, 10x12 not over \$1.50, larger sizes in proportion; they are: 12x14, 14x16, 9x14 with six-foot walls and divided into two rooms (about \$2), 9x18x6 (fifty cents more). Parties desiring tents, however, must write or phone J. F. Greene, Tabor, Iowa, not later than August 10. Feed for horses will be provided at cost. Those coming by rail will change at Malvern for Tabor where conveyance will be found to take them to the camp-ground. Good grounds, an abundance of good water, free mail delivery, and telephone. Mail should be addressed, "Camp-ground," Tabor, Iowa. For further information inquire of J. F. Greene, chairman of committee. For the committee, Charles Fry.

I have been informed by President Joseph Smith that he or Bishop Kelley will be present with us at our district reunion at Fulton, Kentucky, sometime in October. By mistake the report has gone to the HERALD that our reunion would meet at Okeland, Kentucky. This mistake I wish to correct now, and state that a new tent will be bought and the reunion will meet at or near Fulton, Kentucky. The date I am not able just now to give, but let all remember the place of meeting and the month, and the correct date will be given later on. I am informed that there has been money enough subscribed to buy the new tent, and we trust that all those who have put their names on the subscription list will promptly remit the same to the treasurer by August 1 or as near that date as possible. If there is some one who would like to donate some to the reunion you may do so by sending in your mites to Bro. J. R. McClain, Fulton, Kentucky, who is the treasurer of the reunion committee. There will be other expenses to defray besides the tent, so let all who can help do what they can and God will be the rewarder. Let all remember our reunion and labor and pray together for its success. The committee is making arrangements to get some one to have a boarding tent on the grounds. A large crowd is expected to attend, and we want accommodations for all. Committee: D. W. Cook, President; J. H. Winn, Secretary; C. L. Snow, John Adair, J. R. McClain.

Reunion of the Northern and Central California Districts will convene at San Jose, September 12. All persons coming by train, ask railroad agent for receipt certificate blank that return ticket can be had for one third rate. G. H. Hilliard, Joseph Luff, R. Etzenhouser, and other leading elders of the church will be present. J. Swensen, Secretary.

To the Montana Saints and all others interested: There will be a reunion of ten days at Woodside, Montana, August 9 to 17. Apostle W. H. Kelley will be present, also Elders Gomer Reese and D. C. White. There will be a big tent on the grounds and well seated to accommodate all. Woodside is 42 miles south of Missoula on the railroad. All come that can. Gomer Reese and D. C. White.

## Conference Notices.

Ohio conference will convene at Creola, Ohio, September 13, at 10 a. m.

Eastern Iowa District will meet with Osterdock Branch, Elk Creek schoolhouse, Saturday, August 16. Trains will be met at Edgewood, Friday and Saturday.

## Convention Notices.

Des Moines association will convene at Newton, Iowa, August 15.

Eastern Iowa association will meet in convention with the Osterdock Branch, Elk Creek schoolhouse, Friday, August 15, at 10 a. m. Trains will be met at Edgewood on Thursday and Friday.

## The Saints' Herald.

ESTABLISHED 1850.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Two-Day Meetings.

To all Saints contemplating attending the two-day meeting at Lansing, Michigan, August 9 and 10: Services will be held in the hall over Norton's hardware store, 109-111 Washington Avenue South. Those unacquainted with the city will be cared for by dropping a card to Bro. Joseph Dexter, Dorrance Place, Lansing, Michigan, or the secretary, 416 West Main Street, Lansing, Michigan. Charles H. Fish, Secretary.

## Religio Notices.

Religio convention of Des Moines District will meet at Newton, Wednesday, August 20, at 4 p. m.

## Died.

ADAIR.—Myrtle, daughter of Bro. Douglass and Sr. Flora Adair, was born near Woodland, Decatur County, Iowa, January 5, 1889; baptized January 16, 1901, by David W. Wight; died April 5, 1902, at Leon, Iowa. Funeral services were held at the home, April 6, in charge of F. E. Cochran; sermon by A. M. Chase. Interment in Leon Cemetery.

BUCHANAN.—Mrs. Martha D. Buchanan was born in Newton County, Missouri, September 3, 1860; married to Alexander Buchanan, June 23, 1875; baptized by M. H. Forscutt, October 30, 1875. She had been subject to a kind of apoplectic fit from childhood, and it is supposed that in one of these she fell with a lighted lamp on the night of July 5, her clothing taking fire, from which she was burned so badly that death resulted at 4 p. m., July 6. Funeral sermon by M. H. Forscutt, July 8.

HOWARD.—At Fiskville, Rhode Island, Sr. Joanna Howard, June 21, 1902. She was 85 years, 6 months, 13 days of age. She was firm in the faith, and although she was formerly a member of the Baptist Church for fifty years, when she heard the angel's message she accepted it gladly and rejoiced because of it. Funeral services conducted by Elder George W. Robley.

THORP.—Sr. Sarah Thorp was born at Durhust, Gloucester, England, in 1818; died June 18, 1902. Became identified with the Latter Day Saints in the early 'forties; came to Nauvoo, Illinois. Being a widow, she married Bro. George Thorp, June 8, 1842. After the troublesome times of 1844, with husband and children, located at Alton, Illinois. She became identified with the Reorganized Church in 1865, and has been a faithful member. She leaves children and grandchildren. Funeral service at the home of her sons, Charley and William Thorp, St. Louis, Missouri, by Elder Noah N. Cooke.

BROWN.—Sr. Frances A. Brown was born in England, June 2, 1824, and died at her home at Elk City, Nebraska, July 13, 1902. She was married to Bro. James H. Brown in Canada, November 15, 1842. Twelve children were born to them, eight of whom are still living. Sr. Brown united with the Reorganized Church about thirty-two years ago, since which time she has been a consistent member of the church and a devoted Christian. Funeral services were conducted in the M. E. church in Elk City by Elders C. E. Butterworth and J. A. Donaldson.

GARRISON.—Bro. John A. Garrison, merchant and post-master of Goose Creek, West Virginia, died July 11, 1902. He was born August 23, 1869; baptized March 30, 1902, by D. L. Shinn. Funeral services at his house by G. H. Godbey, after which the Odd-fellows took charge of the funeral by request of deceased. Bro. Garrison was loved by all who knew him, and departed this life in the full triumphs of a living faith.

KEENE.—At Cantrall, Illinois, July 5, 1902, Thomas Keene. He was born July 3, 1818, in Oxfordshire, England. Was mar-

ried to Martha Warner in 1840. To them were born two sons and seven daughters. A wife, one son, and four daughters are left to mourn. Bro. Keene united with the Church of Jesus Christ of Latter Day Saints in 1846; came to America in 1850, and found no true believers until 1884, when Bro. J. C. Foss was preaching at Barnard, Missouri, he renewed his covenant and has been a faithful believer to his death.

TYLER.—Sr. Malinda Tyler, daughter of Wheeler Baldwin, was born in Ohio, November 11, 1831; united with the church when only a girl; went through the troubles of the early church; settled at Mantii, Iowa; rebaptized May 10, 1863. Sr. Tyler was married to William Topham, July 4, 1848. To them nine children were born, seven now living. William Topham dying in 1869, in 1873 she married Orson Tyler, who died twenty years ago. Sr. Tyler was a faithful Saint. Sermon by A. W. Head; funeral in charge of Charles P. Faul; interment in Pleasant Grove Cemetery.

ROBINSON.—Louisa Schryer was born in Higate, Vermont, December 25, 1808. Married to Sala Robinson in 1822. Nine children were born to them, of whom six survive. She died July 16, 1902, at the home of her daughter, Sr. Phebe McRae. She was a strong believer in the gospel but had never obeyed, having been a cripple ever since she had known much of it. Every one had good words for her, for she was a minister to every one who needed help. Funeral from the house July 17 by Elder J. R. Sutton; burial at Grove Hill Cemetery.

## The Precocious Child.

The genuinely precocious child is very rare. Parents are seldom justified in attributing to their children powers which are transcendent. The vanity of so doing would be harmless in itself if it did not sow a crop of terrible mistakes in the treatment of the child which tends to its bodily and mental undoing. The signs of brain fag in a child, says Dr. Grace Peckham Murray, in the August *Delineator*, are easily read, and the warnings should be heeded at once. Parents should ever be watchful that the growth of the mind should not be made at the expense of the body, and the body at the expense of the mind. The child's mind is bound to be active about something; that is its normal condition. The mischief comes from overtaxing it with matters which are beyond its comprehension, or gorging it with impressions that at best the child can only partially comprehend.

## Books Received.

"Coals from the Altar," by Reverend H. T. Davis, published from the office of *God's Revivalist*, Cincinnati, Ohio, is a book of incidents of Christianity's workings applied by the author to illustrate the necessity of devoting ourselves to Christ's precepts. The book tends to revive one's love for Christ and right-doing.

"Life of Charles G. Finney," by A. M. Hills, is also from the press of *God's Revivalist*. The object of the author, as gathered from his preface, seems to be to present such incidents and facts from the life of Mr. Finney as shall teach the reader how to be a successful "fisher of men." Mr. Hills, the author, is president of Texas Holiness University.

## Tact With Children.

When my little daughter was about three years old I one morning requested her to bring a certain cup from the dining-room into the nursery. From one of those impulses of contrariness that arise in all youthful hearts at times, she saw fit to refuse. Without saying a word I left the room and went about other matters. Returning after a short interval, I said very gravely and gently, "Do you know what I have? I have a little girl who does not love me." Instantly the child started up, dropping her playthings, and saying, "Allie's going to get that cup," ran out and brought it in to me. Evidently her conscience had been active while she had been left alone, and without any exterior influence having been exerted, she had come around to the right frame of mind. Unquestionably this experience, tending to self-control, was more beneficial than if forcible pressure had been brought to bear upon her conduct. For before obstinacy had fairly sprouted it died away of its own accord.—Florence Hull Winterburn in the August *Woman's Home Companion*.

Last Days of Pompeii is the attraction for the evening at the Iowa State Fair, August 22 to 30. In this wonderful pyrotechnical production of the horrible destruction of the beautiful city of Pompeii by old Vesuvius, the spectator is an eye witness to the recent terrible disaster to the city of St. Pierre, by Mt. Pelee.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

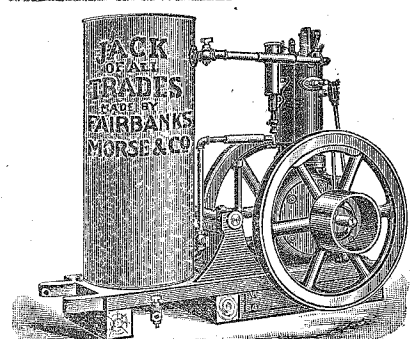
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 225 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE JACK OF ALL TRADES?



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. ❁ ❁ ❁

It is a NEW ENGINE made by  
**Fairbanks, Morse & Co.,**  
**CHICAGO** 19

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**

By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding; \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15



Home-seekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

**Notice.**

The special round trip excursion tickets announced from Chicago to New York City, Atlantic City, and other New Jersey Sea Coast resorts on July 31, August 7 and 14, 1902, via New York, Chicago & St. Louis Railroad Co., under the headings of "\$18.00 to New York City and Atlantic City and Return," and "New York and Atlantic City at \$18.00 for the Round Trip," by the Nickel Plate Road July 17 and 31 and August 7 and 14, with return limits of 12 days, is hereby withdrawn and the rates abrogated. 40

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hand, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,  
 Conneautville, Pennsylvania, Route 7. 30

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

- RESIDE TALKS WITH OUR GIRLS. (Published by the Daughters of Zion.)
- 212. Paper covers..... 20
- 213. Limp cloth..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

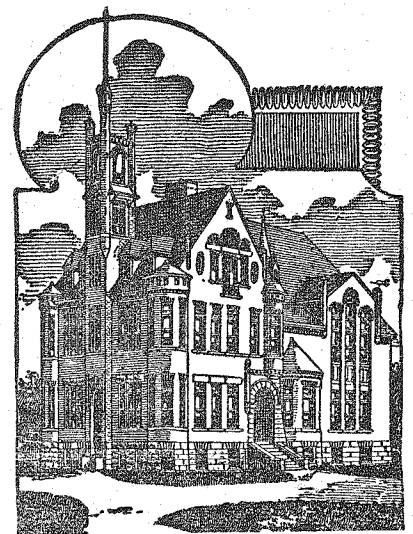
**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College  
Lamoni, Iowa.**



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
**LAMONI, DECATUR COUNTY, IOWA.**



# The Saints' Herald

Flora I. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, August 6, 1902

Number 32

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Utah Supreme Court on Marriage and Divorce	-	761
Bro. Mintun Defends the Work at Dallas Center	-	763
Reverend McMillan and the Spalding Romance	-	764
Correction	-	766
Cost of Church at Springfield, Missouri	-	766

### Original Articles:

Who Was Joseph Smith?—No. 4	-	767
Coöperation vs. Stock Companies	-	771
The Relation of the Religio to the Church	-	773

### Selected Articles:

The Atonement	-	774
---------------	---	-----

### Selected Poetry:

Children	-	775
Faith	-	775

### Mothers' Home Column:

Two or Three	-	776
Responsibilities of the Young Women	-	776

### Sunday-School Department:

General Superintendent in the Field	-	777
A Plea for Permanent Work in Our Sunday-school	-	
Text-books	-	777

### Letter Department

	-	778
--	---	-----

### Miscellaneous Department:

Conference Minutes:		
Southern Indiana	-	781
Southern Missouri	-	781
Pastoral,—Joseph C. Vaughn	-	781
Appointment of Bishop's Agents	-	781
Reunion Notices	-	781
Two-Day Meetings	-	781

## Editorial.

### UTAH SUPREME COURT ON MARRIAGE AND DIVORCE.

The following editorial we take from the *Deseret Evening News*, of Salt Lake City, Utah, for Monday, July 21:

In the case of Annie F. A. Hilton, appellant, vs. Rosa P. Roylance, respondent, and the other two cases which are relative thereto, the Supreme Court to-day, in a unanimous opinion, reversed the decision of Judge Hall, who tried the cases, and ordered findings and decree entered according to such reversal. The case is of vast importance to the people of this community, and determines the legal status of persons who are "sealed for eternity" under the ceremony of the "Mormon" church.

On about December 1, 1872, plaintiff, who was then Miss Annie Armitage, was supposed to be on her death bed, and the ceremony performed was known as "sealing," whereby they were to be husband and wife after death. Miss Armitage recovered from her illness, and, on March 19, 1873, she and Doctor Park signed a document known as a "Church divorce," whereby they agreed to dissolve all relations which had existed between them as husband and wife. After this she married William Hilton, now a Salt Lake policeman, by whom she has ten or twelve living children.

Doctor Park, during his life time, deeded certain property to Rosa P. Roylance, and this action was brought to recover title to one third of said property, to which Mrs. Hilton claims she is entitled as the legal widow of John R. Park, deceased, and also for a family allowance pending the determination of the suit. She alleged in her complaint that she never relinquished her rights in said real estate and is still the owner of the same. Judge Hall decided that John R. Park and plaintiff never became husband and wife, and hence she was not entitled to any part of the premises in controversy.

Justice Bartch delivered the opinion of the Supreme Court to-day and Chief Justice Miner and Justice Baskin concur in the same.

The principal question to be determined, according to the opinion, is, were John R. Park and Annie F. Armitage lawfully married on December 1, 1872?

On that point the opinion holds that "Without further reference to the evidence in detail there can be no doubt that both parties intended to be 'sealed,' whatever that may include, and that they both mutually consented to the 'sealing ceremony.' Whether 'sealing,' as an ordinance of the church of which both parties were members, embraces the marriage status, under the laws of matrimony, or whether it instituted simply a marriage, under the doctrine peculiar to that church, for eternity, remains to be seen. The most important inquiry on this branch of the case is, what is meant by the term 'sealed' or 'sealing ceremony.'"

"The proof as to the meaning of the terms being unsatisfactory at the trial, the only other source of information would be the works of history and the church records and journals. Because such works were excluded from the evidence in the court below we do not think we are precluded from reference to them to ascertain the particular meaning or sense in which the 'Mormon' church used the terms 'sealed' or 'sealing ceremony.'"

Alma C. Barmore wrote from San Francisco, California, July 24: "Brn. Wight, Tucker, Hanson, Bro. and Sr. Anderson, and the writer are here ready to sail. Our ship was to have sailed at ten a. m. to-day, but will not start until six p. m."

Reference is made in the opinion to Whitney's History of Utah, vol. 1, page 212, and the "Revelation on the Eternity of the Marriage Covenant including plurality of wives." As a conclusion the opinion holds that, "It is thus clear, according to the revealed law, that, to be 'sealed' was to be married for time and for eternity, and that the 'sealing ceremony' is a marriage ceremony, which is good at common law, the part referring to eternity, as we have seen, being regarded as simply surplusage. The 'sealing ceremony,' performed in this case, established the marriage status and created the relations of husband and wife.

The church divorce is admitted by counsel for respondent to be null and void hence there is nothing to determine on that point. The opinion therefore holds that Mrs. Hilton was lawfully married to John R. Park and upon his death became his legal widow, and as such is entitled to her share of his estate. It is ordered that the decision of the lower court be reversed, and findings and decree be drawn up in accordance with the opinion of the Supreme Court. The decision of the lower court is affirmed, however, in the matter of not making Mrs. Hilton a family allowance from the estate pending litigation.

As a matter of fact we may not in this brief report have all the evidence presented on the trial of the case, and therefore write only upon presumption. There can be no question but what the court is right in holding that a marriage under the sealing ordinance referred to as practiced by the church in Utah is a common law marriage, and binding upon the parties thereto, providing the parties had a legal right to contract in marriage. If they had not such legal right, but either had a companion living undivorced by legal authority, the marriage would be void.

As a matter of course the courts of the land could not take into consideration and recognize a simple ceremony of sealing for eternity between individuals having no legal right to marry and call that sealing a legal marriage, as the courts deal only with mundane affairs, and not those which are celestial. We believe it to be correct usage for the courts to recognize such marriages between those who may legally marry as common law marriages; for in all States and Territories where marriages may be solemnized by church authorities, such marriages are legal, and the court does not necessarily question or take cognizance of the manner in which they may be solemnized.

In 1835 the original church declared upon this subject, and publicly stated what officers of the church were authorized to celebrate marriage, and further stated that all legal marriages performed between persons before they become identified with the church should be held sacred and fulfilled; also that persons desiring to be married by other than church authorities should have such privilege.

The courts could not properly attempt such nice discrimination and undertake to say that some church marriages were for time and others for eternity; that those for time were within the jurisdiction of the court, those for eternity were not. The general presumption of the court would be that any marriage performed by the church authorities

was for time, and therefore within the jurisdiction of the court.

The court in its findings does not say that no such marriage or sealing is authorized by the church, but it does say, "That neither a sealing nor a marriage for time, whereby the parties are to become husband and wife for this world only, nor a sealing or marriage for eternity, whereby the parties are not to become husband and wife until after death, that is in the next world, was authorized by this revealed law, and hence any and all such unauthorized marriages would be a violation of the revelation and would subject the contracting parties to the penalty provided for disobedience, for the express revealed covenant is that sealing or marrying shall be (both and not one or either) for time and eternity."

"This distinction of the court brings this question of sealing as a marriage ceremony for time to the front as an issue, and to our thinking presents the issue forcibly; and should set parties who have entered into covenant under such ceremony for time, or for time and eternity, to thinking; for if the so-called revelation on celestial marriage is to be taken as the sole rule under which marriage by sealing is held to be a practice of the church, and permissible and legal as are other statutory enactments, all ceremonies performed under it must be in accordance with its direct provisions, and not otherwise.

In the same *Deseret News*, for July 22, is a somewhat lengthy review of the case, in which the editor among other things says:

In order to reach these conclusions the court had to go outside of the record of the case, and consult reports of discourses and writings of some of the leaders of the church. In doing this the court formed opinions which may be in accord with what the judges read, but those works treated only one side of a somewhat complicated subject. Ordinarily, the sealing ceremony in a marriage for eternity includes time as well. That is to say, the words, "for time and all eternity" are usually expressed, and time is comprehended in eternity. But the inference which the court has drawn from this, and from explanations of it in sermons and writings of church authorities, is incorrect because based upon a consideration of but one side of the question.

In this church there are numerous cases of sealing in which the parties were united for time only, and not for eternity. This is so well known by members of the church, and by many people who are non-members, that there is widespread amazement at the declaration of the Supreme Court of the State that no such marriage or sealing is authorized by the church. The statement of the court as to this point is not true, as thousands of witnesses could testify if necessary.

On the other hand, it is also a mistake to say that "sealing or marrying shall be (both and not one or either) for time and eternity." A sealing may be solemnized for eternity and not for time. This is not explained in church writings, perhaps, or proclaimed in public discourses, but is a matter of religious faith and practice that concerns only the individuals who formed that relation. It is something over which the courts have no jurisdiction. It is for the world to come and not for the present state of existence. It does not involve a principle of civil law, and therefore the opinions of lawyers and judges have no effect upon it, and it is out of their province.

The editor subsequently says:

The decision of the Supreme Court in reference to the validity of a church divorce when the parties had been legally married, is perfectly correct. The church never claimed the right to divorce parties to a legal marriage and thus usurp the functions of a civil court. After a legal divorce has been obtained the church may perform its part in the separation so far as its spiritual authority extends.

The editor further says:

If the ceremony between Doctor Park and Miss Armitage was simply a sealing of the parties to take effect only in a future state, there was no marriage between them under the civil law. If they were sealed for time and all eternity, the union was a marriage before the law to all intents and purposes, and nothing but death or the decree of a civil court could sever that "time" relation. If the evidence had been conclusive as to this fact, the decision of the Supreme Court could not be legally or rationally complained of. But being based upon a misunderstanding of church doctrine and only partial information derived from works outside of the records in the case, it is open to criticism by the press and the public, and the comment upon it editorially in the *Salt Lake Tribune* is an impartial and sensible review of the case.

In endeavoring to reach a basis upon which to found its decision the court was under the necessity of going outside of the records in the case, and of this the *News* editor in issue for July 22, complains. For this complaint there is no just ground; for if Methodism is to be understood by the writings and teachings of John Wesley and Doctor Watson, and Catholicism to be understood by the teachings of the Vatican, as well as by its history, then Utah Mormonism must be understood by the teachings of President Brigham Young, his coadjutors Jedediah M. Grant, George Q. Cannon, Wilford Woodruff, and other leading lights in that church, and also by such documents as may from time to time have been issued in defense of the position of the church as being the Church of Jesus Christ of Latter Day Saints. The court had the undoubted right to seek for a rendition of church dogma from such teachings outside of the record in the case which was being considered; for upon the proper understanding of the basis claimed for a foundation upon which this sealing ceremony of marriage was performed the court must depend in order to make its renditions coincide with right and justice.

We believe the court to be right in the statement that the revelation does not contemplate sealing as a marriage for time only, and that if practices of the church have obtained of a different character of which no public knowledge has been given, there has been an unnecessary amount of secrecy observed in regard to it.

The validity of the marriage covenant is based upon the fact that the unity between the two parties contracting is publicly acknowledged, and upon this basis the courts act.

The statement made by the editor, that the decision of the court in regard to church divorces being void is correct, seems to be singular under the circum-

stances; for if a marriage for time and eternity in any and all conditions is not a legal marriage, what is the advantage in holding to such marriages against the contention that they are unprovided for in the law of God, under the practice of plurality of wives?

If the teachings and writings of the leading elders of the Utah church are not to be taken as correct expositions of the principal tenets of that church, by what rule does the editor of the *News* presume to say that the court was in error in assuming that such teachings were necessarily explanative of the belief and practice of the church in regard to marriage, and sealing for time, or for time and eternity?

#### BRO. MINTUN DEFENDS THE WORK AT DALLAS CENTER.

Last week we reproduced from a Dallas Center paper an attack signed by G. D. Gurley. Bro. Mintun in his letter told of issuing a challenge to Mr. Gurley. The challenge was published, and in reply Reverend Gurley published the following:

#### A REPLY.

A thousand times exposed fraud like Mormonism is not to be discussed. It is to be peremptorily dismissed. When it comes with its low grade fiction book and silly story of Joe Smith's plates and glasses, asking us to accept it as infallible revelation from God, we can only answer the blasphemy and affront to our intelligence in the terse but decisive language of the Master: Get thee behind me SATAN.

Concerning Mr. Gurley's article and his conduct, Bro. Mintun in the *New Times*, of Dallas Center, Iowa, issue for July 24, wrote as follows:

That Reverend Gurley could not say that he had not received the proposition for discussion, I mailed a written copy, with some requests as to rules governing, so that he might see that nothing unreasonable had been required of him, and for the further reason of doing unto him as I would wish to be done by.

In calling me or my brethren names, he is only following out the practices of the ministry that were in opposition to the gospel in the days of Jesus Christ, when they called him "devil," "deceiver," "blasphemer" etc.; and in harmony with what Jesus Christ said would be done unto his disciples in the following language: "If they have called the master of the house Beelzebub, how much more shall they call them of his household."—Matthew 10: 25. But there comes from his precious lips the comforting words, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake."—Matthew 5: 11. It is because we know what is said against us is said "falsely," and "for his sake" who has sent us forth to declare the gospel as again restored to earth, as saith the word of God, that we rejoice.

All that God says is equal, whether in Palestine or in the land of America, and the Book of Mormon contains many things which God inspired his servants upon this land to teach, from 600 B. C. to 400 A. D., and contains some of the words of the Lord Jesus Christ which he spoke when his voice was heard by that branch of the house of Israel that came to this land in fulfillment of John 10: 16.

I can not understand how that any person could be lead to say that "polygamy is a small item compared with this monster imposition of the Devil" (meaning the Book of Mormon), unless for the same reason that Mr. Gurley says it, which is, because he has never read the Book of Mormon, and does not know what is

in it. It may be because the Presbyterian Church has admitted some of the Mohammedans into their church with their wives, and thus acknowledge the recognition of polygamous marriage in the following action of Dr. Morrison of the Presbyterian General Assembly held at Pittsburg, Pennsylvania, who represented the synod trial cases and special legislation, who "held that the recognition of polygamous marriages by the church in India was an absolute necessity," and said, "Any other rule would rule David out of the church," that Mr. Gurley thus expresses himself. Had he believed the Book of Mormon he would have known that what David did in having "many wives and concubines" was "abominable" before the Lord, and that in "the church" there was no place for men who would commit such abomination.

Mr. Gurley says, "The claim to perpetual inspired revelation" gives room "to foist any new iniquity." Is it a fact that when God did reveal himself to his people in Bible times that such danger existed? It is inferred by this statement. If no such danger existed then, why should any more danger exist now? Such statement comes from a lack of faith in the unchangeability of God. Being unchangeable he will always speak to his people, just as he always has done, and can not contradict himself or vary from what he hath said; and no one believing in the Bible or Book of Mormon, and the Latter Day Saints believe in both, could believe that because God speaks to his people there was any danger of an evil being foisted upon them unless they were unfaithful to God and his service, and like the Brighamites pay no attention to what was written in the word of God. The Book of Mormon says, "He [God] can not walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong," and concerning morals says, "And, again, the Lord hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice, etc."

The charge of "cut throat violence and robbery" against "Joe Smith and his banditti" shows a disposition of one who "loves a lie" which has been told by others but is briefly answered by General Alexander W. Doniphan who was associated with all the difficulties arising because of the Latter Day Saints settling in Missouri, who said, "The majority of them [Latter Day Saints or Mormons as he termed them] were intelligent, industrious, and law-abiding citizens. While the Mormons resided in Clay County, they were a peaceable, sober, industrious, and law-abiding people, and during their stay with us not one was accused of a crime of any kind."—From the *Kansas City Journal*.

Mr. Gurley refers to the fact that "the Bible is preached first and the Book of Mormon comes at the later stage." Why not? The Latter Day Saints have always believed and believe now that the Bible should be first. By it is that which they believe and preach sustained. By it are the claims of the Book of Mormon proven; but not the claims that some falsely say are claimed for it. By it is it proven that God will continue to reveal his will to man as long as there is any one worthy of his notice, and it is possible to save them. By it can it be proven what is from God, and what is from the Devil. By it are we taught to bless them that curse you, and to pray for them who despitefully use you; and from the Book of Mormon do we find support for all these precious truths. So every other church presents the Bible first, why not the Latter Day Saints when it is their belief that it should be first. Other churches bring in their confessions of faith and disciplines after teaching the Bible, and why should they not if they believe them. The only real difference besides the difference in the nature of the contents is the Book of Mormon claims to be brought into existence by the power of God, and the confessions of faith and disciplines by the wisdom of man.

It can not be said truthfully that those who have been and are attending our services and carrying out the injunction of Paul to "prove all things," are "silly dupes;" but are such as, I trust, will, if they have found that which is good, hold fast to it, and if they find any good they will, with the same consistency, hold fast to that, and as freely reject any error or wrong, and assist to expose it. Nothing can be judged good or bad, right or wrong, until proof has been furnished sufficient to convince them that such is the case. Jesus Christ says "Truth shall make you free." People of the Utah church are accused of being bound by what their leaders say, and this is true. This is considered by some to be a great evil, and yet those same parties will believe in binding their members to do just what they say. How much less evil is it for people to be bound by what their ministers tell them to do or not to do in Iowa than it is in Utah?

#### REVEREND M'MILLAN AND THE SPALDING ROMANCE.

It is always a surprise to those who are interested in the latter-day work to notice the manner of statement and argumentation adopted by certain religious writers who make attempts to account for the origin of the Book of Mormon and the rise of the church, organized April 6, 1830.

As a specimen of what is referred to above, we quote from a tract written by Reverend D. J. McMillan, D. D. It is one of a series headed, "SOCIAL SERVICE. Series D.—ANTI-MORMON," published at 105 East Twenty-second Street, New York. "*Historical Sketch of Mormonism.*"

Under the subhead, ITS ORIGIN, on page 5, referring to Sidney Rigdon, this Reverend McMillan writes:

Then he was for a time pastor of an independent church in Pittsburg, and making the book-store and publishing house of Patterson and Lambdin a place of frequent resort, became somewhat familiar with their business. Among the manuscripts was a novel written by Solomon Spaulding, and called "The Manuscript Found." He advanced the theory that the Indians in this country descended from two colonies, one of which came from the Tower of Babel, the other many centuries later from Jerusalem. Mr. Spaulding died without having his novel published. Mr. Rigdon became deeply interested in this novel and *must have copied it and changed it by introducing many passages of scripture so as to make it appear to be a revelation from God.* But his stay in Pittsburg was short. He started westward on an independent mission. He preached that the latter days were at hand, and that God was about to reveal new truth to his chosen few. He soon had a flourishing church near Mentor, Ohio."

We italicise the above quotation from the word *must* to the word *revelation* for the purpose of emphasizing the cool manner in which it is assumed that Patterson and Lambdin had a manuscript novel written by Solomon Spaulding, and the equally cool and easy assumption that Sidney Rigdon "*must have copied it.*"

This bare assumption is taken as proof that the supposed writing of Solomon Spaulding called the "Manuscript Found," had been duly identified and proved to have been written by Reverend Spaulding, to have come into possession of Messrs. Patterson and Lambdin and there to have been copied by Sidney Rigdon, pastor of an independent church in Pitts-

burg. Instead of establishing such a line of sequent events as this, by proofs, the ground is covered by assumption, Mr. Rigdon "*must have copied it.*" That is decidedly clever.

Mr. Rigdon says, No; but Reverend McMillan, says, Yes; and, of course, what Reverend McMillan says goes in orthodox circles, for is he not a very reverend gentleman?

Not satisfied with the suppositions above stated, the Reverend McMillan presents the second line of suppositious statement, as follows.

The family of Joseph Smith claims to be of Scotch extraction and to have lived in New England ever since 1700. The mother of Joseph was a fortune-teller. Both parents were illiterate and superstitious. They were among the people in Vermont who, during the first decade of the present century, followed a strange delusion under the leadership of one Wingate. By the use of an instrument which they called "St. John's Rod" the followers of this impostor claimed to be able to discover gold, silver, currents of water under ground, and medicinal roots and herbs, and to cure all manner of diseases. Like the victims of all such delusions they banked with unlimited impudence upon the "Lost Tribes of Israel," and promised a gathering of the favored people of God, and a "Latter-day Glory" far exceeding the glory of former days. The whole movement proved to be a scheme of a band of swindlers. Wingate, the leader, was arrested, but escaped from justice, and the movement came to an end.

Joseph's birth occurred at a time when the Wingate movement was at its height. Ten years later his parents removed to Palmyra, New York. Here Joseph grew up in a home without refinement. His parents were ignorant, indolent, and intemperate. He had health and strength, an active mind and a vivid imagination. Being without school advantages he followed his own crude ideas. He was fascinated with the wild romance of Captain Kidd, and with a company of youthful followers he would hunt at night for buried money in the fields about his father's home. He is said to have had a religious turn of mind, and during a revival he was exercised very deeply on the subject. His imagination, his superstitions, and his religious excitement combined to create wonderful visions in his untutored mind. He was about fifteen years of age when he began to see visions and dream dreams. These experiences continued through seven years. During four years of this period Joseph was absent from his father's house seeking employment in various capacities, in Pennsylvania and elsewhere. His movements for two years can not be definitely traced. But during his absence he was for a time in the employ of Wm. H. Sabine, at whose house the widow of Reverend Solomon Spaulding, was making her home. In the garret of the house was stowed away in an old trunk Mr. Spaulding's "Manuscript Found" referred to above, which she had received from the Pittsburg publisher after Mr. Spaulding's death. Soon after Joseph's return to his father's home, he was visited by Rigdon, from Mentor, Ohio. Whether they had met during Joseph's absence, we do not know. The two doubtless became known to each other through a mutual friend, Mr. Parley P. Pratt, who was a traveling tinker and a preacher of some ability. Mr. Pratt plied his two-fold vocation between Palmyra, New York, and Mentor, Ohio. He knew and admired Mr. Rigdon,—indeed was frequently a member of his congregation. After this visit of Mr. Rigdon's—which was early in the summer of 1827, Joseph said that he was told in dreams and visions, that he was chosen of the Lord to be a great prophet to restore the Gospel which had been taken from the world many centuries ago. He went so far as to declare that an angel came into his room at midnight, awoke him and read to him five chapters of the Bible, and afterward took him to a hill which he called Cumorah. The hill is four miles from Palmyra, and is at

present the property of Admiral Sampson. There Joseph claims to have discovered the wonderful plates, and unearthed them by the help of the angel. He describes the plates as bound by rings, in the form of a book, and concealed in a stone crypt or vault where they had been hidden from this wicked world 1,400 years. The plates he says were four inches wide and eight inches long, and about the thickness of an ordinary sheet of tin, forming a book about six inches thick.

This second supposition makes Joseph Smith to have access to this very celebrated "Manuscript Found," while an "illiterate, unlearned boy," barely turned of twelve years of age while at work for a brief period in the family of Mr. Sabine, a relative of Mrs. Spaulding, the said manuscript being in a small hair trunk at Mr. Sabine's house, having been returned to Mrs. Spaulding at Mr. Spaulding's death. Mr. Spaulding died at Amity, Pennsylvania, in 1816. Joseph Smith was born at the close of the year 1805, December 23; so that, if the manuscript was returned to Mrs. Spaulding in a reasonable time after her husband's death, it would be during 1816, when Joseph Smith would be but eleven years old, when he had access to said hair trunk. This supposition is too glaringly inconsistent to be entitled to a moment's belief.

In order to connect Sidney Rigdon with this second line of supposition it is assumed that he visited Joseph Smith in New York in 1827. Of this suppositious visit no proof has ever been made. But Reverend McMillan treats it as a matter established, and thereafter reasons from it as a proved fact. It is a most unreliable and mischievous way of reasoning, and such men as Reverend McMillan should be ashamed to resort to it.

This second line starts out with a falsehood. The family of Joseph Smith does not claim a Scotch origin; for it traces back to one Robert Smith from England, and his wife, and locates them in New Hampshire, in 1631.

Again, the family were not followers of one Wingate and Reverend McMillan places him in the narrative without an evidence.

Reverend McMillan dignified the common "witch hazel" "divining rod," in use all over the country in the region and time when and where the Smiths lived, and which is even now used in frontier places to locate wells, underground streams, and among superstitious miners to locate veins of metal, as being "St. John's Rod," a name we never heard given it before. But Reverend McMillan should know that Joseph Smith was neither the first nor the last who has tried to find Captain Kidd's reputed buried treasure, or to find water or mineral wealth. We have no knowledge that Joseph Smith ever did such a thing, but if he did, what of it? Was it a crime? Did Farmer Stool, for whom Joseph Smith worked, break any law of God or man searching for minerals in the hills of Pennsylvania? Surely no.

In all that supposed labor and superstitious hunt-

ing after water and metals, there was no mixing of religious fervor concerning the "Lost Tribes of Israel," or "The Latter-day Glory." These were an aftermath of McMillan's conjecture. The movements of Joseph Smith from his birth to his death have been kept record of, and no two years elapsed without his whereabouts being traced by those interested in him, or whose duty or pleasure it was to know of him and what he was doing.

But this interval of "two years" is clearly an invention to furnish a provocation for the supposition that during it Joseph Smith copied the Manuscript Found in the possession of Mrs. Spalding, while that good lady was living at W. H. Sabine's place, and to allow for a possible concoction of the Book of Mormon scheme.

Reverend McMillan remarks: "The two doubtless became known to each other through a mutual friend, Parley P. Pratt, who was a traveling tinker, and a preacher of some ability."

Reverend McMillan supposes it by his "doubtless;" that is, it is not to be doubted, and therefore it is so, authenticated and proved.

Elders Rigdon and P. P. Pratt agree that they two met after the Book of Mormon was in print, Pratt being the one who presented the printed volume to Elder Rigdon in the fall of 1830, after its publication.

It is not a little curious that there has not as yet been a definite settling upon one or the other of these suppositious origins for the Book of Mormon, and we can only account for it upon the hypothesis that the man did, who, while hunting, saw a calf which he thought might be a deer, so he took aim and shot at it, as he afterward said, "In such a way as to miss it if it was a calf, but hit it if it was a deer."

---

#### CORRECTION.

In HERALD of July 23, 1902, page 717, second column, thirty-sixth and thirty-seventh lines, should read, "Will such *discoverers*," etc.

---

#### COST OF CHURCH AT SPRINGFIELD, MISSOURI.

In the hurry of the occasion of the dedication at Springfield, Missouri, we failed to get the items of the cost of the building, or the aggregate of the whole. Bro. Sparling has sent it to us; and for the purpose of encouragement to the Saints of other places who may contemplate building we give it below:

The aggregate cost of the building, seats, and furniture, etc., was \$882.65. The work was principally donated. The church is built of dimension stuff, two by six, sixteen inches apart, boxed on the outside, then covered with building paper and weather-boarded. Inside it is wainscoted four feet from floor, then three coats of Agatite plaster, wood-work oil finished. It is in fact a good plain building.

\*

#### EXTRACTS FROM LETTERS.

Bro. J. L. Rust wrote from Gladstone, Illinois, July 26: "I do not often hear preaching, and seldom see any of the Saints, though my house is open to those who might call, and for the elders who might come to preach. I have the consent of the trustees of the M. E. church to hold meetings in it, if any of our elders come this way. I acknowledge receipt of Graceland College pamphlet and photo of building. I will frame the picture and hang it on the wall to remind me the oftener of Graceland College. I am always glad to get the HERALD and keep posted on the progress of the church. It is a welcome visitor."

A sister wrote to Bro. R. M. Elvin recently as follows: "Inclosed please find two dollars for Graceland to assist in 'holding the fort.' I only wish we could make it twenty-five dollars instead, but like the widow, can only place a mite, as it were. May divine favor rest upon all who have taken upon them the name of 'Saint,' and that each may perform every duty, is my prayer."

---

#### EDITORIAL ITEMS.

James D. Porter wrote from Pilot Knob, Indiana, July 28: "I baptized twenty-five last week, at Oriole, Perry County."

Brn. Cooper and Wildermuth have encountered the Utah elders in Elgin, Illinois. By a clipping from the *Courier*, of that place, sent us by Bro. Cooper, we notice that our brethern are making plain to the people that there are vast differences between our doctrines and those of the Utah church.

C. L. Snow wrote from Tennessee, July 17, that he had been at work in that part of the country for some time, and that though his meetings were well attended the people did not seem willing to accept the gospel. They seemed satisfied with the religion they had.

The *Dayton Herald*, Dayton, Ohio, for July 21, speaks of the work of Brn. Goodrich and Long in that city. The distinction between us and the Utah people is made clear.

Two interesting publications which reach our desk regularly are the *Annals of Iowa* and the *Iowa Historical Record*. The first is published by the Historical Department of Iowa, at Des Moines, and the latter by the Iowa State Historical Society, of Iowa City. Both are quarterlies and are devoted to the interests of Iowa history. The *Annals* is now nearing the close of the fifth volume of its third series, and the *Record* is in its eighteenth volume. The student of Iowa history, and others interested in the developments of our state can not afford to be without these two publications.

Sr. Gomer T. Griffiths requests to announce that Bro. Griffiths' book on Priesthood was delayed a little at the printers, but is now ready for distribution and she is prepared to fill orders.

## Original Articles.

WHO WAS JOSEPH SMITH?—NO. 4.

WAS HE A FALSE PROPHET?

BY J. W. PETERSON.

OHIO.

The following from Judge Samuel Murdock of Elkader, Iowa, as published in the *Dubuque Daily Times*, April 13, 1893, is plain and to the point. Mr. Murdock was raised in Ohio where Joseph Smith lived, and went to school with children who were reared in that faith. He afterward moved to Iowa where he served one or two terms in the State Legislature and for many years served as county judge in Clayton County. He died but recently at his home, an honored and well-respected old man. He was considered the chief political speaker in Northeastern Iowa. A man also who had made a great collection of Indian relics and lectured occasionally on "The Mound-builders." In faith he was a Catholic.

*Editor Dubuque Daily Times; Dear Sir:* In your article on the Mormon church contained in your issue of April 12 you say: "It was founded by an ignorant, dissipated member of a vicious family which had a well-earned reputation of being thieves and drunkards, etc." Knowing your reputation for kindness, fairness, and sympathy, I do not believe that you would willfully or knowingly inflict a pang or a pain in the bosom of any one of our fellow creatures unless it was done without a knowledge on your part of the true facts in the case.

I have no more sympathy or feeling for either branch of the Mormon church than you have, but I have a strong sympathetic feeling and friendship for some of the Smith family, who are still living, and to whom your language above quoted, does great injustice, and I also know that when you hear from me a few facts, your kindness will prompt you to repair in some manner the wrong you have inflicted upon them.

Kirtland (Ohio) is situated in the county in which I was raised from youth to manhood, and at the time Smith and his Mormons settled there I was nearly man grown, and some of them were my immediate neighbors, with whose children I was often schoolmate, and I often met their prophet, Joseph Smith, although I was not personally acquainted with him. . . . I lived among the daily talk of the "New Faith" or "Latter Day Saints," as they were sometimes called at that time. From the time they settled in my county until they left it, I must say that during all that time I never heard Joseph Smith called a thief, a drunkard, or a vicious man, even by his worst enemies, and my recollection of him to this day is that he was a tall, graceful, good-looking man, continually wearing a smile on his face for every one, and that he was a kind-hearted, generous friend and companion.

SAMUEL MURDOCK.

In the above we leave out a part which refers to William Smith, Oliver Cowdery, etc., as our aim is only to discuss the work and character of Joseph Smith. The above letter contains much praise for other members of the church, but we have neither room nor desire to quote it all. The language of Mr. Murdock shows him to be a kind-hearted, honest, fearless man. He could easily have drifted along with public opinion and closed his eyes when he saw the innocent made to suffer, but he chose to speak out even though histories, encyclopedias, and daily papers

were against him. We wonder how many when they read these lines will dare to stand for the right as he did?

We next call attention to the statement of I. P. Axtell, a large farmer and a director in the First National Bank, of Painesville, Ohio, for many years; a man of energy and experience and as early as 1844 was a member of the Whig convention at Baltimore which nominated Henry Clay for President of the United States:

When did you come to the country, Mr. Axtell?

My father moved here with his family in 1830. I was a boy then.

What was your father's business?

He was a Baptist minister, and kept a hotel then.

Did you know Joseph Smith?

Yes, sir, I've seen him many a time; he was often at my father's house; and I, with many young people, often went to Kirtland to see him and his people. I knew his father also, who at the time I knew him had charge of the Kirtland Temple. He took me with others through the temple at one time. He appeared to be a fine old man.

When did your father become acquainted with Mr. Smith?

In about six months after he came to the county he first met him; he went out of his way six miles to see Joseph Smith and Sidney Rigdon. He said he found them in Kirtland Township, they had been there but a short time and occupied a small log house. He found them to be quite intelligent men, and he said, pleasant talkers, and quite free to converse upon their religious views, which at that time was known as the "new sect." My father always said Joseph Smith was a conscientious and upright man.

Did you know any other person of the new society?

O, yes, a great many. I knew Mr. Pratt very well. He was a smart and a square man all around. Those men were neither knaves nor rogues; that is my opinion of them. I suppose some of them may have been. It was just as in all bodies of the kind, there will be some bad ones, but I don't know of any that were. There were a good many stories circulated that I know to be false. At one time an ox was found in Kirtland Township, killed and skinned; and there was a great to do about the Mormons having killed it. My brother was sheriff at the time, and with others went up to investigate the matter, and he said there was not the least evidence which showed that the Mormons had any hand in the killing of the ox. Persons around, however, who hated their religion, would tell that they did.

How was it that people did not like them? Were they not good citizens?

Yes, they were as good citizens as those of any society. It was the fanatics in religion that tried to drive those men out. There was a great many conservative men in our county at that time who held these fanatics back, and if it had not been for this they would have gone in and killed them all. But our intelligent and honorable citizens prevented this.—Palmyra to Independence, pages 335-337.

To impress this thought indelibly on the mind of the reader we repeat a part of this man's testimony: "Yes, they were as good citizens as those of any society. It was the fanatics in religion that tried to drive these men out."

The above statement is the exact truth, not only of that time, but also in the days of the New Testament writers. It was the Pharisees, the most fanatical and hypocritical who were first and last to persecute our Savior and his followers. In fact, the first murder

that was ever committed was by a man who had offered sacrifices. The most bitter of wars have been religious wars. Religion has caused perhaps more bitter feelings than any other thing in the world. True Christianity, however, has never shed one drop of blood except in self-defense. Religion may be one thing, Christianity another. We do not wish to be understood as saying that all others except Latter Day Saints are bad. Far from it. There is perhaps no church in the world that looks as kindly on their religious neighbors, but it is an undisputable fact that every persecution, and every slander, and every misrepresentation against Joseph Smith, with but few exceptions, are traced to religious bigots. We are sorry that it is so, but we can not help it. In writing of this matter we must state the facts. We are glad to know, however, that fanatics and bigots and zealots are growing less, and the churches are growing more liberal every day. May the time hasten along when all will be willing to do unto others as they would that others should do to them. While there are yet many fanatics who refuse to reason in many of the churches, yet there are many as honest and devout as the world ever contained, but even these will not object to going on unto perfection, even though it can be more nearly accomplished in the Latter Day Saint Church than in any other.

Below we give the testimony of another disinterested witness as published in *Zion's Ensign* of Independence, Missouri, in March, 1899:

AKRON, Ohio, March 9, 1899.

I, the undersigned, was born in York State, in the town of Sharzee, on March 9, 1816. In 1819 my father moved to Huntington Township, Chittenden County, Vermont. In 1835 he moved to within four miles of Akron, Ohio, which locality has been my place of residence till the present. On the Dodge farm, three miles north of New Portage, we lived from 1836 to 1839. This was on the line of travel westward of the Latter Day Saints in those days.

A more honest, nice people I never met. They bought supplies of my father and camped in front of our house near a large spring. A camp would remain for days sometimes.

Public meetings were held in New Portage, in the residence of a Mr. Palmer; also in a warehouse. When the weather would admit, in open air; also in tents and barns. I attended their meetings often. Honesty, morality, and right living were characteristics of their teaching, and their practice conformed to this. I never knew one to fail to pay for what he got. Father had much, too, they could have stolen, but we never missed a thing.

They were quiet and orderly, especially on the Sabbath. They were a people who were well brought up, were good society, and I felt lonesome when they would break camp.

Various ones, Palmer, Baker, Whipple, Brunson, Griffiths, and Taylor owned farms; also some others, whose names I can not recall. They all were good citizens.

I heard Joseph Smith and his father, the patriarch, both preach. They preached good morals and manifested the same in their lives. I don't know why they were so misrepresented; there was no cause for it; they were perfect gentlemen.

I knew Oliver Cowdery, heard him preach often; he, too, was a gentleman, and his preaching good and of an elevating influence on the rising generation.

My parents at that time were Free-will Baptists. They often took some of the campers who were sick into the house and cared for them. I never have belonged to any church.

My object in this statement is simply to tell the facts in the case as in any other matter within my knowledge.

Signed, SMITH BUNKER.  
A. R. MANCHESTER, }  
ELLA MANCHESTER, } Witnesses.  
R. ETZENHOUSER, }

MISSOURI.

From Ohio Mr. Smith and a large number of his followers moved to Jackson, Clay, Caldwell, and other counties in Missouri. It was in this State that persecution ran wild and the Saints were attacked frequently with great brutality and robbed and plundered. Their homes were burned, their stock killed or driven away, their crops destroyed, their wives and families insulted and driven out in the snow, and finally at the point of the bayonet were forced to sign over their titles to lands which they had paid for to satisfy the demands of the mob. Joseph Smith was arrested, together with several of the leading men of the church, and for several months confined in a damp, filthy dungeon awaiting a trial that never came, as he was released after his people had all fled from the State. Men, women, and children were shot or cut to pieces with corn knives. The mob spared not old, helpless men, who had fought for their country in the Revolution, or boys scarcely old enough to reason. Women gave birth to children in the snow and many died of exposure. It was from this same State of Missouri that the James and Younger gang afterward arose. Men from here figured largely in the war with the Corn-crackers, as they sought to establish slavery in the State of Kansas, and here was the seat of the bush-whackers during the Rebellion. Is it any wonder that a company of people, so different in sentiment and practice, were driven out by them?

The first witness from this State, whom we wish to introduce to testify in behalf of Joseph Smith, is Joseph H. Reynolds, who was a brother of the governor of the State of Missouri in 1843. Not only was he a brother of the governor, but State agent in the case of Joseph Smith as the following will show:

Executive Department, City of JEFFERSON.

Know ye that I, Thomas Reynolds, Governor of the State of Missouri, having full trust and confidence in the integrity and abilities of Joseph H. Reynolds, do hereby constitute and appoint him as the agent of the said State of Missouri, to proceed to the State of Illinois, for the purpose of receiving from the proper authorities of that State, one Joseph Smith, Jr., charged with treason by him committed against the State of Missouri, and as having fled from justice to the State of Illinois, and I do hereby authorize and direct said Joseph H. Reynolds to convey said Joseph Smith, Jr., from the State of Illinois, and deliver him to the custody of the sheriff of Daviess County in the State of Missouri.

In testimony whereof, I have hereunto set my hand, and caused to be affixed the great seal of the State of Missouri.



Done at the city of Jefferson this 13th day of June in the year of our Lord one thousand eight hundred and forty-three.

By the Governer,

THOMAS REYNOLDS.

JAMES L. MINOR, Secretary of State.

—Church History, vol. 2, p. 664.

The above Joseph H. Reynolds, who was the brother of the Missouri magistrate, wrote a letter to Joseph Smith, July 29, 1843, after a long and expensive trial between Joseph Smith and the State of Missouri as to the guilt of Joseph Smith. This letter is still in the possession of the Church Historian, a part of which is as follows:

On my return from Nauvoo I found Governor Ford absent on public business at Rock Island, from whence he did not return for a week after I arrived. I presented him a detailed report of my investigations, in which the fact is fully established that neither you nor your people were guilty of any violence or disorderly or unlawful conduct whatever; but that throughout the whole of the unpleasant scene connected with your arrest, and the ill treatment which you received, your and their conduct was that of peaceful, law-abiding, and good citizens. He is perfectly satisfied on that point. . . .

As to the other points, I can assure you, with perfect confidence, that with the evidence now before him, he will issue *no more writs*—that he will be perfectly satisfied that the demand in Missouri is not only *unjust*, (as he before believed it to be,) but so palpably illegal and contrary to the meaning of the Constitution as to release him for ever from all obligation to give you up, and enable him to justify himself before the world in refusing to do so.—History of the Church, vol. 2, p. 707.

From Bancroft's History of Utah, page 164, we copy the following: "But when the testimony on both sides is carefully weighed, it must be admitted that the Mormons in Missouri and Illinois were, as a class, a more moral, honest, temperate, hard-working, self-denying, and thrifty people than the gentiles by whom they were surrounded."

Quite a tribute from so honorable a source, and quite a band of honorable people to follow such a dishonorable leader as people often believe Joseph Smith to have been. But think of it; does it look reasonable that he could have been a bad man, and be retained as leader of such a people?

Mrs. Austin, in her book entitled "Mormonism," on page 58, has the following: "The members now numbered (1831 at Kirtland) about one hundred persons, the greater part of whom were the brightest and best of the community, merchants, lawyers, and doctors."

By this we see that the Latter Day Saint Church was not started by the low and ignorant, as thought by some. Doubtless, as they increased, they gathered into their ranks men of like ability.

From a book entitled "Columbus and Columbia," by James G. Blaine, J. W. Buell, John C. Ridpath, and Benjamin Butterworth, we extract the following from page 599, under the heading, "Rise of the Mormons:"

This sect, under the leadership of their prophet, Joseph Smith,

made their first important settlement in Jackson County, Missouri. . . . Here their numbers increased to 15,000. They were a peaceful people and others flocked to their community. . . . This extraordinary growth (10,000 at Nauvoo) and the peculiar manner and doctrine of the Saints, raised the hatred of the people round about, who in abilities, refinement, and culture were by no means equal to the Mormons.

Does it not look just a little strange that people of superior refinement and culture could have been deluded by a fanatic? Fanatics do not reason. Yet the Latter Day Saints, including Joseph Smith, have always been and are now willing to compare their faith with any other from a Bible standpoint. Does that look like delusion? Rather, say it is those who revile them without a cause, and who will not read or listen to anything but their own faith that are deluded—that are fanatics.

The following is taken from the *Kansas City Journal* republished in the SAINTS' HERALD for July 1, 1881:

There is probably no man in Western Missouri who is better acquainted with the various causes of the difficulties between the citizens of Jackson and Caldwell Counties [Missouri] and the Mormons during the years of 1833 and 1838, than General Alexander W. Doniphan, then a resident of Clay County, but now of Richmond, Ray County, Missouri. . . . After a few introductory remarks, he related the following:

"I came to Missouri in 1830. . . . The Mormons came in 1830.

"What kind of people were the Mormons?"

"They were Northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed 'Free-soilers.' The majority of them were intelligent, industrious, law-abiding citizens. . . . While the Mormons resided in Clay County, they were a peaceable, sober, industrious, and law-abiding people, and during their stay with us not one was ever accused of a crime of any kind."

General Doniphan is now in his seventy-third year, but is still hale and hearty. He is a man of fine appearance and intellect, and is well known and highly respected all over the State.

One more testimony and then we pass on to notice the character of Joseph Smith and his people in Illinois:

Statement of Mr. E. S. Sebree, of Blendsville, Missouri, made May 21, 1895:

"I was born in Kentucky, in 1816, and came to Missouri in 1835. I was a member of the State Militia that went from Liberty, Clay County, Missouri, to Far West, in Captain Moss' company, and was present at the surrender of Joseph Smith and others on the public square in the city of Far West; and was with the detail and went to Liberty with them as guard, where they were placed in jail in the month of November, 1838.

"Joseph Smith was, in my opinion, a good man. I never saw or heard anything to the contrary. As for his being a thief, murderer, or a bad, vicious man, I did not believe it then, nor do I believe it now. He was a fine appearing man, and would compare favorably with any other minister of my acquaintance. I never heard anything of the doctrine of polygamy. It was not talked of, nor heard of, to my knowledge; and the Latter Day Saints, as a class, in my opinion, was as virtuous a class of people as I ever saw; not a taint of suspicion of any kind did I ever hear against any of them so far as prostitution was concerned.

"I do not belong to any church; and have no motive in making this statement only that the truth may be known; neither am I prejudiced in favor of the Latter Day Saints, for I was a proslavery man, and naturally opposed to the free-soil ideas of

the Latter Day Saints, which, in my opinion, was the cause of their expulsion from the State of Missouri.

"Signed, E. S. SEBREE.

"Hearing the above conversation, we are witnesses.

"Signed, T. W. CHATBURN.

"R. M. MALONEY.

"L. W. MABERRY."

—*Zion's Ensign*, 1895.

#### ILLINOIS.

In a work entitled "Figures of the Past" by Josiah Quincy we find the following on pages 376, 377:

It is by no means improbable that some future text-book for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century exerted the most powerful influence upon the destinies of his countrymen? And it is by no means improbable that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet. And the reply, absurd as it now seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who establishes a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets.

Mr. Quincy was a relative of John Quincy Adams, and graduate of Harvard College, class of 1821. He, in company with Honorable Charles Francis Adams and Doctor Goforth visited and interviewed Joseph Smith in May, 1844, forty-three days before Mr. Smith was murdered.

Following is the testimony of one who knew Joseph Smith at the time of his death:

MACON, Missouri, August 3, 1896.

This is to certify that I, T. F. O'Daniel, was born in Philadelphia, Pennsylvania, and that I lived in Warsaw, Illinois, during the "Mormon War" or Nauvoo troubles. Was well acquainted with Joseph Smith the prophet, and regarded him then, and do yet, as an honest, upright man, conscientious and fearless in what he deemed right. I have heard him teach and preach in Nauvoo, but never heard him or any one else teach or speak of polygamy being a doctrine of the church; in fact, I did not know of anything of that kind until in after years it came from Salt Lake City that the Mormons were practicing polygamy.

I further state that I am acquainted with the facts leading to the killing of Joseph Smith, at Carthage jail, and know the men who were in the mob. The real cause, in my opinion, was that the Saints were all "Whigs," or anti-slavery men, and voted the anti-slavery ticket, which finally led to the troubles, and final killing of Joseph and Hyrum Smith.

T. F. O'DANIEL.

T. W. CHATBURN, }  
M. M. TURPEN, } Witnesses.  
F. PALFREY. }

From Governor Ford's message to the legislature, dated December 23, 1844, we extract the following:

Justice, however, requires me here to say, that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community than any other of the same number of inhabitants; and perhaps if the city of Nauvoo were compared with St. Louis, or any other western city, the proportion would not be so great.—Message of the Governor of the State of Illinois; see also Church History, vol. 2, p. 646.

It must not be forgotten that many other people than the Latter Day Saints lived in Nauvoo, and at the particular time Governor Ford made his investigation the enemies were making an extra effort to prove them guilty. Many things were stolen and lodged in the city and charged to the "Mormons," but there is no evidence that any member of the church was among the thieves that Governor Ford refers to. But admitting that a part of them were, it is not wonderful, seeing that they were only human; but the question is, Did the church teach stealing, or did Joseph Smith advise it? There is perhaps no society in the world but what there may be found in it some who do not observe the law, but that is no fault of the law. Governor Ford, however, pays a high tribute to the followers of Joseph Smith when he says not so great a proportion of thieves was found in Nauvoo as in other western cities. In connection with this the following from the pen of R. Etzenhouser as published in *Zion's Ensign* for April 29, 1899, indicates what kind of people the teachings of Joseph Smith made. It is but natural that his followers should be like himself. Judging of him by his character, by his teachings, and by his followers, we decide in his favor. We present next a statement from the pen of R. Etzenhouser:

In 1885 the writer of this, while urging Latter Day Saint claims at Viola, Iowa, with others, had vehement opposition from Reverend Nathaniel Pye, of the Methodists, who, with Beadle as a basis, argued that the early church were a set of criminals of the deepest dye. Since it was but forty-one years from 1844 to 1885 it was not too long for many yet to be found in the penitentiary who were in for life sentence. A man of age, twenty-one, in 1844, in 1885 would be but sixty-two.

Out of the thousands resident at Nauvoo a large number went into Iowa; from these, if criminals, a good crop for the penitentiary should have been harvested by the sickle of law. Moreover the Reorganized Church of Latter Day Saints had been represented in the State for about thirty years by quite a membership. If Latter Day Saintism is a factory producing criminals, then here was a field twice sown in plentiful abundance, covering forty-one years. It would be the legal privilege, as well as heaven-born duty, for the good people of Iowa to send every criminal among them in that "secure abode"—the penitentiary. So just to see how Latter Day Saintism could stand that kind of a test, I repaired to the Anamosa Penitentiary. Not a Latter Day Saint was to be found, causing my joy to be larger than my surprise.

The *Anamosa Journal* of August 27, 1885, gave extracts from the Warden's Biennial Report, in which occurs under the title,

#### RELIGIOUS EDUCATION.

Congregational.....	8
Christian.....	11
Reform.....	5
Campbellite.....	2
United Brethren.....	6
Adventist.....	2
Evangelist.....	4
Episcopal.....	9
Protestant.....	3
Presbyterian.....	25
Lutheran.....	16
Jewish.....	1
Quaker.....	1

Baptist.....	24
Methodist.....	72
Catholics.....	68
Infidel.....	2
None.....	22
Total.....	281

The accomplished and able writer, Bancroft, who has made as thorough a study of this subject as any who have thus far dealt with it, says: "Whatever may be said of Joseph Smith, it must be admitted that he was a remarkable man. His course in life was by no means along a flowery path; his death was like that which too often comes to that of a founder of religion. What a commentary on the human mind and the human heart, the deeds of those who live for the love of God and man, who died for the love of God and man, who severally and collectively professed the highest holiness, highest charity and humanity, higher by far than any held by other sect or nation now or since the world began—how lovely to behold, to write and meditate on their disputings, their cruelties and injustice, their persecution for opinion's sake, their ravenous hate and bloody butcheries."—F. M. Sheepe, in *Providence, Rhode Island, Journal*, June 25, quoting from Bancroft's History.

We have been thus particular to remove objections based on false reports, circulated against Joseph Smith, and have shown that if he was a servant of God, he but received from the world what might be expected.

According to the philosophy of Jesus, which is as follows, the same thought is presented: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19.

No better proof could be given that the work Mr. Smith performed and the life he lived was after the divine pattern, at least was not of the world inasmuch as he received only their hatred with few noble exceptions. Of course it does not prove that he was right, simply because he was opposed by the world, but it does testify very largely in his favor that their persecutions were based on false reports. Jesus said again, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely." It must be remembered that Jesus referred to the Pharisees and Sadducees as the world. So to-day those who do that kind of work, whether in the churches or out, are certainly not of God and are therefore of the world.

We have been asked why these reports were not contradicted before now, if they were not true? They have been vigorously denied from the very first; but the enemy that actively circulated the stories as actively subdued the denials. Even the talented Mr. Talmage permitted a scathing, erroneous article to appear in the *Christian Herald*, from General John Eaton, to sadly misrepresent the facts concerning Joseph Smith and all the begging and imploring that we could do, would not induce him to permit us to correct them, nor would he do so himself. What system would not be misunderstood under such inhuman persecution? When General Eaton's first article on

"Mormonism of To-day" appeared in the above-mentioned *Christian Herald*, in which Joseph Smith was denounced as being everything but a gentleman, and especially charging him with chicken stealing, the writer wrote him and asked for further information on that point; stating that in the various books, Encyclopedias and newspapers no mention was made of stealing chickens. We told him that we were anxious to learn the facts and asked him who Mr. Smith stole the chickens of. We asked that for the sake of justice to Mr. Smith that he would not follow the old way, but give the proof of his assertions, as it would be more gratifying to many. But if he did not care to publish the proofs for fear of making his article too long, would he be kind enough to answer whether he would furnish or sell the proof for personal benefit. No answer was received to that letter. We wrote him again in January, 1897, pointing out the difference between the Reorganized Church and the one in Utah, as he had failed to make any distinction in his second article, calling his attention to the decisions of Judge Sherman and Judge Philips, and asked that in simple justice, both to himself and to the Reorganization, he make a distinction between the two churches. Those who read the articles know it never was done. Others wrote him to the same effect about the same time, also to the editor, asking space to reply. Our official church paper, the *Saints' Herald*, published at Lamoni, Iowa, also asked that a distinction be made, and afterwards, from the pen of T. W. Williams, published a series of replies; but still General Eaton goes on in his blind career, deceiving and being deceived. No man is worse deceived than he who is deceiving himself. None are so blind as they who can see but will not. Kind reader, do you think such a writer should be believed? But then the General is taking the wisest course for error to take—the only course it can take and be safe; i. e., shut itself away from investigation and just criticism.



CO-OPERATION VS. STOCK COMPANIES.

I note with special interest the contents of the *HERALD* Supplement of June 18, 1902.

I have been an interested student of sociology for years and when I see a move among the Saints looking to even a partial solution of the vexed question of "capital and labor" I am all attention.

I do not wish to say anything which may cast reflection on the promoters, or question the purpose of the "Independence Manufacturing Company," but in studying the prospectus, questions arise.

I believe in coöperation. It is the ozone of the Twentieth Century. Trusts are a striking evidence of one kind of coöperation. They indicate coöperation in production but partizanship in distribution. No Latter Day Saint can indorse this kind of coöperation.

That we will not have an ideal coöperation under our present system passes without question, however, the purpose of the brethren to do the best they can is laudable and should meet with encouragement, providing they do not introduce measures which will prove a source of evil.

Coöperation is not a monopoly. The difference between the two is fundamental. The one aims at the interests of the masses; the other contends for the interests of the classes. Coöperation stimulates people to help themselves. It contemplates the well-being of the entire community and should not injure any person or interest. It is a substitute for competition. In coöperation people contribute, employ capital, pay expenses of the business, and then divide the profits in dividends on labor, or on goods which are handled or produced. The profits and savings effected through coöperation are shared by the producers and consumers in proportion to their product or labor. Coöperation aims at equal distribution of the profits of industry among the participants. Coöperation pays the profits in dividends on labor, the trust pays profits in dividends on capital. The trust is a combination of capitalists which practices extortion upon producers likewise consumers that they may pay larger dividends on capital.

A joint-stock company is a convenient plan whereby the ownership of a business is divided among a number of persons. This concern is run to make profits on capital in the same way as a private individual business is run. Each share is entitled to one vote. In this way capital controls the management as well as the profits. Under coöperation each member has only one vote, regardless of the number of shares he may hold, and the profits are divided on labor or purchases. Under coöperation it is the people who rule and share in the profits. Under joint-stock companies it is capital which governs and eventually it will absorb the entire profits. Coöperation deals with men; stock companies deal with dollars.

There are two ways of doing business. First. Where money counts and dollars are the index of power. Second. Where individuals stand equal in the administrative affairs of the organization. An attempt to coöperate under the former will only end in the same train of economic and social wrongs which have followed stock companies everywhere.

Share holders in stock companies can hold any amount of stock that they can get hold of and are entitled to one vote for every share they possess. The reader will readily see that the Independence Manufacturing Company is simply a stock company and can not, under its present provisions, stand for complete coöperation. The Rochdale plan of coöperation has thus far proven the best ever devised. It provides for but one vote to a shareholder regardless of the number of shares he may hold. Profits are given,

not in proportion to the stock held, but in proportion to the labor contributed or goods purchased. I apprehend that the brethren have made their organization conform to State laws whereby they can have the benefits of State protection granted to stock companies. It were better to have a simple and equitable coöperative association.

Where one member can hold any amount of shares it is within his power to buy up 5 per cent of stock when he becomes sole administrator of affairs. This would be correspondingly true if three or four should pool their interests.

The clause in the prospectus which I particularly object to is: "A corporation is managed through a board of directors, elected by the shareholders, each shareholder having one vote for each share of stock he owns multiplied by the number of directors to be elected.

"He can cast his total number of votes for one candidate or distribute them among two or three candidates as he may see fit, such votes to be cast in person or by proxy."

Certainly this company has the right to make such provision if the majority of the stockholders so determine but when they say, "The Independence Manufacturing Company is not an institution of the church, but an organization composed of members of the church whose object the church has indorsed as being in direct line with the workings thereof in that it is a means whereby the Saints can secure employment and find investment for their capital, however small, in a business that will bring them good returns. And from this standpoint the church has felt justified in helping us by subscribing stock," it is our privilege to consider their institution. I have never learned of any action of conference providing for the purchase of stock in this company. Is the last statement correct that the church, as an organization, has purchased stock? Nowhere in the revelations of God to the church has he provided for an organization "whereby the Saints can secure employment and find investment for their capital, however small, in a business that will bring good returns." Is it not presumptuous to say this is the object of the church? To have legitimate and equitable coöperation this clause, which provides for representation according to the holdings of stock, should be changed, allowing only one vote to each stockholder. The provision for a multiple of votes corresponding to the number of directors to be chosen only intensifies the trouble. For instance, suppose I had five shares and Bro. B. has fifty. He is interested in the selection of Mr. C. as director; I am opposed. Allowing that there were ten directors to be selected; multiply his holdings (fifty shares) by the number of directors (ten) and he would have five hundred votes to cast for his candidate. Now multiply my number of shares (five) with the number of directors to be selected (ten) and

I would have fifty votes to offset his five hundred. This would seem unjust.

Any coöperation carried on within the church, which includes any of the main features of stock companies regardless of the good intent of the stockholders, will fail in effecting the object sought for and will be a disappointment and coöperative failure in the end.

Zion can not be built up save on the principles of equality, and a business which grants power according to the "almighty dollar" standard can not be the best method. A true Latter Day Saint coöperative company should not provide to bring "good returns" on money invested. All of the profits, save what is necessary for extension of business, should either go to the laborers who produce the commodities or to shareholding patrons.

It is apparent to my mind that the two organizations recently effected at Independence are but the beginning of a number of institutions which will spring up in the church. As stock companies they are legitimate and come under the same head as all other business institutions in the world. As an expression of true coöperation they can have no legitimate claim, unless they change their rules of representation. Employment for Saints is not the ideal of the gathering and the building up of Zion, but rather employment whereby laborers will receive all they earn and where capital is but an incidental servant of the toiler, its true creator. Where those who hold capital or shares can dictate terms to the toiler or regulate his share of the profits one might as well work for the present corporations. True, our brethren actuated by the Spirit of the gospel, would undoubtedly endeavor to be more humane but they would be in the competitive field, and unless they secured service at a corresponding wage with that granted by other institutions they could not afford to sell at the same price in the open market.

Respectfully submitted,

T. W. WILLIAMS.

636 East Twenty-first Street, LOS ANGELES, California.



#### THE RELATION OF THE RELIGIO TO THE CHURCH.

In every avenue or avocation of life open for the entrance of man wherein he finds a field of usefulness, a means whereby he may supply his material wants or where he may gratify ambitious desires for fame and renown, if he wishes to be successful in the line which he has chosen, he must first pursue a course of preparation previous to taking up said work. What individual would expect to obtain a position where he would be required to give instruction in the higher mathematics or sciences and be unlearned in the rudiments of these branches? What gardener would be willing to trust his valuable plants and shrubs into the hands of one unskilled in the use

of the pruning knife and who was ignorant of the science of agriculture? Or what individual unlearned in the use of oars would be able to stem the fearful waters in the midst of a storm and rescue others from the sinking ship? It is just possible that he might be the means of saving some, but how many more might it be in his power to save were he fitted for the service? What disastrous results might follow to one ignorant of chemistry should he undertake to experiment along that line? Or what person unskilled in the use of weapons and unlearned in the tactics of modern warfare could enter into the military service and stand equal with those who had been put through a thorough course of training, who were awake to every signal and command, active and skillful in the use of their weapons, accurate in aim, and alert to every sign of danger? In fact, no person would be accepted into their ranks without he was prepared, unless the country was in extreme danger and there was no time for preparation.

I repeat, that in any line of work we must have at least some preparation, the necessity of which in the ordinary avocations of life people do not question. But I have been led to wonder at the peculiar view taken sometimes in regard to God's work. How often has the view been taken in the past that in this work there is no great need for preparation; that when God wishes to use us he can do so anyhow. It is true that God may use us as instruments in his hands for good when we are only partially prepared for the work which he intrusts into our hands, but is that any argument to prove that if we had studied more to fit ourselves and were more qualified to take charge of the work that we would not be the means in his hands of accomplishing more? We think not. How much better may we be able to prune the vine and work among the branches and with less loss or injury to it if we are a skilled and careful laborer in his vineyard.

A few years ago there came the cry, "Behold, the field is white ready for the harvest," and the statement was, "my laborers are few." Then it was that the bugle call resounded abroad for the gathering in of the forces for the defense of truth, and strong, earnest souls rallied forth to the standard, and with willing hearts and courageous spirits unfurled her banner and stood undaunted in her defense. They were brave and noble soldiers that were called out on the spur of the moment. To-day circumstances are different with us. The standard of truth has been firmly implanted and we should be cognizant of the fact that in some way we may be called upon in its defense, and simply because others from the necessity of the case have had to enter into the work without much preparation, is that any reason why we who have the opportunity to prepare ourselves should not take advantage of it? For a long time in the church there had been a crying need for more preparation,

and it was in answer to this that the Religio stepped out and began its work. Slowly it grew at first, for there was the backward cry, "No need of it," but it was founded on principles of right and could not be torn down. It was soon seen that it filled a long-felt want in the church and was accepted by the church in time as an auxiliary, or in other words a helper, an assistant, and it stands in such relation to her to-day as a helper and an assistant in preparing those who are to take part in the great work of the restoration of Israel in the latter days. It is to the church to-day what the military posts are where the soldiers are received and drilled for actual service; it is the preparatory school where every one may have the opportunity to enter in and become familiar with the principles, laws, and commandments of the kingdom of God. It affords us better opportunities than we have ever before had in obtaining knowledge, and is a means whereby we may educate ourselves along various useful lines of work.

As the Religio is largely composed of young people, we have as young people rejoiced in the fact that we have been acknowledged by the church in this light, that of an auxiliary or helper in the divine cause of the salvation of mankind, and we are anxious to keep up to that standard that as such we may ever be considered by her. We are anxious that our work may be thorough, that our students may be active and alive to the importance of the work at hand. God himself has acknowledged the work and has said that upon it he has placed his seal. Religions, how often do we stop and think of what it really means to be in the kingdom of God; of what responsibilities and duties that involves, and that as being engaged in the Religio work of its importance in assisting in bringing about the redemption of mankind and of the work of the establishing of Zion? Is not the work a great one? Is not the end to be attained grand beyond measure? Let us as Religions think seriously of the relation in which we stand to the church. Let us see to it that we do nothing unworthy of such relation. If we are to be assistants let us not forget that the Lord has said that "No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be intrusted to his care," and if we desire as a society to keep up our record as an assistant in this great work, we must strive individually and collectively to seek to cultivate the virtues enjoined that we may be worthy of our trust.

From our ranks in time will be chosen those who will go to the front ranks of the battle, some who will be as picket-men at the out-posts of duty, some who will be called upon to serve as officers and commanders, and some, perhaps, to more humble, but none the less honorable positions of performing little duties, administering to the wants of others, and caring for those in need. And let us ever remember,

that however great the position or arduous the tasks imposed, that we should not complain, but trust that where burdens are heavy added strength will be given. Neither let us complain because the work we are called upon to perform seems to us so small, the place so humble, but let our hearts swell with gratitude that we are privileged to do even the humblest task in his kingdom.

So may the Religio and Religions ever move forward, "Onward and Upward," in assisting in the onward march and progress of this great latter-day work; so may our experience in the Religio teach us to sacrifice our all for the sake of the advancement of truth, to diligently work for it, to live for it, if need be to die. And oh, as the result of our work in the Religio may we live better lives, may it lessen our mistakes in the future, may it enable us to be willing helpers, skillful in warfare, efficient and competent laborers in the Lord's great field, so that when the harvest is over "we may come rejoicing bringing our sheaves with us."

ESTELLA WIGHT.

Read at Independence Stake Religio Convention, Argentine, Kansas.

## Selected Articles.

### THE ATONEMENT.

A certain class of religious journals appear much distressed that the new Statement of Doctrine adopted by the late General Assembly, reiterates the old-fashioned Bible doctrine of the atonement.

Language is incapable of conveying any meaning unless both Old and New Testaments teach vicarious salvation. It is the scarlet thread which runs through precept and ritual. No process of unraveling can dispense with it which does not destroy the fabric into which it is assiduously woven. If it be "immoral," as a well-known divine has lately designated it, then the whole book is immoral; for it is as truly a part of the Apocalypse as of the Gospels, and as much in evidence in the Psalms as in the Pentateuch.

And why, indeed, should it not be, since it runs parallel with the history of mankind? There is no such thing as a self-made man, or a self-saved man. The very alphabet over which the lisping child is poring to-day has cost the world before him generations of toil. The citizenship we enjoy is not of our invention or desert, but must be accepted as a free gift. For the safety of the humblest citizen there sails a fleet of iron-clads. He may be without distinction, and physically he may be less strong than a good-sized mastiff; but his insignificance is lost sight of in the greatness of the republic. Behind him lie Bunker Hill and Gettysburg. Vicariously he is America and America is he.

We may be glad that the Bible presents religion

along these lines. No disciple is judged by his own petty attainments. Our poor, weak, broken lives are "hid with Christ in God." When Admiral Dewey was accorded a magnificent reception in New York City upon his return from Manila, men forbidden to set foot upon American soil walked proudly up Broadway behind regiments of regulars, preceded by bands of music. What works of piety or power had made them the guests of the republic? None whatever; but the Admiral said, "These Chinamen are my friends. They stood by me when I needed friends; and if I am honored by the city they shall share my honors." The conqueror threw over them the splendor of his own fame.

The defenders of this doctrine have been at times its worst foes; because they have insisted in presenting it in some unscriptural form or phraseology. When men tell us that "one drop of Christ's blood would suffice for the redemption of all mankind," we see how little the disputant may understand spiritual realities. No man can understand Gethsemane by counting drops of blood; nor Calvary by standing beneath the cross with a stop-watch to time the exceeding, bitter cry of the Son of God. There are some things true which you can not prove by the multiplication table, and some things precious which you can not weigh with scales. There is no nice balance of the cross against the fires of Gehenna; no one can say how many dying groans a flag is worth. But this we know—that unworthy in ourselves we may be accepted "in the Beloved," and "through his stripes we are healed."—The *Interior*, July 3, 1902.

## Selected Poetry.

### Children.

Come to me, O ye children!  
For I hear you at your play,  
And the questions that perplexed me  
Have vanished quite away.

Ye open the eastern windows,  
That look towards the sun,  
Where thoughts are singing swallows,  
And the brooks of morning run.

In your hearts are the birds and the sunshine,  
In your thoughts the brooklets flow;  
But in mine is the wind of autumn  
And the first fall of the snow.

Ah! what would the world be to us  
If the children were no more?  
We should dread the desert behind us  
Worse than the dark before.

What the leaves are to the forest,  
With light and air for food,  
Ere their sweet and tender juices  
Have been hardened into wood—

That to the world are the children;  
Through them it feels the glow

Of a brighter and sunnier climate  
Than reaches the trunks below.

Come to me, O ye children!  
And whisper in my ear  
What the birds and the winds are singing  
In your sunny atmosphere.

For what are all our contrivings,  
And the wisdom of our books,  
When compared with your caresses,  
And the gladness of your looks?

Ye are better than all the ballads  
That ever were sung or said;  
For ye are living poems,  
And all the rest are dead.

—Henry W. Longfellow.

### Faith.

O God, whose thunder shakes the sky,  
Whose eye this atom globe surveys,  
To thee, my only rock, I fly,  
Thy mercy in thy justice praise.

The mystic mazes of thy will,  
The shadows of celestial light,  
Are past the power of human skill;  
But what the Eternal acts is right.

O, teach me in the trying hour,  
When anguish swells the dewy tear,  
To still my sorrows, own thy power,  
Thy goodness love, thy justice fear.

If in this bosom aught but thee  
Encroaching sought a boundless sway,  
Omniscience could the danger see,  
And Mercy look the cause away.

Then why, my soul, dost thou complain,  
Why drooping seek the dark recess?  
Shake off the melancholy chain,  
For God created all to bless.

But ah! my breast is human still;  
The rising sigh, the falling tear,  
My languid vitals' feeble rill,  
The sickness of my soul declare.

But yet, with fortitude resigned,  
I'll thank the inflictor of the blow;  
Forbid the sigh, compose my mind,  
Nor let the gush of misery flow.

The gloomy mantel of the night,  
Which on my sinking spirit steals,  
Will vanish at the morning light,  
Which God, my east, my sun, reveals.

—Thomas Chatterton.

### Notice to Stockmen.

Those intending making an exhibit at the coming Iowa State Fair, August 22 to 30, will kindly write Honorable S. B. Packard, Marshalltown, Iowa, Superintendent of the Cattle Department of the Fair, stating the number of stalls they desire reserved for their exhibit.

The cattle exhibit this year will be large, therefore those contemplating an exhibit will do well to reserve their space at once.

## Mothers' Home Column.

EDITED BY FRANCES.

TO THE heart-yearnings, to the spirit's eager inquiries, to the intellect's restless speculations, there is but one response—faith! What we can not know now we shall know hereafter.—Edwin B. Russell.

### Two or Three.

There were only two or three of us  
 Who came to the place of prayer,  
 Came in the teeth of a driving storm,  
 But for that we did not care,  
 Since, after our hymns of praise had risen,  
 And our earnest prayers were said,  
 The Master himself was present there  
 And gave us the living bread.

We knew his look in our leader's face,  
 So rapt and glad and free;  
 We felt his touch when our heads were bowed  
 We heard his "Come to me!"  
 Nobody saw him lift the latch,  
 And none unbarred the door;  
 But "Peace" was his token to every heart,  
 And how could we ask for more?

Each of us felt the load of sin  
 From the weary shoulder fall;  
 Each of us dropped the load of care,  
 And the grief was like a pall;  
 And over our spirits a blessed calm  
 Swept in from the jasper sea,  
 And strength was ours for toil and strife  
 In the days that were thence to be.

It was only a handful gathered in  
 To the little place of prayer,  
 Outside were struggle and pain and sin,  
 But the Lord himself was there;  
 He came to redeem the pledge he gave—  
 Wherever his loved ones be,  
 To stand himself in the midst of them,  
 Though they count but two or three.

And forth we fared in the bitter rain,  
 And our hearts had grown so warm  
 It seemed like the pelting of summer flowers,  
 And not like the crash of a storm.  
 "'Twas a time of the dearest privilege  
 Of the Lord's right hand," we said,  
 As we thought how Jesus himself had come  
 To feed us with living bread.

—Margaret E. Sangster.

### Responsibilities of the Young Women.

There is a subject which has pressed itself upon my attention, and which is of great magnitude to those whom it concerns. Articles upon it may have been presented, argument exhausted, but if so, I have never read them. The theme is: The position or attitude the young women of the church should take in the performance of their part of the command to be "laborers together with God."

To my mind the lofty position in which these young women have been placed by the great Creator should be understood that the nobility and grandeur of their position may appear in its true light conspicuous to them.

First, then, wifehood and motherhood are clearly to be their destiny, as provided by Him who is too wise to err and too kind to permit unnecessary suffering. Too many occupy these conditions

as the inevitable, rather than with that appreciation that should fill their souls at the opportunity, and thus these superior privileges become life's drudgery, instead of being supreme joy.

Let the young woman who would be happy and fill her destined place as designed by infinite wisdom take upon her the exalted position with appreciation that she is able to fill it, and not with the intention of evading any of its responsibilities or privileges.

Many women make a fatal mistake in seeking to avoid the responsibility imposed in motherhood. I say fatal, because it robs them of the accomplishment of what the supreme Mind intended or prepared for them. God has prepared the conditions so that all the suffering necessary shall be eclipsed in the joy that shall intervene. Pleasure couched within the scope of marriage—as destined by the Author—are too frequently abused and extended beyond the intention, and the result changed from joy to sadness and dissatisfaction. Some, seeking to avoid the natural and intended results, ruin their own lives and destroy those of others, placing themselves—as pertaining to eternal life—in jeopardy.

Let the young ladies of the church be taught the high and solemn dignity of wife and mother. Its responsibilities and that all that pertains to it shall be fed and sustained by unselfish love of filling the place destined by a loving Father instead of performing abstract duty.

Many a young wife sleeps the long sleep of death by reason of a desire to escape in part the consequences of her marriage responsibilities, and that furnishes the greater reason why the young women of the church should clearly understand the responsibilities of maternity.

What shall guide in the selection of a husband? That which is to bring the culmination for which marriage was instituted. A girl should love for that which is enduring. The man's character and disposition should be studied. If she loves for dress, a home, convenience, beauty, fashionable or cute, winning ways, when these things depart, if they should, the love goes with them.

The gospel should be the basis of measurement. If a young man comes up to the standard laid down by 2 Peter 1: 5-7, faith, virtue, knowledge, temperance, godliness, brotherly kindness, and charity, if these be in him and abound, he shall "never fall," and the wife may rest assured she can depend upon him, and there will be no divorce in that family.

If the young women of the church will aim to bring themselves up to this standard, too, there will be no complaint when it is necessary for them—as ministers' wives—to remain at home and care for their offspring, and the Lord may give them just as many as he sees fit. When the solemnity, the holiness, the relevancy and purposes of marriage are understood, and a strong effort made to put them in practice, the doors against divorce will be shut.

My dear young sister, ponder these few thoughts over, and if you are not profited by them you may say I am a false teacher. For your success in life, now and hereafter, shall ever be my prayer.

CHARLES A. PARKIN.

SAN FRANCISCO, July 23, 1902.

Bro. J. Arber writes from 126 Petershill Road, Springburn, Glasgow, Scotland, July 19: "We have removed from Bothwell to this city. We are much nearer our work, preaching on the street nearly every night in the week. We have secured a hall situated at 54 Charlotte Street. We operated there last Sunday for the first time. There are prospects of a branch being raised up here by faithful and persistent effort. There are a number of nice people interested in our work. We are hopeful of success."



## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### General Superintendent in the Field.

The General Superintendent is now in the field on a tour through Southern Indiana, Ohio, and the East. Will not return till about the middle of September. And as it is a very difficult matter to get mail regularly while moving about, it may be that some of the correspondence will not get the necessary prompt attention, but will do the best we can with it.

On the 25th of July we met with the workers of the Southern Indiana District in their first convention at the meeting-house near Derby. The meeting was not large, owing to a mistake concerning its announcement, and the work is not yet fully appreciated by all the patrons of the district. There are some obstacles to overcome and considerable work yet to be done ere the district will have attained the standard of excellence desired by our fellow workers there who are working earnestly and untiringly to develop the Sabbath-school interests. But in spite of the obstacles in the way and the newness of the work there, they have made progress that is excelled by few, even of the older district associations.

It will be remembered that this is the district to which we came last September and hurriedly effected an organization one evening at the close of a preaching service. The outlook was not flattering and our hopes were not built high. Sufficient opportunity had not been given to properly work the matter up. Or, at least, so it seemed to us. But we can not always judge with certainty with our conception of things. God's work does not always move exactly as we think it will. Four out of the five schools reported, making an excellent showing of the growth of the work there. Of these five schools, the district superintendent, Bro. M. R. Scott, Jr., together with his assistant, Bro. W. C. Marshall, and others organized four since the meeting in September. They show an attendance of near fifty on an average. And when we consider that these brethren are both church missionaries and of necessity away from the branches much of the time, we are led to believe that they let pass no opportunity to build up a Sunday-school where it could be done.

The convention passed off nicely and a very good interest was shown. An extra session was called for Saturday morning to consider various questions pertaining to the work. Adjournment was had to meet the Friday morning preceding the next district conference, a move in the right direction. This will give them three sessions for business and other work of development.

May the good Lord bless their efforts for good.

### A Plea for Permanent Work in Our Sunday-school Text-books.

How may we make our work permanent?

"I have chosen you . . . that your fruit should remain."—  
John 15: 16.

That we need a better system of grading in our Sunday-schools is a self-evident fact. How to attain to that system is the question. We answer, by using the same wisdom (or at least as much wisdom) in our issuing Helps for the study of the lessons for the Sunday-schools as we show in our secular work.

In our day schools there is a course of study prescribed for each grade, and the pupil's place or grade in such schools is usually determined by his familiarity with that portion of the work that he puts behind him. And this familiarity is usually determined by examinations.

How is it in our Sunday-schools? Here the pupil enters, and if there is a class of about his own age, he is generally placed therein, and promotions usually depend more upon the age than the ability and knowledge of gospel subjects that the child has

developed. Should this be so? And yet our reader may ask, "How can it be otherwise?" I am frank to confess that with our present system of lesson helps anything more systematic in the grading of the Sunday-schools looks difficult to me; hence the necessity of improving our system of helps. Please notice that I do not find fault with our *Quarterlies*. I think the present editor does well under the task imposed. The fault is in the system she is forced to work under. Why should there be a constant effort to teach something new or different to pupils entering our primary classes just because they enter at different periods in the history of our Sunday-school work? Is it not the everlasting gospel that we seek to teach? And yet such is the case now.

I can remember when our primary classes were studying of the birth and life of Jesus. And what better subject for the little tots can you have than the "Story of the Babe of Bethlehem"? But if my child happens to have just come to the age that he has made his entrance into the primary class with the commencement of this present quarter, lo! he is put to studying the Acts of the Apostles, the Doctrine and Covenants, and the Pauline Epistles; or, rather, his Sunday-school teacher and also his mother are put to work to solve the problem of "How in this world can I interest the tot and teach to him these subjects?" Is it not simply an effort upon our part to make our babes keep pace with the research of the older ones in these gospel subjects? It so seems to me. I am convinced that this ought not to be. The gospel never changes and all need to know the same facts that pertain to this great salvation.

There certainly should be a system in the presentation of these subjects to every pupil and class in our Sunday-schools, so that the result of a child entering as a primary and continuing in our Sunday-schools until the course was covered would be a symmetrical development of his knowledge of the gospel and sacred history. The instruction to the apostles from the angel of the Lord, was to "Speak . . . to the people all the words of this life." Shall we do less in our teaching of our children?

To obtain this result let us have a selection and preparation of the subjects with a view to their especial adaptation to the class or grade to be taught; and let the work of preparation and printing be such that when the course of study adapted to one grade be completed that we may have those lessons issued in book form. By so doing we can gradually work into a system that will make practicable the matter of grading by a system of examinations. And in time with very little more expense, if not less than we would incur under the present regime, we will be prepared for a complete course of study commencing with the promise of the Babe of Bethlehem and covering the history of the race as found in the Bible, Book of Mormon, Doctrine and Covenants, and Church History, not excluding other "good books."

"But," says one, "We will get into a rut!" Not necessarily so, for while the facts of the gospel never change, the teacher should bring the same individuality into his work that the eldership is expected to in his. And also there may be issued from quarter to quarter leaflets containing suggestions of new methods, and sidelights as they are discovered or developed in this latter-day development. Does the Latter Day Saint elder get into a rut in his continual presentation of the same truths of the "everlasting gospel?" Not if he is "led by the Spirit." No more need the Latter Day Saint Sunday-school teacher. Let us remember that Christ chose his apostles, not only that they should bring forth fruit, but that their fruit should remain; and if he has chosen us to do this work of the latter days, let us make it permanent.

With a prayer for the full fruition of this work in the symmetrical development of it in its every part, I am,

Your coworker in Christ,

A. M. CHASE.

OGDEN, Utah, 1509 Wash. Avenue, July 17, 1902.

## Letter Department.

ADA, Indian Territory, July 29.

*Editors Herald:*—I have been busy about my Master's cause. The last thirty days has been the busiest time I have had since I have been in the field. Preached thirty-five times, baptized four, and did considerable other work. Most of this work was in new places. The Lord has blessed me with light and liberty, so that from one to three sermons I have had the majority of the congregation in our favor. If have had from twenty-five to three hundred in attendance. Surely this a ripe field, and indications are now that hundreds of as good people as there are anywhere will soon be brought into the kingdom if the field is carefully looked after. I have always observed one rule or tried to: that is to treat others as I would wish to be treated. I generally give them to understand on the start I did not come to abuse them for not believing as I do, but to preach the gospel of Jesus Christ. That makes us friends. Then they will give us a hearing. We know what the results will be when we get a hearing. I hope whoever follows in these places will preach the word and let others alone and then when we are attacked we can defend and have all in our favor.

Last week I held an arbor-meeting in Johnson, a little town of about three hundred inhabitants. The arbor was built by the people, free for all. The Holiness had just closed Sunday eve, and I commenced Tuesday night and continued all week with fine interest.

Saturday night we met on time and lit up. I put up my chart, The Narrow and Broad Ways. I was sitting back waiting for the time and watching the crowd come, when to my surprise a man walked in and laid a big family Bible on the stand. I walked down to where he was, spoke, and found he was a Campbellite preacher and that he had an appointment for that night and next day at eleven. I told him I regretted there was a conflict; that I didn't know of his appointment. I saw he had the appearance of a fair, honest man; said he wanted to do what was right, and was willing to divide the time. We agreed. He occupied first, using only fifteen minutes. I then took up the subject of future destiny of man for one hour. He then told the people to come out at ten and he would get through in time for me to have the hour at eleven.

His effort Sunday was to exhort the Christians to live a Christian life every day, and referred to statement I had made the night before about the sheep and goats. Now he said Jesus is not here for me to do anything for him personally. But he said, Here is this brother, pointing to me. If I administer to his needs that's doing it unto Christ. He heard me four times; told Bro. Crawford I gave the best explanations on the gospel he ever heard and that he would investigate our work. He is just a farmer, lives there and preaches for them.

I closed Sunday night; subject, Book of Mormon to the coming forth of this work. The people found we had something solid. Sr. E. Parsons is the only member we have there at present. She is a widow and invalid. Has three grown sons and one daughter at home. Through their influence and help we got the work started. I wish some of the Saints would send this sister some HERALDS, *Ensigns*, and *Autumn Leaves*. She will read and give to others. Post-office, Johnson, Indian Territory. I commence to-night in the town of Ada.

Yours for the faith,

W. M. AYLOR.

JAMAICA, Iowa, July 25.

*Editors Herald:* I saw by the SAINTS' HERALD some time ago that if all the members would pay one dollar to help pay off the church debt it could be out of debt. And I love this latter-day work and am one to want to see it prosper and roll on, for I know it is the true church; so I will send in my one dollar to help a good cause.

WALTER E. GOREHAM.

DAYTON, Ohio, July 28.

*Editors Herald:* After about three weeks absence I returned here on the 21st inst. and resumed the effort on the street begun some time ago by Bro. Long and myself. Have been all alone so far as help with the preaching is concerned, until last evening, when Bro. Long dropped in and gave us one of his rousing sermons. Sr. Goodrich is with me assisting in the song service, which is a great help indeed. We are having a good interest, and it looks like much good may be done. We are having strong opposition. Bro. Warren purchased a tent, also an organ to be used in the tent, but as yet we have been unable to secure a lot upon which to pitch it. Property owners seem to have too much "religion" or do not want "that kind of doctrine preached" on their lots. However, we shall continue on the street until we get a suitable place.

I arranged a chart and erected it upon the street. Its effect is simply wonderful; worked like magic; increased interest and numbers fourfold. I think if our elders who are doing street work would try this method they would be much pleased with results. I inclose a clipping from the *Dayton Herald* so you may see about how the press views our labor, also the labors of the Utah elders in comparison. The press and many people are beginning to understand quite well the difference between us. I do hope and pray that we may soon have a place for the tent. By the use of the organ, our music will have added a much needed factor.

Bro. Long started for Springfield after service last evening. Thought he would return next Sunday. Hope he will. By letter from Bro. Jeffers, our district president, dated the 24th inst., I hope to have his help for a while.

I am personally invited by Reverend Gillispie, a Presbyterian, to attend a Mormon lecture on next Thursday eve. I promised to be there. Campbellites and Presbyterians have joined to down Mormonism, so he tells me. He speaks in their church, by request. Reverend Gillispie tells me he labored in the "salt lands" for twenty years. This is why I suppose the Campbellian desires his services. It looks like a fight is on, and we know not the end, but we feel that the Lord is our strength.

V. M. GOODRICH.

SPIRIT LAKE, Minnesota, July 25.

*Editors Herald:* Since last writing I held a successful meeting of about three weeks at Rodman, Iowa. The gospel message was well received by many and the prospects for future work are surely good. I baptized Sr. Lucina Fritz. She is a daughter of Mr. and Sr. Fenn, who no doubt will be remembered by Bro. E. C. Briggs and other early missionaries, whom they took into their home in the early 'sixties in Utah when Brigham Young told them he would not be responsible for their lives fifteen minutes if they stayed in the territory, and they had to seek the protection of the United States troops. Sr. Fenn was baptized in Provo, Utah, in 1864 by Elder Atwood, of the Reorganization. They were then robbed of all their goods by Kimball, Bullock, and others and compelled to get back to the States the best they could, guarded by United States soldiers. Sr. Fenn saw the mutilated bodies of Bro. Parrish and his son as they lay in the street where they were left by destroying angels, Potter and others. Bishop Johnson finally ordered the bodies of the "apostate dogs" buried.

From Rodman I went to Burt, Kossuth County, where I found the good people ready to hear more of this latter-day gospel. I could only hold services on Sundays on account of rain and the busy season. This is a dairy country. Milking makes it too late to attend meetings.

I next called at Ledyard. Found all friendly and ready to listen to the gospel message.

I am now engaged in meetings on the north side of Spirit Lake. This is a splendid farming country and well settled, but it is twelve miles to the nearest railroad. I am stopping one half

mile over in Minnesota. I have two appointments one mile over in Minnesota, one in the Methodist church and one in a schoolhouse, and I also have an appointment in a schoolhouse in Iowa. I am stopping with relatives. I have many of them here. The people here have never heard of our church before, but the gospel message is being well received by good and attentive congregations.

W. H. KEPHART.

OMAHA, Nebraska, July 24.

*Editors Herald:* Lest we forget and stray from the old paths; I thought it would not be amiss to call the attention of the Saints to General Conference Resolutions, No. 168. "That in distinguishing between official and non-official members, the term *lay* member be not used." I have noticed that on two occasions during the present year the term *laity* has been used in communication to the Saints. And it is occasionally used by the elders when preaching in the branches. I think it has been used in my hearing more in the last three years than in the previous twenty-two of my membership.

E. RANNIE.

Station A.

LOS ANGELES, California, July 23.

*Editors Herald:* Our reunion at Orange was a success spiritually. In point of attendance it was one of the smallest we have ever held, due, undoubtedly, to the location of the grounds. When once reached it is, however, an ideal grove. The large, spreading oak and sycamore trees; a rich carpet of fallen leaves; a high elevation beyond the range of fogs or heat was all that could be desired. Brn. Luff, Hilliard, Barmore, and Anderson were present in addition to our own local force. The preaching ranged from fair to excellent. The contrast between "liberty" in preaching and where "one has not the Spirit" was particularly noticeable in several instances, and but impressed the observing Latter Day Saint that in spiritual things man without God's help is weakness personified. Bro. Hilliard's bugle sounded long and loud and in no uncertain tones to "come out of her, my people." There was no sacrifice of selfish feeling or ambiguity of language in dealing with the questions of gathering, consecration, and equality with him. A Latter Day Saint who listens to Bro. Hilliard and then continues to live for self is surely impervious to argument or spiritual intuition.

Bro. Luff gave us several excellent sermons which were fully appreciated by everybody. One effort in particular moved nearly every one to tears. His physical condition was below normal and he should have been in bed instead of in the stand. He left feeling considerably improved. Brn. Barmore and Anderson show marked evidences of growth, and from present indications will serve the church faithfully in their new fields. May God bless and preserve them for years of service.

T. W. WILLIAMS.

July 26, 1902.

*Editors Herald:* I am at Thayer, where I met Braden in debate last January. I commenced meeting on the 17th in the park, and have held every night but one since. The attendance is not large—running from fifteen, thirty-five, to one hundred. Almost everything seemingly that could be thought of is now started up in "full blast" to keep the people away. They seem to fear that I will pull the wool over their eyes if they come to hear me.

I close on the evening of 27th, and go to Woodside, some eighteen miles away. Elder James T. Davis, who was ordained at Springfield, recently, is assisting me in the meetings. He has been preaching on the streets at three in the afternoon, and announces me at the park for eight o'clock service. By this means many are hearing the word.

I continued the preaching services two nights at Springfield

after Brn. Joseph Smith and E. L. Kelley left, and Bro. Sparling baptized five more persons.

Trees are loaded with peaches here, and the McNair peach farm four or five miles away, is an immense affair. They advertise for three thousand men and women to pick peaches from July 25 to August 15. When I came here ten days ago, I thought I liked peaches; but they have lost much of their charm to me—altogether too "common." Needing rain here badly. One little shower since I have been here, which gave me rest from preaching that night. Some of the overplus you Iowans are having would be welcomed down in these "rockies." Still in the faith, and nobly cared for by the Brn. Bootman boys and their good wives.

I. N. WHITE.

BALD KNOB, Arkansas, July 23.

*Editors Herald:* We are striving earnestly to do all the good we can under the present circumstances. Bro. Sands, our elder, is still in Dallas, Texas. We know not when he will be here. He thinks he can not be with us before next year.

Sr. Webber, our Sunday-school superintendent, was married July 20 to Doctor W. H. Abington, of Beebe, Arkansas. Doctor Abington is not a member of any church, but rather leans toward the Christian faith. He is an honest man, well respected, and is always a defender of that which he thinks to be right. Sr. Abington left for her home at Beebe Tuesday night. Oh, how can we do without her in our Sunday-school! She was also a teacher of the primary class. We intend to do our best to keep the Sunday-school going. Pray for us, dear Saints, that we may not get discouraged, that each and every one may realize there is a work for us to do no one else can do for us.

I am poor in this world's goods, but my prayers are that I may always be at the post of duty, ready and willing to lend a helping hand whenever a good deed can be done. I have been afflicted two or three months with nervous trouble and poor circulation of the blood, sometimes so badly that I can not sleep more than three or four hours at night. I ask the prayers of the Saints in my behalf that if it is God's will I may be healed of this affliction. I feel that my life is well worth living so long as I have a sin to overcome. I want to come up higher and follow the footsteps of my Savior. My prayers shall ever be for the redemption of Zion.

Your sister,

BEULAH JOHNSON.

SAN FRANCISCO, California, July 21.

*Beloved Brother:* It seems to me that I am constrained to write you in humble acknowledgment of God's love and kindness to us, in permitting us to come into his holy presence and pray, petition him, in his stupendous majesty, infinite wisdom and goodness, and he has condescended to listen and answer our humble cry to him for assistance and direction in all things pertaining to duty and desire to accomplish much good that others may be partakers of his bounty, love, and provision, in this life and in the one that is to come.

And when I stop to think that this mighty King and Creator of all things is so powerful and yet so gentle, so glorious and yet so easy of entreaty, my heart, yea my being, is thrilled with joy unspeakable and full of glory at the realization of it, and of the certainty of a fullness being mine upon conditions within my reach.

O! how my soul yearns to see mankind accept this wonderful scheme by which they, too, may become possessed of the same divine influence, and have the expansion of vision and understanding by which life shall take on new and beautiful conditions. I realize, however, that I am not required to be overcharged concerning them, but to make legitimate effort to have them see and understand and comprehend and then *my* duty is done.

Still, I feel there is something beyond abstract duty calling upon me when I am advised to love my neighbor as myself. I

am intensely interested in myself, and so I must be in my neighbor. If I can become filled with divine love—which is my privilege—it will go out and respond to every demand, let it come from whomsoever it may. Who but those breathing the atmosphere of divine influence can appreciate the sublime words of Peter, "Ye shall receive the gift of the Holy Ghost For the promise is . . . to all that are afar off"?

It seems to me the time is at hand for greater spiritual endowment than ever, if the Saints will just live and practice what is taught by the Church of Jesus Christ restored in these latter days.

I thank God more than words can express for my awakening from darkness into the marvelous light brought to earth by the angelic messenger. I realize your work is great and taxing on your strength, but he will keep you to the end, and superbundant joy will be part of your reward.

In bonds,  
CHAS. A. PARKIN.

AVA, Missouri, July 29.

*Editors Herald:* Our branch is in a very prosperous condition. We have a church building completed and dedicated. We hold Sunday-school every Sunday at ten, preaching at eleven, and prayer-meeting in the evening at eight. We have an elder, one priest, two teachers, and one deacon in the branch. We hope some of the traveling ministry will call on us soon, as there is a new place here to open up the work. I wonder where Bro. J. T. Davis is. He opened up the work near here at West Liberty schoolhouse last spring, also organized a Sunday-school there. As I was with him they chose me for superintendent and Bible class teacher and my wife for primary teacher. We have a very good attendance. I have also preached to them a few times. As a preacher I am a new beginner, having been ordained but about six months. I have preached ten times and assisted in several other meetings. I hope I may be an instrument in the Lord's hands in doing much good.

Several from our branch attended conference at Springfield. We also had the pleasure of getting acquainted with Brn. Joseph Smith, E. L. Kelley, and I. N. White. We know that God has chosen men that have stood by him in many trials and temptations. We hope the gospel may reach all the honest in heart.

Yours in Christ,  
OSCAR ENSLEY.

ORIOLE, Indiana, July 28.

*Editors Herald:* Bro. James D. Porter came here in May; held several meetings and baptized and confirmed two into the kingdom. When he left the people were deeply interested. The Holy Spirit worked wonderfully. He came back here July 16; preached fifteen sermons. He has thoroughly set forth the doctrine, and baptized and confirmed, in the two series of meetings, twenty-five members. I think there are yet several whom God will call. Bro. Peter Flinn, from Crawford County, Indiana, is with him this time. We now have thirty members.

Brn. Porter and Flinn left here this morning, going to Pilot Knob, where they will hold a series of meetings. May the Lord ever bless them as he has here.

The people are beginning to get their eyes open, but there are some who can not endure sound doctrine.

Brn. Porter and Flinn left an appointment here for August 15, when they will hold a few meetings. I think there will be a branch organized here when they return. There is a great deal of work to be done here. The harvest is great and the laborers are few.

May God bless his children everywhere.

Your brother in the one faith,  
JOHN N. BERNARDI.

COOK'S POINT, Texas, July 28.

*Editors Herald:* Since I last called upon you I have preached at several places in Robertson and Burleson Counties. Had good interest. Baptized and assisted in confirming three precious souls. At our district reunion we had a good meeting; a good turnout and interest all through. Outside of our district officers we had Brn. H. O. Smith and R. Wight, who did some good preaching.

Bro. John Hawley traveled with me about a month this summer. He is a good companion. He left us after the reunion "until the millennium," as he said. I aim to hold three series of meetings in August, one in Grimes County and two in Burleson. Interest in the good cause seems better in our section this year. I will let you hear later on.

Yours in the conflict,  
E. W. NUNLEY.

BRANDON, Kentucky, July 31.

*Editors Herald:* We came here the 29th inst., but on account of rain (which was much needed) we have done but little in the way of preaching, but hope we may be able to do some good here, as there are some who seem to be interested and will probably obey before we leave.

We expect to visit the Utah people again ere long. I think some of them will be ready to accept the truth when we go there again.

The mob threats are still raging about Davis Chapel, not only against the elders but against the laity as well, as you will see from the following notice which was placed on the schoolhouse door, and published in some of the newspapers without protest from the editors against such conduct:

"To Laity: Take notice. You will leave your smoking houses in fire and run in fire that is hotter than hell-fire, for it will be mixed with shot for entertaining Mormon elders.

"KENTUCKY REGULATOR."

So you see it is a little critical there yet. By letter from one of the brethren there I learn we are threatened at another place about ten miles from there, where we have been preaching at what is known as the Pugh Schoolhouse. It is said by our enemies there that the mob at Davis Chapel got off so easy that they will give us the same kind of a reception. Others, our friends, say if we will come they will guard us while we preach, so everything is not as lovely here as one might wish, but we expect to do the best we can under the circumstances, using all the wisdom God has given us. It is trying on a man's spiritual condition as well as his mental to go through such trying times. I hope the Lord will protect the band of Saints that has been planted there, and that there may be no more serious trouble in that vicinity. We sincerely request the prayers of the Saints that the Lord will protect us and that the work may still prosper here.

Your colaborer,  
W. R. SMITH.

Fair August! Indolence leads her by the hand and Pleasure and Laughter run before her. Poppies deck her loose-blown tresses, and from her horn of plenty fall the red and golden fruits of the early harvest. The merry chatter of the brook is softened beneath her spell to a gurgle of lazy contentment. Over wood and field her mystic presence weaves a subtle change. The erst-while busy bee hums drowsily, as it were, his own slumber-song. The breezes have lost their wonted sportiveness and stir the pine tops with languid sighs. The very wash of the sea on the shingle is subdued as if the great restless ocean itself had succumbed to the mystic influence and would be at rest. Of all the months of the whole year this is the month of rest, of relaxation and recreation, of dropping the burden and "jes loafin'." Even the farmer finds time for a picnic or a day to spend a-fishin.—*Country Life in America.*

## Miscellaneous Department.

## Conference Minutes.

**Southern Indiana.**—Convened with Hope Branch, near Derby, July 26, at 10.30 a. m.; called to order by district president, M. R. Scott, Jr.; Heman C. Smith, M. R. Scott, Jr., and George Jenkins were chosen to preside; W. C. Marshall, secretary pro tem.; S. C. Gruver, assistant. Visiting brethren were invited to participate. Branch reports: Byrneville 71, gain 1; Hope 52, gain 5; Rego 23, gain 1, referred back for correction; New Trenton 19, no change; Mt. Eden 27, no change; New Marion 19, loss 3; Union 57, gain 7; Plainville 30, no change. Bro. H. C. Smith gave a short address. A motion prevailed, as follows: "Resolved, That in the future, conferences of this district have the power to suspend the operations of the delegate system temporarily when in its wisdom it is impracticable to do business under said system. This resolution to take effect immediately upon its adoption." Ministry reporting: Elders M. R. Scott, Jr., G. Jenkins baptized 3, P. A. Flynn, J. T. Scott, M. R. Scott, Sr., W. C. Marshall, J. D. Porter baptized 20, J. P. Sappenfield; Priests J. J. Boswell and D. Baggerly baptized 4. A resolution and petition from the Louisville Branch, Kentucky, asking to be received into the Southern Indiana District, was read, and the branch so received, subject to ratification of next General Conference. Election of officers: M. R. Scott, Jr., president; W. C. Marshall, vice-president, secretary, and treasurer. Moved, That the officers for district be elected during first conference held after April of each year. Motion prevailed. A vote of thanks for faithful services was tendered retiring secretary. David Hurbaugh, desiring to be released as Bishop's agent, the conference concurred, and recommended John J. Boswell, of Wirt, Indiana, to the Bishop for appointment as agent. Voted to sustain the president of our mission, Heman C. Smith, by our prayers. Committee appointed to audit Bishop's agent's report, reported: "Having access to no vouchers, or to agent's book, we are unable to certify to the accuracy of the accounts. We therefore recommend that a committee be appointed to audit the report in connection with vouchers and book prior to the transfer of the accounts to the incoming agent." Report received and recommendation adopted. Saturday evening, preaching by J. W. Adams. Sunday morning, 9 a. m., assembly convened for Sunday-school. After the lesson, remarks by T. A. Hougas. At 11 a. m. Heman C. Smith was the speaker. At 12.15 p. m. tables were prepared, at which it was estimated two hundred persons ate. At 2 p. m. sacrament meeting. Immediately at its close, T. A. Hougas preached. At 8 p. m. Heman C. Smith again occupied the stand. After preaching, the president announced the names of committee to audit Bishop's agent's report and books: W. C. Marshall, John T. Scott, and James P. Sappenfield. Adjourned to Byrneville, November 8, 10.30 a. m.

**Southern Missouri.**—Conference convened at Springfield, Missouri, July 12, at 10 a. m. I. N. White was made chairman of the conference, A. W. Duemler, clerk. Ministry reporting: Elders H. Sparling, A. M. Baker, J. C. Chrestensen, J. B. Graham; Priests J. T. Davis, G. W. Anderson, D. N. Tillman, T. J. Simpson, S. N. Gray, Jr., W. Taylor, G. Bungin; Teachers A. W. Duemler, O. Ensley. Branches reporting: Springfield, Pomona, Ava, Woodside, Grove Springs. Committee on J. R. Wedlock case reported, and on motion his case was left in the hands of the district president and sub-missionary in charge for action. Bishop's agent's report: Balance due January 1, \$50.02; total receipts, \$266.42; total expended, \$302.35; due agent, \$35.93. A. M. Baker elected district president, with J. C. Chrestensen as his assistant. J. C. Chrestensen, secretary and treasurer. On motion the Mountain Grove Branch was considered disorganized and the members instructed to unite with the nearest or most convenient branch in the district, the district secretary being authorized to give letters of removal. A collection was taken up amounting to \$8.17, to apply on the work of copying the new district record, and for record and minute book. Sunday, the Springfield church was dedicated, I. N. White in charge. Sermon by Joseph Smith; prayer by E. L. Kelley. Three were ordained to the office of elder; namely, William Taylor, of Ava; G. W. Anderson, of Grove Springs, and J. T. Davis, of Johns Mill. Preaching by E. L. Kelley, Joseph Smith, and I. N. White. A resolution was passed that this conference request the district Sunday-school association to be represented in business session and Sunday-school work on Friday preceding our next conference, which will convene with Ava Branch, October 11, at 10 a. m.

## Pastoral.

To the Saints and Friends in Northwestern Kansas District: Having been sent to this district by our worthy missionary in charge, Bro. I. N. White, in place of Bro. R. W. Davis, to labor the remainder of this conference year, I take this method of informing all that I am in the field. All who desire missionary work done in their respective localities, please write me, stating opportunities, needs, prospects, etc., where preaching is desired. As there are only two missionaries appointed in this district, and the field large, we must necessarily bestow our labors where most needed. And this information, together with what we already know regarding conditions in this field, will greatly assist us in arranging our work so as to labor where most good is likely to be accomplished. We can not reach all this year, but will do our best, seeking to be guided by the Spirit of the Master and wisdom given us. Expect to begin tent work as soon as practicable. We need and ask the hearty cooperation of all, both ministry and members. Let the local ministry who can, move out, under proper directions, supplementing the efforts of the missionaries, and assisting in the spread of the gospel of Christ. We recommend a careful reading of the "Pastoral" by Bro. I. N. White, especially that part relating to the "God bless you," etc. Remember our district reunion which begins, I am informed, August 28 at Gaylord. All make a special effort to be there the *first* day, and come prepared to stay and have a good spiritual time. And in all your good efforts for the Master do not forget *Graceland*. I am taking subscriptions. Send or hand me your donations. Will receipt you for same. Would like to get every name in the district on our list. Names and amounts given will be published in Bishop's Annual Report. Those living in the district desiring to write me, address me at Downs, Osborne County, Kansas, Care Box 31. Others may address me at Rea, Andrew County, Missouri, Box 46. Mail will be promptly forwarded directly to me in either case with but little delay. Your brother in the gospel, Joseph C. Vaughn.

## Appointment of Bishop's Agents.

## FOR THE WESTERN TEXAS DISTRICT.

The Saints and friends of the Western Texas District of the Reorganized Church of Jesus Christ of Latter Day Saints will please take notice that upon the resignation of former Bishop's agent, Bro. O. D. Johnson, and the recommendation of the district conference, Bro. John Harp has been appointed Bishop's agent of the Western District of Texas. Bro. Harp will receive and receipt for tithes and offerings in the interest of the church, making out report to the Bishop from time to time and perform such other work as belongs usually to agents. We sincerely trust that every one interested in the Western District of Texas may see that they have contributed to the furtherance of the work, and confer with the Bishop's agent, Bro. John Harp, aiding him in his work. We feel thankful to Bro. Johnson for his aid and work in the office of agent in the past, and trust the Lord will bless him in every effort for the good of his work. Remember to address Bro. John Harp, at 109 Big Foot Street, San Antonio, Texas. Commending all to the mercies and blessings of the Lord, I am, Very respectfully, E. L. Kelley, Presiding Bishop.

## THE SOUTHERN INDIANA DISTRICT.

To the Saints and Friends in the Above-named District: Pursuant to notice of the action of the district conference of the Southern Indiana District, upon the request of the present agent, Bro. David Hurbaugh, that he be released from the work of Bishop's agent in said district for the present time, and also the recommendation made by said conference that Elder John J. Boswell, of Wirt, Indiana, be appointed Bishop's agent in his stead, notice is hereby given of the appointment of Bro. Boswell, and he will act as the agent of the Bishopric of the Reorganized Church in and for the Southern District of Indiana, performing all the duties usually belonging to the office of agent. We earnestly hope and pray that each and every member in the district may feel it necessary to aid the work of the agent and help him to move forward in his work, trusting the Lord will, in his own time, reward every one accordingly as his labor shall be. We take pleasure in certifying to the faithfulness and material aid given by Bro. Hurbaugh in the work during his agency, and trust the Lord will remember him and make him useful in other fields of church labor. Trusting the Lord will remember and bless all, I am, Very respectfully, E. L. Kelley, Presiding Bishop. Lamoni, Iowa, July 30, 1902.

## Addresses.

J. Arber, 126 Petershill Road, Springburn, Glasgow, Scotland.  
Edwin T. Dawson, Ione, Amador County, California.

## Reunion Notices.

For the Dow City Reunion tents can be rented as follows: 10x12, \$1.50; 12x14, \$1.75, and 14x16, \$2.25; for setting up each tent, twenty-five cents additional. Reunion commences September 5. Place your order as early as possible, and send money if convenient. All correspondence in regard to tents should be addressed to A. H. Rudd, Dow City, Iowa.

The Northern Missouri Reunion, to be held at Stewartsville, September 5 to 14, has the promise of reduced rate from the several railroads, on the certificate plan, from points in Iowa and Missouri north of the Missouri River, from which the local one way rate to Stewartsville is \$4.50 or less. To get full benefit of reduced rates over these several roads it will be necessary to procure a certificate the same as if you were going to our General Conference. One hundred persons will have to attend before these certificates will be signed by the joint agent at Stewartsville, Missouri. Those coming to Cameron on the C., R. I. & P. will purchase tickets to Cameron, getting a certificate from place of starting, and then purchase ticket to Stewartsville from Cameron, getting the second certificate. The officials of the railroads are very kind in granting this favor, hence it will be necessary to comply with these conditions. Crops are just splendid in this part of Missouri, in the "regions round about the land of Zion." To the many Saints who are thinking of gathering, this will be a good opportunity to attend the reunion and see "the promised land." Charles P. Faul, Secretary.

Oregon Saints and friends are invited to attend the reunion of Bandon Branch, at Bandon, August 29 to September 7. We will have with us, Providence permitting, Elders Joseph Luff, George H. Hilliard, Charles E. Crumley, Arthur Allen, and W. A. Goodwin. With these brethren with us we will certainly have a glorious time. Saints from various parts of Coos and Douglas Counties are expected to come with their tents. The large district tent will be here to hold our meetings in. Saints, it will cost us money to bring these elders here and help them on their journey again. The Bandon Saints will do all they can, but we are very few. If some who are unable to come because of the pressure of work wish to help the ministry on this occasion, please send your donation to D. E. Stitt. It will be much appreciated. Besides a spiritual feast and a time of refreshing, we offer you the attractions of a very picturesque beach, agate hunting, fishing, etc., for which time will be given. D. E. Stitt, J. H. Hunt, S. N. B. Hunt, Committee. Bandon, Coos County, Oregon.

To the Saints of Spring River District: Our reunion begins August 15. It will be held one mile north and three quarters west of Angola, Kansas, at Ryans Grove. Angola is on the M. K. & T. railroad. Those coming from the west, change cars at Coffeyville, Kansas; from the east, change at Mound Valley, Kansas. Joplin and vicinity, take Frisco line; leave Joplin 8 a. m., change cars at Mound Valley. Those wanting conveyance from Angola must notify J. H. Davis at Angola what train they will come on. To meet every train would take too much time and incur too great expense. Those who notify committee will be taken to the grounds free. We have secured good pasture, plenty of water and shade, with rates at three cents per day for each horse. There will be a boarding-house on the ground for all who want to board. Meals not to exceed ten cents per meal. Brn. E. L. Kelley, Ellis Short, I. N. White, John Kaler from Australia, the missionary force, and locals will be in attendance for speakers. A stream of water runs through the grounds. God has blessed this country with bountiful crops. Dear Saints, make a little sacrifice and come and enjoy yourselves with spiritual food for the inner man. Order your tents from J. M. Richards, Pittsburg, Kansas, R. F. D. 4. By order of committee, F. C. Keck.

## Two-Day Meetings.

A two-day meeting will be held at Boyne City, August 23 and 24. All are invited to attend. Good speakers will be in attendance. R. W. Hugill, President of Branch.

## Conference Notices.

Western Maine conference will convene with Pleasant Home Branch, Marlboro, August 30, 31.

Pittsburg District will convene at Wheeling, West Virginia, September 6, at 2 p. m. Sunday-school Association will hold their entertainment Saturday evening, 7.30.

Conference will meet at Bandon, Coos County, Oregon, September 5 and 6. In harmony with resolution of last district conference, we will consider the organization of a district Sunday-school association.

Eastern Maine conference will convene at Jonesport, September 13, 14.

## Convention Notices.

Pittsburg Association will convene at Wheeling, West Virginia, Saturday, September 6, at 9.30 a. m.

## Notices.

To the Saints and Friends in Texas, Especially the Ministry: My mission address until further notice will be Dallas, Texas, in care Bro. Hugh Sands, 176 Munroe Street. Let the missionary force please make a note of the same and be prompt (as they were last quarter), in reporting their labor the first of October, January, and March. Your brother, R. Wight.

## Married.

SPRINGER—ALLEN.—At the residence of Bro. Charles H. Barrows, and the home of the bride, Lamoni, Iowa, at 8 p. m., July 30, 1902, Mr. John Wirt Springer, of Des Moines, and Sr. Mamie A. Allen, granddaughter of Father James Whitehead, of Lamoni, Iowa, were joined in bonds of marriage, President Joseph Smith officiating. Cards announce that they will be at home to their friends at their home in Tegucigalpa, Central America, after September 1, 1902.

## Died.

EVANS.—John Hyrum Evans, fourth child of Bro. and Sr. John R. Evans, of Old Cleveland, Iowa, was born November 29, 1864, at Willard City, Utah. While working in a coal mine four miles north of Chariton, Iowa, July 19, was hurt by falling of large timbers, which caused death at 7 a. m., July 23, 1902. March 25, 1889, he was married to Miss Sarah Burch by Elder John Watkins. His wife, three boys, and three girls, besides an aged father and mother, two sisters, and four brothers, mourn. He was exceptionally kind to his family, and loved by all who knew him. The funeral took place from the Saints' chapel, Lucas, Iowa, July 24, and, it is said by all, was one of the largest in Lucas for many years. Sermon by F. M. Weld. During the service the Spirit of God was felt in a marked degree, although he, like many other Saints' children had put off obeying the gospel until too late. He fully intended to obey, and always was a firm believer. A large representation of Odd-fellows took charge of the burial at the cemetery, as he was a member of that order.

VILLERS.—Sr. Hannah Alice Villers was born March 12, 1861, at Carrollton, Carroll County, Missouri; died July 26, 1902. Was married to Bro. James Villers, January 21, 1877. To this union were born seven boys and four girls, one preceding her to the better home, leaving husband and ten children to mourn. Funeral at the Haven church, C. E. Hand preaching the sermon to a full house, July 27, at 2 p. m.

TOZER.—William, son of Mr. William H. and Sr. Esther A. Tozer, was born January 14, 1900, and died at their home, seven miles southwest of Waterloo, Nebraska, July 30, 1902. Funeral services were conducted at the Britton M. E. church, at 2.30 p. m., Friday, August 1, by Elder C. E. Butterworth. Willie was their only child, and the large attendance at the funeral shows that the parents had the sympathy of the entire community. They have hope in Christ.

THOMPSON.—At the home of her granddaughter, Mrs. Grace Nail, sixteen miles southwest of Wilber, Nebraska, July 26, 1902, Sr. Love S. Thompson. Funeral service at the Saints' chapel, Wilber, sermon by J. W. Waldsmith, the church being crowded to its utmost capacity. She was born September 7, 1822, at Lee, Rockingham county, New Hampshire. Was a consistent member of the M. E. Church over twenty years. Baptized October 23, 1881, by R. M. Elvin, and continued in the faith till death. She was married April 12, 1847, to Gustavus Thompson who remains to tread the path of life alone.

HOLVEY.—At Bevier, Missouri, July 23, Elizabeth Holvey. Born March 9, 1834, at Merthyr, South Wales; came to America in 1841; united with the church October 19, 1895. She lived a faithful life. Five sons and two daughters mourn. Funeral from Saints' church, in charge of Elders J. A. Tanner and F. T. Mussell.

BEAL.—At his home at Grove Hill, Bro. Dexter Beal, April 21, 1902. He was born November 26, 1815, at Pittsford, Vermont. Bro. Dexter was the first one to demand baptism when the work was first started at Grove Hill by Elder John Shipley in 1889, and continued faithful to his covenant. He leaves three sons, one daughter, and one brother to mourn. Funeral from the

## The Saints' Herald.

ESTABLISHED 1880.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Grove Hill schoolhouse; sermon by Elder J. R. Sutton; burial at Grove Hill Cemetery.

GREGORY.—At Rocky Ford, Colorado, July 18, 1902, Bro. Wm. D. Gregory, aged 79 years, 10 months, 25 days. He was a faithful Saint, and the missionary was always welcome at his home. He served in the United States Army during the Mexican War. He was also a pioneer of Nebraska, coming there from Ohio in the early 'fifties. He leaves wife, two sons, two daughters, grandsons, granddaughters, and a host of friends. Funeral services were well attended. Sermon by Elder John Brennan, assisted by Elder Fred Petre.

## Mosquito Extermination.

What shall we do with the water-garden which appears so perfectly suited for raising mosquitoes? Shall we fill it up, drain it off, or pour oil upon its troubled waters? If his pond should prove as great a source of pleasure to the reader as mine has been to me, he will be loth to adopt any of these radical measures. Repeated and diligent search had failed to reveal the presence of any mosquito larvæ in my pond, and this seemed all the more strange when in the quiet waters of the brook, not fifty feet away, I discovered thousands of active "wigglers." It seemed probable that the goldfish were holding the mosquitoes in check in the artificial pond; while in the brook the insects were breeding in comparative safety.

To test the correctness of this theory, I took from the pond a small goldfish and placed it in an aquarium where it could feed upon mosquito larvæ and under observation. The result was as anticipated. Whenever they were dropped into the water the "wigglers" disappeared in a short time.

When it is once understood that goldfish are useful as well as ornamental and comparatively hardy, it is to be hoped that they will be introduced into many small bodies of water, such as lily-ponds and water-gardens, where mosquitoes are likely to breed. In my experience these fish can easily be reared in any sheltered pond where the water is shoal and warm.

## How Labor is Organized.

But the greatest of all American organizations is the National Federation—the American Federation of Labor—of which Samuel Gompers is president, with headquarters in Washington. A great combination of national and international unions, with yearly conventions of delegates, a staff of well-paid officers and organizers, an extensively circulated magazine, this federation includes nearly all the great national and international unions. The American Federation of Labor was founded in 1881 and is now made up of eighty-two national and international unions composed of 9,494 local unions, 16 State Federations, 206 City Central labor unions, and 1,051 local unions not attached to national bodies. The total membership is over 1,250,000—a body of men united for the single purpose of advancing the cause of labor, and yet taking no political action. This number represents something more than three-quarters of all the trade-unionists in America. The Federation is supported by a small tax on affiliated organizations, its receipts last year being \$71,000, its expenses \$68,000, mostly for salaries and organizing expenses, and for the annual Convention. Its chief work consists in securing legislation in the United States Congress, in harmonizing and directing union effort in the struggles common to all union labor; in using its influence in securing the use of union label goods and in behalf of certain kinds of strikes, and in urging

union labor everywhere to refuse to purchase goods manufactured or sold by "unfair" concerns. Every month a long list of these "unfair" houses appears in the *American Federationist* under the heading "We Don't Patronize." Not infrequently it is able to prevent ill-advised strikes. The Federation has been instrumental in securing the passage of many laws which have greatly improved the condition of American workmen. A bare list of them is evidence enough of the remarkable rise in standards during the last twenty-five years of wages, comfort, and independence among the workers of the country.—Ray S. Baker in *World's Work*.

## The Friars in the Philippines.

Judge Taft's mission at Rome resulted in a defining of the basis upon which it will evidently prove feasible to settle the land question, and to dispose of various other disputes relating to charitable, educational, and ecclesiastical property. As to the withdrawal of the friars, it must be remembered that this is a matter of no immediate concern to the American authorities. The people who are most inflexibly determined that these Spanish members of the religious orders shall leave the islands are Catholic parish priests and the whole Filipino body of lay members of the church. This hostility is so great that the friars have not for several years been able to occupy their lands, or to officiate in any way in the parishes where they were once powerful through the support of the Spanish Government. It is not difficult to understand, on reflection, that the Vatican should dislike to be put in the position of making a direct agreement to withdraw the friars. In the first place, this might be offensive to important elements of church support in Spain; in the second place it might be regarded as humiliating to the great world-wide orders of which these particular friars are members. What the Vatican would prefer would be to have this whole subject left to the discretion of the church authorities, to be worked out gradually, and without any show of compulsion or pressure. It would probably be regarded as a violation of the treaty of peace with Spain if the United States should forcibly remove the friars from the Philippines. The great point, as it seems to us, is gained when the friars' titles to agricultural lands are extinguished by the payment of a fair compensation. The Vatican could have no motive for wishing to have the proceeds of the sale of these lands used for the reestablishment anywhere in the archipelago of wholly unwelcome members of the religious orders. On one pretext or another, these friars will inevitably be withdrawn, and they will naturally go either to Spain or to the South American countries. Judge Taft's sojourn at Rome will have proved fairly successful in the end.—From *Review of Reviews* for August.

## Graded Text-Books for the Sunday-School.

Action on the above question at the last General Convention was as follows: A petition was presented by the Des Moines, Iowa, District, that, "Whereas, There is a demand for a Sunday-school lesson text in more durable and convenient form, and Whereas, The lesson text would be better with more extended notes, extracts, comments, and references, and Whereas, we believe that a Sunday-school lesson text-book would bring about a more perfect and uniform system of graded schools, and Whereas, We believe that a lesson text-book could be issued at less expense than the lessons now cost, Therefore, We, the Des Moines, Iowa, District Sunday-school Association petition the General Association to take steps to provide for the issuing of a graded Sunday-school text-book for use in the schools of the church." After the reading of the petition the following motion was offered: "Resolved, That it is the sense of this convention that graded text-books fully descriptive of the gospel shall be published as soon as practicable to take the place of the *Quarterlies* when so published." Further consideration of the question was deferred until the next Annual Convention, to be made the special order for 7.30 of the evening of the first day. A motion prevailed, "that Brn. J. A. Gunsolley, A. M. Chase, J. W. Wight, W. N. Robinson, J. F. Mintun, and T. A. Hougas prepare papers expressing their individual views as to the work of graded text-books during the coming year to be published subject to public inspection." The General Superintendent was, on motion, requested "to keep this matter before the superintendents of schools and of districts that the question may be agitated and thoroughly canvassed." Recognizing the question pending to be of vital importance to the Sunday-school cause, I place the matter as it now stands before the workers, that the question may be considered with deliberation and wise action had thereon when the question is brought up for disposition. D. J. Krahl, General Secretary.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

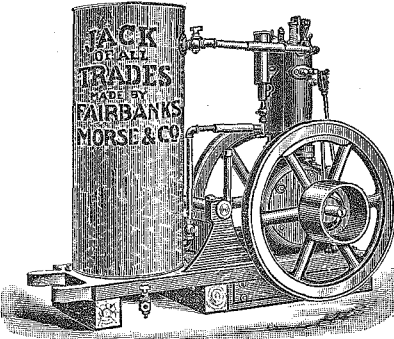
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE



## JACK OF ALL TRADES?

Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. ❁ ❁ ❁

It is a NEW ENGINE made by

### Fairbanks, Morse & Co.,

CHICAGO

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**

By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

**Notice.**

The special round trip excursion tickets announced from Chicago to New York City, Atlantic City, and other New Jersey Sea Coast resorts on July 31, August 7 and 14, 1902, via New York, Chicago & St. Louis Railroad Co., under the headings of "Chicago to New York City and Atlantic City and Return," and "New York and Atlantic City at \$18.00 for the Round Trip," by the Nickel Plate Road July 17 and 31 and August 7 and 14, with return limits of 12 days, is hereby withdrawn and the rates abrogated. 40

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,

Conneautville, Pennsylvania, Route 7. 30

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

RESIDE TALKS WITH OUR  
GIRLS. (Published by the  
Daughters of Zion.)

- 212 Paper covers..... 20
- 213. Limp cloth..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

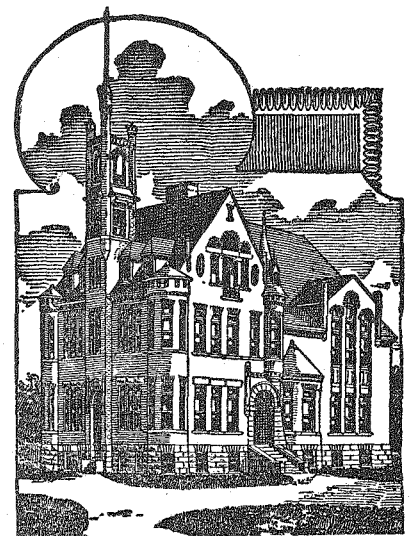
—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**

D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College**  
 Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,

LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, August 13, 1902

Number 33

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## Editorial.

THE PRAYER OF FAITH.

James 5: 14, 15.

*Our Hope*, a paper published at Mendota, Illinois, by the Western Advent Christian Publication Association in its issue for July 2, page four, has an article written by one Elder A. E. Hatch, from Leon, Iowa, attacking the church at Lamoni, for its belief in the theory of healing of the sick by anointing and the prayer of faith.

This writer gives as his incentive for writing, that he "spent the day with an Adventist family" at Lamoni, and that in "one home across the way a lady was dying with a cancer and suffering terrible pain which a physician could have relieved; but the elders of the church had been called and the sister was left to suffer without medical care."

It is possible that there is in Lamoni, a lady dying of cancer, but we are not informed as to her name, place of residence, or whether she is a member of the church which the writer assails.

He writes:

In the district where I am pastor, is the town of Lamoni, Iowa, the well-known headquarters of the Church of Latter Day Saints. Here is a church that pretends to possess miracle-working power, and yet I think it can safely be said that there are more cripples in Lamoni than in any other town in Southern Iowa.

This will be news to the citizens of Lamoni, especially, to those who are members of the church.

The church at Lamoni does not "pretend to possess miracle-working power." The only pretension is that they, the church, believe that the power to work miracles is still possessed by God and Christ, as it was in Old and New Testament times. There has never been any claim made by the church that the miracle-working power attached to individuals, or that such power was subject to the whim, wish, or will of any man in the church, officer or otherwise.

There are no more cripples in Lamoni according to the number of its inhabitants, than in any other town large or small in Southern Iowa, or in the entire State, leaving out of course, towns where asylums for the injured, helpless, and insane are to be found.

There are probably more indigent and infirm aged people in the town who are members of the church, than in any town of similar size in Southern Iowa for

## CONTENTS.

### Editorial:

The Prayer of Faith	- - - - -	785
Paul's Letter to the Laodiceans	- - - - -	788
C. A. Butterworth's Health Better	- - - - -	789

### Original Articles:

The Resurrection	- - - - -	790
Who Was Joseph Smith?—No. 5	- - - - -	792

### Selected Poetry:

The Heritage	- - - - -	798
--------------	-----------	-----

### Mothers' Home Column:

	- - - - -	799
--	-----------	-----

### Sunday-School Department:

Our Part in God's Work	- - - - -	800
------------------------	-----------	-----

### Letter Department

	- - - - -	800
--	-----------	-----

### Miscellaneous Department:

Conference Minutes:		
Philadelphia District	- - - - -	806
First Quorum of Elders	- - - - -	806
Reunion Notices	- - - - -	806

Bro. F. C. Keck wrote from Angola, Kansas, the 29th ult.: "I baptized two last week, one a preacher's wife."



SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Encyclopedia of Religious Knowledge." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Thirteenth Annual Report of the Bureau of Ethnology. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart.

the reason that there is a home for the old folks of the church located there, but there is not a cripple among them. But this astute writer who tarried in our town for a "day" could not do the church the justice of noting this proper asylum in his notes.

Writing further in regard to his own church, this writer says:

One of two things must be true; either the church is very weak and has no power with God, or else the passage has been wrongly interpreted. It is not enough to hide behind the fathers of the Adventist movement, and declare that they believed thus and so. Like other people we have our history, and have accumulated traditions, which are no safer to follow than those of other people.

The passage referred to is James 5: 14, 15. "Is any sick among you?" etc.

This writer goes on and makes the first eight verses to apply to the present "industrial conditions." Verse nine he applies to the present confusion and division of creeds, parties, etc. Verses ten and eleven he applies to the prophets, citing the case of Job, especially, and stating that "the church is negligent of prophecy and almost wholly ignorant of the Old Testament." Verse twelve, this writer makes to apply to the "profane and oath-bound conditions of the present time." Then he very skillfully skips from making a literal and material application to the conditions of the present period and changes his theme thus:

Thus far in the chapter (that is from verse one to verse twelve. —Ed.) present conditions have been pointed out and religious advice given, why then does the writer suddenly change to put us up a prescription, and give us a medical hint when his object is plainly religious.

This is not even an ingenious wresting of the text. It is, on the contrary, a very transparent effort to make the text comply with one of those traditions which have accumulated since "the fathers of the Adventist movement" taught. It is a very apparent effort to get away from the clear meaning of what the apostle wrote.

If the chapter from the first to the twelfth verse inclusive, is a matter of religious instruction and applicable to the present conditions, by what sort of partisan and sectarian bias does the writer make the rest of the chapter to appear to be anything different than the obvious meaning of the words imply? The writer hesitates at the thirteenth verse about in this way, using his own words: "Likewise in regard to the pleasure-seeking tendencies, which are now carrying the mass of the people away from the church. This pleasure is not denied the child of God, but he is told to sing psalms."

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms."—James 5: 13.

The pleasure to which the writer refers which he states is not denied to the "child of God," would seem to be covered by him in the expression "which are now carrying the mass of the people away from the church." From what he states after in his arti-

cle, the inference would seem to be fair that the things which pleasure seekers seek after are open to the child of God, "let him sing psalms."

The meaning of this text is obvious. "Is any" of you in mental trouble, or afflicted with sorrows of any sort not involving sickness of body, you are to seek for relief by prayer, communing with God, as a child of God. This is literal and real, and applicable to all.

But when the writer approaches the fourteenth and fifteenth verses he evidently becomes desirous of getting away from a practical application of the apostle's obvious and plain meaning. "Is any sick among you?" What sort of sickness? Evidently sickness of the body. Here is the writer's view:

Sickness is all about us. It has always been so, but now more than ever. The world is growing old, and with this old age come forms of sickness and germ disease unknown to earth's youthful days; and to the sick the inspired writer would give a bit of religious and not medical advice. On two conditions the inspired writer makes a promise. First, that the sick man shall call for the elders of the church. It is not that the elders induce him to call them, he must call them himself. They may read to him and instruct him, but he must do the calling. Second, it must be the prayer of faith, and that faith must be on his part, and of that faith the elders are not to judge. The elders may pray and anoint, and God will judge whether it be the prayer of faith.

So far this writer against the faith and practice of the Saints in giving expression to his view of his own belief on the anointing with oil and the prayer of faith as a healing ordinance, has unwittingly written like one of us would write.

1. Sickness is prevalent.
2. Diseases unknown to us years ago are fastened upon men now.
3. One that is sick must send for the elders.
4. If prayer is offered it must be the prayer of faith.
5. The faith essential to be exercised must be on the part of the sick.
6. The elders may not discriminate whether the sick has or has not faith of the right sort.
7. The elders' part is to pray and anoint.
8. It is the part of God to hear the prayer, take notice whether it is the prayer of faith, and
9. And to answer as his wisdom may direct, the power being his, and his only.

Not many among us could have done this better. But, now comes the diversion and corruption of the text.

These conditions fulfilled, the promise has a three-fold statement. First, the Lord will "save"—not heal—the sick.

"He that endureth unto the end, the same shall be saved." That is, by the plan of salvation. The Son of Man came to save that which was lost, according to the plan of salvation. "What must I do to be saved?" That is, how can I obtain salvation? Salvation everywhere means salvation. How then does it become medicine here? It is very plain that God here offers to the sick salvation. Second. "And the Lord shall raise him up." When will God raise men up? "And I will raise him up at the last day." This is resurrection. Third. "If he have committed sins they shall be forgiven him." Plainly this is forgiveness. Then what does God promise? Salvation, resurrection, and forgiveness.

If there ever was an attempt to becloud the minds

of the believers and to divert the attention of the readers of the writings of James from the truths therein contained, this is one. But it is a clumsy effort.

In an endeavor to throw discredit upon the faith and practice of the Latter Day Saints, this writer distorts the text and injects into it what does not belong there.

1. The writing is that of the Apostle James. The words of the text are the words of James, not the words of God. The writer weaves in a promise of salvation which he qualifies thus, "That is, by the plan of salvation." James was not writing a dissertation on the gospel plan of salvation, but was writing to his "brethren," concerning matters appertaining to their everyday life and conduct. Besides this, put the construction on the passage which this writer does, and it makes far more out of it than Latter Day Saints ever claimed for it. By his construction it offers forgiveness of sins, salvation and resurrection through the anointing with oil and the prayer of faith. The Saints believe that forgiveness of such sins as a sick disciple may have committed is extended to him through the answer of God to his fervent prayer of faith, and by virtue of his observance of the rule referred to by James, just as the word of James states it. But the statement is that of James, and is beyond question, an affirmation of the rule of faith and conduct given by Christ to the disciples. It is in direct harmony with the Lord's command given in Mark 16: 18: "They shall lay hands on the sick and they shall recover."

There is no promise of salvation, forgiveness of sins, or resurrection from the dead in this direct statement of the Savior. It is a plain statement that the believers shall be followed by the laying on of hands as a means to the end that the sick may recover. The words "the prayer of faith shall save the sick," can mean only recovery from their sickness; a relief from the fatal consequence of disease, a respite from pending death of the body.

This writer seeks still further to wrest the meaning of the text, James 5: 14, 15, by dilating thus:

"Do I deny divine healing? By no means, but it does not appear in this passage till verse sixteen."

Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much. God may heal, but it is conditionally. He will only do it when it is for his glory. The time of universal healing is not yet.

Does James any more mean the healing of the body in verse sixteen than he does in verses fourteen and fifteen? The writer so seems to imply; but why object to prayer and anointing with oil as a medical treatment in verses fourteen and fifteen, and admit prayer to be a medical remedy as found in verse sixteen.

Again: Does this writer mean to be understood as

stating that those who are sick and who call for the elders, are not to receive any relief from their physical suffering and distress by the anointing with oil and the praying over them? He seems so to write when he attempts to show that a spiritual or soul salvation only is meant by the words, "the prayer of faith shall save the sick;" and abruptly quotes "He that endureth unto the end, the same shall be saved." About as much as to say, He that endureth sickness unto death shall be saved. "That is, by the plan of salvation;" adds this astute expounder of Scripture. There is a whole lot of comfort in such a thought. O, yes, poor, tried, and tempted sick man, believer in the Lord and his power, call for the elders, they will anoint you with oil, as a sort of spiritual chrism, and pray over you the prayer of faith, you being the one who is to have the faith; you will not receive any physical relief from your sickness and suffering, but you will receive salvation ("that is, by the plan of salvation") and be resurrected and receive forgiveness of your sins after you are dead. This brother writing in *Our Hope*, gives you this exegesis of James 5: 14, 15, and says of it: "It is very plain that God here offers the sick salvation."

Saved from what? James carries the conviction that it is from sickness; the writer states from sins. The well as well as the sick are saved from their sins "by the plan of salvation;" and are offered forgiveness of their sins and the resurrection at the last day. What is the need to offer this to one who has already believed, received, and acted upon the saving conditions of the plan of salvation? James was not writing on the gospel themes but giving direction to the brethren on every-day affairs. It was not a promise made by God that James wrote. It was the understanding that James had of what God through Christ had instituted as a means of giving relief from sickness and pain of the body not of the Spirit.

Again, note, the writer says the one sick must call for the elders, and the prayer must be the prayer of faith, the faith of the one who calls for the elders. And yet James wrote not a word about the sick man engaging in prayer. It is the elders who shall anoint and the elders who shall pray, it is the prayer of the righteous man who prays for his suffering brother that "availeth much." Of what avail is the anointing with oil or the praying over the sick man, if no faith is to be exercised by those elders who anoint and pray? If there is no benefit to accrue to the sick, no relief to follow, why do it?

The Latter Day Saints believe the Savior's enactment stated in Mark sixteenth chapter. They believe that it is the privilege of the sick to call for the elders, whose duty it is to go when called and it is possible for them to do so. They believe that the power by which the sick are healed is subject to the direct supervision of the Lord, and is exercised in

accord with his wisdom. That the Lord sends the healing forces at his will, or withholds them at his pleasure. They do not believe that men possess and exert miracle-working power at their own discretion, or will. They believe that here and there in the church, among the believers, there will be some who have received the gift to heal, and to be healed, as stated by Paul in 1 Corinthians 12; Ephesians 4. They believe it to be the duty of the elders to go when called to the bedside of the sick, anoint them with oil, pray over them, laying hands on them, and then leave the matter and the issue in the hands of the Lord.

It does not destroy their faith that all are not healed, or that some die; they have the promise of Jesus in regard to it, and with that they are content.

That some are not healed to whom the elders administer is freely conceded. Will the writer in *Our Hope* contend or even assert that all who are treated by the doctors recover? He knows that they do not. He knows that many to whom the most skillful physicians administer die in agony and pain. He knows that there are many placed on the dissecting or emergency table for operations for relief of their ills, who die under the doctors' hands, and many linger for a time and fade away and die. Why do not he and others who find fault with the faith and practice of the Latter Day Saints, but hold to human remedies administered in accord with human direction and wisdom, lose faith in physicians and medicine because all do not recover? Can he give any rational answer to this query? We think not.

We do not know who the lady in Lamoni dying of cancer is. If the writer will inform us we will make an inquiry in regard to her. He leaves the inference that she is a member of the church at Lamoni. Is she?

He further says: "Another home was quarantined under scarlet fever."

Suppose that is true. Whose fault was that? It was done by order of the Board of Health under State law. The Saints are law-abiding and submit to such regulations as are provided as safeguards against the spread of disease.

He says further in regard to those quarantined: "They could have a doctor but would not. They would have the elders but could not. Strange that divine providence has made no provision for such a case."

The Saints are living in the troublous times near the period of the coming of the Savior. They are surrounded by a mass of unbelievers, men like this writer in *Our Hope* who object to the exercise of their faith, and under a system of laws the result of special legislation. By these laws the Saints with all other citizens are constrained to employ physicians, or run the risk of prosecution, in case death results from sickness. In times of epidemics the elders are

often obliged to take this risk, and this writer in *Our Hope* knows this, or he is too ignorant to write on the subject under consideration.

It is astonishing what a man may learn in "a day." We have been living in Lamoni twenty-one years, have administered by anointing with oil and in praying over the sick in hundreds of instances, and have never known one in which the sick have been left without care and proper nursing. These are especially enjoined on the people of the church.

We are thankful that notwithstanding the attacks of such men as this Elder A. E. Hatch, A. M., who tarried for "the day" in Lamoni, and afterwards wrote his article, the Saints prefer to trust to the words and promise of Jesus Christ than to be beguiled therefrom by the weak sophistry of such men though they may affix "Master of Arts" to their names.

We conclude in the language of the writer himself that "the church is very weak and has no power with God," when it fears to hold to the word in its plainness and has to resort to such sophistry as is shown in this attack.

---

#### PAUL'S LETTER TO THE LAODICEANS.

There is in the Church Library an edition of the New Testament which was published in 1602, and contains the New Testament Scriptures in Hebrew, Greek, Latin, and German. In this book, after Paul's Epistle to the Colossians, there is a book which does not appear in the Testament as usually published to-day. It is called, "Paul's Epistle to the Laodiceans." It consists of one chapter only, and is as follows, as translated by two of the employees of this office. The translation was made from the German version.

#### EPISTLE OF PAUL TO THE LAODICEANS.

1. Paul, an apostle, not of men, neither through a man, but through Jesus Christ, to the brethren at Laodicea.
2. Grace be with you, and peace, from God the Father, and from our Lord Jesus Christ.
3. I thank the Lord Jesus in all my prayers that you are steadfast and persistent in good works, and await the promise of the day of judgment.
4. Do not permit yourselves to be disturbed by any idle talking, which under the appearance of truth ventures to alienate you from the truth of the gospel, which is being preached by me.
5. But God will now grant, that those who are of me may be of good service in the fulfillment of the truth of the gospel, and do the best works, which are fitting to eternal bliss.
6. But now my bonds are loosed, which I suffered for Christ's sake; for which I rejoice in my heart.
7. For I know that this tends toward eternal salvation, which is done through your prayers and through the help and aid of the Holy Spirit.
8. Whether in life or death, Christ is my life and death my joy.
9. And God himself in you will grant mercy to you, that you may have the same love one for another, and be of one accord.
10. Therefore, most beloved ones, as you have heard of the

coming of the Lord, accordingly think and act also in the fear of God; in this way you will gain eternal life.

11. For it is God who works in you.

12. And everything which you do, do without sin.

13. And, that which is best and most pleasing, most beloved ones, rejoice in the Lord Jesus Christ, and guard yourselves against every uncleanness of spirit.

14. Let all your prayers and petitions be open before God and stand firm in the mind and intent of Christ.

15. But everything, whatever is true, chaste, pure, modest, right and loving and pleasing to every one, that do.

16. And what you have heard and received, preserve in your hearts; thus you will have peace.

17. Greet all brethren with a holy kiss.

18. Let all the holy brethren greet you.

19. The grace of our Lord Jesus Christ be with your spirit. Amen.

20. See to it, that this epistle be read also in public at Colosso and that you also read the one to the Colossians.

Written to the Loadiceans from Rome through Tychicus and Onesimus.

#### C. A. BUTTERWORTH'S HEALTH BETTER.

The following letter which appeared in the *Gospel Standard* for July 15, 1902, will be of much interest to our readers, especially those who knew how very ill Bro. Butterworth was at the time he was ordained an apostle by Bro. A. H. Smith:

SOMERVILLE, Victoria.

*Dear Editor:*—To all inquiring Saints I wish to state that I am gradually improving in general health, and on a fair way to recovery; but it will be some time before I am able to proceed with missionary work. I wish to sincerely thank the Saints for their kind remembrance of me in time of trial, for it is then that we feel the need of sympathy and the prayers of God's people, which are much availing if they walk in harmony with the restored gospel. I was warned that the present trial would be long and hard; and in the darkest hour a voice said, "Be patient and all will be well," which afforded me much peace and comfort during the weary hours. These chastisements which at the time of administration seem very grievous, should be welcomed as messages of love and blessing in disguise; for we read on the sacred page that the Lord chastises "for our profit," and he designs to cleanse and purify as gold purged in the fire these tabernacles of ours, that they may be suitable abodes for the Holy Spirit. Thus we learn that in the midst of affliction God is preparing us for something better, which otherwise we could not have attained. We should then press forward towards the mark of our high calling with this fact before us, that, whether in darkness or in light, in sunshine or storm, "he that overcometh" and "endureth to the end" shall hear the "well done, enter into the joy of thy Lord." The Master's joy will be equally as great if not greater than ours when the gates of the Celestial City shall open wide to admit the conquerors in the great battle of life. Let us watch, fight, and pray, that the entrance may be sure.

C. A. BUTTERWORTH.

#### EXTRACTS FROM LETTERS.

Sr. Hannah A. Moffit wrote from Page, North Dakota, July 21: "I ask one and all to pray for me that I may ever be found at the throne of grace and worthy of God's love. I also ask you to pray that my husband and family may obey the gospel in its purity. I feel that 'Tis a glorious thing to be in the

light.' I want to say to those who are in doubt as to there being a true and living God, that there is. I feel as sure of it as if I had seen him. It is our unbelief that keeps us in the dark. Let us draw near to God and see what will be the result. If we are humble and sincere God will reveal himself to us. I can see and realize the wonderful power of our Creator. I suffered many things when I was an unbeliever, but I thank my heavenly Father that he spared my life so long and suffered me to see the true light of God. Pray for me, that by my examples others may be blessed."

Bro. W. A. Smith, Akron, Iowa, August 4: "Bro. J. C. Crabb and myself are holding meetings at this place in the gospel tent. Commenced Friday night. We have fair audiences and interest. Please remember us before our heavenly Father. When we close here we expect to go to Sioux City to look after the work there."

Bro. J. F. Curtis, Pueblo, Colorado, the 31st ult.: "We are having good success with the tent in this place. Good crowds and good interest, and we have enjoyed good liberty in presenting the word. Bro. C. E. Willey and I are laboring together."

Osra J. Hawn wrote from Carsonville, Michigan, July 31: "I am with the tent at McGregor. Splendid interest. I baptized four Sunday, making seven here since our conference in June. Several more are ready. I am feeling splendid in the work."

Bro. John Hawley writing from his home, Ravenwood, Missouri, August 1: "Bro. Joseph; you may release me from missionary labors. I can do all I am able to do in my district. I do not think I will take any more missions till the millennium, and by that time I hope to be all right. Some elders think as soon as they die, they go to preaching to the spirits in prison; but I was never caught on that tin hook. I look for everything to move off right if we do right."

Joseph Ferris of Oakland, California, says of "Book of Mormon Talks": "I have carefully read 'Book of Mormon Talks' and I think that it is simply grand. It proves the divinity of the Book of Mormon to perfection."

J. B. Roush wrote from Denver, Colorado, August 6: "Just arrived at home last night from a trip to Western Colorado. Was privileged to attend the reunion at Delta the 25th to 27th and enjoyed a pleasant season with the Saints there. Bro. J. M. Stubbart and I did the preaching for them. They decided to hold another reunion next year. Last Sunday, with the assistance of Bro. Stubbart, we organized a branch at Fruita, to be known as the Fruita Branch. Bro. David B. Tomlinson was chosen to preside, with Bro. Alfred A. Fausett as priest and Sr. Clara Snook clerk. The branch has about twenty members to start with; Bro. Stubbart baptized three there a few days ago. Some others are about ready to unite with the church at

that place. This makes four branches we have organized in this mission since the first of January."

Bro. F. M. Cooper wrote from Lyons, Wisconsin, August 7: "I preached here twice last Sunday, and every other evening so far this week to increasing congregations. Go to East Delavan for Sunday, then return to Illinois. I am alone in the ministerial work at this time. Am anxious for the success of the Lord's work everywhere."

Under date of August 3, James Powers wrote from Thornville, Michigan: "The HERALD is a welcome visitor at my home. Often when I have been in clouds the HERALD has revealed new light to my soul. The branch of which I am a member has become disorganized until we have not an officer to preside over us. Paul tells us to obey those who rule over us, but we are void of the ruler to obey in the Flint Branch. The apostle said to be edified and perfected by the rulers. The people in Flint are beginning to seek the truth, and the condition of the branch there should receive consideration. The Book of Mormon is just as true as gospel. It teaches the same as the Bible, and we need both to convince both Jew and Gentile. Oh, if the people would only read the book and judge for themselves, and not let others judge for them."

---

#### EDITORIAL ITEMS.

J. A. Gunsolley, secretary of the Board of Publication will represent the HERALD Publishing House at the reunions at Roscoe, Missouri, and Angola, Kansas. He will have a good line of books as well as the HERALD, *Autumn Leaves*, and *Hope* subscription lists.

The Associate Editor enjoyed a very pleasant sojourn with the Saints of Council Bluffs, Sunday, August 3. He derived benefit from his visit, and hopes the benefit was mutual.

One of Iowa's best educators, Doctor William M. Beardshear, died on August 5. He was president of Iowa State College, at Ames, Iowa, and to his tireless efforts in behalf of the school it owes to a large extent its present prosperous condition. Doctor Beardshear was a comparatively young man, apparently having many years of usefulness before him. His death therefore is to be deplored.

In our last issue the little article on page 783 entitled "Mosquito Extermination" should have been credited to the *Country Life in America*.

Sr. Mamie A. Allen, a granddaughter of Father Whitehead, deceased, and who for many years was a resident of Lamoni and a teacher in the public schools for a number of years, was married July 30 to Mr. J. W. Springer. The newly-married couple will be "at home" after September 1, Tegucigalpa, Central America, as we learn by the announcement cards sent out by Bro. and Sr. Charles H. Barrows, at whose home they were married. Sr. Barrows is a

sister of the bride. Mr. and Sr. Springer have the good wishes and congratulations of the HERALD.

In the *Joplin Daily Globe*, of Joplin, Missouri, for July 27, there appeared an article by L. M. Davis, under the heading of "Mormon Missionaries at Work Endeavoring to make Converts in many Counties in Missouri." The article describes somewhat of the Utah elders, and tells the readers that the Book of Mormon "was written by Joseph Smith in 1828, and is a corrupt version of Spalding's 'The Manuscript Lost.'" In the issue of the *Globe* for August 3 M. S. Frick, in an article entitled "Reorganized Church of Latter Day Saints is not Connected with the Polygamous Mormons, but is in Fact an Enemy to that Sect," corrects some of the errors made by the first article, and clearly points out the differences between us and the Utah people. It is well that Bro. Frick has thus clearly set forth our position, for we have a goodly representation in and around Joplin.

---

## Original Articles.

### THE RESURRECTION.

While standing by my father's bier, gazing into that cold, cold face upon which death in his passing had photographed a pleasing smile, Acts 26:8 came rushing into mind when Paul demanded, "Why should it be thought a thing incredible with you, that God should raise the dead?" With your permission I desire to go upon record in a few thoughts intensified by the sad occasion.

Concerning the spirits of Saints who have departed or may depart this life we suffer little or no distress. The spirit of the gospel has taught us they are in the paradise of God in close proximity with the Savior "waiting the redemption of their bodies." What a thought indeed! We gaze and wonder. Soon to be committed to the dark and lonesome grave. The fingers of decay will soon strip that face of its beauty. That noble manhood will go into corruption and soon be dissolved into dust. We can not help shedding tears. We remember the Master wept at Lazarus' tomb. In a sense we regret that it should be "appointed unto all men once to die." God set it as a penalty, and yet we can not rejoice in it. Our faith being exercised, relieves us of our fears concerning the spirits of saints. That same faith should with equal certainty dispel our grief and fears in regard to the body; for, though apparently destroyed, the word is, "together with my dead body shall they arise." The Lord's love to his saints is a love toward their entire manhood. He chose them, not as disembodied spirits, but as men and women arrayed in flesh and bones—even the hairs of the head are numbered. He assumed our perfect manhood, and in this he gave evidence of his affinity to our physical manhood as well as to our spiritual. If Jesus only emancipates the spirit it would seem he has not destroyed

all the works of the evil one. Death should not have a solitary trophy left in the dismal grave, or it could not be said with consistency, "Oh, grave, where is thy victory?"

Surely it is a joy to think Christ through the resurrection will redeem man in his entirety and bring about the salvation of body and spirit to glorify his holy name. Yea, this very body which has been a clog and hindrance to the spirit and an arch-rebel against the sovereignty of Christ in so many ways, shall yield him homage with voice and brain, with hand, and ear, and eye. This is the hope of the saint, and we rejoice in it, in a great measure. But oh, the flood of difficulties that come sweeping on and deluge the mortal mind, and we oftentimes cry, "Is it true?" Can it be "possible?" At such times our text is exceedingly needful indeed: "Why should it be thought a thing incredible with you, that God should raise the dead?"

No doubt they reasoned then as we do now, that there is no analogy in nature; absolutely so; or so nearly that it is a safe argument to build upon. There are similies, things that we can compare in a great measure, but no true analogy, we think. It is said that sleep is the analogy of death and our waking is a sort of resurrection. The figure is fairly good, but far from being perfect, for in sleep there is still life and is manifest to the man himself in dream, and all who look upon the sleeper may see him breathe or feel the heart beat. In real death there is no pulse, no sign of life, nor does the body remain intact as does that of the sleeper. Imagine a body ground to atoms and mingled with dust, and then if it could awaken at your call it would be an analogy. But a mere sleep from which one may be startled, while it is an excellent comparison, is to my mind far from a true type of the resurrection.

We hear frequently mentioned the development of the insect as a striking analogy, the larva, the man, and the butterfly, the simile of the resurrection. I find no fault with the picture. It is instructive and interesting. But it is not good argument or logical. Take up the larva, and in it you will find the perfect creature only in a dormant condition. But crush it to atoms, dry up all its life juices, bruise it into dust and cast it to the four winds; or utterly dissolve it by chemical process, then call it back into a beautiful butterfly, and you would have seen a true analogy of the resurrection.

Nor is the analogy of the seed sown much more conclusive. Paul uses it as an apt type and the emblem of death. "The seed is not quickened except it die," but death is the dissolution of an organization into its original particles or elements. The seed begins its dissolution, falls back from its organization into its own elements, but a life germ is left and the crumbling organization becomes its food from which it builds and grows. Who can discover

a life germ in the corpse? Where in the putrid body is it? Is it in the brain? The brain is almost the first to disappear. The skull becomes empty and void. Is it in the heart? That also has a very brief duration, much more so than the bones. Not even a microscope could detect any vitality in the disinterred body or dust or its ashes. Think of those antediluvians buried before the flood, or swept away by it! Surely the wonder increases when we try to think in what strange places the particles of those bodies may be in. Some left in deep ravines where no hand could reach; or washed away by the swell of tides into the deep caverns of earth; or lying on the pathless desert where only the vulture's eye can see; or buried under mountains of rock. In fact, where are not man's remains? Who can point out a spot on earth where the crumbling dust of Adam's sons is not? Is there a wind that blows but what is whirling along particles of what once was human? Is there a wave that breaks upon the ocean's shore but what holds in solution some relic of man? Moreover, men have been eaten by wild beasts; devoured by fire; eaten by fishes, and relished by men. Think how widely are scattered the atoms that once built up human forms, scattered as wide as the poles of earth are asunder, one particle blowing across the Great American Desert, another floating on the wild Pacific Sea. Where is the body of Paul, or of Festus who sent him to Rome, or of the emperor who condemned him to die? Think of the myriads that have been buried in China, a country swarming with men and for six thousand years the soil has fattened from human bodies. Think of the millions that have perished from plague, earthquake, famine, and war. They lie beneath every tree, enriching the soils of every clime, washed by the tides of every ocean.

And yet, O wonderful miracle! "Thy dead men shall live." Not one of woman-born but must stand again on earth. "I shall be satisfied when I awake in thy likeness." "Bone shall come to his fellow bone." "This is the whole house of Israel." "They shall stand up a mighty army," "and be made kings and priests and reign on the earth." Surely it wears the aspect of the "incredible."

The resurrection stands alone. There is no analogy for it and but little written that can be brought to bear upon it save the scriptural texts that must be taken for granted. Grant a God, and no difficulties remain. "Why should it be thought a thing incredible with you, *that God should raise the dead?*" The Infinite; the Almighty; the Creator of all things. Grant that he is, and is omnipotent, and has said the dead shall rise—impossibilities and incredulity banish at once. It is but little use to run to reason for weapons against unbelief. We must have faith in God. Man's word is not the ultimatum, neither is God's word *only* true when finite reason approves of it. Is God's word only to be taken when we can see

for ourselves and therefore no need of revelation at all? One word from God outweighs to us a library of human lore. God has said it! The dead shall arise, therefore, a thing not incredible to us. Make it more and more mysterious and harder for reason to compass, yet we rejoice in believing great things concerning a great God.

When Paul uttered those words he was talking to a Jew. He said, "King Agrippa, believest thou the prophets? I know that thou believest." Paul knew Agrippa had the testimony of Job, of David, of Isaiah, of Daniel, and of Hosea. God had fully and plainly promised in the Old Testament a resurrection of the body, and that fact should be quite enough, and Paul knew it was good reasoning for Agrippa, if the Lord had said it, it should not longer be counted a thing incredible that God could raise men from the dead. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life," etc. There are many things we can not explain, yet we believe. Who in the days of packhorses and camel caravans could have understood flashing a message across the sea from England to America? It is reported of natives of tropics, when told water will freeze solid, hard as stone, so men and animals could walk on it, mountains in open seas, that they were astounded. To telegraph without wires; to speak to friends by voice hundreds of miles away, would have been as hard to understand a thousand years ago as the resurrection is now. Everything is wonderful until we become used to it. After the resurrection we shall regard it as only a divine display of God-power, as many other things now. No doubt we will wonder at God's power as much in the resurrection then as we do in his creation and providences now. We shall grow accustomed to our new work as knowledge increases with eternal days. We were only born but yesterday. What a miracle! Who can explain it? We know but little yet. God's works require more than three-score and ten to comprehend and understand the eternal ages. That which astounds us now will have become a familiar theme of praise.

The gospel and doctrine of the resurrection are presented to men to put a division between the good and the bad. "He that is of God heareth God's words." "My sheep hear my voice and follow me." Then the sheep are known by their believing in what God hath said. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Then what is there in reality to weep for in this death? Better cheer our hearts in prospect of our own departure, for we too must soon pass away. There is no discharge in this war. Let us meet death as a passing incident, for it is not death but the resurrection to which we aspire through the gospel of Christ.

Then come, old age; come, the faltering step or trembling hand; come, changed form with feeble mind; come, all the forces that go to make up the last great change! We feel secure in our gospel faith and the blessed Spirit that takes of the things of God and reveals them to us. We do not account it an incredible thing that God should raise the dead. Good-bye, dear father. We shall meet again.

T. W. CHATBURN.



#### WHO WAS JOSEPH SMITH?—NO. 5.

#### WAS HE A FALSE PROPHET?

BY J. W. PETERSON.

Having removed the secular objection before introducing proof on that line, it becomes necessary next to answer the supposed scriptural objections before giving the proofs on that line. If we would see clearly we must keep our windows clear of rubbish and dust. Also if we shall be able to help the reader to see this matter clearly he must lay aside all prejudice, for no man can see clearly through the windows of the soul with a biased mind. We are well aware that proof would be of little worth to those who look through objections based on the biased stories of their fathers.

It seems to the writer that one church accepts a part of the Bible and are prejudiced against another church who accepts another part of the good old book, and that most people are guilty of this offense without realizing it. More especially is this true when Joseph Smith and his doctrine are up for consideration. We can not blame people for being prejudiced, seeing so much has been said on the other side; but we hope all who see these lines will lay aside that evil and read and investigate for themselves.

The Latter Day Saints have claimed that few men have honestly investigated their faith prayerfully who did not admire it for its purity. On the contrary, others have examined it with a feeling of hatred and have seen only what to them seemed error. The reason of this failure to see correctly was because the things of God are only seen by the Spirit of God and their feelings of hatred excluded that Spirit from their hearts. We shall always feel that those who refuse to examine the facts concerning Mr. Smith, if they have time and opportunity to do so, are really breaking one of the commandments of God which we set at the head of this article and which we now repeat:

"Prove all things, hold fast that which is good."

Another part of the words which we have selected as being appropriate to our position is:

"Despise not prophesyings."

This is as much a commandment of God as the rest of the text, and being in the New Testament and written to the followers of Christ is applicable to all



who profess to be his followers to-day. If the apostle saw into our time, it is no wonder that he wrote this commandment. It seems that the most despised in the world to-day are those who claim divine help and guidance. There are doubtless few in the various Protestant churches who could truly say that they do not despise prophesyings. For the benefit of those few and as many others that desire to keep all the commands of our heavenly Father, we offer the following points necessary in search for truth:

While God expects us to use all the reason we possess and as much more as we can implore him to give us, yet we must not set our judgment against his in matters we do not understand. We realize this fact in all the walks of this present life. One example, for instance: We do not know how it is that food taken into our stomachs becomes flesh,—live flesh, and bone, and blood, and brain,—and yet we know it is so. We do not understand it, and yet we must conform to this law of nature or we can not live. So also in the gospel there may be many things that we do not fully understand, and yet it would be the essence of folly for the creature to criticise the Creator. For us of the earth to seek to change the laws of Him who created this world as well as every other is as the raving of mad men. God has said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55: 8, 9.

Surely the great Master Mind of the universe knows that which is best, and as surely would give us only that which is best. It is the height of wisdom on our part to obey our heavenly Father, therefore, it is best for children to obey their earthly parents, and for the same reason. Seeing that we know so little, and seeing that our thoughts and ways are not as God's it is not wonderful that if God has a prophet or prophets in the world to-day that they should be despised. Indeed that is one sign of their genuineness, as we have written before. The Devil would of course oppose that which is so clearly in opposition to his ways. Surely if unpopularity is one sign of a true prophet, Joseph Smith has a bright start in the right direction.

When he was arrested the last time, on a false charge as every one knew, he was aware his end had come though he had been in places many times more dangerous; and though he had the promise of the governor to protect him till the trial was over, and though many companies of the State militia were there for that purpose, yet, when he departed under a strong guard for the place of trial, which proved to be only a place of slaughter, he bade his family good-bye mid sobs and tears, telling them that he was "going like a lamb to the slaughter" and that he "would not see them again in the flesh." This

prophecy was literally fulfilled. He and his brother were killed by a mob, a very unlikely thing, seeing he had such promise and preparation from the governor for his protection. He went to the slaughter willingly, and in that act a man with only half an eye can see that he was not an impostor—was not a hypocrite. He believed what he taught, and gave his blood to seal his testimony that God was always the same and willing to speak and direct his children in all ages alike.

Some may wish to ask, Do you really believe that Joseph Smith was a prophet of God? We answer this question, No, and Yes.

We do not think he was perfect.

We do not think he was infallible.

We do not think he was inspired at all times.

We do not think he was more than a man.

We do not think he was different than other prophets.

Indeed we do not think that any of the prophets of old were perfect, infallible, *continually* inspired, nor more than mortal men. So our answer depends on the understanding of the question as to what he thinks a prophet is. Allow us to explain our meaning and we say, we believe he was inspired at times of the Holy Ghost to reveal the mind of God. In this light we say, Yes! With the popular meaning of the word prophet, we say, No! But in saying, Yes, it must be understood that God is unchangeable, so, also, is the gospel; so that any prophet to-day must be in harmony with God's word. For this reason the church holds the right to examine all communications purporting to come from God before they could be accepted as true. Instead of being an enviable position (as some might imagine), a position where he could lead and direct at will, or, as said by General John Eaton, "being prophet was entitled to all obedience;" instead of all this it is really the opposite.

We could not, therefore, follow Joseph Smith or any other man any further than he or they followed Jesus Christ.

Those acquainted with the true Latter Day Saints know that they make the gospel the law to govern the church, and not the mind of any man.

Let us next proceed to answer some of the leading objections against the possibility of prophets in this present age of the world. In doing so we wish to be fair with our opponents and treat their objections kindly and honestly.

One may wish to ask, Is it not contrary to the Bible to expect prophets now? We answer, No, positively no! for,

God is just the same to-day as he was anciently.

His ear is not dull.

His mouth is not dumb.

His love for man is not abated.

He loves his younger children as much as the older ones.

His Spirit will have the same effect on man to-day as of old.

We can not say that Jesus is the Lord, but by the Holy Ghost—by revelation.

To receive the testimony of Jesus is to receive the spirit of prophecy, for so an angel has declared. (Rev. 19: 10.)

If we do not have this testimony, if we do not know that Jesus is the Christ, we have no promise of eternal life, for Jesus has said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—St. John 17: 3.

In harmony with this Paul said, "If any man have not the Spirit of Christ, he is none of his."—Rom. 8: 9.

Then if we *must* know that Jesus is the Christ, and if we can not know it only by the Holy Ghost, which is the Spirit of revelation, then in what light do we stand if we reject present revelation?

By these texts it will be seen that not only Joseph Smith, but every man and woman who is in possession of the Holy Ghost, could receive testimony—revelation from heaven—bearing witness to their spirits that they are children of God. That would be present revelation in the truest sense of that term.

We will now prove that it is not only in harmony with the Bible to have prophets to reveal the will of God to the church to-day, but that to believe otherwise would place us out of harmony with that book, and out of favor with God.

We have already answered in part the statement that there were to be "no more prophets after John the Baptist," and in further proof we will quote St. John 16: 13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." We repeat the latter clause, "he will show you things to come."

Surely, if the Spirit was to show things to come it would make prophets of those who were thus blessed! Not that they could prophesy when *they* pleased (no man ever did that), but only when God pleased; i. e., only when God revealed to them things to come. Unless those who urge the above objection can prove that the Spirit of truth was never given after the days of John the Baptist, their case is lost. And if professed Christians to-day believe that the Spirit of truth is for them they can not escape the conclusion, that it will do its work according to the Savior's promise; that is, "will show things to come,"

Again we have in Acts 21: 9, 10 the following: "And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus."

Nothing could be more plain than the fact shown in this text that there were prophets in the church of

Jesus Christ long after the death of John the Baptist. But to make the matter doubly plain and sure, we will refer to the advice of an early Christian prophet in 1 Corinthians 14: 31: "For ye may all prophesy one by one, that all may learn, and all may be comforted."

It would seem from these texts that prophets really began in earnest when Christ came, or, rather, when the Holy Ghost came. If, as Peter said. "Holy men spake as they were moved by the Holy Ghost," then why not men who receive that Holy Ghost in the Christian age, even though that age reaches to our day, be moved to prophesy as well as those of old? Indeed, we read in Acts 19: 6, that such was the case: "And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Surely no one, after taking the second thought, will still insist that prophets ended with John the Baptist. Such thought is squarely against both the Bible and history. From Eusebius' Ecclesiastical History, book 5, chapter 7, page 175, who wrote the history of the early Christian church from the birth of Christ until his time A. D. 324, we copy the following: "Others have the knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. . . . 'As we hear many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and do explain the mysteries of God.' These gifts of different kinds also continued with those that were worthy until the times mentioned."

This was written of the time between A. D. 161 and 180. From this it will be seen that there were prophets in the church long after John the Baptist, long after the ascension of Jesus, and long after the death of the first apostles. In fact it was the intention of God that they should be in the church until the end of time or "until we all come to the unity of the faith," as written by Paul in Ephesians 4: 8, 11-13: "When he ascended up on high, . . . he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, [saints were not infallible then] for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith."

Another objection is: "We have the word of God and therefore we do not need prophets now."

Oh! no; that is a wrong conclusion as well as a mistaken statement; besides, that would make God changeable. We have in the Bible only a history of the word of God, not the word itself. What we need now is the word of God direct to us. This we could not have if there were no prophets or revelations now. Because some one has written what God has said in the past, even though they wrote by inspira-

tion, it does not necessarily follow that we were to hear no more from him. If so, it robs God of his attribute of love, makes him changeable, and forbids the full operation of the Holy Ghost. To say that we do not need prophets now is purely an assertion without divine sanction. The truth of the matter is that though we now have the New Testament we are worse off than the primitive Christians, in some things at least, for we do not agree on its meaning. In case of disagreement, why may not God be allowed to interpret his own word? Why may he not further explain what was perhaps imperfectly written or imperfectly translated of what he has said in former ages? or restore what has been lost? Many in the world, though wanting to be Christians, are puzzled to know which one of all the churches is right in its interpretation of the plan of salvation. Why may not God speak and tell them which? Positively no two churches can differ and both be right. Certainly if there was ever a time when there was need of a prophet it is now. So the statement that we need no more prophets, because we have the Bible, is erroneous and unreasonable.

The Scriptures show that there were to be prophets in our day, in proof of which we refer the reader to Joel 2: 28: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

The Prophet Joel had been speaking of Palestine, and had predicted that a curse of drought would rest upon it for many years, but that the curse would be removed and afterward, "the former and latter rains would be restored," the land would again yield as in former times, and their sons and daughters would prophesy. This prophecy has been fulfilled in the century just closed since 1852. In our father's boyhood days, that land was still a wilderness, parched and dry; even the Arab scarcely pitched his tent there. To-day it is indeed "blossoming as a rose," so much so, that the Jews who have recently gathered again on their fatherland, are just on the eve of establishing a government of their own as in former times. The following will prove our statement correct:

Eighteen centuries of war, ruin, and neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate. Its structures pillaged and all its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere on plain or mountain, in rocky desert, or on beetling cliff, the spoiler's hand has rested.—McClintock and Strong's Ency., Art. Palestine.

From the *Chicago Record* of June 14, 1895, we copy the following under the heading

## CHANGES IN THE HOLY LAND.

The history of nations has in the past been much affected by climatic changes, and in turn climatic changes have almost invariably been brought about through man's agency. Compare the once fertile Palestine in the time of Solomon with the arid, treeless Palestine of to-day; or the once beautiful Persia, in the time of Cyrus, with the present hot and sterile Persia; and the Messopotamian Valley when it supported the vast population of Assyria and Babylonia, with the sunburnt plains and scenes of ruin and desolation there to-day. Nowhere on the globe was there a richer alluvium than in the valley of the lower Euphrates—a spot which was the cradle of the human race, and where for long centuries, to within perhaps a thousand years ago, the soil yielded abundance for the wants of the vast populations. But now mark the change. When Babylon was at the zenith of its power and was the pride of Chaldees' excellency, Isaiah pronounced the following prophecy: And Babylon, the glory of kingdoms, the beauty of the Chaldees' pride, shall be as Sodom and Gomorrah. It shall never be inhabited from generation to generation: neither shall the Arab pitch his tent there; neither shall shepherds make their flocks to lie down there; and their house shall be full of doleful creatures; and ostriches shall dwell there, and satyrs shall dance there. And wolves shall cry in their castles and jackals in the pleasant palaces, and her time is near to come and her days shall not be prolonged. And I will sweep her with the besom of destruction, saith the Lord of hosts.

For a thousand years or more this prophecy has been literally fulfilled.

Of the Holy land Isaiah has said:

Upon the land of my people shall come up thorns and briars; [margin; burning] yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.—Isaiah 32: 13-15.

Notice that the "for ever" was to end when the "Spirit should be poured out from on high." This prophecy certainly has been fulfilled in our day, as all who are acquainted with the past know full well. But Joel was speaking of a latter time—of a time when this curse should be removed and the "wilderness be a fruitful field." He saw what should be after all this.

Let us determine further from history something of this curse, its removal and the restoration of the former and latter rain. The above-quoted article from the *Chicago Record* speaks more particularly of Babylon and Persia and that they are yet parched and dry, but says little of Palestine of to-day and that little seems to be an oversight, for Palestine has recently, it is said, become more fertile than California. This seems wonderful that amid all that arid expanse of country one little section should again become a "fruitful field," and the vast surrounding country continue under the curse. Yet, so it is, and so it was prophesied.

From "The Truth Defended" by Heman C. Smith, we quote the following extract of a sermon preached in Birmingham, England, May 29, 1897, by Reverend G. J. Emanuel:

Six hundred and thirty years ago, Nachmanides, a name illus-

trious in Jewish literature, went to the Holy Land at the age of seventy years, and this is how he describes Palestine and Jerusalem: "Great is the solitude and great the wastes, and to characterize it in short, the more sacred the places, the greater their desolation. Jerusalem is more desolate than the rest of the country. In all the city there is but one resident inhabitant, a poor dyer, persecuted, oppressed, and despised. At his house gather great and small, when they can get the Ten Men (Minyan). They are wretched folk without occupation and trade, pilgrims and beggars, though the fruit of the land is still magnificent and the harvests rich. It indeed is still a blessed country, flowing with milk and honey. Oh! I am the man who has seen affliction (Lamentations 3:1). I am banished from my table, far removed from friend and kinsman, and too long is the distance to meet again. I have left my family, I have forsaken my house. There, with my sons and daughters, and with the sweet and dear grandchildren, whom I have brought up on my knees, I left also my soul. My heart and my eyes will dwell with them for ever. But the loss of all these is compensated by having now the joy of being a day in thy courts, O Jerusalem! visiting the ruins of thy temple and crying over thy ruined sanctuary. There I caress thy stones, I fondle thy dust, I weep over thy ruins. May he who has permitted us to see Jerusalem in her desertion bless us to behold her again built up and restored when the glory of the Lord shall return to her."

So spake Nachmanides in the year 5027. We are now in the year 5657. How different is the sight which now greets the eye in Jerusalem. Nachmanides found but one of our race permanently residing there. There are this day many thousands. In the house of that one man public prayers were said when the Ten could be got together. Now synagogues great and small abound. Shall we then not believe that Zion will be rebuilt in the sense that the land of our fathers shall be our land again. . . .

If we want our faith stimulated, if we would see actual steps taken towards the restoration of our people to their old home, we must go away from the holy cities—Jerusalem, Hebron, Safed, Tiberias. We must leave the cities and go to the land. There is vitality there, and work and hope. There can be seen schools, industries, colonies. A mile outside the Jaffa gate at Jerusalem is the school presided over by Nissim Behar. The boys learn languages, but also carpentering, cabinet-making, metal work, coach-making. There they make or repair all manner of machines, pumps, coffee and flour mills, sewing and weighing machines, and to show you that civilization is making way in Palestine, bicycles too. The pupils of this school find employment all over the East. Near the city of Jaffa is an agricultural school "Mikveh Israel" (the Hope of Israel), founded by Charles Netter twenty-seven years ago. There, besides languages, mathematics, and chemistry, the lads learn agriculture, they grow oranges, vines, fruits, corn. They make their own wine, most excellent, and make their own barrels. Fifty of the past pupils are officers in various colonies; fifty are proprietors of their own lands. On the colonies of Baron Rothschild and those recently established by the Chovevi Zion Associations many hundreds. I shall not exaggerate if I say thousands, are working, growing corn and all fruits, making wine in large quantities, cultivating mulberry-trees, rearing silkworms, and spinning silk, manufacturing perfumes. In addition to these large colonies actually established, tracts of land are held by Baron Rothschild which gradually will be brought under cultivation. Shall we then not hope and believe?

When solitary pilgrims traveled there, to kiss the stones, to embrace the dust and to die, our people living then, if living it could be called, in hourly danger of death, believed that Palestine would again be peopled by the race of Israel! Shall we then doubt, we who live in freedom, respected, prosperous, able at our ease to go, as pleasure-seekers, and see for ourselves,

and to behold with rejoicing the work of restoration well begun, and waiting only our united help to increase it and make it more successful. O brethren! the thoughtful and the religious of all nations believe that the land of Israel is destined to be Israel's again. Are we only to doubt, and question, and deny? We all spend so much on ourselves, we all waste so much, shall we not spare something for this good work? If the tens of thousands of our race, all the world over, who enjoy every luxury, if the hundreds of thousands who are self-supporting and have something to spare would combine, it would not be long before the land of Israel would be giving sustenance to thousands of Jewish agriculturalists, living as in times of yore, each man under his own vine and his own fig-tree. Understand me. With the united help of Israelites, Palestine will in time be filled with flourishing communities of our people, no longer massed in cities, no longer recipients of charitable gifts, but spread over the land, a brave, sturdy body of peasant agriculturalists, feeding their flocks, cultivating their fields, tending their vineyards, gathering in their fruits, and prosperous, contented, happy. This will be. God has said it. "The land is not sold in perpetuity. The land is mine, and I have given it to the children of Abraham, Isaac, and Jacob."—*Palestina*, for June, 1897.

We also give the following quotation from "The Truth Defended" taken from *Palestina* for September, 1897, in describing the "Judaean-Palestinian Exhibition at Hamburg." It says:

The exhibition was opened with much solemnity on the 29th of June, amidst the concourse of a number of distinguished guests, including representatives of the general exhibition, the promoters of the enterprise, the leaders of the Jewish congregation, as also representatives of the local press. The visitors, who minutely inspected the exhibits, were conducted over the place by the members of the committee, Mr. Glucksmann, late a pupil of the agricultural school at Jaffa, supplying the necessary explanations. Every guest received a copy of Mr. Bambus's interesting pamphlet on "the rise and present condition of the Jewish villages in Palestine."

The exhibition was opened to the public at one o'clock, and the whole afternoon and evening streams of visitors poured in.

The exhibition presents a splendid view. The entrance to the building forms the representation of a colonist's cottage. On passing, the visitor is surprised by the view of a *diorama*, showing in the foreground a street of one of the colonies, in the background a portion of Jerusalem; palm-trees, olive-trees, orange-trees, almond-trees, and pomegranates appear in full bloom. The space to the right is occupied by an exhibition of cotton textures, manufactured by the pupils of the agricultural school at Jaffa; by silkworm-cocoons, silks, carpets, and a splendid array of carvings in olive and cedarwood. The left is reserved for the exhibition of all sorts of field produce, as wheat, barley, sesame, durrah, lupines, peas, beans, lentils, and several varieties of excellent potatoes. Lower down, there are samples of oranges, honey, olive oil, eau-de-cologne, various sorts of wine, grapes, liquors, jams, etc. It was impossible to exhibit young vines, for reason, that there exists, as yet, no convention with Turkey in regard to precautionary measures against phylloxera. The growth of asparagus was, in the Jewish colonies, only commenced four years ago; yet, the samples prove a careful treatment, and promise good results for the future.

Most interesting are the above-mentioned large trees. Mr. Glucksmann, on leaving Jaffa on the 16th of May, took with him twenty-four trees from the Jewish villages of Rishon L'Zion and Ekron. On being shipped, a splendid olive-tree unfortunately fell into the sea. The trees were first transported to Alexandria, where they had to remain for some time, till they were despatched to Hamburg by the steamer *Rhodos*. When they were still in Alexandria, a large concourse of people assembled

at the harbor every day for the purpose of admiring them. They suffered, of course, somewhat during their transit from the colonies to the coast, the shipping at Jaffa, and the reshipping at Alexandria, as also from sea-water. But Mr. Glucksmann's precautions and constant care triumphed over all difficulties. The pomegranate, ethrog (citron), and pineapple-trees are in full bloom, the olive, jucca, orange, and palm-trees show a beautiful and fresh green foliage. The local press is profuse in their praises of this side-show, by which, they say, the horticultural exhibition has gained a most interesting feature.

The following published in 1853 will also illustrate the hand of God upon this land:

I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And he who has brought back the "latter rain" in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high.—Reverend Hugh Stowel, in *Scottish Presbyterian Magazine*, 1853; see also *Zion's Ensign*, December 30, 1897.

The above will show when the first rain fell, as stated in the *Record*, "in a thousand years."

In D. A. Randall's "Handwriting of God," page 19, occurs his introduction to Doctor Barclay of the Disciple Church, missionary to the land of Palestine, and resident of Jerusalem twenty years, but resident at Jaffa at the time of Randall's visit:

"The country about Jaffa is certainly a most delightful one. Extensive plains, covered with luxuriant vegetation, stretched along the shore of the sea, and far into the interior. Large orange groves were just yielding their luxuriant harvest of golden-colored fruit. Such oranges I had never before seen, and had no idea they ever grew to such great size. The ground was dotted with flowers of every hue, and the air was vocal with the music of birds."—"Book Unsealed," p. 23.

From the *Literary Digest*, as published in the SAINTS' HERALD for May 1, 1896, we clip the following:

The attempts to restore the glory of Palestine and to rebuild within its limits a Jewish nation are not making as much noise in the world as formerly, but they are steadily proceeding none the less. A number of colonies have been planted there, and they even have an organ published in Jerusalem. This organ, *Mich Foh Merez Israel*, publishes accounts of the progress of colonists, and in a recent number gives details which are of considerable interest. We translate as follows:

"The number of Jewish laborers in the colony of Sichron Jacob, ten miles from Haifa, is seventy-one. Of these fifty-one are German-speaking Jews and the remainder Spanish Jews and Jews from Gemen. As to their nationalities fifteen are natives, twelve are from Roumania, and the rest come from Russia. Twenty of the total number have families, the others are unmarried. Most of these laborers migrated to Palestine eight years ago, and at that time their yearly income was derived as follows:

2 received 300 francs.	1 received 630 francs.
1 " 350 "	1 " 659 "
1 " 400 "	2 " 700 "
15 " 450 "	7 " 720 "
27 " 500 "	2 " 900 "
21 " 600 "	

Ten, also, had from three hundred to one thousand francs in cash. Five were owners of real estate. The number of the colonists [other than laborers] in this settlement is sixty-two, and all of these have families. The monthly aid received by each person from the administration of Baron Edmund de Roths-

child is twelve francs per head; those who bring their grapes to the wine distillery receive fourteen francs per person. The vintage of Sichron Jacob for 1894 yielded

Indian grapes.....	10,797 kilograms.
Arabian grapes, white.....	169,278 "
Arabian grapes, black.....	23,948 "
Various.....	40,540 "
	234,558 "

"These grapes yielded 138,000 liters of wine. The average harvest of each colonist was 8,000 kilograms of grapes, and there were some who brought 20,000 kilograms to the distillery. The wine is sold at three francs per ten liters.

"The school of one hundred pupils has five classes.

"There are nineteen persons in the colony of Em al Gamel, and in Shayj eighteen are to be found. The aid they receive under the Baron's administration amounts to thirty-six francs per family.

"Good news comes from Upper Galilee, where the silk industry is progressing and affords steady work to fifty people, besides giving work to many families in Zefath, for learning how to weave is acquired in a short time. In order to get water-power to the manufacturers, two brooks are going to be connected.

"The condition of the colonists in Meshmor Hajarden [the Watch on the Jordan] is very bad, and as they are unable to pay the Arabs for watching, the stealing [by the Arabs] goes on as before. In the Gedera [Fence] colony, between Ramla and Jerusalem, the settlers have begun to produce cognac from the grapes and the prospect is good.

"The government has allowed the American Shovj Zion [Returners to Zion] Society to colonize its members in the Holy Land."

Having introduced the above disinterested witness, we will now make the application of Joel's prophecy; but before doing so let us quote the text again and also give the contexts so there will be no room for just complaint:

Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy. Your old men shall dream dreams, your young men shall see visions.

This prophecy speaks plainly that "afterward," after the land began to yield as in former times, then their sons and daughters were to prophesy. Does this not prove conclusively that there were to be prophets in our times?

Some may say, that prophecy was fulfilled on the Day of Pentecost, and that Peter says so. We answer, No! Peter does not say that at all. He simply says the Spirit then received on that day was the same Spirit spoken of by Joel. Surely no one,

after looking the second time will say Joel's prophecy was fulfilled on Pentecost. No one will say that at the risk of his reason, that all flesh was gathered together in that "upper room," or that the Spirit of God was then poured out on all flesh, or that some fell asleep during so interesting a meeting and dreamed dreams. Peter quotes this passage a little different, however, than we now have it in Joel's book. He quotes it as follows: "But this is that [Spirit] which was spoken [of] by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy." - Acts 2:16, 17.

Where Joel said "afterward" Peter said "in the last days." Doubtless Peter understood that the afterward was to be in the last days, and prove, when taken in connection with the facts concerning Palestine in the last few years, that there were to be prophets in our day.

Another objection urged by some is: "The Bible contains all that God ever intended to give for man's instruction, and pronounces a curse upon any one who would add to it."

Those who urge this objection, it appears to us, are very much mistaken, for several reasons:

1. The Bible does not contain all that God gave, or caused to be given to man. There are twenty or more books referred to in the Bible which are not there now. See Numbers 21:14; 1 Samuel 10:25; Joshua 10:13; 1 Kings 4:32, 33; 1 Kings 11:41; 1 Chronicles 29:29; 2 Chronicles 9:29; 2 Chronicles 12:15; 2 Chronicles 20:34; 2 Chronicles 26:22; 2 Chronicles 33:19; Jeremiah 30:32; Jeremiah 51:60, 61; Daniel 12:4; 1 Corinthians 5:9; Colossians 4:16; Jude 3.

2. No such thought is presented in the Bible that God caused to be written all that has been spoken. We have in the Bible the names of many prophets, yet not one of their prophecies. Saul, the first king of Israel, together with a great company came to a hill and "the Spirit of God came upon him and he prophesied among them." See 1 Samuel 10:10, 11. Yet we know nothing of their prophecies. Even in the New Testament there is mention of prophets and prophetesses, but we have nothing of their words. So it is a great mistake to say that the Bible contains all that God has spoken by his holy prophets.

3. The Savior, when in dispute with his satanic Majesty, said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." By this we plainly see that life is dependent upon bread, both earthly and heavenly. As natural life is sustained by the bread of earth, so spiritual life is sustained by the bread of heaven—his word by direct revelation, and not merely the history of his word. To read the history of some great feast would not satisfy our appetites, neither will our souls

be filled to read of some spiritual feasts as recorded in the Bible. Natural life is not sustained by food given and digested eighteen hundred years ago, neither is spiritual life sustained by the bread of life given then.

## Selected Poetry.

### The Heritage.

The rich man's son inherits lands,  
And piles of brick, and stone, and gold,  
And he inherits soft, white hands,  
And tender flesh that fears the cold,  
Nor dares to wear a garment old;  
A heritage, it seems to me,  
One would scarce wish to hold in fee.

The rich man's son inherits cares;  
The bank may break, the factory burn,  
A breath may burst his bubble shares;  
And soft, white hands could scarcely earn  
A living that would serve his turn;  
A heritage, it seems to me,  
One scarce would wish to hold in fee.

The rich man's son inherits wants,  
His stomach craves for dainty fare;  
With sated heart he hears the pants  
Of toiling hands with brown arms bare,  
And wearies in his easy-chair;  
A heritage, it seems to me,  
One scarce would wish to hold in fee.

What doth the poor man's son inherit?  
Stout muscles and a sinewy heart,  
A hardy frame, a hardier spirit;  
King of two hands, he does his part  
In every useful toil and art;  
A heritage, it seems to me,  
A king might wish to hold in fee.

What doth the poor man's son inherit?  
Wishes o'erjoyed with humble things,  
A rank adjudged by toil-worn merit,  
Content that from employment springs.  
A heart that in his labor sings;  
A heritage, it seems to me,  
A king might wish to hold in fee.

What doth the poor man's son inherit?  
A patience learned of being poor;  
Courage, if sorrow come, to bear it.  
A fellow feeling that is sure  
To make the outcast bless his door;  
A heritage, it seems to me,  
A king might wish to hold in fee.

O, rich man's son! there is a toil  
That with all others level stands;  
Large charity doth never soil,  
But only whiten, soft white hands—  
This is the best crop from thy lands;  
A heritage, it seems to me,  
Worth being rich to hold in fee.

O, poor man's son! scorn not thy state;  
There is worse weariness than thine,  
In merely being rich and great;  
Toil only gives the soul to shine,  
And makes rest fragrant and benign—

A heritage, it seems to me,  
Worth being poor to hold in fee.

Both, heirs to some six feet of sod,  
Are equal in the earth at last;  
Both, children of the same dear God,  
Prove title to your heirship vast  
By record of a well-filled past—  
A heritage, it seems to me,  
Well worth a life to hold in fee.

—James Russell Lowell.

## Mothers' Home Column.

EDITED BY FRANCES.

"God's power no limit has; his love no stint;  
And he hath willed a "shall be" for us each  
Above what we can either ask or think,  
Beyond the dream of finite mind to reach."

*Dear Column:* I am far from our chapel for three months, and when not permitted to speak to any of the Saints, I feel it a duty to write. I think I will be able to write some things that will do good and benefit and encourage others in the good work of God; if so, I am well paid. I find it easier to do right when with good people, the Saints, like an oak in the midst of the forest is protected by the surrounding timber from the storms. As Bro. Hilliard said in our meetings, that "it is just as natural for the Saints to want to be together, and live together, as it is for water to run down hill and find its level."

When I am far from the branch I feel indeed isolated and my trials and temptations are many, coming up like a flood, but we must do right at all times and in all places, so I have the promise to be blessed (Revelation 22: 14; James 1: 12). I feel blessed more when I fast and pray every Sunday. I find that in Ezra 8: 21, 32 that a fast was kept and the result was that the Lord protected them from their enemies in the way. I understand by Acts 13: 1-3 that the church which was at Antioch ministered before the Lord and fasted and the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." "And when they had fasted and prayed and laid their hands on them, they sent them away." We see these brethren were called by revelation to preach, and after fasting the answer came.

And again I find in Mark 9: 28, 29 that the disciples could not cast out the devil because that kind cometh not "but by fasting and prayer." They evidently had not been fasting at that time.

I am glad that some of the Lamoni Saints, after visiting our branches, could see the need to pray for the scattered Saints. It is true our branches are scattered Saints, but when I am living in or near the branch I do not feel in such a scattered condition as when far from it and not permitted to attend meetings for several months. I believe the time is in our day and while we are living that all those branches of the church will be gathered to Zion to dwell on our homes and to sit under our own vine and fig tree, and that it is only a few years or less till the Lord will come to dwell with us there, and Zion, the pure, will be caught up in the air to meet the Lord and all the holy angels, while the wicked are burned and the earth made new. Isaiah 24: 6; Revelation 21: 1, and Doctrine and Covenants. How good the Lord is to do all this for the good and benefit of his people, and how good and obedient we should be to him. We certainly ought to be willing to forgive each other and to do as near right by each other as we are able.

All the cities and towns that I have seen are increasing and improving rapidly. Sin and crime are also on the increase, and not only men, but men and women are deceiving and being

deceived, and some of our chosen and most loved comrades, after being directed to them by the inspiration of the Almighty, have turned from us, because they were not of us, and because they gave up to the temptations that cometh "because of the word," and wanted God to turn to their ways instead of them following his ways, and left us mourning and sad and full of grief. They had not that love mentioned in 1 John 4.

I have often prayed to be delivered out of my sad and lonesome condition in life, and on the 25th inst. the Lord spoke to me by inspiration, and said, "I will not leave you comfortless." The third of March the Lord spoke to me and said, "You must trust in God, and not in medicine; the Saints must come up to this high plane with Jesus Christ; he never used medicine to heal anybody; you must have complete trust and confidence in your heavenly Father." The Lord often speaks to his children and when he does so his voice is kind and we can hear every word, and he never leaves us in doubt. We always know it is him. Brother Albert Haws preached this complete faith and trust in God without human aid in our meetings.

I see, in 1 Chronicles 17: 3-15, that the Lord spoke to Nathan, and in 28: 3 God spoke to David. In 15: 4, 15, he spoke to Jahaziel after prayer was offered by Jehoshaphat. To Manasseh 2 Chronicles 33: 10. God spoke much to Joseph Smith and others in our day. Some of you remember that, in 1880, I wrote to the *Hope* about the plainness and truth of the revelations in the Doctrine and Covenants. They are the same and I believe the same to-day. It seems to be common for our young preachers to do their preaching in the branches and their first sermon, of half an hour or so, with an elder present. I think I can prove this to be a mistaken idea. When at the reunion at Oakland, California, Bro. Alexander H. Smith said, "If a young preacher take an elder with him he will trust in the elder and not in the Lord; but if he goes without an elder, then he will trust in the Lord. It would be my advice to any young preacher, starting out to preach the gospel, to go by himself and trust in the Lord, and take the Bible for the standard of evidence, and go where the gospel had not been preached." I am only a member, but I loan and distribute papers and tracts.

Your brother and friend,

EDWIN T. DAWSON.

IONE, California, June 29.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

WE desire to call the especial attention of all to the Home Department matter now just out. Notice of prices will be published later. It is a subject that should be examined by every Sunday-school superintendent, missionary, and member not connected with a school, as well as by all others. It is for the benefit of all who are not permitted to attend the regular school. Send for the leaflet and see what it is.

THE General Superintendent will work through the reunion season in the far East, the First Assistant Superintendent, Bro. J. A. Gunsolley, in the interior States, Iowa, Missouri, Kansas, etc., and the Second Assistant Superintendent, Bro. A. Carmichael, will "hold the fort" on the Pacific Slope.

KEEP your school in a cheerful mood. There is nothing that will be more productive of good in the way of increasing interest, increasing attendance, and the amount of work done, or diminishing the burdens, if burdens they are, than a happy, cheerful condition. "Let a little sunshine in."

THE superintendent that does not give his school a variety in work, treat them to an occasional happy surprise, or in some other way break up the monotony that will naturally follow if a certain program is continuously followed, will soon find his work growing tedious and interest on the wane. Vary and brighten up the work a little.

THE General Superintendent, after bidding farewell to the Saints of Southern Indiana and promising to try to return again at their next convention, crossed the Ohio River and turned his face toward the Ohio District. Arriving there, meetings were held at Vale's Mills and Creola, with fair turnout and good interest. This was done with a view to creating an interest in a district organization which we hope to effect at the forthcoming district conference in September. There are near a dozen schools in the district and most of them are in thriving condition, and it seems too bad that they should be missing the benefits of a district organization. Let all interested help to work up an interest among the local school workers and see that a good representation is sent from each school to Creola and help to organize the work at the time of the district conference, September 13, 14. Watch for the notice thereof.

From the Ohio District we moved on to the Philadelphia District. Stopping at Baldwin, Maryland, we found the district conference in session. And though it was not a Sunday-school convention, the brethren very kindly turned over Sunday morning to the regular school session and the eleven o'clock hour for a talk on Sunday-school work by the General Superintendent. The attendance was not large but the interest was very good. May it so continue.

Moving on to Philadelphia, Monday, we met with the workers in their elegant brick chapel there. This district is small, there being but two branches and schools in it, but there is a future for the work here. Many odds to contend with, but a noble work being done. We bid them "God-speed."

#### Our Part in God's Work.

The gospel of Christ is not confined to a chosen few, but to all people, Jesus, in sending forth his ministry said to them, "Preach the gospel to all people." It is so extensive and so far-reaching in its character, that men of every rank, regardless of age, may find some part to perform. He has told us in these latter days that "the field is white, already to harvest; therefore, whoso desires to reap, let him thrust in his sickle and reap with his might." That invitation has been accepted by many. Some have reaped until the Lord has said, "It is enough," and called them home; others are still at work. Volunteers are steadily enlisting as laborers in the great harvestfield.

Not only those who hold the priesthood are called to do a work, but all who enter into a covenant to serve the Lord. And he has places of usefulness for all, if we prepare ourselves for those places.

#### EACH HAS A WORK TO DO

that can not be done by another. The different organizations in the church are furnishing work for many, and the privilege of doing good in the home, the most important place, is open to all. Not all are called to do the same part in the gospel work, but each has his own individual labor to perform. Those who are performing the noblest part in spreading the truth and making the greatest sacrifice, are often the least known. The true spirit does not seek for fame or honor, or to display self ability, but tries to improve the opportunities given, and give help where most needed. This is the grander and deeper side of the gospel, and the place we must occupy, if we desire God's recognition.

Of the different organizations in the church mentioned, we believe

THE SUNDAY-SCHOOL IS THE MOST IMPORTANT,

because it takes the little child and teaches him the truth, and

continues that teaching through youth and maturity, making the life of Christ ever more near and dear to him. It has a place for every one from the little one in the infant class to the grandfather in the Bible class. There the gospel plan is instilled into the child's mind and he learns to love and serve his Creator in the days of his youth. There he is brought in close touch with the Almighty and taught concerning his ways and his dealings with man.

Let us heed the admonition of Paul to Timothy: "Study to show thyself approved of God, a workman that needeth not to be ashamed."

#### THERE ARE VARIOUS WAYS

in which we can labor. Though we can not go out into the mission field ourselves, we can assist and encourage those who are out, and our reward will be the same. We can pay our tithes and offerings, in order to keep those in the field upon whom God has placed the responsibility of preaching the gospel. Our faith and prayers are all right in their places, but they will not clothe and feed the elder's child, or pay the railroad fare. The many appeals which come to us through the church papers, should not be passed unheeded. This privilege of self sacrifice should be taught to the little ones in our homes and in the Sunday-school. We should encourage and help the children to obtain their Christmas offerings, and aid them to cultivate the spirit of giving something for our Savior who has done so much for us. I believe this is the most cheerful and purest offering that comes into our kind Bishop's hands. And when we are gone and our eyes are closed to the scenes of this life, may our work still live as monuments of true devotion, fidelity, and sacrifice.

MRS. FRANCES EBELING.

For Kirtland district Sunday-school convention.

## Letter Department.

GUERNSEY, California, August 2.

*Editors Herald:* Now-a-days this is abundantly "the land of sunshine," while some flowers also abound. The thermometer has played in the shade (the sunshine would be too warm) up to the 117th degree mark, 110 degrees being a frequent occurrence. This, with other hindrances, not a few, handicap work, the ministerial line included.

Time on its eternal march works its changes. Here where Brn. D. L. Harris and Thomas Daily did faithful service changes are occurring. Ranks being thinned and more left to be done by those remaining if the cause shall be maintained as it should be.

At Tulare, the center for years for these parts, the death of Sr. Twaddle two years or more since seems not only to have been felt by the branch as a whole but by individuals as an irreparable loss. Such was her energy and activity as to seemingly have had no duplicate then or since. She is said to have afforded a home for the missionaries, her horse and buggy at their disposal, and that anything to be done within her ability to forward the gospel, her chief delight. Hers seems to have been a life of *doing*.

Last March Sr. Mary Clark was called from her warfare to rest, Bro. Clark removing to his daughter's at Oakland. They had maintained a home for missionaries for years and were mainstays in the work, their home, the place for the weekly prayer service. Aged and in adverse circumstances, enfeebled in health, they were nevertheless a tower of strength to the work, and are correspondingly missed. The removal of Bro. Chas. Deuel and wife was the loss of two more unusually energetic workers.

Sr. Keeler is one of the last baptized by Bro. Daily about a year ago and who in that brief year made such spiritual advancement that the closing days of her life must be enshrined



in memory by those enjoying participation in them as glorious realizations of gospel promise.

Bro. Joseph Flory, president of branch and resident fifteen miles distant from Tulare, has done well, circumstances considered. Will the ranks, thinned as they are, close up the gap and march on in the conflict to final victory? How clearly the workers appear to view and what they *did* when they no longer remain to *do!*

The object lesson of what others could do remains.

Brn. Luff and Hilliard passed San Franciscowards dealing out a hearty handshake to two of us to be distributed liberally, no doubt, with others. Bro. Keeler, whose energy to push gospel work seems to accumulate with his years, is in Humboldt County at work. Though alone, so far as known to me, he ordered a tent forwarded. Bro. A. B. Phillips, whose clean survey includes economy, projected the making of a tent. The sisters of Sacramento, Paullike, ventured as tent-makers, the result being a new tent at small cost, when those given an opportunity to share have responded. Better tents and much money saved is possible on such plan.

While at tent work with Bro. Phillips, Bro. J. B. Carmichael had his satchel, books, and clothes stolen. Sacramento Saints made good the loss, so the report indicated. Alameda was their next point for tent work, and moving toward the reunion as well. Forty days only till the reunion at San Jose, opening as it does September 12. Bro. J. B. Carmichael, 54 Colfax Street, San Jose, California, is chairman of committee, and Bro. John Swenson, 662 Willis Avenue, San Jose, California, secretary, who, no doubt, will in due time, if not already, give due notice in detail in *HERALD* and *Ensign* and the necessary information. Brn. Luff and Hilliard are fully expected present, their service not only highly desirable, but necessary. Let the Saints of the two districts rally. Ten days at the reunion can be a great help to you, you can help much to the success hoped for there and in the influence radiating from reunion work. While so many of the principal or leading men of the church may not be there—remembering it is God's work and his promise to meet with his people is never slackened or withdrawn all spiritual wants are provided for.

Since, at the last General Conference, more complete organization was effected and in that central section as well as locally, beside efforts aside from the wholly spiritual for Zion's advancement, our work everywhere should feel the impetus. To this end reunions are held—let us attend—embrace the opportunity. Bro. Carmichael is at liberty as chairman of committee to devote the needed time on the ground, previous to the time, September 12, to have complete all necessary preparation.

The Central District tent has not been in operation for want of help and a rheumatic shoulder that has almost prevented work on my part. Fresno has again been left out so far as opening the work there is concerned. It is yet on the map, however. The impracticability of the arranged-for fall conference at Fresno is almost complete and still growing. This may be considered at a called business session at reunion. "What various hindrances we meet."

Hay and grain crops light this year. The fruit crop good, but unfortunately the Saints but slightly the owners.

R. ETZENHOUSER.

54 Colfax, SAN JOSE, California.

INDEPENDENCE, Oregon, August 3.

*Editors Herald:* In the *Independence Enterprise* for July 31 there appeared the following:

"There is to be a controversy between the Reorganized Church of Jesus Christ of Latter Day Saints and the parent branch. It will begin this evening at the tent in the grove. Elders Allen and Goodman will present the Reorganized side and Elders Jansen and Richards the other side of the controversy. Everybody welcome."

The editor is authority for the article, and I have asked him to correct the statement that "Brighamism" is the "parent branch."

Bro. Arthur Allen and writer pitched the district tent here at the request of Bro. and Sr. H. H. Jaspersen who are caring for the "missionaries" every want "temporarily." May the Giver of all good keep and reward them! We have held eleven services up until the present time, with fair attendance and splendid interest. On Wednesday evening, the 30th, two Brighamite elders, Jansen and Richards, came to our meeting, and as they were present we announced that the following evening we would show some of the peculiar differences between us, thinking that no better time would come, as they could then have an opportunity to hear and reply. This announcement called forth the clipping inclosed. A good crowd was out and paid us rapt attention, while your writer briefly portrayed the rise of the church, laying stress upon the departure by Brigham Young, et al., the doctrines of polygamy, Adam-god, blood-atonement, all of which had their inception in the fertile brain of Brigham Young and a few dupes, proving by witnesses from the Utah church that Joseph Smith was dead years before the church had any knowledge of these doctrines. After the close the Utah elders were offered the tent in which to reply, but declined by saying they did not feel competent to defend their cause, but they were looking for their missionary in charge, F. S. Bramwell, who would debate with us. They also said that at St. Anthony, Idaho, the Josephite elders flatly refused to debate with their elders. How is this, brethren, in Idaho? Let us hear from you.

From the favorable comment received we judge considerable prejudice was removed and some dark things cleared away. We are both well.

W. A. GOODWIN.

DALLAS, Texas, August 8.

*Editors Herald:* At present writing everything in the Texas mission seems to be flourishing. The missionaries all seem to be busily engaged trying to answer all the calls made in the different parts of the State for preaching. Bro. Sheppard and the writer are at present in and around Dallas and have many calls for preaching in different parts of the surrounding country. Bro. Sheppard has just completed a very successful debate about ten miles east of Dallas at a little place called Elam Station, with one McIntire, of the Christian Church. They were affirming their respective churches as the church fashioned after New Testament description, and if I am allowed to judge, McIntire was overwhelmingly defeated. Was well pleased with results. The discussion consisted of ten sessions, five on each proposition.

I find Bro. Sheppard a very pleasant and agreeable traveling companion indeed. I am more and more impressed, as my experience in missionary life increases, with the wisdom of the command to go two and two. The traveling elder's life is lonely enough when associated with a traveling companion, and then oftentimes one gets sick and is unable to respond to appointments, and where there are two that condition is overcome. I find in this mission many warm-hearted and faithful Saints and many that are very near the kingdom, but for some reason they are neglecting the call. But all there is for us to do is to labor and wait. Some must "plant and some must water, but God giveth the increase." We are anxious for the hastening time to approach, when God's ministry will be endowed with a greater degree of his power, so that the world will be effectually warned and the Saints will have made that permanent improvement necessary to entitle them to be called the Zion of God, or in other words, the pure in heart. There are many things here, as well as elsewhere, that are practiced that keep us beneath our privileges. One of the chief obstacles in the way of improvement morally and intellectually is that very pernicious habit of using tobacco. When we see our dear sisters persist in that soul-destroying habit of dipping snuff, it makes one feel heart-

sick. It is said by some that I am a tobacco crank, but I can't help it, for when we come in contact with the sallow and pale expression consequent upon the use of that poisonous drug, known as snuff, as used by these Southern Saints (chiefly the sisters) we are made to ask ourselves, How long will this practice continue? But it is encouraging to know that some have quit its use and others are striving to break away from the practice.

Some of this country has been terribly drought-stricken, but of late there has been an abundance of rain. The rain came too late to do the corn any good, and since the rain has come the insect known as the ball weevil has been working on the cotton, and in many localities the cotton crop has been cut short. So it seems that God's word is being verified in every particular. It seems that the world would begin to wake up and see the terrible condition that awaits it, but it is written "When the Son of man cometh will he find faith on the earth."

I would like to have the Saints in Texas correspond with me as to the chances for preaching in their localities. Don't fail to let your wants be known and we or our brethren will wait on you.

Your brother,

R. WIGHT.

WOODBINE, Iowa, August 4.

*Dear Herald:* The good news the church papers bear makes the heart glad. The message of the angel to the shepherds was "Good tidings of great joy" and it was for all people. And the message borne by the angel to the Palmyra Seer is a repetition of the same "Good Tidings of Great Joy, which shall be to all people." It sounds just as sweet and heavenly to a sin-laden soul, when declared by the inspiration of the holy One, and brought to the heart, as it did then. It has never lost its power to gladden the soul, and enlighten the understanding, and prepare mankind for the presence of, and fellowship with, God and Christ, whose wondrous love it makes known to a dying world. It is good to be a messenger of that "good tidings of great joy." It thrills the heart of the messenger, it converts the souls of those who receive the message. In delivering this message the messenger is thrice blessed, and they who receive it are led to the portals of eternal life.

There can be no grander, nobler calling than to be a coworker with God and Christ and the holy angels. One of the grandest evidences I have of the divinity of this latter-day work is in the divine blessings I have always received, in the proclamation of this message of "good tidings." They were with me in my youth, in mature manhood, and now, in the sunset of life, when the eyes are dim, and the things of earth have lost their value, the divine power attends me still, and my heart o'erflows with love and gratitude and untold joy, because of the power of truth, and the faithful performance of my heavenly Father's promise made to me when I was called to this work. I can not boast of accomplishing much in the conversion of souls, but I can boast of the power of truth to make glad the heart, and bless the soul of him who labors diligently to make that truth known to his fellow men. I have heard and read the cry of "Delusion" from press and pulpit, from the professedly pious and the avowedly impious, for more than half a century. I have been branded as a "false teacher," "false prophet," and even a "latter-day devil," many times; but these cries fall powerless upon the ears of him who has drunk in the "glad tidings of great joy," and whose eyes have seen the light of the Sun of righteousness, and whose heart has felt the cheering beams of that light quickening his soul, giving to him evidence of the verity of God, and of the saving power of Christ, as set forth in his glorious gospel; and we pity the poor souls so darkened that they can not discern the light, "who call light darkness and darkness light, good evil and evil good."

It would almost seem that our endeavors to show them the light is vain, they are given up to the vain traditions of men, and

some to the doctrines of devils, and they appear to have no desire to see the true light. Yet we are commanded, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." And again, "Cast thy bread upon the waters: for thou shalt find it after many days." So I shall continue to sow the good seed of the kingdom, and leave the result with God and those to whom the message is sent, knowing that if I remain faithful to the end, the reward of eternal life is sure.

I stepped into a tabernacle of the Holiness people the other night. There seemed to be earnest devotedness to their work, and the hearers hung upon the lips of the "evangelist" with all the expectant zeal that could be imagined,—drinking in every word that fell. His topic was drawn from Matthew 15, "The Syrophenician" or "Woman of Canaan," and her daughter, also the miracle of the loaves and the fishes, showing that "nothing was too hard for God." He gave utterance to some truths, but he conveyed the idea that where it was said by the woman, "My daughter is grievously vexed with a devil," that it was not a real, personal spirit from the infernal regions that troubled the daughter, but the girl was a wicked girl, disobedient, reckless of her virtue, and that in answer to her mother's prayer she was converted, and other mothers whose daughters were given up to sin would, if they would go to Jesus with the same zeal, devotedness, and persistency, have their daughters won over to Christ, or "made whole." His rendering of this narrative was a direct misrepresentation of the text. A woman or man given up to sin and the corruptions of the world do not in their indulgence in these things realize any vexation. They have "pleasure in unrighteousness" (2 Thessalonians 2: 12). "They that count it pleasure to riot in the day time" (2 Peter 2: 14). The vexation comes when they are grown weary of that corruption, and they see their folly and return to God, but it is not the Devil that is vexing them then, it is the consciousness of their guilt and unworthiness that grieves them. Mark in his seventh chapter gives us plainly to understand it was a personal devil; and Jesus said, "The devil is gone out of thy daughter;" "She found the devil gone out and her daughter upon the bed." But this so-called evangelist wanted us to understand that God would do everything for us; there was nothing for us to do but to come to Jesus, thus ignoring the Scriptures which demand that we shall "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well" (Isaiah 1: 16); "Except ye repent ye shall all likewise perish" (Luke 13); "He that believeth and is baptized shall be saved" (Mark 16); "Repent and be baptized every one of you for the remission of sins" (Acts 2: 38); and many other like passages. God does not recognize man as a machine, but as an intelligent being capable of receiving and obeying law, and he has been pleased, as a loving Father, to reveal to us the law of life, and upon our reception of, and obedience to that law, our well-being here and hereafter depends. Hence we are commanded, "Work out your own salvation with fear and trembling."—Philippians 2: 12. Not by works of our own devising, but by doing those things which God has commanded.

The preacher gave an instance of a woman's conversion. She attended a revival, heard the preaching, but was "poker backed," would not keel in prayer, was stubborn, hard hearted; but a woman of her acquaintance was converted and began to pray for her conversion, but the "poker backed" woman would not bend; she sat erect, stubborn, but the converted sister began to cry. Then the heart of the "poker back" relented, and was melted down, and found religion; but after the conversion she told the "evangelist:" "It was not anything that you said in your preaching that did it; but when I saw her cry, I knew she meant it." This confession seemed rather damaging to the preacher's boast; he was not in it; it was not even the prayer of her friend; it was her tears that had wrought the wondrous change. Who

will deny the power of a tear? But to what was she converted? Or by what? Not to God, nor by his word, but by a tear.

This little story was drank in by the majority of the audience as evidence of a real conversion to God. The general tenor of the sermon was made up of such vain philosophy, interspersed with a few truths and some witticisms; but God's plan of salvation had no part in it. Truly did Paul say, "They will not endure sound doctrine."—2 Timothy 4: 3. And Jesus, "In vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15: 8. I would to God that all of our people appreciated the truth as those people seemed to appreciate the chaff that fell from that preacher's lips, and were as full of holy zeal as these people are of their blind zeal devoid of knowledge. It is high time for us to awake; for if Christ's words, in his parable of the fig-tree, and his appreciation, in Matthew 24, Mark 13, and Luke 21, have any meaning, then the time of his coming draweth nigh.

I am trying to comply with the injunction of Paul to Timothy (2, 4: 5), but as yet have not availed myself of any opportunity to administer in all the departments of that calling, but I do seek to give comfort by the preached word, and to revive the work in the hearts of the Saints, so far as my instrumentality can be successful in that work. I do not believe that we should seek to the patriarch as some would run to a fortune teller. We should have a higher motive than mere curiosity, and furthermore we should be careful to live so as to claim God's blessing, for unless we do, we shall come short, though a thousand patriarchs bless us. God's blessings are on condition of our faithfulness to him, and those conditions can never be changed. Be it understood, I am far from insinuating that any do seek to the patriarch from any unworthy motive, but I can see the possibility of doing so, hence I utter this word of caution. Even patriarchal blessings are not a passport into the celestial kingdom; they may reveal what blessings are in store, if we are worthy. But our entrance into the celestial kingdom depends upon a living faith that brings forth the works of righteousness, that endureth unto the end.

I ask the earnest prayers of my brethren and sisters that I may labor acceptably in the duties whereunto I have been called, and that I may continue to be a blessing to my fellows, in pointing out the way of truth, in upholding the hands of the faithful in every department of the work, in strengthening the feeble knees and comforting the depressed.

CHARLES DERRY.

COUNCIL BLUFFS, Iowa, August 5.

*Saints' Herald:* A visit to Council Bluffs by Frederick M. Smith was the event of the past week with the Saints here, many of whom have never seen him whom the Lord has lately called to occupy in the leading quorum of the church. President Smith gave some timely advice to the Saints in our forenoon sacrament meeting and preached to a well-filled house of Saints and friends in the evening. His listeners gave good attention and his remarks were well received by all. For one we were assured by the Spirit that Bro. Smith is the right man in the right place. Your visit, Bro. Smith, was highly appreciated by all. Come again.

A. BLUFFITE.

MEXICO CITY, Mexico, July 28.

*Editors Herald:* Inclosed please find part of a letter from a Methodist friend.

Some time ago there appeared an article in the HERALD entitled, I believe, "The Mother of Harlots and her Daughters." I had the issues containing this article sent to, I am satisfied, an honest seeker after truth. Perhaps the following extract from a letter of said party may suggest some good precautions to be taken when approaching "outsiders":

"I was surprised at you calling my attention to the article, but it seemed to be the writer's aim to set forth the sins of all

the churches but his own, and to hold his up as a beautiful and holy thing, too sublime to be appreciated by the common herd. To believe our church and our religion is the nearest correct is very commendable and highly proper. Not for one minute could I believe that the Wesleys were bad men; however, the customs in those days were different to ours, and they may have done things that are to-day condemned.

"Again the writer says that one man requested a Methodist conference to allow the practice of polygamy! Such an audacity, such absurdity I can not believe any *Methodist* to possess. Admitting it to be true, it seems to me a very inappropriate thing for this writer to take polygamy for his text since the *world*, as yet, makes no distinction between Latter Day Saints and Mormons, and the latter name seems almost synonymous with polygamy.

"Do not think I was displeased with having you call my attention to this, for I certainly was not. I know it was sent with the best motives. I was hoping it would be something to bring me nearer to the cross, thus my disappointment."

The above brings forcibly to my mind the words of revelation, "Preach nothing but repentance to this generation," and those beautiful words by the apostle, "Christ and him crucified."

AUGUST H. MERKENS.

3a. Avenida de Bucareli 1216.

LOS ANGELES, California, August 1.

*Editor Herald:* I wish to heartily commend the article on "Graceland College" in current number of *Autumn Leaves* from the pen of Bro. Fredrick M. Smith. It is timely, pertinent, and clearly disclosed the purpose and utility of an institution of this kind. When two years ago I wrote an article advocating practically the same plan and purpose my suggestions were taken as visionary. There is a sense of satisfaction in knowing I was not wrong and that one of the Presidency holds to the same position.

The benefit to the church through Graceland College is not to be counted in dollars and cents but rather in accentuated and quickened morals, intellectual expansion and spiritual utility on the part of Budding Ephraim.

Let the faculty be the very best whatever else is done. Inclusiveness and not exclusiveness should be our motto; contributive good rather than accumulated gain. We will continue to do what we can for Graceland.

Yours,

T. W. WILLIAMS.

DORA, Oregon, July 30.

*Dear Herald:* I wish to express my thanks for the spiritual food I find in the HERALD and *Ensign*. The HERALD is a welcome visitor at my home and the *Ensign* at sister's home. I do not know what we isolated ones would do, especially through the long, rainy winter months, if it were not for the "silent preachers." What a pleasure it must be to those who can go to preaching services every Sunday, and oftener if they wish. Though we have only a few sermons during the year, yet we are not complaining, but we know how to appreciate them when we do hear them. Only five of us here, but are strong in the faith. We feel the Savior will care for us if we are faithful, and we are trying to be. We have things to contend with. The more the contention the stronger it makes us. How many of you sisters have had your own brother say you were disgracing him and for no other cause than that you were a Latter Day Saint? But if all our earthly relatives and friends would turn from us I would not give up my hope in this latter-day gospel.

Bro. Crumley has preached some for us. He is a very good man. We are accused of worshipping him, but I think not. Oh how sad it made us all feel when we heard of Bro. Harris' death! Our loss and heaven's gain. Dear Father, our prayers are for the widow and orphans.

SR. ROXANNA MINARD,

THALIA, Texas, August 5.

*Saints' Herald:* Please send me the SAINTS' HERALD. I intend to send for lots of literature in a short while. The persecutors are after us, and prejudice runs high. They seem to think we and the Utahites the same, or a great many do.

Your sister for truth,

MRS. LIZZIE SKINNER.

JONESBORO, Arkansas, August 7.

*Dear Herald:* I awoke on the morning of June 17, and silently said: Father, I have finished my writing for the present, and am ready to take the field. I am invited to work at three points; namely, Pocahontas, Evening Shade, and Jonesboro. I am unable to decide where to go first. Now, therefore, I placed myself in the hands of God, as well-worked clay in the potter's presence. In Jesus' name I asked to be directed. Throwing myself into a receptive attitude I awaited results; presently the thought came, flashing dimly at first, then clear and distinct, "place Washington's birthplace opposite the three towns and a cancellation of the greater number of letters will decide the matter." I arose, took tablet and pencil, and soon knew which way I was to go. After breakfast and parting prayers, I shouldered my books and chart and started on foot for Nettleton, a distance of sixty-five miles.

On the morning of the third day I reached Sedgwick, collected one dollar of an old debt, with which I bought ticket and rode to Jonesboro, thence, on the next morning, to three miles east of Nettleton. I had preached three sermons there one month previous. I announced a series of meetings to begin that night. At an early hour the teams commenced gathering in. Encouraged at first, supposing I was to have a big meeting, and started to greet them, but perceived some kind of a nigger in the fence and halted. Soon I was apprised, by a Baptist parson, that "weans have the use of this house every Sunday night, a standin' apintment for prayer-meetin' and we ain't goin' ter give way fer nothin'." I apologized for the mistake (?) I had made. The house gradually filled up; they resurrected the defunct prayer service and after consuming what time they wished the house was dismissed, and warned to "beware of false prophets." A general visit now began. Discovering that about twenty were patiently holding their seats, I commenced preaching; the rabble slowly and noisily moved away. The next day the song-books were all taken from the house, and the day spent securing Parson McClain to conduct a counter meeting at Neadham Schoolhouse, where wholesale misrepresentations were indulged in.

On the third day the good people, who entertained me, furnished a horse and buggy and placed in my hands a letter of introduction and invitation explaining matters to Mr. Neadham which I delivered. This stirred up a hornet's nest. The very atmosphere became impregnated with hard epithets, insults, and savage threats. The community was in a high state of fermentation, but, "The wrath of man" was made to praise the Lord. The operations of the two Spirits were clearly manifest; love, peace, and pardon prevailed in the camp of the Lord, while the following will illustrate the agitations of the opposing camp: On a certain night a Mr. P., "and others, got religion," he prayed, shouted, and thanked God that he was so gloriously saved; the next day he told certain ones, whose names were on the letter I had taken to Mr. Neadham, that said Neadham had promised fifty dollars to help prosecute them. On the third night this Mr. P. was made to "eat his words" (take back this statement and acknowledge the lie) before the same congregation that witnessed his salvation three nights before.

Several points were made apparent to those who became interested. First, that the rabble became enraged and transcended all bounds of reason without cause of provocation; therefore, it must be an inspiration from some unseen source. Second, that it must be from an evil source to produce such disgusting results.

Third, Satan is hardly apt to oppose his own with so much vigor, therefore, this must be the work of God that he is fighting.

I preached sixteen sermons and received many invitations to return. Several stated themselves ready for baptism if others, who were much interested, would go with them.

I thought a little time for more mature consideration should be given, and agreed to return again later on. My next point is Pocahontas and vicinity. The editor of the *Sun* interviewed me, yesterday, and I furnished him a concise statement of the matter, which he promised to publish.

D. R. BALDWIN.

SOMERVILLE, Victoria.

*Editors Herald:* It has been a considerable length of time since I contributed anything to your columns; but a sense of duty impels me to acknowledge some of the favors received through the gospel, and also by the visit of Bro. A. H. Smith. I have been laid up for about four months, the most trying time of my ministry, but received comfort and peace of mind by the Spirit's direction that all would be well in the end. Although I was unable to be at any of the services held by Bro. Smith, yet I hear from all quarters that his short visit among the Saints has been greatly appreciated, and will be of lasting benefit. His coming and going has been like a dream, although there was plenty of reality in it, and a good look at his countenance during the few short hours spent with our family, was a pleasant sermon to me. One I shall never forget. The pronunciation of "peace and blessing" be upon this house, and "the good-bye at the door," made the parting quite hard enough. Before he left Victoria the cable message arrived directing my ordination to the apostleship, which was one of the last things on earth I should have guessed the message contained.

What a message for a struggling sick man to receive! How did Joseph know but what my illness might have carried me to the cemetery weeks before? I slowly read the cablegram over, and was left alone to pray and meditate over its contents. I saw no angel, I had no vision, but a calm heavenly feeling pervaded my soul that took away all feelings of fear or resentment, and I submitted to the ordinance, trusting, as I have from the beginning, that the Lord is both able and willing to qualify for the office desired to be filled. When I became a citizen of the Lord's house, my whole desire was to know in an unmistakable way just what he required at my hands, and in due time the satisfactory answer came, in which the Lord said, "I will send thee forth to the islands of the sea, and there you shall declare my gospel." It was at the General Conference of 1888 that I was appointed to Australia, and unqualified in every way, excepting size, I ventured the task, and have been kept here ever since. Shortly after my arrival I was ordained to the Seventy by Bro. J. W. Wight, and after he returned to the States, I was left in charge of the work.

While visiting among the Saints at Nambucca, New South Wales, the following prophecy was given through one of the brethren, which indicates far more to me now than it did then: "Verily thus saith the Lord unto thee, my servant, Cornelius, I have heard thy prayers concerning this mission; behold, I will give thee power in time to come, to prosecute the mission of the Australian Colonies to a fuller extent, for I, the Lord, have many people here to be gathered out, and you shall have the privilege to see it fulfilled, saith the Lord. Amen." Power to act is conveyed by ordination, and to me, it is indicated in the above.

When the HERALD came containing the late vision to the church I felt fully satisfied with its divinity, and was pleased beyond measure to see the tried and true servants of the "Twelve" raised a little higher, where they may look over the heads of the present quorum into fair fields of new thought and investigation. Some one must occupy the new field for evangelical work, and why not men, who, through long years of faithful experience, have proven themselves worthy? It was indeed gratifying to

see the new appointments for Australia, and to know the church was in a position to send us aid. We will look with fond expectation for the arrival of the new missionaries, and pray that their labors may be crowned with many sheaves, while far from present friends and native home. Bro. Wight I know, and am glad he is coming for he will be able to assist me greatly in the new undertaking. The outlook all along the line at present is good, and I think there will be an increase in the harvest this year. Bro. J. Jones lately baptized three Utah sisters at Adelaide, West Australia. This is a new opening, and the work is spreading. I am still unable to move out on account of my cough; but hope soon to be well again.

Peace and prosperity be with you.

In bonds,

C. A. BUTTERWORTH.

WOODSIDE, Montana, August 2.

*Editors Herald:* We arrived here on the evening of the 1st and are pleasantly cared for at the home of Bro. John Johnson, waiting for the tent which was shipped to this place nearly a week ago from Bozeman. The people are said to be interested, and are expecting a two-week meeting. We are announced at the schoolhouse for this evening and to-morrow, thus filling in the time while waiting for tent.

July 27 was our last Sunday for the present in the Gallatin Valley. Brn. Thomas Reese and D. C. White held forth at Bridger, and Bro. Gomer Reese and writer at Reese Creek Church. There was a good interest at the latter place and a favorable report came from Bridger. With proper care and effort the work can be carried forward to success in the Gallatin Valley. There are some things to be overcome, however.

Tuesday morning, the 29th ult., we left Bozeman for this place. The Saints had been very kind to us during our stay there, so it seemed like leaving home on leaving Bozeman.

Our route lay via Helena, Montana, where we arrived about eleven a. m., and concluded to tarry over and improve the opportunity for viewing some of the attractions of the city. On alighting at the depot there was a disappointment at the general view of things. There was a cheerless, unattractive, and desolate appearance to the whole scene before us. There was no city in sight. It was said to lie off to the southwest in the foothills. We were soon on the electric car and moving in that direction to meet with a ten-cent fare and no transfers. We were soon in the famed city of the miners' homes, built on "Last Chance Gulch." It loomed up gratifyingly. Houses of brick and stone indicating wealth and prosperity. The streets narrow like early Boston. The wealth of the community is still gathered in large amounts from the "everlasting hills" where men have contended and struggled for right of possession for years. Minerals are said to be in abundance in the mountains yet. Prospectors may hope to "strike it rich" as in the past.

While in Helena we were the guests of Mr. and Mrs. Hawk. They have been living in the city about twenty years. He is from Ohio, is in the government employ, owns a sheep ranch—seemingly prosperous—a typical Montanian. Miss Minnie Kelly, of Glenwood, Iowa, was visiting there also. She is a cousin of Mrs. Hawk.

In the afternoon we visited the new capitol building. It is well built, would be a prize in any community. Built of steel and stone, at a cost of about seven hundred thousand dollars. Everything up to date. The following day we visited the smelting furnaces, where the crude ore from the mines is changed into bullion. Took supper with Sr. L. P. Benedict, from Logan, Iowa, a firm Latter Day Saint. Just the kind that one feels at home with right away, and she is proud of her faith as all good Saints are.

A visit to the bath in the evening where the water comes out of the mountains, both hot and cold, a plunge and safe return to Mr. Hawks at eleven p. m., concluded our sightseeing here.

We learned, however, that Helena would be a good place for tent meetings later on.

At noon, the following day, we left Helena and spent the afternoon on the train, among the hills and mountains of the Rockies, moving and seeing until nine p. m., when we arrived here, tired enough.

Later, Monday 4th. We had two services here yesterday with good audiences in attendance, and met with the Sabbath-school in charge of Bro. Whitney. There was a sufficient number of pupils present to encourage and insure success if opportunities are improved.

August 7. Tent meetings are now in progress each evening with attentive audiences. All well.

WM. H. KELLEY.

ALTON, Missouri, August 5.

*Editor Herald:* This evening finds me left alone, speaking as to my co-helpers, and I feel to send you a few dots and dashes from this historical part of the Southern Missouri District. Not far from this place is the noted spot where the mob a few years ago made the untimely marks of heathenism, which Elder H. Sparling can give in detail; but things have been changed about the place. The mobbers have all disappeared, and in their place is found great concourses of interested listeners to the servants of God, who tell the angel's message with no uncertain sound. No doubt your readers have seen sketches of our grand and good conference, which will be long remembered by those present.

After the close of conference Bro. I. N. White and myself took train for Thayer, Missouri, where we held the fort for some time. Bro. I. N. White spoke at the park nights, and the writer on the street days. From there we went to the Woodside Branch and remained for a week. Here good work was done, and two souls were led into the kingdom, while many more seemed very near.

I felt quite sad this morning to feel the parting hand of Bro. I. N. White, yet I was not long idle, for I soon found my books; but ah! I at last felt to go aside from the abodes of men to seek wisdom, and while pleading for divine aid I remembered the Babe of the Manger, and as I arose from my secret place I fancied I saw him taking leave of his disciples, while thousands could behold him. Now his feet left the rugged boulders on the top of Mount Olivet, while his hands were outstretched over the multitude in token of the peace he was leaving with his brethren. The admonition was given, "Tarry ye in Jerusalem, until ye receive power from on high." And he soared aloft with the divine favor of his Father, which was the life-giving source. He ascended higher and higher, while every eye was turned heavenward. The clouds grew brighter around him, and finally he was hidden from the gaze of all, but, listen to the note, Jesus my all to heaven has gone, and there were two angels standing in the midst of his disciples, inquiring, "Ye men of Galilee, why stand ye here gazing into heaven?" while the heavens are singing all should praise the name of Christ, and the Father bade him welcome at his right hand. And now the blessed thought,

My faith looks up to Thee,

Thou Lamb of Calvary.

In bonds,

JAMES T. DAVIS.

REA, Missouri, July 29.

*Editor Herald:* The elders closed the tent services here on the 25th with no visible good having been accomplished. They had a fair turnout part of the time, with the exception of the last two nights, when there was not enough out to hold services. On Saturday the writer moved them to Rosendale, but what the results will be remains to be seen.

Sr. Vaughn, wife of elder J. C. Vaughn, has been very low, nigh unto death, but is much better at this writing. The rest of

the Saints are well except Bro. C. C. Nelson's youngest boy at Guilford.

With hope for the final triumph of God's work, I am,  
Your brother,  
R. F. HILL.

A Romance of Valley Forge is the title of a story by Sr. Eleanor Waldorf Kearney, the first number of which will appear in the September *Autumn Leaves*. Some, who have read the manuscript, pronounce it the best story she has ever written.

## Miscellaneous Department.

### Conference Minutes.

**Philadelphia District.**—Conference was held at Baldwin, Maryland, August 2 and 3. Associate President W. E. La Rue was chosen to preside, E. B. Hull, secretary. Priesthood reported: Elder W. E. La Rue; Priests D. C. Carter, H. H. Bacon; Deacons H. Hargon, I. Humes. Branches reported: Philadelphia 113, gain 2; Baldwin 58, loss 1. Treasurer reported on hand at last report, \$2.68; collected, \$4.50; total on hand, \$7.18. Bishop's agent reported on hand at last report, \$546.71; collected, \$44.25; expended, \$241; balance on hand, \$349.96. The following were recommended for ordination subject to the approval of branch: H. H. Bacon to the office of elder, A. D. Angus to the office of priest, Wm. Atkinson to the office of teacher. Officers for the ensuing term: W. E. La Rue, president; E. B. Hull, secretary and treasurer. The office of associate president was discontinued. John Zimmermann was sustained as Bishop's agent. Wm. Atkinson ordained to the office of teacher. Preaching by W. E. La Rue and H. H. Bacon. T. A. Hougas, General Superintendent of the Sunday-school, spoke on Sunday-school success, the best methods to use. Adjourned to meet in Philadelphia, Pennsylvania, in about six months. The exact date left to district president.

### First Quorum of Elders.

Any member of above quorum who has changed his post-office address within the past year, please send latest address to the undersigned at once. We wish to correct all addresses before issuing our annual circular letter. In case of deaths, the friends of the deceased will please notify us, giving date and place of death.

In bonds,

T. A. HOUGAS,  
President of Quorum.

HENDERSON, Iowa, August 6, 1902.

### Reunion Notices.

Southern Wisconsin Reunion will be held on the farm of O. N. Dutton, five miles north of Janesville, Wisconsin, from August 30, to September 8. Tents can be had for \$2 to \$2.50; meals at the boarding tent for about 15 cents. Bro. Dutton will furnish meals and beds for a few. Missionaries will be provided for. If you intend to camp, or if the brethren intend to sleep in the barn on the hay, bring some bedding. You can come and camp and do your own cooking if you desire. Stabling, feed, and pasture can be had for horses cheap. All who want tents should order at once, and those who intend to come on the cars, be sure to drop a card to J. O. Dutton, Milton Junction, Wisconsin, R. F. D. No. 1, stating the time you expect to be in Janesville and if you will have a trunk, and you will be met with team. We invite the missionaries of the State to attend and all others who can. We will welcome you.

W. A. McDowell, District President.

### Notices.

Bro. John Hawley, of Ravenwood, Missouri, who was appointed to the Texas field last spring, because of his advanced age and ill health has been forced to leave his field and return home, and asks that he be released. He thinks that he can do all his strength will permit in the district where he lives. Bro. Wight concurred with Bro. Hawley on his leaving the field. Those interested will please take notice that Bro. John Hawley is released from his field of labor in Texas, for the reasons assigned, advanced years and chronic illness. Bro. Hawley is seventy-six years of age and it is with regret that the Presidency admits the

necessity for his release. He has labored faithfully, and borne a good testimony of his love for the truth, and for Christ.

JOSEPH SMITH, President.

August 6, 1902.

Please take notice that I have been appointed by the London District of Ontario, Canada, to act as agent for our church publications. Write or meet me at our conferences.

SELKIRK, Ontario.

N. OVERHOLT.

The HERALD Publishing House will be represented at the Newton, Iowa, reunion. A representative line of books will be on the grounds as well as the subscription lists of the publications.

### Conference Notices.

Northwestern Kansas District conference will meet at Gaylord, Smith County, Kansas, August 30 and 31. District officers are to be elected. All reports should be sent to J. F. McClure, Gaylord, Kansas. Ella M. Landers, Secretary.

Pottawattamie District conference will meet with the Boomer Branch, in their church at 9 o'clock Sunday morning, August 31, for prayer service. The service of the day being devotional. Business session commences on Monday morning at 10 o'clock.

Northeastern Missouri District conference will convene with the Salt River Branch, eight miles Southeast of Macon, September 13 and 14. Teams will leave Macon 3 p. m., the 11th, and 8 a. m., the 12th, and 8 a. m., the 13th. Let all visitors keep this in mind and avoid getting left.

Kirtland District conference will convene with the Conneautville Branch at Conneautville, Pennsylvania, October 4 and 5. Branch officials will please take notice and send their reports to the secretary without fail on or before September 25. As there are many errors in nearly every branch record, branches are requested to send their branch records to the conference. These errors must be corrected. Conneautville Saints are making preparations for a large conference. Let all that can attend, especially branch officials and those holding the priesthood. R. Baldwin, President, 97 Elm St., Sharon, Pennsylvania; J. A. Becker, Secretary, Byesville, Ohio.

### Convention Notices.

The Spring River District Religio will meet with reunion at Angola, Kansas, after date of August 15. All reports must be sent to Frances Ross, District Secretary, Kniverton, Kansas.

Pottawattamie District Sunday-school convention will be held at Hazel Dell, August 30.

### The Friars and the Taft Commission.

"When we look at matters dispassionately, it seems to be certain that the Friars of four of the religious orders can not go back to their holdings. As Cardinal Rampolla says, 'their presence would provoke trouble.' Their usefulness as preachers of the gospel or as ministers of the sacraments is at an end in their former parishes. The reason is, and the only reason is, because they allowed Spain to use them as her political agents, and the hatred against Spain was directed particularly against the friar representatives of Spain. It is a great pity that the circumstances are such, and we can only deplore the fact that the great religious orders, who evangelized and civilized the islands of the East, should have allowed themselves to be placed in such an unenviable position. Here is the problem as the United States Government faces it. It is an extremely delicate one to handle. The Friars, however, in view of their noble work of three centuries, are deserving of the greatest consideration, and any attempt 'to deport them,' 'rudely to expel them,' would make for them a thousand friends and would recoil on the heads of the principals in the act of expulsion. Rome is very wise in doing it all gradually. Let the waves of feeling that now surge about this question subside, and in time the Friars will go themselves, and their places will be taken by priests of nationalities other than Spanish, or by native Filipinos trained under American auspices.

"The outcome of the negotiations of the Taft Commission is really more successful than Secretary Root would have it. If it had resulted as he desired, there would have been no end of complications, recriminations, and bitter feelings. As it is, the Friars, seeing that their usefulness is at an end and their places are being filled by others more suitable, will voluntarily go back to their homes in Spain."—*Catholic World Magazine* for August.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Married.

SCHMIDT—MATHIESON.—At the home of Bro. and Sr. Theodore Schmidt, 457 Waverly Avenue, Cleveland, Ohio, on the evening of August 4, Elder E. P. Schmidt and Sr. Agnes Mathieson were united in matrimony by Elder O. B. Thomas. The evening was an enjoyable one to the few present, notwithstanding that the unexpected absence of Bro. Thomas from the city, so hastened the anticipated happy day as to forbid the necessary preparations for entertaining a larger company. May a long and happy life attend the bridal pair.

## Died.

EYE.—At Denver, Colorado, July 27, 1902, Bro. Samuel H. Eye, aged 68 years, 9 months, 22 days. He was born in West Virginia in 1833. Married in 1856. His wife and three sons survive. He united with the church in 1879, being baptized by Bro. Nelson Vanfleet in Dickenson County, Kansas. By his request Bro. H. A. Stebbins preached the funeral sermon. They were in the same brigade early in the Civil War, but unknown to each other. The Grand Army also officiated in the services. Bro. E. F. Shupe had charge. The Denver Saints miss him greatly.

BRANNAN.—At Denver, Colorado, July 25, 1902. Walter L., son of Mr. John and Sr. Ella Brannan, aged 42 days. His hold on mortality was frail and his spirit passed sweetly to the better land. Bro. E. F. Shupe had charge of the services, and H. A. Stebbins preached the sermon.

FARNSWORTH.—At his home, Fall River, Massachusetts, July 15, 1902, Robert Farnsworth. Born September 29, 1813, at Tyl-desley, Lancashire, England; baptized at Fall River, July 15, 1867, ordained an elder July 22, 1867. Has since been president of Fall River Branch several times. He has been an invalid for many years, which has hindered him from any active service, but prior to that he was an energetic worker, one of the first laborers in the Reorganization in Massachusetts District, honored and loved by all who knew him. Funeral services at his home, July 17, by G. W. Robley; interment at Bristol the 18th. A son and daughter survive him.

EDSON.—At St. Barnabas Hospital, Minneapolis, Minnesota, Rosa B. Edson, July 22, 1902. Born August 25, 1873, at Spicer, Minnesota, baptized February 22, 1900. Sr. Edson leaves a husband and two children, father and mother, sisters and brothers, to mourn her great loss. She was loved and respected by all who knew her; a true Saint indeed. Laid to rest in the home cemetery at Spicer, Minnesota, July 24; funeral at the Presbyterian church of that place, the room being full of attentive listeners to hear, for the first time, a Latter Day Saint elder preach. Sermon by Eli Hayer.

BROWNING.—James A. Browning, at Ogden, Utah, July 25, 1902. Funeral sermon by C. F. Middleton and A. M. Chase. Interment at Mt. Olivet, Salt Lake City. Deceased was born near Nashville, Tennessee, November 16, 1833. He was the father of ten children, as follows: Mrs. Ella Redfield, Mrs. Pauline Higgins, Mrs. Lulu Clayton, Wm. J. Browning, Charles Browning (of California), D. F. Browning, G. Wesley Browning, Frank Browning, Justus A. Browning (of Idaho), and Orla Browning, nine of whom survive him, also several grandchildren, his wife, Sara McGany Browning, and son D. Fred Browning, having preceded him. He was a kind and devoted husband and father, beloved and respected by all who knew him. Many of the ministry will kindly remember him. His home was always opened to them as long as he had a home. He will be greatly

missed by those who knew him best. He lived a good Christian life, and was ready and willing to answer the great and last call and went very quietly and peacefully.

## "Vacation Number" of the Chautauquan Magazine.

The August issue of the *Chautauquan* is a "Vacation Number," rich in fiction, art, travel, and other reasonable features. The leading story is by the most famous of woman writers in Germany, Marie von Ebner Eschenbach, "The Barons of Gemperlein." A Chinese short story, "Marriage Predestinate" (Gum Gwoo Kay Gwoon) is also an exceptional magazine feature. An account of the marvelous achievements of Bernini: The "Modern Michelangelo," with numerous photographs of his masterpieces, is contributed by Felicia Buttz Clark of Rome. Bernini's statue of David, executed before he was eighteen years of age, forms the frontispiece of the magazine. An illustrated descriptive tour of the "French Juras," the less familiar but most picturesque region bordering on Switzerland, is furnished by Caroline S. Domett. The *Shortia galacifolia* has been rediscovered in South Carolina by enthusiastic botanists. Harriet E. Freeman tells the story in charming style under the title, "How Two Women Found the Shortia." An illustrated paper on "The American League for Civic Improvement" sets forth a remarkable present-day movement toward a more beautiful American Life. Professor Edwin Erle Sparks trenchantly discusses the proposed gift of a statute of Frederick the Great to the United States, in the light of the history of our relations to the great German. Few stories of real life will thrill the reader as much as that of "Anita-Garibaldi," wife of the famous leader of the Italians. The version by Lena Lindsay Pepper is thoroughly effective. "Highways and Byways" includes editorial comment on: The Fifty-Seventh Congress. Irrigation—Reclaiming an Empire. Civil Government for the Philippines. The Isthmian Canal Bill. Equal suffrage in Australia. The Virginia Constitutions vs. Democracy. Purer and Greater Democracy. Prohibition vs. Interstate Commerce. Taxing Franchises as Property. Tendencies in University Life. The Anti-Trust Crusade. Progress of Compulsory Education. Israelite Alliance. Missionary Bishops. With cartoons, portraits, and other illustrations.

There will appear in the September and October numbers of *Autumn Leaves* some fine pictures of Colorado and California scenery. Those who do not take the *Autumn Leaves* are missing some good things.

Almost every one who has read H. G. Wells's scientific romances, has felt that they had a peculiar quality of reasonableness all the author's own. One does not find in Mr. Wells' work the burlesque scenes and farcial characters of Jules Verne's work. The great difference between Jules Verne and Mr. Wells is that the latter was trained in scientific methods of thought while the former was not. Before Jules Verne took to romances he wrote operatic libretti; before Mr. Wells took to romances he was a pupil of Huxley in the Royal College of Science. The *Cosmopolitan* for August presents an article on Mr. Wells and his work which will prove interesting, not only to those who have read this author's books, but also to those for whom this pleasure is in store.

Everyone almost has seen a circus as it appears from a seat in the tent, but there are few who have traveled with the company day and night, studied the inner life of the circus folk and the thousand details that make up the organization of a modern circus. The August *Cosmopolitan's* article "The Organization of a Modern Circus," elaborately illustrated with photos specially taken by the *Cosmopolitan's* staff photographer, reads to the layman like a chapter from the Arabian Nights. Much has been written about how America's millionaires accumulate wealth in their business hours, but little has been said about how these interesting individuals spend their millions in their hours of leisure. The August *Cosmopolitan's* illustrated article on "Divisions of Some Millionaires," gives an interesting view of this side of the millionaire's life.

As the population of the great cities expands the problem of how to secure for everybody the privileges of the coast, which does not expand, has become a more and more vexing one. Mr. Sylvester Baxter, who was intimately concerned with securing Boston's magnificent system of public beaches, contributes to the *Cosmopolitan* for August an illustrated article which can not fail to attract the attention not only of legislators but also of the citizens at large to whom this subject is a very close one.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

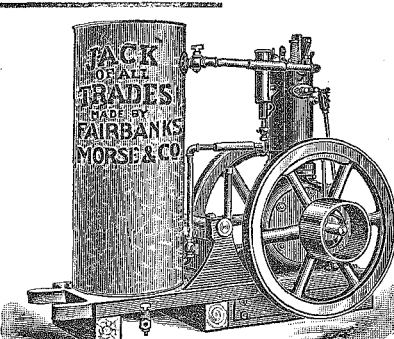
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE



## JACK OF ALL TRADES?

Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. ❀ ❀ ❀ ❀ ❀

It is a NEW ENGINE made by

### Fairbanks, Morse & Co.,

CHICAGO 19

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**  
 By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

Special excursion to Chariton, August 19, leaving Lamoni 8 a. m., returning leaving Chariton 6.30 p. m. One fare for the round trip. Don't miss this opportunity to hear W. J. Bryan.

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,  
 Conneautville, Pennsylvania, Route 7. 30

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

**RESIDE TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)  
 212 Paper covers..... 20  
 213 Camp cloth..... 30

**RUINS REVISITED.** By S. F. Walker. An able work on archæology.  
 205. Cloth..... 75

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**  
 199. Paper covers..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

OFFICERS.

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

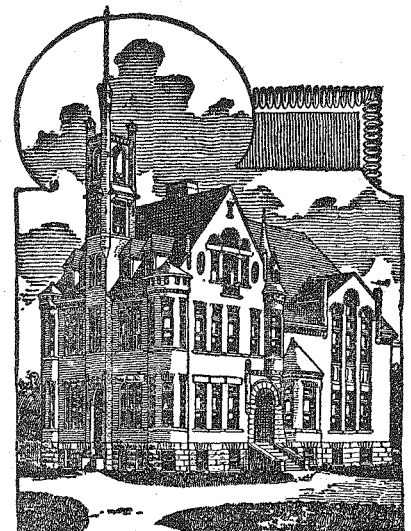
**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College**  
 Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
 LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, August 20, 1902

Number 34

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Elias—Elijah - - - - -	809
The Barnard Reunion - - - - -	810
William S. Godbe Dead - - - - -	811

### Original Articles:

Sermon by President Joseph Smith - - - - -	813
Who Was Joseph Smith?—No. 6 - - - - -	818

### Mothers' Home Column:

Reading for September Daughters of Zion Meetings	824
Note of Explanation - - - - -	825

### Sunday-School Department:

The General Superintendent in the Field - - - - -	825
Primary Teaching - - - - -	826

### Letter Department - - - - -

A Word from Wales - - - - -	829
-----------------------------	-----

### Miscellaneous Department:

Reunion Notices - - - - -	831
Two-day Meetings - - - - -	831

## Editorial.

ELIAS—ELIJAH.

The following correspondence is handed to us by Bro. Joseph R. Lambert, of Lamoni, by consent or request of Bro. La Rue.

We believe the reply of Bro. Lambert covers the ground of the inquiry as concisely as practicable, and is substantially the view the elders have taken so far as is known to us. We believe this to be the general view as understood by the leading minds, though no declaration has been made upon it. We think it to be correct.

Our thanks to Brn. Lambert and La Rue.

LAMONI, Iowa, August 9.

*Bro. Joseph Smith:* By request of Bro. W. E. La Rue, I herewith submit to you a bit of correspondence which is self-explaining. If you will read the papers in the order in which they are marked, all will be plain.

Your brother,

J. R. LAMBERT.

PHILADELPHIA, Pennsylvania, July 23.

JOSEPH R. LAMBERT, Lamoni, Iowa;

*Dear Brother:* On last Sunday evening we had a question box opening in place of a sermon. A number of very interesting questions were asked, among them the following: "Upon searching the Inspired Translation we find apparent duplicity of testimony with regard to Elias. John 1: 28 states that Christ is Elias. Then we read that on the mount of transfiguration Moses and Elias appeared to Jesus, Peter, James, and John. Has Elias a double meaning, or in what manner can we explain this apparent contradiction?" Christ says John is Elias. Matthew 17: 13, I. T.

Another question was this: What is the teaching of this church in regard to the second coming of Elijah? Please explain St. John 1: 28.

I was thinking I had read somewhere in some of your writings where you gave an exposition of this matter. Perhaps it was some one else. I may be mistaken. At any rate will you give it your attention, if you have the time and are well enough? If not refer it to Bro. Heman or Editor HERALD, and give me a solution of the matter and the proper way to meet it.

Could you not write an article for the HERALD on Elijah and etc? Head it as you see fit. The ones who asked these questions are our people, but were followers of Elijah II., Dowie.

Fraternally yours,

W. E. LA RUE.

LAMONI, Iowa, July 27.

ELDER W. E. LA RUE, Philadelphia, Pa.;

*Dear Brother:* Your communication of the 23d inst. was received on the 25th. Concerning your questions, will say that I have never given special attention to the topic to which they relate. Have never given "an exposition of this matter." Will simply call your attention to a few points bearing on the sub-

One of the missionaries writes to Bro. R. M. Elvin as follows: "I received catalogue of Graceland College and thank you for same. I shall speak a word for Graceland whenever I can do so. I have read your special appeals and earnest pleadings on behalf of our dear Graceland for several years and have been much touched with them—any heart that would not be touched would certainly be a heart of stone. I inclose order for \$— to help pay the debt, — for wife and — for self, and wish I could send ten thousand instead of — dollars. In many years of missionary work there have been times when expenses of self and family had to be met out of our own resources until we felt too poor to assist any further, in financial matters, but thanks to our loving Father in heaven; for he hath blessed us and enriched us in spirit and otherwise until our sacrifices look insignificant when compared to the abundant outpouring of his blessings upon us. We have three darling little children that we desire to some day receive the benefits of Graceland, and if we had none we would still feel to help for the benefit of others. I hope the debt will soon be paid; I shall strive to do my part till it is paid."

ject, and then, if you desire, will refer the whole matter to the editor of the HERALD.

1. Any one sent of God to restore the truth, and through this means prepare the people to meet God, is an Elias. It does not follow, necessarily or logically, that because the name is applied to more than one person, that there is, therefore, any "duplicity of testimony." Elijah was the Elias of his time; John the Baptist of the time of Christ, and Joseph Smith, so far as human instrumentality is concerned, of the last dispensation.

2. John 1: 28, I. T., contains some statements made by John, in which he very properly, and modestly, puts Christ at the head. Partial statements are misleading. Let us hear all that the witness has said on this point: "And he confessed, and denied not that he was Elias; but confessed, saying; I am not the Christ.

"And they asked him, saying; How are thou then Elias? And he said; I am not that Elias who was to restore all things. And they asked him, saying, Art thou that prophet? And he answered, No."

In this connection see Matthew 17: 9-14. Verses 13, 14 read as follows:

"But I say unto you, Who is Elias? Behold, this is Elias, whom I sent to prepare the way before me. Then the disciples understood that he spake unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets."

Certainly Christ was all that any one of his servants was, and more.

3. What constituted John the Elias of his time was the fact that he was sent "in the spirit and power [authority] of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."—Luke 1: 17.

I think the view expressed by W. W. Blair, in Joseph the Seer, first edition, pages 98, 99, is a good one. That is, it is probable that Elias (Elijah, Hebrew) was the angel who directed John in his ministerial work. And then, when the set time had come, John the Baptist ordained Joseph Smith and Oliver Cowdery, authorizing them to preach the gospel and minister in all its outward ordinances. Thus Joseph and Oliver moved out "in the spirit and power of Elias."

4. I am not aware that the Scriptures mention any "second" coming of Elijah, although it is quite evident that he was to do a work in the capacity of an angel, for the salvation of man, after his departure. The church, as a body, has never spoken on this subject, but from what is written we may infer what the teachings of the church are.

In the revelation of 1823, among other things, the angel said: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord."—Church History, vol. 1, p. 13.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: 'Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.'"—Church History, vol. 2, p. 47.

So, Joseph Smith was the Elias of this generation in the same sense that John was of the generation in which he lived, with this difference, that Joseph was called at the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 21.

In Doctrine and Covenants 34: 2, we read that Sidney Rigdon was sent forth even as John, to prepare the way before the Lord, "and before Elijah which should come," etc.

In all the foregoing, I see no "contradiction," no "duplicity;" and I conclude that Elijah, or Elias, also John, came in the capacity of angels, and that Joseph Smith, the Seer, was sent forth as the great restorer "in the Spirit and power" of Elijah, or Elias.

If you desire me to make any further use of your letter by referring it to Heman C. Smith or to the editor of the HERALD, please let me know and I will gladly do so.

Your brother in hope,

J. R. LAMBERT.

PHILADELPHIA, Pennsylvania, August 7.

ELDER J. R. LAMBERT, Lamoni, Iowa;

*Dear Brother:* Your esteemed favor of the 27th ult., was duly received. Please accept my sincere thanks for the explanation you kindly offered. Your views appear to be very reasonable and throw much light on the important subject. The matter of the coming of Elijah (Hebrew) (Mal. 4: 5, 6) or Elias (Greek) is now a subject of considerable inquiry among Bible students. It has been brought more before them of late because of the claims extraordinary of the Reverend J. Alex. Dowie, to be that august personage.

I should like very much to see this subject definitely explained through the HERALD in the near future. It does not matter to me who does it. It might be well for you to refer these letters to the Editor and ask him to give his opinion on the matter. Any way you may see fit to dispose of the subject will be satisfactory to me. As ever I remain,

Hastily and very respectfully yours,

W. E. LA RUE.

#### THE BARNARD REUNION.

On Saturday, August 9, the Associate Editor and his wife left Lamoni bound for Barnard, Missouri, to attend the reunion of the Nodaway District, which had been announced by bills and notices in the HERALD to begin on August 9. On reaching Barnard that evening, however, we found that for three days Barnard had been in possession of the immense crowds which had come there to enjoy the annual three-day picnic held on the grounds which had been engaged for the reunion, and as the crowds did not leave the grounds until late in the evening, the reunion committee was unable to do anything in the way of preparing the grounds. It had been hoped that the grounds could be prepared in time for meetings Sunday. Sunday morning was introduced by a rain, and no meetings were held until Sunday afternoon, when a short business session was held and organization effected by choosing Frederick M. Smith president, E. S. Fannon vice-president, Will T. Ross secretary, and appointing the reunion committee (composed of William Woodhead, E. S. Fannon, and W. B. Torrence) as committee on finances. Short speeches were then made by various ones of the ministry present, the order of the meetings as arranged by the president and his associate was announced, and the meeting closed.

The order of meetings as observed with some variations to suit conditions was as follows: At nine in the forenoon prayer services; at eleven o'clock, preaching; at half past two in the afternoon,

services in charge of the young people; at a quarter to eight in the evening, preaching services.

The preaching at the reunion was done by J. D. Stead, Henry Kemp, J. A. Gunsolley, Will T. Ross, J. S. Snively, R. K. Ross, E. S. Fannon, R. M. Jeffries, John Hawley, and Frederick M. Smith, and was well received by both members and outsiders. Certain it is that those who were in attendance had no reason to be in doubt as to the position taken by the speakers and we trust that the people of Barnard and vicinity have a better understanding of the Latter Day Saints as a people, and of what they believe as a church. Bro. Stead started the preaching, he occupying the hour Sunday evening, the 10th, and J. S. Snively closed the preaching services on Sunday evening, the 17th. Throughout the reunion the brethren of the ministry seemed to enjoy good liberty, and we believe that good was done among both outsiders and members.

The prayer services were characterized by a spirit of quiet peace,—a source of much strength and encouragement to the participants.

Under the direction of J. A. Gunsolley, who represents in an official way both the Sunday-school Association and the Religio Society, the Saints enjoyed on Monday and Tuesday afternoons practical demonstration of the work of the Sunday-school and Religio. The latter was practically unknown to the Saints of the Nodaway District, as that district is without a Religio organization,—a condition which, we trust, will not continue long. We hope this feature of church work so demonstrated at Barnard Reunion will arouse the young Saints of the Nodaway District to activity along this line. Arouse yourselves, young Saints! Bro. Gunsolley left the ground Tuesday evening bound for Roscoe, Missouri, but the young people of the camp, under the direction of Will T. Ross, Sr. Anna Ivy, and W. B. Torrance, urged by others, kept things moving in fairly good shape. They held a prayer-meeting Wednesday afternoon, in which they were richly blessed and greatly encouraged. Thursday and Friday afternoons were devoted to Sunday-school and Religio work, and the young people turned Saturday afternoon over to the reunion management, and it was devoted to preaching services. We trust that the Nodaway District will profit by the work of these five afternoons, which were given over to the young people by the reunion management. We shall certainly regret it if the Saints there do not take advantage of the impetus gained and push the work of the Sunday-school and Religio with energy.

The reunion on the whole was a success, but it could have been made more prolific of good to the Saints. The committee was not so ably seconded in its efforts as it should have been. Surely there should have been more tents on the ground. Reunions are meant primarily to reunite the Saints. To

make the reunion as successful as possible, therefore, as many as can should camp on the grounds and lend their assistance by presence and participation.

We are sure, however, that none who were present at this reunion regret having been there. It was a very pleasant occasion. The coöperative boarding tent was an experiment, but a successful one. The committee had secured the services of Nels Hansen (whose wife is a Latter Day Saint), an experienced and excellent cook, who managed his affairs in a way which greatly pleased and satisfied all who ate of his nicely prepared meals.

The plan on which the tent was run was strictly coöperative. At the close the total expenses were divided by the total number of meals, and the cost of each meal thus determined. It was a success.

On the whole the reunion was a success, and we greatly enjoyed our sojourn among the Saints of the Nodaway District, and feel benefited thereby. We trust the Saints were, also. We shall remember with pleasure our trip to Barnard.

The citizens of Barnard treated the Saints very courteously, and we never saw better behavior at a reunion than there. Only a few slight disturbances occurred.

Whether or not the Nodaway Saints will hold another reunion next year remains to be seen. A committee was appointed to determine the general sense of the district, and action will be taken probably at their next district conference. We trust the committee will find a spirit of hearty coöperation.

---

#### WM. S. GODBE DEAD.

William S. Godbe was one of those who many years ago raised a revolt against what they believed to be priestly tyranny in Utah. The movement was called the "Godbeite;" for what reason we do not know, unless it should be that he was one of the most aggressive of those engaged in it. If we remember correctly, there were associated as leaders of the movement, W. S. Godbe, W. H. Harrison, T. Y. Shearman, and H. W. Lawrence. Of these, we think H. W. Lawrence is the only one left.

We met these men at the house of Bro. Peter Rensimar, in Salt Lake City, in the fall of 1876, and had a very pleasant conversation with them upon the conditions into which "Mormonism," so-called, had fallen. Their movement at that time failed of its intended results. One cause of its failure as expressed by one of them in that conversation was to this effect: "We had thought and trusted that a priesthood of love would have been sufficient, but we have learned that a priesthood of power as well as of love is necessary."

In the *Deseret News*, of Salt Lake, for August 7, 1902, we notice a short obituary of Mr. Godbe, a

mere notice of the services held in the First Congregational church in that city, in charge of Henry W. Lawrence; Judge Goodwin being the speaker to pay the tribute to the life and character of the passing individuality. The funeral was held August 6, so that Mr. Godbe likely died some two or three days before that.

Some of the HERALD readers who may have known Mr. Godbe will be interested in knowing of his departure for the land of spirits.

---

THE following from the *Mexican Herald*, of Mexico City, Mexico, August 4, 1902, sent us by Bro. Mervens, will be of considerable interest to those who like to study archaeological evidences:

#### NOTED DISCOVERIES.

Discoveries of remains of past ages are constantly being made in different parts of Mexico, but the latest, and, perhaps, the most interesting for some time is the unearthing of the huge skeleton of a mastodon near the station of Apaseo, where the National Railway has a gang of men engaged in making a cut for the new line.

M. B. King, one of the assistant engineers engaged at this point, was in the city yesterday and he said that while blasting in the side of the mountain an almost perfect skeleton of a mastodon had been uncovered from beneath a stratum of hard lime rock. Over the lime rock was also a stratum of volcanic formation which indicated that the animal had been buried centuries ago. The skull of the animal measured thirty-eight by sixty centimeters, and one of his tusks measured one and five hundredths meters.

Aside from the skeleton of this animal are a great many human skulls and other bones, also many stone dishes, all of which, judging from the formation of volcanic and lime rock under which they were found, indicates that they were buried centuries ago, when this valley consisted principally of volcanoes.

Indian arrow-heads resembling those common among the Apaches of the United States were among the relics taken out of the ground, and so far as is known these are the only arrow-heads of this character which have ever been found south of the Rio Grande. The camp is in charge of F. Winsted who is preserving a collection of the relics to be presented to the authorities.

"It is regarded through that part of the country as one of the most wonderful discoveries which has ever been made in Mexico," said Mr. King. "The railway officials have visited the scene and the huge skeleton of the mastodon which constitutes a fossil in the side of the mountain makes a wonderful sight to anyone who visits the cut. The bones of other animals which have not been identified have also been found in the cut, and it is expected that within the next few days many more wonderful discoveries will be made."

---

#### EXTRACTS FROM LETTERS.

Under date of August 8, Bro. La Rue wrote from Philadelphia: "Our conference at Baldwin, Maryland, August 2 and 3, passed off pleasantly. T. A. Hougas, General Superintendent of the Sunday-school Association, was with us. His instruction and pleasant association was very acceptable. He occupied Monday evening at the church here. Bro.

W. Atkinson was ordained as teacher, and the ordinations of H. H. Bacon as elder and A. D. Angus as priest were also approved by the conference. Sr. Mary B. Matthews, of Nottingham, Pennsylvania, was present at the conference. She is eighty-six years old, joined the church in 1842 and is yet firm in the faith she then espoused. She was well acquainted with Joseph and Hyrum. She bore a very interesting testimony. I asked her: 'When you joined the Reorganized Church were you rebaptized?' 'No, oh, no!' she said; 'they told me I need not do so, as there was no difference—it was all the same. And I have found it so.' After sixty long years in the service of the Master, may she at last have rest and peace among them who 'have kept the faith of Jesus.'"

Bro. I. N. Roberts writes from Pollard, Alabama, August 7: "Twenty-one baptisms in the last two weeks—and the good work still goes on. Remember me."

Bro. S. S. Smith, writing from Dover, Oklahoma, August 11: "Reunion in progress here at present. So far the attendance is light, but we are hopeful a better attendance will be had at the latter part. Bishop E. L. Kelley is here and giving saint and sinner sound and profitable instruction."

---

#### EDITORIAL ITEMS.

E. M. Martin sends seven dollars twenty-five cents for the Graceland debt. The amount was collected in the Sunny Glen Sunday-school, Iowa. The remittance was accompanied by twenty-nine names, the donors.

By clipping from the *Daily News*, of Chicago, sent us by William C. Cummings, we note that Samuel W. Packard, who has been Dowie's attorney for some time past, has dissolved his contract with Dowie, and has withdrawn from the Christian Catholic Church. Bro. Cummings reports that four of Dowie's members have joined the South Chicago Branch and are earnest members. They were converted by street preaching and Bro. Cummings says: "So I say God bless the street work."

Bro. Mintun seems to be very busy among the newspapers and reporters.

Sr. C. D. Gerrish, writing from North Hancock, Maine, states that the Saints there have for some reason been shut out of the church (some local edifice) and the schoolhouse, and are now trying to build a house of their own in which to have services. They are but a handful, a dozen or so, but they have the framework labor donated, but lack siding and finishing stuff for the inside. Any who feel to help them send to George W. Homer, or C. D. Gerrish, care of Seth Hodgkins, North Hancock, Maine.

F. E. Cohrt wrote from Griswold, Iowa, August 9, that he had just reached there with the district tent, and would be there until September 1.

## Original Articles.

SERMON BY PRESIDENT JOSEPH SMITH.

DELIVERED AT THE SAINTS' CHURCH, INDEPENDENCE,  
MISSOURI, SUNDAY EVENING, JULY 20, 1902.

Reported by Belle Robinson James.

I trust that what I may have to say to-night may be profitable to all. While I am not impressed with any particular subject in a doctrinal sense, that portion of God's word that presents the thought that God hath not left himself without witness unto the world, suggests to me a line of argumentation that it may be well that we look at for a little while.

If it be true that God hath not left himself without witness, and the argument is good in that he hath sent his rain upon the just and the unjust alike, is one evidence that he has made provision for the material wants of man, and that when he hath decreed seed-time and harvest, he hath provided the rain and the dew, that the fruitful earth will give forth to the labor of man that by which he may be sustained, and it is strongly suggestive of the character of that testimony which the witness is endowed to bear, that these provisions of his kindness prove to us that human nature to-day is as human nature was at the time that the law was organized or instituted. For if we gather from the plains of the past that which sustained human nature and compare it with what is gathered now from the plains of the present, we discover that they are alike, evidently intended for the support of the same kind of men and women as were placed upon the earth and for whom the rains were instituted and the law made. This appertains to the world at large and it may be truthfully said that no man is left without this peculiar testimony borne in upon his consciousness that God hath had regard for man and hath ordained the ways of his living.

I am impressed with the thought, however, that the old Mosaic declaration is a true one, that "in the mouth of two or three witnesses shall every word be established," and if I make application of this text to-night, by virtue of the thoughts which are suggested by it, it seems to me that I will have spent the few minutes that I will address you with some degree of profit, at least to those of us who are willing to think.

Under this rule of law, even the life of man might be taken, or if an individual were accused of crime, and two or three witnesses testified against him, it would be considered that in whatever might have been testified against him, the witnesses had borne testimony to the truth, and under its operation men must answer the penalty of their crimes unto their fellow men. I am left to wonder if indeed that statement be true that it applies unto principles throughout all the generations of the past until now, whether God intended it should apply to us in

a spiritual sense; whether in regard to our spiritual affairs, our spiritual endeavors, our spiritual hopes there has been such a creation, a provision that God has provided means for a like number of witnesses against men, for we surely can not be content with the one if the principle as such be operative now.

I am addressing you from a stand upon which lies the Bible, the Scripture, what is understood to be the "written law," and so far as the New Testament portion of it is concerned, it is called "The last will and Testament of Jesus Christ, the Savior," the Mediator of a new covenant, which was instituted to take the place of the old, because that which was old was wrought and finished here, and according to the statement made by the Apostle Paul, the comers unto this older covenant could not be made perfect. If we separate the old and the new, and call the old "one" and the new "two," we have two witnesses, and if by virtue of the institution of the new covenant the old were so abrogated, we still have but one witness, but the binding of the two together make them one in our hands.

We may or may not be a fortunate people in this respect. Whatever may happen to our neighbors in regard to their reverence for and observance of the things which are found in the Scriptures, we are left without excuse, as I think will be made clearly plain when you will remember what has been given to the church by virtue of revelation in which it is said, we "shall take the things which are written in my scriptures to be my law to govern my church, and he that doeth according to these things shall be saved, he that doeth them not shall be damned if he continue."

We have a good deal of disrespect shown in regard to the Bible in the world around us by those who may be classed as the irreverent men around us, and we have a more subtle disrespect shown to the word of God on the part of those who are striving to eliminate from it things which do not seem to comport with their human intelligence or their preconceived notion, until by the "Higher Criticism" some more stringent characteristics of the word of God, if they be not abrogated, they are stated to men in such a way as to lessen their vitality, injure their force and relegate their opinions unto the past. He is an unfortunate man who undertakes to apologize for God. We can neither make one hair black nor white, so far as our anxieties are concerned; we can not change the laws nor the seasons at our will. We are under obligation to take what comes to us in this material world with a direct knowledge that we can not avert the inevitable and we ought cheerfully, at least, to acquiesce in what is given us that is good, and bear with what patience we can whatever may be irksome in its character.

Regarding this as one witness, we might spend a

good deal of time in inquiring as to what it testifies to, what is the nature of the testimony. We may briefly state that it is a characteristic statement of what God has done for men, showing forth the influences that he has brought to bear upon men to make their lives purer and better, and to bring them into relationship with himself. And it is strikingly significant in regard to those to whom the Scriptures may have at first been presented, that the after-history warrants the statement made by the historian that God should have said that they did not regard his covenant and as a consequence it did not produce for them what he intended it should.

I am satisfied that God did not intend to leave this world without a further and completer testimony, and that he, having been the author of that statement, that "in the mouth of two or three witnesses should every word be established," that he would observe this rule in dealings with men. I might cite you to a good many things that were testified to under the old regime, but it seems to me to be sufficient to cite you to the consideration that when the people were in bondage he undertook to relieve them from their bondage, and he sent them the pillar of cloud by day and the pillar of fire by night; he sent them the healing influences, and he wrought with Pharaoh for their deliverance, and protected them in their migration, and yet so indifferent were that people to the character of the testimony which was borne by the witnesses, that the greater mass of them perished miserably in the wilderness, while only a very few of the faithful ones were saved.

In the meridian of time, he chose to send his Son, and in order that he might make more binding, if possible, the testimonies of the past concerning himself, he makes the sending of this Son conform to the prophetic declarations which had been uttered concerning him, so that the people of the time in which he came were left without excuse; if they mistook his character or misunderstood the nature of the testimony which he bore to them. He was not an inanimate witness to the world, the testimony which he bore was clearly a living one, and in his own person he brought to bear the power of the Godhead, in bearing a truthful testimony unto the children of men, and they disregarded him, and they are disregarding him to this day.

It is not for the purpose of finding fault with my Christian friends, Christian believers in other faiths than those which we have espoused, it is not my purpose to endeavor to make light of their faith or their beliefs, but it is a fact that is accentuated by the attitude of a great many so-called believers in the word of God, that there is a persistent, and I may say an irreverent effort made to so soften the nature of the testimony which these witnesses have borne, including the Son of God, that men's consciences shall be lulled to ease and that these shall take it for

\*

granted that those things which have been uttered by the divine presence, and through the ministration of his Holy Spirit and the Master when he came, are to be shown to be of non-effect, that it was not intended to operate upon the period of time in which we are living, was not intended to apply unto those men who live at the present time: in the great excess of their knowledge and their wisdom and the wonderful advancement which men have made in the world, it was not intended to apply to them, but in the times of the ignorance of the people it was intended that this law should be strictly observed, but when there came this advancement it was not to be that way.

Whatever others of our neighbors may gather from the work; whatever they may consider to be binding upon themselves; however much or however little of it they may choose to believe, the people whom I am addressing and in whose behalf I speak as a minister among them have no excuse, for they have been enlightened as to the character of the testimony which the old scripture bears unto us and mankind with us. They have been enlightened as to the character of the testimony of Jesus Christ and the Spirit which accompanied him, and as a consequence they can not plead ignorance when the judgment shall sit upon them, and if they have failed to understand his mission, if they fail to understand the testimony which he has borne, it is because they have lived, whether consciously or unconsciously in an unfaithful condition and have not given due credence to that which the witness has testified to and have not read with sufficient attention those things which have been testified of.

I frequently hear the statement made from the stand and among the Saints upon the floor of the prayer and testimony meeting, that, "To the law and the testimony; if they speak not in accordance with this word there is no light in them," and apply it to whomsoever it may have application to in their minds, but do they make this statement always with the direct understanding of what the law and the testimony are? If they do not, then they may misjudge the individuals whom they propose to thus minister unto in their judgment. The law must clearly be taken and the commandments which have been given of God at any period of the earth's history that were calculated to bear upon all mankind alike.

The law must be that portion of the enactments written which have application unto mankind as using the word in the generic sense, and if there be promises connected with the commandment, then the promises do not attach as written in the law until the conditions precedent have been fulfilled. As a consequence we ought to be more careful how we say of our neighbors, "To the law and the testimony; if they speak not according to that, it is because they have no light in them."

Now the testimony—what is it? The testimony of

Moses and the prophets is to us. The testimony of the history of God's dealings with men; these things were written of olden time concerning things which men did both in Israel and out of Israel, that is the testimony. Then the Spirit bore witness, too, in the days that are past among the people of God, concerning the dealings of God and his handiwork upon the nations and the people that compose the great mass of mankind. That is the testimony, and if we are faithful hearers of that testimony, we must regard that testimony as truth, and only by the truth can we be saved. We sometimes are largely found fault with because that we have assumed that there has come to us a book called the Book of Mormon. Well now, so far as this book is concerned, it is but the secondary witness, the second witness. If this witness we introduced had discredited that which had been testified to before, if the testimony that is found in this book had disturbed the relationship which should exist between God and Jesus Christ and mankind to whom they testify, it never would have survived the publication of the first edition, never would have become the target of so much that has been said in the past and is being said now, but the very fact that it testified of that which had been testified of before, the very fact that it testified of those things which had been testified of prior to that time, comes home to us with additional force when it is said to us by virtue of the Spirit and force of the revelation of our own time, "Thou shalt take the things which are written in my Scriptures and in the Book of Mormon, and these shall be your teaching, as you are moved upon by the Holy Spirit." Have we any excuse, then, in reference to this witness?

What is the grand truth which is borne witness of in the Book of Mormon? What is the central thought? I will not say the "Golden Text," but what is the central thought from the opening of the book till its last chapter? It is that Jesus was the Christ, that he was the Redeemer, that he was sent of God unto the human race to ameliorate the condition of ignorance into which they had fallen, to reach out the helping hand to them, and lift them above the conditions in which they might find themselves by virtue of the departure of mankind from the commandments of God. It was intended to fortify the people to whom these latter commandments came by virtue of the revelation from God against the attacks of the adversary from without, against the attacks of unbelief from within, and to so establish them upon the few fundamental truths upon which the great gospel plan of salvation was based that they would not be easily seduced upon the right hand or upon the left; would not be moved upon by every wind of doctrine, nor by every careless teacher that might come among them, nor by every band that might gather themselves together and say they are the people of God.

I am surprised that men are led in this and that direction, and being deceived by careless testimony and careless rendition of the word which we have, let go the things which are testified of in the Bible and in the Book of Mormon. I am surprised. I am surprised again when I find that some things that are but secondary, so far as the teaching of the Bible and the Book of Mormon are concerned, are allowed to assume primary importance, and those who may seek thus to see them, lose sight of every other consideration in the book and make these few things, or this particular thing, the chief thing in all their teaching, and as a consequence fail to give that credence to those things which they should have heeded and become careless in their lives.

Now in order that I may make it plain, let me cite you to one or two things that I have in mind. We believe in the healing of the sick by the laying on of hands. In some instances these healing elements of the body is made the primary consideration in the thoughts of men in some of their organizations, and they leave out all the rest of the spiritual work, that which has direct reference to the spirits of men and has relation to their lives here and their lives hereafter, in conditions of trial and strife you may say below, but over yonder in conditions of happiness, contentment and peace. Now I am sometimes surprised at that. What are these elements of the body? They last but a little while. It is appointed unto man to die. It is said that every man and woman that lives to the age of forty-five years has the seed of the disease of which the individual will perish developed in their bodies, and sooner or later the time must come that this insidious disease will work its effect and the individual must die. Now what does it matter of what particular disease I may die? This body must return to the grave; it must go down either in some purging sickness, or it may be stricken out of existence at one moment of time without pain; it may lie upon a bed where pain and distress and sorrow and suffering may be the effect upon the flesh, and yet the spirit may bear its trial and triumph in the hour of death and the individuality be accounted just as good as though it had never suffered pain and had never died the death of the body.

I am surprised, sometimes, that men prize healing from their infirmities above their spiritual advancement. It can be but secondary at its best. If it had not been, why should the Savior have said, "He that believeth on me shall not taste of death"? What does this mean? Does it mean that man shall not die? No, but it means that so far as the fear and dread of approaching dissolution they shall be taken out of the mind of the individual, it shall not have supreme power over him.

Again, it is, as I understand it, the testimony of both the Old and the New Testament Scriptures, and the testimony of the Book of Mormon, is to the effect

that individuals may so live up to the teaching of Jesus Christ while they are here, that they may realize spiritual standing with him; when that is once accomplished they shall be for ever standing with him and no matter what may be the character of the events of this life, no matter what may be the destruction that awaits the earth, its burning nor its throes of agonizing dissolution, these individuals who have thus established relationship with Jesus Christ are his, and he has said to the Father, "Thou hast given me them and I have kept them," and if he did keep them, he will keep those who covenant with him now, no matter if the worlds go to destruction in their throes of dissolution, those individuals who have established covenant relationship with God through Jesus Christ need never fear that their spiritual standing is involved and will follow the destruction of the material things of this world.

Do you not remember what the Master said, as recorded in the 24th chapter of Matthew when speaking of the things and the time when they should transpire of which he had informed them concerning the temple, "Not one stone shall be left upon another, they shall all be thrown down"? I have lived to see a temple erected in the name of God by a people who were supposed to be the church of God or the people of God. I have lived to see that temple desecrated and not one stone left upon another that was not thrown down. And it followed but the fate of the one away over yonder in the eastern country that had become polluted, it had been desecrated, not one stone was left above another. And why should we make the building of a temple the first and primary thing of importance in this latter-day work? Why should we make every spiritual blessing turn upon the simple fact of the erection of a temple, a building made of stone and mortar by human hands? Why should we make that first in our consideration? Why should we make it first in our consideration that a people should be gathered into one spot and there, by virtue of an investiture from Almighty God receive the endowment of spiritual righteousness that will make them sanctified in God's sight without an effort upon their part to make themselves worthy to dwell in a band of such a character as that? Why should we do that?

I remember one of the old-time Saints, I remember standing by his side when a prophecy made concerning him was ringing in my ears through its reiteration by those who clung to his fortunes and assumed that he was one upon whom the mantle of leadership fell, and the prophecy was that his trowel should ring upon the walls of the temple in Zion. That man was such a slave to tobacco that he wore a common cotton shirt with a turn-down collar and from his chin to his waist, his beard and his clothes and his sleeves were literally stained with tobacco juice, and by his side as I stood by him, on the floor was a milk pan

that was filled with the filthy remnants of the weed that had passed through his lips. I said in my heart, "If the trowel of that man ever rings upon the temple in Zion, it will be a spiritual trowel and in a spiritual land and a spiritual temple." Men who build the temple, wherever it may be built, it being the secondary consideration in the great process of making men religious and sanctifying them before God, must be pure-minded men, must be upright-minded men, must not have the filthy lucre of this world clinging to their fingers obtained by unholy or unrighteous means; they must be honest men; they will likely be poor men in the largest sense of the term, but they will be faithful witnesses for God, first of the establishment of his gospel in these latter days; secondary to the bearing of a faithful testimony unto the children of men, that by virtue of the restoration of that gospel there has been born anew upon the earth among men the hope of life and salvation; not merely the healing of the ills of the flesh, but the ills, the spiritual ills by which the soul shall become purified not only in the sight of God but before all men; when these distinctions that now separate men will be thrown down, when there shall be a better and a more widely spread universal love of man for his fellow man.

Now that is what I look for. I look for spiritual advancement. I look for spiritual sanctification among the people of God. I look for a brighter, nobler aspiration to move them by day and by night. I look for the time to come when there shall be not a conformity to the principles of honesty because it pays in a commercial sense, but because it has become the innate and governing principle among men, honest in dollars and cents, honest in fair dealing with their fellow men, honest in spiritual convictions between them and their fellows both in and out of the church, when we will quit using these harmful and degrading adjectives by which one man's character is made less by our words and another man is exalted by our words.

I have not forgotten that in the New Testament Scripture, made doubly sacred to us by virtue of the rendition of giving it to us in what we call the "Inspired" Scripture, that the Master has said unto those who were chosen to preach his gospel, "Ye are my witnesses, and ye shall testify of me," and why? Why, because "that ye have received of me and ye shall receive of me." When by virtue of the return of the days of revelation in our own period of time this was renewed, there was said unto us by the voice of revelation, "Ye are my witnesses." What is the character of the testimony that we are bearing?

A few of us met in a park over in Kansas City to-day. What is the character of the testimony which we, as a people, bore over there? Is it to be but the evanescent effect that may have been made by our songs? Is it to be by the possible presenta-



tion of some of the glittering aptitude of our speech by which we may have sought to create a favorable impression upon those who might have heard us, or was it not intended by the assembly over there and what we sang and did in our gathering back there to testify before God of the hope that is within us, and to testify to those that are without that here is a people who are striving to do the will of God, to become righteous administrators of a righteous law, and to bear such a testimony unto the children of men that it would bear comparison with that of the ancient men who lived in the Old Testament times, should be characteristic of that which was borne by Christ and his disciples in pursuit of teaching the children of men the same hope of life and salvation? Was it intended to be a living representation of that wondrous spirit of life that was to be given to those who should obey Christ in the time in which we live? Now I know that these questions are pertinent to the issue and to the hour. I know that the eyes of the world are turned upon us, and we have given recognition of it time and again when we have asked the world to take cognizance of what we are presenting to them and for their consideration. But mark you, unless the testimony of our lives, both in public and in private shall be of such a character that it testifies as did the Savior, as did the disciples, as did the ancient holy men of old, our witness will be counted as against us, and the great effort that we are striving to make will fail insomuch that our hope will be deferred.

I was permitted only a few days ago to stand before a band of people out in the woods of Michigan—where there had been woods, but where the industrious hands of men had taken from the land that which God had caused to grow so wondrously—and now they are compelled to turn their attention to something else. But from the western shore of the State of Michigan to the eastern confines of the same in the land called the northern portion of it, there have been at work men who have been sent out under the ministration of this latter-day work who have made a band clear across that State, the witness being borne unto the children of men. What is the character of their testimony? It is that God hath sent messengers unto this world, revived again the gospel of the Son of God, and has given witness unto those that are obedient that Jesus was the Christ and that in due time he would come again, receive unto himself those who are prepared and who had borne a faithful record before him.

Have you never heard it said in behalf of those who should bear testimony in the prayer and testimony meeting that a record was kept of those who were valiant in testimony? Was this alone the testimony of the lips, the testimony of the voice, the testimony of the words? Let me tell you there is many a faithful brother and sister whose voices are

not heard in the prayer-meeting but whose lives are complete testimonies before the children of men and in the sight of God, and when the time shall come, that which they have borne witness to, that testimony which has been borne will stand more clearly to their credit than the loudest testimony of some of us who love to be heard.

And now, in order that we might not be left without the third witness, the Lord has graciously seen fit to speak to us in our own language from time to time. He has clothed the third witness with testimony bearing power, and in order that we should not mistake the first, and in order that we should not mistake the second, he hath in the third borne record of that which he had given us before, and in order that we might not mistake that which had been given to us by virtue of that testified to us by the first and second and third, he has opened the windows on high and has sent down unto us and with our spirits and into our hearts and minds the testimony that bears witness to us individually, each one, and that testimony is like the testimony that Jesus bore concerning his Father, that whatsoever he did he did it because his Father had told him. Whatsoever we do, we must do because his Son hath told us to do it.

Now I feel grateful that I am permitted once again in my time to visit you, to greet those of you whom I have labored with years and years ago, with whom my lifelines have been cast from my early ministry until now, and with whom I anticipate to walk cheerfully, contentedly, and socially to go until it shall be my privilege to go out into the great beyond or to miss you here, you having gone before; but we must meet again, and let us see to it that whether we meet in the flesh or meet in the spirit we shall have so borne witness that when the witnesses' testimony shall be compared there shall be no conflict between that which Jesus has testified to and that which we bore witness to, that those may agree. Never mind what attraction may be upon the right hand or upon the left; never mind what fragmentary things may be presented to you; never mind the "Lo, here," and "Lo, there," that may be uttered in your hearing. If you find that which is better elsewhere, it is your privilege to take it, but let me tell you, do not accept that which is fragmentary, and let go that which is everlasting, which is eternal. Be careful that you do not exchange away that which is good for that which is not good, that which is best for that which is not best. See to it that you be careful not to do that, because if you do, what will you do with the testimony that the Bible shall bear against you in that great day? What will you do with the testimony that the Book of Mormon will bear against you in that day? What will you do with the testimony of the witness that shall be borne against you by the Book of Doctrine and Covenants, the revelations given to the church? What will you answer? What can you

answer to the witness which the Spirit of God has given you that this is the work of God? What will you do with it?

Let me exhort you. Be patient, be faithful, be true. Forget not what has been borne witness to you. Forget not those who have testified who have gone before. Forget not the hosts of witnesses by which you are surrounded. Run with patience the race that is set before you, and you will find peace, comfort, joy, happiness here, and bye and bye complete contentment and a reception over there on the other side when you will be counted with the hosts that have gone before of the good and the redeemed of all earth.



#### WHO WAS JOSEPH SMITH? — NO. 6.

WAS HE A FALSE PROPHET?

BY J. W. PETERSON.

We must have the bread of heaven direct and personal, as we must have earthly bread direct and personal. We can not exist spiritually without personal and immediate revelation.

We can not do better in support of this fact than to quote the words of Frederick William Robertson, and the comments of E. E. Bisby, in the *Arena* of New York City, one of the leading magazines in America, in the issue for January, 1896, pages 187, 188:

The God of the mere theologian is scarcely a living God. He did live, but for some eighteen hundred years, we are credibly informed, that no trace of his life has been seen. The canon is closed. The proofs that he was, are in the things that he has made, and the books of men to whom he spake, but he inspires and works wonders no more. According to the theologians, he gives us proofs of design instead of God, doctrines instead of the life indeed.

Mr. Bisby commenting on the above says:

Never was there a truer statement of a false theology, a theology from which the world must break away or wander in endless night. The denial of present-day inspiration comes from the identification of inspiration with infallibility. Herein lies one of the strangest inconsistencies of religious logic. Theologians claim absolute biblical infallibility, but deny present-day infallibility; they, therefore, feel obliged to deny present-day inspiration. It will be a great day for the human race when it is freely admitted that infallibility is not the necessary logical consequence of inspiration. To acknowledge the every-day presence and power of the Holy Spirit as the spirit of revelation and truth, and with the same breath, to declare revelation ended and sealed, is the height of absurdity. Theologians feel this, and in order to escape, they tell us that the Bible is a special revelation, a revelation having the especial credentials of the Almighty such as miracles and minute predictions. They acknowledge that God is always the same, that his years fail not, that he is no respecter of persons, that he is the common Father of the great brotherhood of man, that in him we live and move and have our being, and yet by predetermination, he waited several thousand years after the dawn of civilization before he began his so-called special revelation, and then sealed it up in one of the darkest hours of the world's history. It is this erroneous view, this false conception of God and revelation which has retarded progress and is the great danger of the present hour.

By a superficial view of Revelation 22:18, our opponents affirm, as stated above, that God would pronounce a curse on any one that "Will add to the prophecy of this book," which word *book* they interpret to mean the Bible, notwithstanding the New Testament was not then compiled. By so doing they are compelled to throw out St. John and also the three general epistles of John, for they were written by the same man after he wrote the book of Revelation.

This text simply and only shows that the book of Revelation is the one referred to, and that man only is forbidden to add to that book, but that God is not prohibited from speaking when he pleases.

Another objector quotes 1 Corinthians 12:31, as being against us. It is as follows: "But covet earnestly the best gifts, and yet show I unto you a more excellent way."

From this it is argued, that a different plan than having tongues, prophecies, and revelations is sought to be established by Paul. If our objectors had quoted the three previous verses they need not make such a mistake, for a mistake it is. For their good and ours we will insert them here:

And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way.—1 Corinthians 12:28-31.

To make the matter more plain, suppose every one in the church, "all" spoke with tongues and no one interpreted, would they be edified? and if so where would be the teachers and other officers? If they were "all" prophets where would be the apostles? Paul wished here to repeat what he has been telling them "all these worketh that one . . . spirit dividing to every man as he will." See verse 11. He wanted them to see that it was better to have a variety than to be all of one kind, or for all to receive but one gift. That is plainly what he meant by "a more excellent way." We are certain that that was his idea for he continues to perpetuate the possibility of the gifts of prophecy and tongues in the subsequent chapters as follows:

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. I would that ye all spake with tongues, but rather that ye prophesied. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues."—1 Corinthians 14:1, 5, 39, I. T.

In the last verse we have the same word "covet" as in the twelfth chapter. In one place he says "covet the best gifts," in the other, "covet to prophesy." This shows that Paul regarded prophecy as one of the best gifts and looked upon it as one that

was not to pass away until that which was perfect had come.

While it was possible for them all to prophesy, yet the better way—"more excellent way"—was to have a variety.

Who will dare to say that the Holy Ghost will not impart to man to-day the same gifts (prophecy among the others) as then. Has God changed?

The following article, though quite lengthy, answers so completely the sophistry of our opponents, that we can not do better than insert it here. It will bear rereading:

#### THE MORE EXCELLENT WAY.

The present age is noted for daring steps towards universal unbelief. Not only are these taken by the professed unbelievers, but the more covert and dangerous ones by those who profess belief. Any departure from primitive Christianity, either in organization, doctrines, or blessings, should be regarded as a step towards point blank unbelief. If we discard a part of what God placed in the church, we certainly are preparing our minds and the minds of those who follow in our footsteps, to discard the whole. One step taken, it is easy and natural to take another in the same direction; and the result is the completion of the journey toward the dark and cheerless land of atheism.

No more daring step in this direction has ever been taken than that taken when it is said that there is a more excellent way than the exercise of the best gifts God ever placed in his church. This position says in fact, that though the Holy Ghost is one of the highest, holiest, and most powerful agents that has ever blessed the souls of men, yet the state of the church when it directly communicated with it was low and barren, as compared with that more excellent state when this holy agent ceased to act directly upon the souls of men; and when if it acts at all, it is so indirectly that it scarcely affects the recipient at all. It says that while the full blaze of sunlight is poured upon the world, it is dark and almost lifeless; but when that sun becomes obscured that it can not be seen, and the effects of its rays indirectly reaching the world are so feeble that they can scarcely be noted, then the world is in its palmy days, teeming with the varied forms of animal and vegetable life.

The theory referred to is based upon the thirty-first verse of the twelfth chapter of first Corinthians, which reads: "Seek earnestly the best gifts, and yet show I unto you a more excellent way."

The apostle is here pointing out without question a way more excellent than some other way. The force of the declaration we do not seek to avoid. But what we object to is the substitution of the word "state" or "things" for the word "way," making the apostle say, "I show unto you a more excellent" state of the church, or "I show unto you more excellent" things, than the spiritual gifts. The theory is obliged to substitute one word for another, violating every known rule of just and honorable warfare, before it can make headway at all; for the apostle is manifestly referring to the "way," that is, manner or style of doing something, not to a condition or state. The apostle just preceding the language spoken, had written, "Are all apostles? Are all prophets? Do all speak with tongues? Do all interpret?" Then without answering these questions says, "Seek earnestly the best gifts, and yet show I unto you a more excellent way." That is, "yet," notwithstanding, all do not speak with tongues, all do not prophesy, etc., I show, I do now show unto you a more excellent way, which is the exercise by each one of his own proper gift. The apostle does not say I will show unto you a more excellent way, but I show, I do now show unto you a more excellent way, which more excellent way is more clearly pointed out in the twelfth chapter of first Corinthians.

To the position that the apostle means a more excellent way than the exercise of the best spiritual gifts, we oppose the following objections: There can be nothing better than the best; to say that by descending from the best to a "better way," we improve our condition, is only to do violence to the plain meaning of simple words. In the realm of spiritual power and moral influence, nothing better, nobler, or more efficacious has ever been brought to bear upon the souls of men, than the Holy Ghost; there can then be nothing better than its gifts.

Paul compares the church with all the gifts which God had set in it to a perfectly organized body, capable of the highest and most complete spiritual development; therefore, inasmuch as taking away from that which is perfect always renders it imperfect, taking away from the church any of the gifts which God placed in it, instead of changing it from imperfection to perfection, would change it from perfection to imperfection.

Three of the gifts included in the language, "Seek earnestly the best gifts," are faith, wisdom, and knowledge. "Without faith it is impossible to please God." "The fear of the Lord is the beginning of wisdom." "To know thee, the only true God and Jesus Christ whom thou hast sent," is "life eternal." Then to banish these three gifts from the church is to cut off the hope of salvation, which, though it may be in the estimation of unbelievers a more excellent way, in the estimation of all true believers is a less excellent way. It will not do here to interpolate the word "miraculous," and make the apostle say, miraculous faith, miraculous wisdom, miraculous knowledge; for this is a bold attempt at perversion. The apostle says no such thing; and whoever attempts to put such language into his mouth, boldly attempts to pervert the word of God. If it is said that this is what the apostle means, and therefore we have the right to supply the word miraculous, we answer it is not what he means, for it is not what he says. Moreover, the working of miracles is a separate gift mentioned separately by the apostle; showing that he did not mean to be understood that the faith, knowledge, and wisdom he spoke of were to be regarded as miraculous, any more than all of God's manifestations and blessings to the world are miraculous, that is wonderful, to those who do not believe.

Unless a dead man is more perfect than a live one, the church is not more perfect without these inspirational gifts than it was with them. As noted already, the apostle compares the church as organized with inspired officers and the gifts of the Spirit, to a perfectly organized body. Therefore, inasmuch as the taking away of the members of a body, disorganizes and kills it, so the taking away of the gifts of the Spirit and the inspired officers of the church would kill the church; therefore the lifeless trunk, moldering to dust, is not to the believer a more excellent body, than that with all its limbs and joints acting as the all-wise organizer, God, intended they should act, presenting a body capable of the highest and best attainments. In this connection we quote the vigorous language of William Howitt in his "History of the Supernatural," volume 1, page 230: "How is it that those who contend for the cessation of miracles, do not see the argument and feel the logic of St. Paul? If his illustration be worth anything, then a church which has not for its members, persons possessed of all these varied gifts, is no more a church of Christ than a body is a human body without its members. A Christian, living church, must have members qualified and endowed from the Spirit, with all these gifts, or it is destitute of its members. They are no more living, real members, than a wooden leg, or an artificial hand, or a glass eye is a real member of the human body. A church must have its spiritual members, living and complete, or it is no body of Christ. It may call itself what it will, but that will not make it any more a church."

John Wesley, in his notes on the New Testament, when treating of the twelfth, thirteenth, and fourteenth chapters of first Corinthians, says: "He describes first the unity of the body, verses 1-27; second, the variety of members and officers, verses 27-30; third, the way of exercising gifts rightly; namely, by

love, verse 31, and chapter 13 throughout; and adds fourth, a comparison of several of the gifts with each other, 14th chapter."

It will be noticed that Mr. Wesley held that the thirty-first verse of the twelfth chapter, referred to a way of exercising the gifts, not to a way of conducting the affairs of the church without them.

In the *Quarterly Review* of April, 1884, we find an article from the pen of J. H. Garrison, in which occurs the following in regard to the illustration used by St. Paul in the twelfth chapter of first Corinthians: "The whole tenor of the chapter in which the illustration occurs is to show the unity of aim in all the diverse operations of the same Spirit. Just as the members of the human body, animated and controlled by the human spirit, make one body, so the various members of Christ's body, animated and controlled by the Holy Spirit, are one spiritual body."

If the apostle meant that he would after the writing of the thirty-first verse of the twelfth chapter, point out a more excellent way, he never fulfilled his promise. He never did afterwards point out a more excellent way. It is argued that he fulfilled his promise in the thirteenth chapter; but upon examination it is seen, that while he points out a more excellent state of the believers than the one they occupy in this life, he nowhere points out a more excellent way, style, method of exercising or doing anything. He says: "Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away."—1 Corinthians 13: 8.

From this it is clear that the passages to the more excellent state referred to, involves as well the vanishing away of knowledge, as the cessation of tongues and prophecies; and unless it be claimed, either that the church knows nothing, or knows all things, then it can not be maintained that it is in that more perfect state; for the vanishing away of knowledge can only mean one of two things; the cessation of knowledge altogether, or the reception of such complete knowledge that an incomplete or partial knowledge is swallowed up therein. It will be difficult for any church to maintain the position that it possesses a fullness of knowledge; and it will be equally as difficult to prevail upon any church to acknowledge that it is without knowledge altogether; so no church can maintain the position that it is in the more perfect state.

That the apostle referred to states of believers here and hereafter, is evident from the fact that he states that he occupied the imperfect state when writing, and should occupy the perfect state in the future.

"For now we see through a glass darkly; but then face to face: now I know in part, but then I shall know even as also I am known."—1 Corinthians 13: 12.

Paul could not have inherited the two states of the church supposed by the theory in question; for he being an inspired apostle, and having direct communion with God, angels, and Jesus Christ, his very presence would obstruct the wheels of progress, and prevent the ushering in of that glorious day when direct communion with God should cease, and the perfect church should appear. The apostle clearly shows that he refers to a time when partial and imperfect things shall be exchanged for those which are full and perfect. A variety of imperfect languages will be exchanged for a pure and perfect language. Prophecy, foretelling future events, will no longer be needed, because the future as well as past will be before the all-comprehensive vision of the glorified saints. The partial knowledge which we now possess shall be swallowed up in the fullness of knowledge which we shall then receive. As the partial light which the stars and moon provide for us at night is swallowed up and vanishes away before the full light of the morning sun; so the partial things enjoyed by the saints in their imperfect state of mortality, will be swallowed up and vanish away in their perfect state of immortality.

"Now we see through a glass darkly; but then face to face."

If the apostle's language was a prophecy that the church when the spiritual gifts ceased should enjoy a more excellent state, we demand to know when that prophecy was fulfilled. The theory in question proceeds upon the supposition that the passing away of that which is imperfect is caused by the coming of that which is perfect; hence, we should look for perfection just in proportion as apostolic inspiration and primitive gifts passed away. Just in proportion as direct communion with God ceased, in just such proportion according to this theory we should look for the perfect state of the church to be inaugurated. A shift, however, is here made, and we are told that it is not the church that is to be perfect, but the law of the gospel. This assumption, however, fails to remedy the defect complained of; for the apostle places the coming "of that which is perfect," and the seeing "face to face," as contemporaneous events, the latter being the inevitable result of the former. So the coming of that which is perfect spoken of by the apostle, will be attended by that condition of the saints in which they no longer see through a glass darkly, but "face to face." Three things are inseparably connected by the apostle; the passing away of imperfection, the coming of perfection, and the seeing "face to face." This seeing face to face is manifestly a perfect seeing, as is shown by the imperfect seeing being compared to seeing "through a glass darkly." If the facts of history show, that instead of light and unity increasing in the church as the spiritual gifts were withdrawn, darkness and disunity increased, accompanied with all kinds of blasphemous heresies, the theory in question fails. What are the facts of history in this regard?

Doctor Conyers Middleton says on page 530 of "Healing of the Nations:" "After the year 220, from thence to 250, the extraordinary gifts of the Spirit did decrease and grow less in comparison of the time preceding. And at the latter end of that period, Origen acquaints us, that though in his age the gift of prophesying still remained, yet it was decreased, and not in the same measure as in the foregoing age."

In Waddington's Church History, volume 1, page 209, we find the following: "But it was an error to confound the three earliest with the three following centuries; as if the same had been the government, spirit, and discipline of the church from the age of Saint Clement to Saint Gregory. We find the first of these periods was somewhat removed from apostolical perfection; but in the second the distance is incalculably multiplied, and that, not only according to the customary progress of unreformed abuses, but also through changing the principles in the administration of the church, which preceded every other cause."

Fleetwood's Life of Christ, page 668, contains the following: "Constantine, though not yet baptized, called himself "the external bishop of the church," (without any protest from the Catholic bishops, not even the bishop of Rome,) and changed its whole constitution to conform it to the new constitution of the state. This baleful union of the Catholic Church with the state, is the true origin of the Roman Catholic Church; but its apostolical and holy character, as the church of Christ, perished. The glory was departed."

Of commentators' views we have only room to offer a few extracts. First, Newton: "The Empire was idolatrous under the heathen emperors, and then ceased to be so under the Christian emperors, and then became so again under the Roman pontiffs, and hath so continued ever since."—Cause and Cure of Infidelity, page 144.

John Fleetwood, speaking of the fore part of the second century, says: "The Christian world of this period, was fast forgetting those apostolic cautions, and drifting away into a darkness that might be felt."—Life of Christ, page 636.

James Challin: "Surely there is something in Christianity higher and deeper than the exhibition of it now known. The results as they appear to our eyes can not be what its author designed only to reach."—Elements of the Gospel, page 67.

Barton W. Stone: "Sectarianism, which is only another name for heresy, sprung out of the apostasy, and the parties named themselves according to their own fancy."

Alexander Campbell: "The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have transgressed the laws, changed the ordinance, and broken the everlasting covenant, and formed alliances with the governments of the earth. The meaning of this institution, or covenant, has been buried under the rubbish of human tradition for hundreds of years; it was lost in the dark ages, and has never been until recently disinterred, and, since the grand apostasy was completed, to the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness and simplicity. A veil in reading the new covenant has been upon the hearts of Christians, as the apostle declared it was upon the hearts of the Jews in reading the old covenant at the close of that economy."—Christian System, p. 189.

A "grand apostasy completed," and a veil over the eyes of the people in reading the terms of the new covenant, do not bear much resemblance to seeing "face to face."

If it is claimed that Paul's prophecy has been fulfilled in the work of the Reformers, we say first, that the Reformation came too late for such fulfillment; for as shown before, the passing away of that which is imperfect, which this theory supposes to be the state of the church when it enjoyed direct communion with God, was to be immediately followed by the coming of that which is perfect. No lapse of hundreds of years between the two events was contemplated. This is a sufficient answer to this assumption. But, if the position is still adhered to, we ask which one of the Reformers fulfilled the prophecy of the apostle? Which one of them established a church, which is either possessed of all knowledge or of no knowledge at all? Almost all of the Reformers, except Alexander Campbell, believed in the miraculous manifestation of God's power, and deplored the loss by the church of the spiritual gifts. If Alexander Campbell's work was a realization of the fulfillment of Paul's supposed prophecy that the church should enter a more excellent state when deprived of the spiritual gifts, a double interest should center upon the facts connected with the present state of that work. In an article headed, "Can We Divide," written by J. H. Garrison, a representative man of the Disciples, or Christians, published in the *Quarterly Review* for April, 1884, a representative paper of that movement, the following interesting language is used:

"The time has come, however, in our own history, when the principles we have been so zealously urging upon others, must submit to the supreme test of self application. If they do not stand this test—if they fail to prevent division in the ranks of their own advocates under circumstances similar to those which have caused division among others—they will stand convicted of impracticability, if nothing worse, at the bar of public sentiment. A ship may cross the Atlantic in fair weather and on a smooth sea, and yet be fatally defective in some essential point of seaworthiness. But when the faithful vessel has plowed its way through mountain billows whipped into fury by the dark wing of the tempest, and engines, pumps, propeller, rudder, hull, masts, rigging, compass—all have stood the test of the storm-king's fury, and have landed the precious cargo safely at the desired haven, then, and not till then, does it command the full confidence of sailors and ocean voyagers.

"It can not be denied that we are now on trial before the world, and before God, on this fundamental feature of our religious movement. Our failure at this point would be a grievous blow to the growing sentiment in favor of Christian unity throughout the religious world. Nay more; it would send back into cheerless infidelity many who have been groping their way out of the tangled maze of doubt by the light which our position has thrown upon their path."

The sum of these extracts is this: The Disciple Church is a

mere experiment, and if it proves successful, it will live to do good; but if it proves unsuccessful, it will be a great injury. What it will result in, is a matter for the future, and that alone, to determine. This from the best of authority, settles the question under consideration against the Disciples. I will, however, offer one more quotation, from the pen of Clark Braden, in the same number of the *Review*:

"Will our papers stop *falsifying* the teaching of the Bible, the plain declarations of the son of God, *and all sense*, and stop *jabbering the stuff* about 'pieces of days being counted for whole days,' and cease retailing this *papal falsehood* that Jesus was crucified on Friday and lay in the tomb thirty hours?"

No other church having had the audacity to make the claim in question, no other need be considered.

There is a logic, superior to all other logic, the logic of events. When facts and theories stand opposed to each other, theories must fail. Theories do well enough as playthings for the would-be wise; but when exploded by facts and still adhered to, they become the "heritage of fools." The theory in question supposes, and the supposition is vital to its existence, that the spiritual gifts and miraculous manifestations attending the gospel in the days of the apostles, were to cease when the apostles and those to whom they communicated these blessings were dead. If, therefore, the facts are that these gifts did not cease at the time supposed, but continued for a long time thereafter, the theory wanting support in evidence, falls to the ground.

Irenæus, who lived at the end of the second century, says: "Far are they—the churches—from raising the dead in the manner the Lord and his apostles did, by prayer; yet even among the brethren, frequently in a case of necessity, when a whole church has united in much fasting and prayer, the spirit has returned to the ex-animated body, and the man has been granted to the prayers of the saints."—Eusebius, p. 214.

Irenæus says again: "Some most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communications. Others heal the sick by the imposition of hands, and restore them to health. And moreover, as we said above, even the dead have been raised, and continued with us many years. And why should we say more? It is impossible to tell the number of gifts which the church throughout the world received from God, and the deeds performed in the name of Jesus Christ, who was crucified under Pontius Pilate, and this, too, every day for the benefit of the heathen, without receiving any, or exacting any money."

He says again: "We hear of many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God."—Eusebius, p. 215.

Tertullian, who lived in the latter part of the second century, in his work "De Anima," says: "We had a right after what was said by St. John to expect prophesyings; and we not only acknowledged these spiritual gifts, but we are permitted to enjoy the gifts of a prophetess.

"Let some one be brought forward here at the foot of your judgment seat, who, it is agreed, is possessed of a demon. When commanded by any Christian to speak, that spirit shall as truly call itself a demon, as elsewhere falsely a god."—Apology, 23.

St. Cyprian, who was a pupil of Tertullian, and who suffered martyrdom in A. D. 258, says: "There is no measure or rule in the dispensation of the gifts of heaven, as in those of the gifts of earth. The spirit is poured forth liberally, without limits or barriers. It flows without stop, it overflows without stint."

He invited Demetrius, proconsul of Africa, to witness the exorcism of demons. "You may see them by our voice, and through the operation of the unseen majesty, lashed with

stripes and scorched with fire, stretched out under the increase of their multiplying penalty, shrieking, groaning, entreating, confessing from which they came, even in the hearing of their own worshipers, and either leaping out suddenly, or gradually vanishing, as faith in the sufferer aids, or grace in the healer conspires."—Life of Cyprian's Deacon Pontius, 17.

Origen was contemporary with Cyprian and says: "There are no longer any prophets, nor any miracles amongst the Jews, of which there are large vestiges amongst the Christians."

He argues against Celsus thus: "By the use of the name alone of God and Jesus, we too have seen many set free from severe complaints; from loss of mind, from madness, and numberless such other evils, which neither man nor devils had cured."—Book 3, 24.

Eusebius in the commencement of the fourth century says: "Who is he who knows not how delightful it is to us that through the name of our Savior, coupled with prayers that are pure, we cast out every kind of demon? And thus the word of our Savior, and the doctrine which is from him, have made us all to be greatly superior to the power which is invisible, and impervious to inquiry."—Eusebius, p. 340.

St. Ambrose, who lived to the end of the fourth century, in his fourth epistle, says: "You know, ye yourselves saw that many were cleansed from evil spirits, very many on touching with their hands the garments of the saints, were delivered from the afflictions which oppressed them. The miracles of the old time are come again, when by the advent of the Lord Jesus a fuller grace was shed on earth. St. Augustine, who lived to near the middle of the fifth century (430), bears ample testimony to the continuation of the miraculous powers in the church then."—Hist. Supernatural, vol. 1, p. 148.

"St. Jerome, also living in the fifth century, relates numerous miracles, such as the restoration of the sight of a woman who had been blind for ten years, the instant cure of the bites of serpents, of paralytic persons, of the casting out of devils, etc. Sulpicius, in his dialogues and life of St. Martin in the fifth century, relates a number of miracles, which he professes to have seen himself."—Ibid., p. 448.

This line of evidence is strengthened and enforced by all the early historians of the church, who had a much better opportunity to judge of the weight that should be given to the testimony of the Fathers referred to. We have a series of five historians of the church, reaching from the apostolic times to the end of the sixth century, Eusebius, Socrates, Scholasticus, Sozomen, Theodoret, and Evagrius. Eusebius quotes Hegesippus, and Papias, who went before him; Socrates, Sozomen, and Theodoret, all treat of nearly the same period of time, from about A. D. 300, to A. D. 445; Evagrius advances from 431 to 594 A. D.; yet all maintain the same great doctrine of the copious existence and free exercise of the miraculous power in the church during those six centuries.

Grotius, the great jurist, John Locke, the great moral philosopher, and Doctor Ralph Cudworth, were perfectly satisfied of the historical authenticity of the miracles recorded by the early Fathers.

When this array of testimony is presented, nothing is opposed to it but an unsupported denial. What does such a denial mean? 1. That the evidence submitted can not be met and overcome by any contradictory evidence. 2. That the witnesses can not be shown to bear false testimony. 3. That the case in favor of the continuance of miracles long after the theory in question supposes them to have ceased, is made, and can not be in any way overcome. 4. It asserts that the very historians upon whom we rely for the canon of Scripture that these same theorists assert is absolutely perfect, are not only unreliable, but absolute falsifiers. When two parties enter court, one affirming and the other denying certain things, and the affirmative offers a host of witnesses to prove his position, whose veracity is unimpeached by any evidence, and the negative offers no evidence what-

ever, it does not take a very astute judge, nor one very extensively learned in the law, to tell which way the case should be decided.

Miracles, then, did not cease at the time this objection affirms they were to cease. Facts well attested and absolutely impregnable, are opposed to this theory. It is therefore as false in fact as we have before seen it is in logic. If we should say to a man, "You are not able to raise a hundred pounds from the earth," and he immediately steps to a substance of that weight and raises it, how much is our bare assertion worth? The theory in question says that miracles ceased with the apostles and those upon whom they laid their hands; the facts are that they did not so cease. How worthless then the theory.

There is, however, an attempt made to bolster up the falling fabric, by the assumption that the twelve apostles were called by Christ, and endowed with miraculous power, in order to the giving through them to the world of a perfect law, the law of the gospel; and that when this perfect law should have been given, then inspiration was to cease, because it had done its work. This supposition will be found, however, upon examination to only make the matter worse. It is erroneous in the following respects:

The supposition that the giving of a perfect law to the world was the work of the apostles, is untrue. In the last chapter of Matthew the Savior gives the apostles their commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28: 19, 20.

Just what the apostles were commanded to teach and introduce to the world as the doctrine of Christ is here pointed out; namely, "all things whatsoever I have commanded you." Jesus then had already given the full and perfect law of the gospel; and the work of the apostles was to teach that law to the nations of the earth. If, then, the object of inspiration was the giving of this perfect law, it should have ceased with Christ.

The twelve apostles chosen by Christ were Simon, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. After Judas Iscariot's traitorous act, Matthias was chosen to take his place. The twelve above enumerated, then, with Matthias in the place of Judas Iscariot, were sent forth to give to the world a perfect law. Let us note carefully their work. Of this twelve we have writings from Peter, John, James, and Jude; but not a word of either preaching or writing from any one of the others. If Christ chose twelve men to do a certain work, he evidently designed that each of those twelve should do a certain part of it; else his wisdom in selecting so great a number is at fault. If that work which those twelve men were to do was the giving to the world of a perfect law in the form of the New Testament Scriptures, then all the preaching and all the writing of every one of those twelve inspired men must be preserved and given to the world in order to accomplish the work designed. If the object of inspiration is the communication to the world and the perpetuation in the world of a perfect law, then whenever inspiration operated upon any one of those apostles in preaching, writing, counseling, or advising, whether in public or in private, such preaching, writing, counseling, or advising, must be preserved and given to the world, or the work will not be accomplished. If this position be true, the object in inspiring the twelve apostles, was to produce through each one of them a certain effect, the sum of all these effects to be the perfected gospel. Inasmuch then as nothing is perfect if any of its parts are lacking, if any of the inspirational writings, preaching, counseling, advising, or exhorting of these twelve apostles is not found in the New Testament Scriptures, such New Testament Scriptures, according to this theory, do not contain the perfected law of the gospel. To illustrate: Suppose twelve men

are called to build a certain building, each one being assigned to a certain portion thereof. A fragment of the work of four of these men is preserved, and not one particle of the work of the other eight; would any one but a modern theologian tell us that such a building is perfect, even as perfect as God himself could make it?

If the communications through these twelve were to constitute a perfect law, then any addition from any other source would make such law imperfect; for either adding to or taking from that which is perfect, renders it imperfect. In the New Testament we have the epistles of St. Paul, who was not one of the original twelve whom Jesus called to give the perfect law of the gospel to the world. There is no account of his being called to fill the place of a transgressor, and the fair presumption is that he was called to fill the place of one who had done the work which Christ designed he should do, and had fallen asleep. Clearly, then, according to the position under review, the writings of Paul are an addition to the perfect law of God given through the original twelve. His writings then should at once be rejected. The great building of heavenly truth was completed by other hands. Did this perfect building need another story, an addition on the top of its roof, or a side room or two after its completion according to the design of the all-wise Architect? There is also no proper place for the inspiration of the Apostle Barnabas; no chance for the exercise of the inspirational gift which Paul exhorted Timothy to exercise; no opportunity for the exercise of the inspirational gifts that were in the church; these would all be unwarranted usurpations, or useless plays; attempts to stand in the shoes of the first twelve apostles, and in their stead add beauty and completeness to the great building of God's truth. Such are the absurdities to which false theories lead; such the vanity of trifling with the plain promises of God.

We enforce our objections to the theory in question; that is, the cessation of the spiritual gifts, by the promise of Christ in the sixteenth chapter of Mark: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe," etc.

Every attempt has been made to get rid of this passage of scripture; every excuse originated for regarding it as spurious. Yet the late revisers of the New Testament, upon a thorough and scholastic review and comparison of all the manuscripts of the gospel of St. Mark, concluded it was genuine.

In this passage of scripture three distinct promises are made by the Savior, into which one and the same element enters: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe."

The same kind of belief essential to salvation, will cause the signs to follow; the same kind of unbelief which is damning in its tendency, will cause the signs not to follow. He that believeth with a proper belief and is baptized, may be saved; he that does not believe with this same kind of belief, shall be damned; and these signs shall follow those who believe with this same kind of belief. The promise of these blessings here occurs in such a connection, that to avoid its force and applicability, we must also avoid the force and applicability of the promise of salvation. If one is general, the other is also; if one is limited as to time or place, the other is also; if the promise of the signs following the believers was applicable only to the apostles, the promise of salvation upon the terms set forth, was applicable only to the apostles. Any attempt to separate these three promises, and make one of any broader application than the other, is arbitrary and unwarranted.

Thus we see that the attempt to avoid the force of St. Paul's reasoning destroys the church by lopping off its members; the attempt to confine inspiration to the twelve apostles destroys the validity of the New Testament, for not even a majority of the twelve lawgivers is heard therein; and the attempt to avoid the

force of Christ's promise that the signs should follow the believers, destroys the hope of salvation. Thus this theory proceeds, abandoning the plain promises of God, and leading the way to absolute unbelief."—SAINTS' HERALD, vol. 46, no. 17.

Another objection urged is: "We have advanced in science, literature, and art, why not in the gospel of Christ? Why not the one as well as the other?" We answer: because one is perfect and emanating from a perfect Being, was always perfect; the other is more or less imperfectly discovered by man. To outgrow the "perfect law of the Lord"—the "everlasting gospel" (Revelation 14: 6) is to outgrow perfection and become imperfect. And that is what the sectarian world, it appears to us, has been doing for centuries; that is, outgrowing perfection.

Another will doubtless say: The Scriptures were able to make Timothy wise unto salvation, then why not us? But it must be remembered that Timothy did not know anything of the New Testament, for the best of all reasons, it was not then in existence. Then, shall we say that the New Testament is unnecessary, seeing it was written mostly after that time? If the New Testament did not destroy or change the plan of salvation, would anything that God would give to-day destroy or change it? Certainly not. It would but confirm it.

Another will say: I can not accept any prophet who does not die in Jerusalem, for Jesus said: "It can not be that a prophet perish out of Jerusalem."

By turning to this text in Luke 13: 33, it will be seen that Jesus spake this of the ancient prophets. For he, himself, did not die in Jerusalem, neither did Paul or Jude or the Revelator. They all prophesied and yet they all died outside of that city.

We will answer one more objection and then enter upon the direct proofs. This objection is based upon a text found in 1 Corinthians 13: 8-10, and reads as follows: "Charity never faileth: but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

From this text it is argued by some, that in the future from that time, prophecies were to fail, and tongues cease. So they were, but when? Has the time come yet? We answer, No. For they were each to continue as long as knowledge. No one will claim that knowledge has yet vanished away, besides they were all three to continue until "that which is perfect is come." That time has not come yet, so far as language, prophecy, or knowledge is concerned. If it refers to the perfect One, then he has not yet appeared personally, and spiritually, he is no more here now than then. If it refers to the gospel, as some think, then we answer: The gospel was perfect then, and had been from the beginning,

and could not become more so. It is further evident that the Holy Ghost was to continue in full working power when men would open their hearts to receive it, until the perfect One should come the second time without sin unto salvation, and establish peace and perfection upon the earth.

If there are three persons in the Godhead, as we most surely believe, and one is "unchangeable," the other "the same yesterday, to-day, and for ever," then what shall we say of the third? Is not his nature similar? We think so. So that those who obtain that spirit will as surely obtain its gifts, prophecy among others.

Having noticed so many objections, thought by some to be biblical, and having shown that most of them are in favor of present revelation and the others not against that idea in the least, let us see what the Bible says of a latter-day dispensation—a work Joseph Smith was chosen to begin.

Many are of the opinion that the dispensation introduced by Jesus was the last, but Paul speaks of a "dispensation of the fullness of times" in the following language: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him."—Eph. 1: 10.

The dispensation here referred to certainly was not the dispensation of nineteen hundred years ago, for that was a scattering, nor was it the fullness of times, that is, when all times should be full. At that time there was to be another dispensation when all things in Christ would be gathered together in one, both in heaven and on earth. That would also necessitate a resurrection, so that the ultimate result of the dispensation of the fullness of times would be the resurrection.

---

## Mothers' Home Column.

EDITED BY FRANCES.

Reading for September Daughters of Zion Meetings.

PRINCIPLES OF NUTRITION.

In one of the bulletins issued from the Department of Agriculture at Washington, D. C., we read: "The problem of proper nutrition has always been of great importance, yet scientific study of this subject is comparatively recent. . . . In recent years the development of this subject has been very rapid, a large number of investigations have been carried on under the auspices of this department, the agricultural experiment stations, and various educational institutions, and many facts of interest and importance have been learned. And now, since the government has wisely placed these facts within our reach, it is our purpose to take such of them as we can best use, and present them for the consideration of the Daughters of Zion, since we know that the health, pleasure, and economy of our households depends so much upon the kind of food we prepare for them.

We quote from the Farmer's Bulletin, No. 142: "The chemical substances of which the body is composed, are very similar to those of the foods which nourish it. . . . From fifteen to twenty elements are found. . . . The elements are so com-

bined as to form a great variety of compounds in both body and food. The most important kinds of compounds in the body and in foods are protein, fats, carbohydrates, mineral matter, and water. The functions of these compounds in the food, are to build and repair the various tissues of the body and to supply it with heat and muscular energy."

In our last reading, food was divided into two classes, inorganic and organic. Water and mineral matter, or ash, as it is sometimes called, are the inorganic food. About sixty per cent of the weight of the body of the average man is water, it being a component part of all the tissues; so it is an important part of our food, though it does not supply energy to the body. The other inorganic food, mineral matter, supplies little or no energy, and constitutes only five or six per cent of the weight of the body. It is found chiefly in the bones and teeth. The organic foods are so called because they are obtained principally from the organic; i. e., the animal and vegetable world. They are divided into three principal groups—protein, fats, and carbohydrates. Of these, protein forms about eighteen per cent, fats about fifteen per cent, and carbohydrates only about one per cent of the weight of the body of the average man. Protein is familiar to us in the lean and gristle of meat, the white of eggs, the gluten of wheat, etc. "Fats occur chiefly in animal foods, as meats, fish, butter, etc. They are also abundant in some vegetables, as olives and cotton seed. They are found, too, in some cereals, notably, oatmeal and maize, and in various nuts. The carbohydrates include starches, sugar, and cellulose or plant fiber, and are found chiefly in the vegetable foods like cereal grains and potatoes; milk, however, contains considerable amounts of milk sugar, which is a carbohydrate. . . . Sugar and starches, which are very abundant in ordinary food materials, are important food ingredients because they form an abundant source of energy, and are easily digested. They may be, and often are, transformed into fat in the body."

Some things are repeated here that have been given in a former reading; but we know the value of repetition, and that it is necessary to have a good understanding of elementary terms in order to enlarge our knowledge of any subject.

From what has been said of the relative proportion of the different compounds of the body structure, we might conclude that the carbohydrates should form a very small portion of our food; but after we have examined more into the uses the body makes of its food, as we shall do later on, we shall see that they should form a large portion of it. And now we quote entire from the aforesaid bulletin, an illustration of, "The Body as a Machine," which will prepare us to understand the effects of different kinds of food upon the body, and the uses to which they are put:

"Blood and muscle, bone and tendon, brain and nerve—all the organs and tissues of the body—are built from the nutritive ingredients of food. With every motion of the body, and with the exercise of thought and feeling as well, material is consumed and must be resupplied by food. In a sense, the body is a superior machine. Like other machines it requires material to build up its several parts, to repair them as they are worn out, and to serve as fuel. In some ways it uses this material like a machine; and in others it does not. The steam engine gets its power from fuel; the body does the same. In the one case, coal or wood, in the other food is the fuel. In both cases the energy which is latent in the fuel,—the potential energy, as it is called in scientific language—is transformed into heat and power. When the coal is burned in the furnace a part of its potential energy is transformed into the mechanical power which the engine uses for its work; the rest is wasted in the heat which the engine does not utilize. Likewise the potential energy of food is transformed in the body into heat and mechanical power. The mechanical power is employed for muscular work. The heat is used to keep the body warm, and when more is generated than is needed for that purpose it is wasted, as in the case of the engine.



"One important difference between the human machine and the steam engine is that the former is self-building, self-repairing, and self-regulating. Another is that the material of which the engine is built is very different from that which it uses for fuel, but part of the material which serves the body for fuel also builds it up and keeps it in repair. Furthermore, the body can use its own substance for fuel. This the steam engine can not do. The steam engine and the body are alike in that both convert the fuel into heat and mechanical power. They differ in that the body uses the same material for fuel as for building and also consumes its own material for fuel. In the use of fuel the body is much more economical than any engine.

"But the body is more than a machine. It has not simply organs to build and keep in repair and supply with energy; it has a nervous organization; it has sensibilities; and there are the higher intellectual and spiritual faculties. The right exercise of these depends upon the right nutrition of the body.

"The chief uses of food, then, are two: (1) To form the material of the body and repair its wastes; and (2) to yield heat to keep the body warm and furnish muscular and other power for the work it has to do. In forming the tissues and fluids for the body the food serves for building and repair. In yielding heat and power it serves as fuel.

"If more food is eaten than is needed, more or less of the surplus may be and sometimes is stored in the body, chiefly in the form of fat. The fat in the body forms a sort of reserve supply of fuel and is burned in the place of food. When the work is hard or the food supply is low the body draws upon this store of fat and grows lean.

"The principal tissue formers are the protein compounds, especially the albuminoids. The albuminoids include substances similar to the white of egg, the lean of meat, the curd of milk, and the gluten of wheat. The albuminoids of food are transformed into the albuminoids and the gelatinoids of the body. Muscle, tendon, and cartilage, bone and skin, the corpuscles of the blood, and the casine of milk are made of the albuminoids of food. The gelatinoids of food, such as the finer particles of the tendon and the gelatin, which are dissolved out of the bone and meat in soup, though somewhat similar to the albuminoids in composition, are not believed to be tissue formers; but are valuable in protecting the albuminoids from consumption.

"The proteids can be, and to some extent are, changed in the body into fats and carbohydrates, and in this and other ways they supply the body with fuel; so that they are not only used for building and repairing the body, but also serve as fuel. Thus, a carnivorous animal, as a dog, and an omnivorous animal, as a man, can live on lean meat, having power to convert its material into muscle and its energy into heat and muscular power; but such one-sided diet is not best for either.

"Fats are a more concentrated fuel supply than carbohydrates, though the body can transform carbohydrates into fats.

"The different nutrients can to a greater or less extent do one another's work. If the body has not enough of one kind of food it can use another. But, while protein can be burned in the place of fats and carbohydrates, neither of the latter can take the place of albuminoids in building and repairing the tissues. At the same time the gelatinoids, fats, and carbohydrates by being consumed themselves protect the albuminoids from consumption.

"Heat and muscular power are forms of force or energy. The energy latent in the food is developed as the food is consumed in the body. The process is more or less akin to that which takes place when coal is burned in a furnace. For the burning of the food in the body or the coal in the furnace, air is used to supply the oxygen. . . . As various kinds of coal differ in the amount of heat given off per ton, so various kinds of food and food ingredients give off different amounts of energy; that is, have different values as fuels in the body."

We have been considering food as a source of heat and muscu-

lar power. There is no doubt that intellectual activity, also, is somehow dependent upon the consumption of material which the brain has obtained from food; but just what substances are consumed to produce brain and nerve force, and how much of each is required for a given quantity of intellectual labor, are questions which the physiological chemist has not yet answered.

#### Note of Explanation.

Our readers will have noticed in the Reading for August, that the author suggests a small quantity of meat as part of the ordinary diet for each day; also that he denounces as positively injurious alcoholic liquors, tea, coffee, chocolate, and irritating spices, and only allows their use as flavors. We trust that no one will think because of our having presented this article to our readers that we overlook the teaching of the Word of Wisdom concerning those articles, for we do not. Indeed we look upon it as the highest authority by which to regulate our diet, and with the knowledge we have of the injurious effects of even a *laste* of liquor, we do not think it safe to tamper with it even as a flavoring for our food. If we except extracts, we do so because the taste of the liquor is lost in the extract.

The last reading was selected for its all-round liberal and consistent teachings in the matter of food, and as we thought, its almost complete harmony with the Word of Wisdom. Explanation of our position would have been made at the time, but for the thought that discussion, would bring out its fallacies and give opportunity to present with more force the greater light we have received, when we see how nearly the wisdom of this world is approaching to the standard that has been given to us.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### The General Superintendent in the Field.

Our next objective point was the beautiful little camping ground at Silver Lake, Massachusetts, where the Massachusetts District held its reunion August 9 to 16. In a forest of pine on the shore of the lake, sparkling and clear as crystal, we found the camp of happy Saints. The location is ideal. We do not know what could be done that would add to the comfort of camping there. And the Saints, appreciative of the lovely, quiet retreat, were making the best of it in both a spiritual and social way. Our few days stop there was a real treat, coming, as we had, from a protracted tour of several districts of rough broken country or of the hurry and bustle of large cities. It gave ample opportunity to overcome the fatigue of a long tour of broken rest and constantly changing scenes.

Opportunity was given to present the Sunday-school work in several ways. Sessions of Sunday-school were held in which all seemed to gladly take a part. In fact it is not always that we find as ready a response from so large a percentage of the camp as we found here. The workers of the district are alive to the interests of the Sabbath-school movement, and they have profited by what they have been able to accomplish heretofore. May they continue as well as they have been doing.

Institute work was done as time permitted, with good interest manifested therein.

We were pleased to note the work done by the Religio at the reunion. As we learn that the district organization is of recent creation, and that this is their first appearance in public as such, the showing was a very creditable one. And while, individually, we are swallowed up in another line of work, to the practical exclusion of all else, we are, nevertheless, deeply interested in the success of the Religio. It occupies a sphere not occupied by any other organization, and does a work that no other has ever

attempted to do. And when the forthcoming lesson help on the Book of Mormon is in the hands of the worker, the mission of the Religio will be better appreciated because of the perceptible results of its work that will follow.

#### Primary Teaching.

I shall venture to say that greater responsibilities, and with more lasting results, devolves upon the teacher of the primary department than that of any other department of Sabbath-school or any other branch of church work.

As the child enters school it commences its religious career, and, it necessarily begins in the primary department, and here, also, begins a remarkable era in the child's life. This era can be a success or a failure just as the teacher wishes to make of it, for within her hands is the character of each boy and girl; she can make or mar it just as she chooses.

#### A CHILD'S MIND IS QUITE FLEXIBLE

and every remark and expression made by the teacher there makes its impress. Therefore the necessity of a careful and patient primary teacher for character building is indeed very, very delicate work. One has every Sunday chance to spoil a character, and for fifty-two Sundays in a year.

A primary teacher should,

#### TO BE A SUCCESSFUL TEACHER,

be a paragon of love, patience, and purity to every boy and girl under her control. The teacher who possesses these attributes is evidently a successful teacher, while the one who does not is doomed to failure. If a teacher does not love her pupils, she can not hope or even expect to win their love. And if she does not win this she can not center their attention upon the lesson. Therefore she fails.

And we all know what

#### A MISERABLE FAILURE

a flighty, impatient teacher makes. If she can not control herself, she can not hope to long control others. A teacher may say that she sometimes feels out of moods and really gets disgusted at her naughty boys, but she does not need to express her feelings in her countenance; she may conceal them. Children are excellent readers of expression, and as Goldsmith has aptly said, that if in the morning the teacher has a scowful expression, the child can read the day's disaster in her face. Again a teacher lowers herself in the estimation of her pupils if by an outbreak of her temper, or as the little boy says, "gets mad" she says some rash remark and loses that self-commanding respect which she can never hope to regain. Some one has truly said that "patience is a plant that grows not in every garden," yet its fruit is of such lasting importance that we should at least make a desperate effort to cultivate it.

As to the duties of a primary teacher many will tell us that

#### HER GREATEST DUTY

is to get the child to thoroughly understand the lesson; but this I consider quite an inferior duty when compared with more important ones. A child may know his lesson ever so well, for the time being, but how long will he remember it? Probably not until the next Sunday. And within a month he could not recall a thought that was contained in that lesson. As he learns easily he also forgets easily. So I do not see where the real and lasting good comes in being so particular about having the child learn his lesson so thoroughly when he is retained so short a time. I rather believe as the poet has said, that "we should not ram it in and cram it in just because its head is hollow."

I have even heard some teachers make the remark that they would not attempt to teach a class that had not previously studied their lesson, but would make them sit and learn it. This teacher may call this

#### STRICT DISCIPLINE

and say the child will never again come with an unprepared lesson. But it is rather too strict to receive my approval. The

pupil will soon forget the lesson he has learned, but he will never, no never, forget the impression that the teacher made upon him. I could not now tell the subject of a single lesson that I learned while in the primary department, but I could give from memory an excellent character sketch of every teacher that ever taught me. I could tell whether she was cross or kind, and could tell what impression she made upon me.

Some may ask, What method should then be adapted

#### WHEN THE CHILD DOES NOT KNOW HIS LESSON?

I should suggest that the teacher would not scold the child, but she should censure him kindly and gently and thereby not foster negligence. She should then tell the entire lesson story with much simplicity. Then question the child, and if she has had his attention he will be able to answer the questions just as well as if he had previously studied his lesson. I, of course, would not sanction this sort of recital for every Sunday, but by my experience I have found this a better way than harassing the child and having a thunder cloud expression and thereby so frightening the child that he would be unwilling to attend school when, for some unavoidable reason, he could not possibly get his lesson. A child should feel that he has just as much right to attend school when he has not his lesson as when he has, and he should receive just as many smiles and kind words from his teacher.

I consider the greatest duty that a teacher has to perform is to

#### CREATE WITHIN A CHILD A LOVE FOR SUNDAY-SCHOOL,

and when she has done this she has accomplished a task greater than the entire twelve Herculean tasks. Many children do not like Sunday-school, but attend simply because it is their parents' wishes. But as a child gets older he will not always obey his parents, so we find him discontinuing to attend Sunday-school; therefore, it is absolutely necessary that we should get him to love Sunday-school while he is in his infancy. A teacher should first do this by winning the confidence, admiration, and love of her pupils. If a pupil admires his teacher he will naturally long to be in her presence, and will hardly be able to wait until Sunday comes. If a teacher can twine herself about her pupils in this way she can naturally win their attention and can thereby teach them the sweet truths of the gospel. If a child in his very infancy learns to love and cherish church and church work and has planted or ingrafted within him the pure love of Christ, he will not decrease with increasing years—for as the twig bends, so the tree inclineth.

[WILL the writer of this article kindly write us that we may know who it is? No name was signed, as is the case with many, and it was not in a place that would identify it. Let us have your name and post-office address.—ED.]

## Letter Department.

DES MOINES, Iowa, August 11.

*Editors Herald:* Inclosed find an article written by the editor of the *Dallas Center Local*, to which I replied, which reply was published without comment or objection, and is also inclosed. A reporter representing the *Capital* interviewed me, but woefully misrepresented what I said, and I called to ask for space for reply which was cheerfully granted. I called on all three dailies of the city to-day, and all cheerfully accepted notice of the coming reunion, and all requested a brief report of each day's session.

I have placed in the library of the city three volumes of Church History, the Inspired Translation of the Bible, the Book of Mormon (large edition), the Doctrine and Covenants, and the True Succession in Church Presidency, with the SAINTS' HERALD for one year, all paid for by Saints of Des Moines. These books are now being classified in catalogue under the heading of "Latter Day Saints."

Prospects are growing brighter for missionary work in this city.

Elder D. H. Bays has made an attack on the Book of Mormon in language which I have thought he was unwarranted in using, and has had it published in the *Baxter New Era*. He concludes with this statement: "Whatever the origin, I stand pledged to prove the Book of Mormon a gross fraud before any intelligent audience who may be desirous to have the proofs." To this I replied through the same paper, inviting him to fulfill that pledge in public discussion. In a letter just received he calls my attention to some previous propositions some one else presented, but does not express himself willing to accept of his own, and give a chance for denial. I have written him that I stand pledged to deny any such a proposition, but if he is not willing to stand to his pledge I have nothing further to say at present.

Preparations are going on rapidly for the coming district reunion. I go to-morrow to assist committee at Newton. Fifteen tents have already been ordered. Large tent will be at Newton to-morrow.

Some severe cases of sickness here, especially in Bro. T. Robinson's family, but all are getting better.

J. F. MINTUN.

MOORHEAD, Iowa, August 9.

*Editors Herald:* It seems proper that the ministry of the church should be heard from now and then, and I notice that some improve the opportunity quite frequently, while the much larger number of the brethren seldom inform us of their labors. Perhaps their failure to write is because they have no special good news to communicate; or, perhaps, hesitate, thinking that those best qualified should be the ones to write. At any rate, it seems that out of the hundreds of the ministry less than ten per cent are the regular contributors to the HERALD. I am not writing to find fault, but I think there is room for improvement.

I should not now write, but it is a long time since I saw anything from the Little Sioux District, and we do not wish any one to think that we are altogether dead. It is true we can report nothing great or marvelous, nor do we find that all who should be Saints as active and energetic in the work as they ought to be. The things of this world, such as riches and pleasure, engage the attention of some to such an extent that the things of the kingdom are not thought of or participated in only in their spare moments, and then, of course, without spirit and without life, and without such blessings as might be enjoyed. However, I am glad to say that the majority of the Saints love the work, and strive to let their light shine, and they are the ones who really enjoy their religion.

The work here has been hindered much by incessant rains, floods, and impassable roads. We started tent work at Sloan, and from there to Sargeants Bluff, and it has recently gone to Akron, Brn. J. C. Crabb and W. A. Smith being in charge. When heard from the outlook was favorable.

Bro. D. A. Hutchings was recently at Milnersville preaching in a union church. My time has largely been taken up looking after the work as district president, unraveling some unpleasant matters. How the work might prosper, and how successful we might be in our labors among men, if all would be careful not to bring reproach upon the cause.

At Sioux City a little band of Saints are striving hard to bring the truth before the people. They have rented a room and have it neatly arranged for their meetings, it being quite a burden on so few. It is hoped that they may be amply rewarded for their efforts, and be permitted to see the work more firmly established in that city. The branch in Missouri Valley is in a critical condition, being without a place in which to worship, and there seems to be a lack of unity and energy to bring about a better state. The other branches are in better condition and are mostly doing well.

At Bigler's Grove the Saints have a church building, at least I am so informed, it being the only branch in the district that I have not hitherto visited.

I trust that Zion's cause may prosper and that we may each feel the full responsibility of the work in which we have enlisted, and so labor that our efforts may meet with the approval of the Master.

Permanent address, R. F. D. No. 2, Council Bluffs, Iowa.

Your brother,

H. N. HANSEN.

GRAND JUNCTION, Colorado, August 11.

*Editors Herald:* As it has been some time since I have written for the columns of your worthy paper, I will try and give a brief account of myself. I left home April 28, and arrived in Denver the 30th. I stayed there a few days waiting adjustment of matters between Bro. Roush and Bro. Luff as to who should have charge and direct affairs in this mission. Bro. Roush was finally persuaded to take the oversight with what assistance in that line he could get from Bro. Morgan and the writer. I then went to Colorado Springs and assisted the brethren some in the work in the city and in starting the tent near by. While there I took a run with Bro. Morgan and wife to the mining district of Cripple Creek and tried to cheer up the Saints there. My next stop was at Buena Vista, where a couple of the isolated Saints reside. I tried to preach, but could get no one to hear, so had to satisfy myself visiting. I next stopped at Minturn with Ed. McKnight and wife. They are not members of any church, but they are kind-hearted people, and treated me well. I preached but once there, owing to circumstances, but I effected an opening that will surely result in good. One lady named Buffehr and her mother attended my meeting and became very much interested. They invited me to call on them, which I did, and had a pleasant time conversing on gospel themes. The result was, I sold them a Book of Mormon and they took the *Ensign* and I left them a number of tracts. Mrs. Buffehr writes to me since that she longs for the day when she can become a member of the church, and she says that she believes her husband will join when she does. I sold three Books of Mormon there, and two took the *Ensign*.

My next point for labor was at a sawmill camp near Meeker. Bro. and Sr. A. J. Taylor were there and two of their sons, one a member, and the other believing, but could not see his way clear to join. Poor fellow has died since. How sad it made me feel. He was so kind and good and believing, yet died outside of the kingdom. He intended to join, but was awaiting a time when he could live better. I told him he better join then and live as well as he could, but he thought it best to wait awhile longer. I left some other parties there investigating. I next came to Fruita and labored in some of the schoolhouses near by and where the Saints live across the river from Fruita. Here Bro. Roush and I organized a branch with twenty-two members. Yesterday I baptized another promising young man to add to the number. I baptized four in all for this branch since coming into this valley. Sr. Eva Hoyt, Bro. and Sr. Hoyt's little girl, Bro. Lorin P. Snook, Sr. Snook's little boy, Bro. D. F. King, aged forty-nine years, and Bro. Wm. Keneday, yesterday. Two of these were baptized August 3, the day we organized the branch. We also blessed Thomas B., son of Bro. and Sr. A. A. Fausett that day.

I went to the Delta Reunion in company with Bro. Roush, and while Bro. M. L. Schmid, the branch president, had the principal oversight of the meetings, Bro. Roush and I did the preaching. We expected Bro. Henry Stebbins to have been with us, but he failed to show up. While the attendance was not large, all enjoyed themselves very much, and by a unanimous vote they said they wanted another next year. Bro. Roush and I, while there, administered to a number of sick, which sickness hindered

several from attending the reunion. We also blessed James and Charlotta, children of Bro. and Sr. Lyman Hubbard.

I have just closed a short series of meetings here in Grand Junction, the metropolis of Western Colorado. I secured the court-house and advertised in three daily papers and at the Advent church, and others that we thought would be interested, we called on personally, but about all that came to the meetings were a few Advents; and yesterday, being Sunday, none of them came, so five of the Saints and myself and one old gentleman who happened to drop in was the audience in the evening. The afternoon meeting being not so well attended, we did not hold service. So it goes.

I wish to say for the benefit of our president, Joseph Smith, and Henry Stebbins, and others it may interest, that while engaged in inviting parties to attend the meetings here, I fell in with a Mr. C. Goodrich and family who once lived in Plano, Illinois, when the headquarters of the church was there. They lived in Bro. Dancer's house and worked in the machine shop. They were personally acquainted with Bro. Joseph and speak very highly of his integrity and honesty. They said that no one could listen to him speak and believe that he did not mean what he said. They told of the time when Bro. Joseph left Plano; how the Saints met and made his wife a present of a set of china-ware; and how, after the Saints got through with their offering, an outsider arose and said the outsiders had something to offer, and presented Bro. Joseph with a gold-headed cane, purchased by subscriptions all from non-members. They said that Joseph could only express his thankfulness in tears. They also spoke very highly of Bro. Stebbins, and of their intimate acquaintance with him. When I told them that Bro. Henry was in Colorado they expressed a great desire to see him and wanted me to tell him if he ever gets on this side of the range, they want him to call on them. I hope Bro. Henry will note this. They also spoke of Brn. Pitt, John Scott, E. C. Briggs, M. H. Forscutt, and others. While these people are not members they can be counted as friends.

Yours in the faith,

J. M. STUBBART.

SPARTA, Michigan, August 7.

*Editors Herald:* I came to this place last Friday and found Bro. C. E. Irwin here with the tent telling the people the gospel story. Of course we chimed in and assisted with rather good liberty, with both good-sized and small audiences. There are five church organizations here, and everything seems to attract the minds of the people that can be thought of. A few are interested. Bro. F. T. Field lives here and is helping to bear the burdens. His wife, Sr. Field, with her mother, Sr. Norton, as well as some others, are doing all they can to make the meeting a success. We have been cared for by Bro. and Sr. Dresser who are anxiously and earnestly investigating. Sr. Dresser is a daughter of Sr. Waller and niece of Sr. Crooks who will be remembered by the Clear Lake Saints as well as by many other Saints, as a mother in Israel.

Since General Conference we have labored most all the time in the country, and have traveled with horse and buggy to save expenses. We have occupied from one to five times a week. Many times the farmers were so busy they could not attend very well, there being so much rain it delayed their work and did much damage to their crops, as well as hindered gospel meetings; however, we have only missed one Sabbath. We can not tell how long the tent will remain here. Will stay as long as the interest justifies the expenses.

We go to Lansing, Michigan, to attend the two-day meeting the 9th and 10th, if the Lord wills. Then we want to open up a new point north of Jackson, Michigan, and one west of there if we can get a house and a hearing. Also other points if we can this summer and fall and get the foundation laid for a winter's work. We trust the Saints everywhere will do all they can to help spread the gospel, as we believe the fullness of the Gentile

times is coming in, for truly men are lovers of pleasure more than lovers of God. The cares of the world and deceitfulness of riches are robbing many of their best interests. Iniquity abounds and the love of some is waxing cold, but he that endureth to the end shall be saved. I am glad it is an individual matter. Hastily, Your brother in the battle for eternal life,

G. A. SMITH.

GLEE, Missouri.

*Editors Herald:* This leaves me busily preaching at this place to large crowds, good interest. I find this to be a ripe field for labor. Bro. George Essig moved here about two years ago, opened up the work in several new places, suffering much persecution. Shortly after he moved here some one tried to kill his oldest son, George Essig, Jr., by running a horse over him. He is now a member of the church. Bro. George Essig and family are fast living down prejudice. Persecution is giving way and many seem anxious to hear the gospel. I've been out now about three weeks with buggy and horse (Gospel John) given to the district by Bro. George Fry of Bevier, Missouri, preaching to the farmers of Chariton County, Missouri. I held two weeks at Lagonda, Missouri, to an overflowing house. Four baptisms and many others almost persuaded. Houses too small for the crowds. Some outside on the grass. "Gospel John" is getting fat on the good pastures. Many farmers all over these rich Missouri counties never heard a gospel sermon. Bro. George Essig has done much good here in Chariton County preaching both in English and German. Several German people in these parts. Bro. Essig could do great good in this county if he had a mission, so that he could devote his entire time to gospel work. He speaks both the English and German languages.

I can reach hundreds of farmers with "Gospel John" and buggy. I have not heard from my co-worker, J. A. Tanner, for some time. Hope he is doing well.

In bonds,

J. D. ERWIN.

ELLENSBURG, Washington, August 5.

*Editors Herald:* I thought it time to write a few lines to let you know my whereabouts. June 28, after getting my grips packed, I went to depot to get my ticket for my mission field, and found my permit would only take me to Billings, Montana, so had to wait till I could get another. So I took my family and started for Cherokee to see my mother and some other relatives, and assist what I could in tent work, which was in charge of Elder J. M. Baker. I spoke twice while there with fairly good liberty. Bro. Baker is doing what he can for the work at that place, but it is a hard place to work. My family and I left Cherokee for Dow City, July 5, and on account of a heavy fall of rain did not get home till about one o'clock that night. I attended church in Dow City next day, which was Sunday, and spoke twice at that place. Felt quite well in my efforts. Wednesday, July 9, myself and family started to my mission field, and had a very pleasant trip. Arrived at Ellensburg the 12th of July and found my brother and his wife waiting for us at the depot. I then spoke three times in a schoolhouse near my brother's place. While at my father's I found a house to rent for my family to live in. I then went to Roslyn to see the Saints there and found a real lively little flock, and a neat little church, ready for dedication as soon as they can get some one to attend to it. I stopped with them over two Sundays and held meetings. While there, fairly good interest. I believe some are near the kingdom. The Saints there are very kind to missionaries and remember them in a financial way, as they gave me nine dollars and fifty cents to help me on to other fields. They realize it takes money to travel on the train. I left there August 4 for Ellensburg and stopped to see some Scottish Saints. Their names are Bro. and Sr. Schopman and Sr. Taylor, the latter

handing me one dollar to help the missionary. I found them very kind Saints and glad to see a missionary.

We like this country quite well; some ways better than Iowa, and some we like Iowa the better. The climate is excellent, but there is lots of dust, as there is no rain here.

Brethren remember me in your prayers, for I need the assistance of our Father who is in heaven. I shall never forget the kindness shown by the Saints in the Galland's Grove District, and will send my regards to them as I can't write to them all on the account of time and expense. May the blessing of God rest upon all his children, is my prayer.

In bonds,

N. V. SHELDON.

#### A Word From Wales.

Canton, CARDIFF, Wales, July 25.

*Brother Editor:* It is nearly six months since I have sent you any word. I learn that some are making inquiry, and have sent me word to give them some news, either personal letters or through the HERALD or *Ensign*.

I was very much pleased with the work done at the last General Conference, and was in hopes that Wales would get a larger force; still we are thankful for small favors. We are now holding outdoor meetings, and the interest, judging from the large crowd of people at the services, is good. We have been holding forth at Penygraig and Tony Pandy for two months on the streets. I spoke about thirty times, Bro. Thomas Jones once, and Bro. John Davis about twenty times, and in all fifty-one times on the public streets. Brn. Davis and Jones at Bryn Mawr, I at Nantyglo. They are having good interest. Bro. F. J. Pierce is hard at work tracting and preaching. Bro. Frank is a faithful worker in the tract work. He goes from house to house, leaves tracts and then calls to exchange them. Surely good ought to come from that kind of work. Brn. Davis and Jones are a strong team, and will do good work. Bro. Davis had a very unpleasant time at Pandy. Some of the crowd got to pushing and tried to discourage him, and the brethren made the remark, "Well, they will not come back again." But they did not know that these brethren could not be run off with such low down work. To the surprise of some, the brethren were there to speak again, and they had the good will of the leading men, some of which had declared that there would be no more of such rowdyism, and there was none, with the exception of some asking questions when they should not.

To avoid having contention on the streets we must do all we can to keep order. If you give the people to understand that you are there to present the truth as you comprehend it, and if they wish to ask any questions to kindly do so in writing, and hand them to you and the next evening you will read the questions and answers, and if your explanation is not satisfactory, for them to call at your home, giving your address, or that you will call at their homes; and if they wish to reply to what you have said, they can do so after you get through. But do not enter into free for all debate on the streets, and cause contention, and stay out late hours and block up the passway.

One evening at Pandy I spoke first, Bro. Davis was to follow. I went on to explain the mistakes of Brighamism, and that the true Latter Day Saints did not teach polygamy, and that the books forbade it; also that Brigham Young was not the successor to Joseph Smith. While I was speaking, a Reverend Lamb, the minister of the English Baptist Church, held in his hand a book, and he wanted to read extracts from it to the large crowd that was so orderly listening to what I was saying. I told him to please keep quiet until we got through, that we were there by appointment, and that it was our meeting; but he was very unruly, talking and growling, disturbing the peace of those that wanted to hear. After I had concluded my remarks I said that I would now give way to Bro. Davis. At this Mr. Lamb, only in name, came forward, and said: "No, Mr. Davis shall not speak.

I am going to expose you." I again said that he could not speak; if he wished he could announce some other evening. "No," he said, "I have a right to speak. You are foreigners. I am a British subject. These people have not come out to hear you." "Well," I said, "if the people insist on hearing you this evening, we will give way." At this many cried out, "Go on, let him speak some other time." I turned to Mr. Lamb and said, "It is true that we are foreigners, but of native birth." And I said, "If you or any other person should come to our land, the United States, and should be treated with such unkindness as you have manifested towards us, I would blush at such conduct." "Hear! hear!" was heard all around at this time. To show the people that at home where we were known we were respected, I asked Bro. Lot Bishop, who held the SAINTS' HERALD in his hand, to read the statement from Bevier, Missouri, where the Baptist and M. E. ministers took part in our conference. Bro. Bishop made the remark that it was very strange that a pond of water some three thousand miles wide should cause such a difference in the feelings of the Baptists over in America. They respected the Saints, but here in Tony Pandy they would mob them. To again lower himself in the estimation of the people, Mr. Lamb cried out very loud, so all could hear him, "That is a lie, not a word of truth in it." I said, "Mr. Lamb, that is no argument or proof, simply your say so." But he said, "I know the Baptist will not mix with your people," as though we were not worthy. I turned to the people and said "I have good reasons to believe that that which Bro. Bishop has read is true, and that the kind spirit that was manifested by the two ministers towards the Saints, and the saints unto them was, in my judgment, commendable." That we were believers in the thoughts, "open Bible, free pulpit, do unto others as you would they should do unto you," and for evidence of my faith in that said, though I was a poor man, and did not believe in betting, I would give five pounds to some poor widow and children in Tony Pandy if Mr. Lamb would prove it was not true. On the other hand if I would prove it was, he was to give the five pounds. The people here can then appoint a committee. I then turned to Mr. Lamb and asked if he would put up the five pounds, so some poor widow and children could have some good out of the matter; but he thought too much of the money, and too little about the needs of the poor, so he would not accept. And again the crowd gave the poor man the shame.

Will Brn. Tanner or Williams or Musselman get a statement from those ministers? I shall then publish it. The next evening Mr. Lamb was on hand to expose Mormonism. He talked ninety minutes, called the old, old Spalding story up, but made very poor effort. He claimed to be the master of six languages.

Bro. Davis was going to reply. He had made an excellent start when the police inspector said, "You must stop." It was not just the right way. We should have had a chance to reply, and many so expressed themselves. The inspector is a member of Mr. Lamb's church. I have since called on the police department, but we are forbidden the privilege to hold meetings on the streets in Pandy. There is much dissatisfaction among the people because of the action of the inspector. Others are permitted to hold meetings. Many came to us and said, "rent a hall, and we will help to pay for it." But we can not get any. We are in hopes that before another year we will have a room of our own. We are still doing what we can to get means to build. Some few from the States have sent us of the needful. Will others fall in line? We need a house of worship very badly.

We have sent Mr. Lamb a kind invitation to meet us in public debate, but he is silent. It is now nearly ten months since we came to Wales, and what good has been done, I think is little. Brighamism has done its work. It is true, as was said in the dream, the people here are in a measure justified for their prejudice. I called on a Mr. Nash at Pontypool, cousin to Bro. E. B. Morgan, of Lucas, Iowa. He is a man of influence and consid-

erable means. When I was talking to him of the church, and the effort we were putting forth, he replied that he had seen so much of the wickedness of those that claimed to be Saints that he had no use for them. He went on and said that his two sisters and brother and mother were members, and they went to Salt Lake, left his father, and himself here. He stated that the missionaries advised his mother to go to Zion, and leave her husband if he would not go with her. The family ties were severed, family broken up, shortly the mother died, while the father was thousands of miles away. When if the law and order of the church had been observed they would not have thus been separated. I stated to Mr. Nash that the law of the church said not to persuade the wife to be baptized against the will of the husband, much less to advise a separation.

I then called on a party in Blockwood. Here I was informed of the husband leaving the wife and children, and going to what they called Zion (which is the pure in heart) never to return. I only mention this to show the style of Brighamism. I am more than ever convinced that before much can be accomplished, so far as getting additions to this church is concerned, that the people must be convinced that Brighamism is not the true Latter Day Saintism. When this is done the church in Wales will move on. In my short experience with the work in this land, I have enjoyed much liberty in speaking or explaining that the church is not responsible for the wickedness that has been done by wicked men. Oh what a pity that the church, whose mission is to bless mankind, should be stained with the deeds of wicked men! Surely the Lord did reject the church, for like Paul of old, Joseph foretold that which has come to pass; first, that the church would be rejected; second, that the Saints would be scattered; third, that their children should return and build up the waste places of Zion. With the Stakes of Independence and Lamoni established, and with hundreds of Saints in good old Far West district, surely is evidence that the Lord is at work with the Reorganized Church of Jesus Christ of Latter Day Saints. And the only temple that has been acknowledged by the Lord in this age, where the power of the Spirit and the presence of the angels of God were enjoyed, is the property of this church. And the Inspired Scriptures, that the Lord said in Doctrine and Covenants, section 42, paragraph 15, should be preserved in safety, is also the property of this church. The very fact that the most of the Inspired Scriptures were left in the care of the widow, Emma Smith, and by her delivered to the Reorganization, is evidence that the Lord approved of the church, for he said, they should be preserved in safety.

There has been some additions to the church in this land of late, and I know of many that are convinced of the truthfulness of the work. One great drawback to the work here, that is, the missionary part, is that the people are not well prepared to keep a person over night. I was promised the church near Merthyr. At one time it was called the Saints' Home, for all in that neighborhood were Saints, and many of their grandchildren are now living there, and seemed to be anxious to hear the gospel. So I went up, and to my surprise, I could not get a place to sleep. The houses are so small, and the people have not yet learned to do what we have done at home when company came, that is, make beds on the floor. The old sayings came to mind, "There is as much room under the bed as on top," and "where there is a will there is a way."

In the appointment of missionaries to this field it would be wise to appoint those with small families. I hope the time will soon come when there will be found in this field a large force with their families. All should come to stay at least two years, and as fast as they can get men here on the ground to put them out in the field.

Times here now are not near so good as they were ten months ago. They have had thirty per cent of a drop in wages. With the close of the year the contract that has been in vogue for the past six years will be at an end, and there are some changes to be presented.

So far as the spiritual outlook is concerned, it is good. After we get the sting of the past, the cries of Brighamism explained, the work will go on all right.

It is more expensive to live here than in St. Joseph, Missouri. The prevailing prices in Cardiff, a city of 180,000 people, are: Flour, two dollars and fifty cents to two dollars and seventy-five cents per one hundred pounds; new potatoes, seventy-five cents per bushel; beef, sixteen to twenty-five cents per pound; mutton, ten to twenty cents; pork, fourteen to sixteen cents; veal, twenty to twenty-five cents; bacon, best home cured, not smoked, very nice, twenty cents; second grade, sixteen cents; hams, fourteen to eighteen cents; butter, twenty-five to twenty-seven cents; eggs, twenty-five cents per dozen for fresh stock, imported, twenty cents per dozen; tomatoes, twelve to twenty cents per pound; fresh cabbage, three cents for small head; strawberries, twelve to twenty cents per pound; gooseberries, extra fine, six to eight cents per pound; red currants same; apples, ten to fourteen dollars per barrel.

"Blessed of the Lord be Joseph's land," said Moses. I always did think Moses said the truth, but when I go to the market here, and think of ours at home, I repeat the sayings of Moses.

I forgot to say that poultry is very high; chickens, twenty-five to twenty-eight cents per pound; dressed ducks, twenty-five cents; turkeys, twenty-five cents; in winter run to thirty cents; geese, twenty-four cents. Well, I have said enough. This has been a cool summer. Can sleep under blanket and quilt.

WM. LEWIS.

137 Severn Road.

Reunion Grounds, Roscoe, Missouri, August 15.

*Editors Herald:* A short trip through the Oklahoma and Indian Territories has been the occasion of noting some excellent crops and fine advantage of land and climate in these comparatively new settlements, and the further fact that the white man after all is destined to be the dominant possessor.

Oklahoma is rapidly filling up, but opportunities are still open to those who will quietly enter and await patiently the time to purchase a home. In the Indian Territory many are leasing the lands at small rental for the term of five years, with promise of opportunity of purchase, but it occurs to me that they are on much better terms than the owners of the land if they never purchase as they will get the value of the farms by working them within the time named.

The reunion of the Oklahoma Saints began on the 8th inst. at Dover. Attendance small but was increasing toward the middle of the week. Brn. Hubert Case, George Montague, and W. P. Pickering in charge, and supported by Elders I. P. Baggerly, D. S. Crawley, S. S. and T. J. Smith, S. J. Hinkle, Bishop's agent; and just upon my departure, Bro. Aylor and others. Well, this is sufficient to hold the fort, and no doubt the reunion will do great good. There were a few helpers among the local elders and priests present also.

At noon on the 13th I arrived at Roscoe to find the Saints in the Clinton, Missouri, District engaged in reunion work, Brn. I. N. White and James Moler in charge. They are further supplied with tent in which to hold meetings which the Oklahoma Saints did not have. The missionary force present are Elders Mannering, Silvers, Stephenson, Quick, Welsh, and Ammon White, possibly others, who are not at the moment recalled. Elder J. A. Gunsolley, of Lamoni, in the special work of the Sunday-school, and Bro. George W. Beebe, Sen., Bishop's agent, with a number of local helpers also on hand, and at work. The attendance of the public is good and altogether there are omens of success.

The greatest hindering causes to the progress of the work where I have been are twofold.

First, a lack of such general interest on the part of the Saints as will move everyone to help.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Second, the failure of so many to take the church papers.

This last, to an extent, is the leading cause of the first; a lack of interest. There is no family of the Saints but should take either the HERALD, or *Ensign*, or both. Then there are the *Leaves* and the *Hope* for young people. The whole can be had for four dollars per year with a number of little extras thrown in. Four dollars is a small pittance to pay out for the education of our children and ourselves in the ways of the Lord. People fail to value the publications at what they are worth and are too much given to the "mammon of unrighteousness." We should awake to the fact that we lose much more than we gain by being penurious over the reading supplies for ourselves and families. Boys and girls will read something, and if we do not furnish them the best, they will take the poorest. It is said the "Law shall go forth from Zion and the word of the Lord from Jerusalem." Do we fail to keep the line of communication open so that we shall not be able to receive when it comes? These leading church papers should be found in every house. No exception. Those who are too poor may receive for the asking. They need not fail to have by them that which supplies spiritual food for themselves and an evidence to their neighbors in behalf of God's work because they are poor in this world's goods. Why not ask for that which will furnish mental and spiritual life as well as for the bread that perisheth. Let us all make use of our powers and privileges. Send for papers at once.

Hastily in the gospel hope,

E. L. KELLEY.

LINCOLN, Nebraska, August 8.

*Dear Herald:* I have been making a tour of a part of our district for the last four weeks. I find the opportunities for holding meetings not good only for Sundays. The people are too busy to attend to anything of that kind. As Bishop's agent I have tried to clean up our subscription list for Graceland. Have collected nearly all subscribed.

J. W. WALDSMITH.

ELDON, Iowa, August 4.

*Dear Brother:* I find that I have another dollar that freely and charitably goes to spread the broad banners of truth in the mighty gems of love and mercy to those that now live, and to unborn multitudes that may come hereafter. There are so many disappointments that have heralded cries to the nations at large, but the Scriptures say not to go after them. My God is not in the desert, he is not in the secret chambers. He has never hid himself so that faith and humble pleading could not reach his mercies. He stands an unchangeable mediator before the Father to plead for fallen man. His mercies prevail, for those who will, may come and drink in the pure waters of love and mercy. There are no nonessentials with God, for righteousness and truth are the attributes of his divine love, and extend from eternity to eternity.

When my mind reflects upon the condition of blindness that has fallen upon the different creeds, in that they place God in the secret chambers, and in the desert, and then openly ask him to answer their prayers, for where there is no answer from God the people perish. This style is incompatible with truth, which is the word of God. Oh merciful God, break the dark chains that bind the revelations from mortal man, so that the bright gems of the Holy Ghost may brighten their minds with the illuminations from heaven to earth. The time has fully come when the different creeds will separate themselves from us, and cast our names out from among them, and this only stimulates me to the fact that that is no faith at all, that rejects the true faith of God.

They cease to receive any revelation from God, not knowing that revelation is the true light of God, and is one of his attributes and can not change, nor fail in any age of the world. If he saved man and woman in one age of the world by one faith, and in another age of the world by an entirely different faith, then he would be a finite God, and a respecter of persons; but he has never given any account of the change. This is wholly incompatible with truth and righteousness, for God's mercy endureth for ever and ever, the same yesterday, to-day, and for ever. Let God be true, if it proves every man a liar, for God is not mocked. And he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting, and if there is no spirit, they can not reap life everlasting, then works, faith, and the spirit are dead letters, for where one ceases the others also cease. But, the word says, "They were all filled with the Holy Ghost, and spake with other tongues, as the spirit gave them utterance." Men now pray for the spirit, and then deny the effects that are to follow. This in my mind is high treason and mockery before God. But, brethern, I perceive you are to superstitious in all things.

Oh, may the latter-day kingdom roll on until it has filled the whole world, and men and women will not fall by the wayside, and be tossed to and fro, but that they may learn the heights and depths of God's infinite mercy.

Yours in love,

B. S. SHAUS, M. D.

## Miscellaneous Department.

## Reunion Notices.

Reunion of Northern and Central California Districts will convene at San Jose, corner of St. James and First Street, September 12. Expect nearly all of the missionary force on the Pacific Slope to be present. Do not fail to ask agent for certificate blank. If fifty tickets are purchased, one-third return fare will be secured. Any desiring tents or rooms, call on or address J. Swensen, 608 Willis Avenue, San Jose.

Utah Reunion will be held in Salt Lake City, Utah, beginning Friday, September 5, next. Those desiring information address Elder Swen Swenson Box 16, Salt Lake City, Utah.

## Two-Day Meetings.

The Bell River Saints will hold a two-day meeting at Riley Center, St. Clair County, Michigan, August 30, 31. Also a two-day meeting will be held at Richmondville, Sanilac County, Michigan, September 6, 7.

## Conference Notices.

Southern Nebraska District conference will convene at Wilber, Nebraska, Sunday and Monday, September 14 and 15. We would like to have full reports from all ministers of the district. Also full reports from all branches. We hope to see all attend who can.

Conference of the Southwestern Texas District will convene at the Crockett Schoolhouse, Bandera County, Texas, September 12. Elders H. O. Smith, Romanan Wight, and T. J. Sheppard are invited to be present.

## Convention Notices.

Convention of the Pottawattamie District Sunday-school association will be held in Boomer instead of Hazel Dell, as per announcement last week.

Convention of the Independence Stake Sunday-school association will convene Friday, September 12, at Independence, Missouri.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

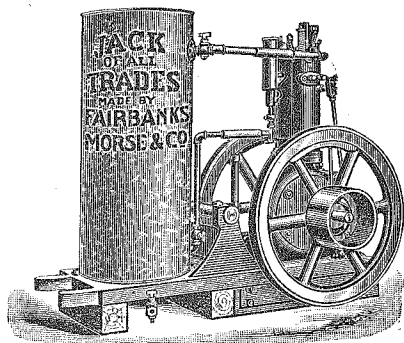
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. OLDWAY, 223 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only **TWO CENTS** per hour to run. Especially adapted to farm work. ❁ ❁ ❁ ❁

It is a **NEW ENGINE** made by  
**Fairbanks, Morse & Co.,**  
**CHICAGO**

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**

By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Special summer excursion rates St. Paul and beyond. For dates and rates inquire of agent.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

Annual meeting. Benevolent and Protective Order of Elks. Salt Lake City, Utah, August 12-14, 1902. Going date August 7, 8, 9, and 10; going transit limit, August 12. Final limit leaving Salt Lake, not later than September 30, 1902.

A brother past middle age wants a house-keeper. Must be neat, agreeable, and middle-aged, without children or other encumbrances. Send recommendations and portrait to Box 263 Independence, Missouri.

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit with money order to

F. J. EBELING,

Conneautville, Pennsylvania, Route 7. 30

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

**SIRSID TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)  
 212 Paper covers..... 20  
 213 Limp cloth..... 30

**RUINS REVISITED.** By S. F. Walker. An able work on archaeology.  
 205. Cloth..... 75

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**  
 199. Paper covers..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

OFFICERS.

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**

Solicits your deposits, and pays  
**5 Per Cent Interest.**

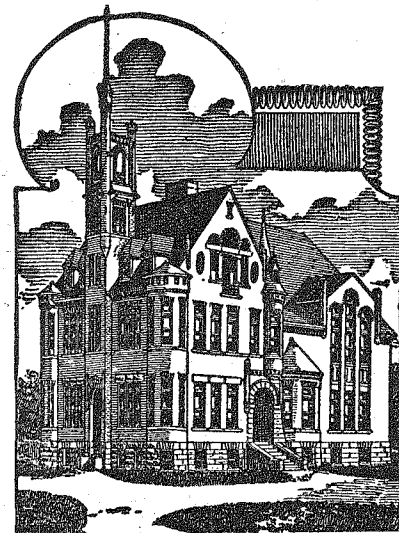
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
**LAMONI, DECATUR COUNTY, IOWA.**



# The Saints' Herald

Flora L. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, August 27, 1902

Number 35

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

An Incentive to Right Living - - - - -	833
John R. Winder in the National Magazine - - - - -	834
Mr. Kinsman's Discovery - - - - -	834
"Coffee Heart" - - - - -	835

### Original Articles:

Why I am a Latter Day Saint - - - - -	836
Who Was Joseph Smith?—No. 7 - - - - -	842

### Mothers' Home Column - - - - -

847

### Sunday-School Department - - - - -

848

### Letter Department - - - - -

849

### Miscellaneous Department:

Convention Minutes:	
Northeastern Missouri - - - - -	854
Bishop's Agent's Notices - - - - -	854
Correction - - - - -	854
Notice to Kewanee District - - - - -	855
Reunion Notices - - - - -	855

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Encyclopedia of Religious Knowledge." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Thirteenth Annual Report of the Bureau of Ethnology. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart.

It is worthy of note that Love and Justice are both represented as being blind, and that the victim of either seldom escapes.—September *Woman's Home Companion*.

## Editorial.

### AN INCENTIVE TO RIGHT LIVING.

Peter, in writing to the Saints of his time, among other things wrote thus: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Peter 4: 17, 18.

The word *ungodly* is defined in the dictionary to mean as follows: "1. Not godly; not having regard for God; disobedient; wicked; impious, sinful. 2. Polluted by sin or wickedness."

The word *wicked* is given to mean thus: "1. Evil in principle or practice; deviating from morality; contrary to the moral or divine law; addicted to vice or sin; sinful; immoral; profligate; said of persons and things; as a wicked king; a wicked woman; a wicked deed; wicked designs. 2. Cursed; baneful; hurtful; bad; pernicious; dangerous."

From this it will be seen that while the words *ungodly* and *wicked* are used as synonyms, there is yet a difference. A man may be ungodly and yet not be vicious, sinful, or wicked in either intent or practice. A man may be an upright, conscientious, charitable man in the world, neither wicked nor corrupt in his conduct, and still fail to be obedient to God, not having obeyed his gospel, as it is stated in the seventeenth verse; and we suppose this to have been the apostle's intent and meaning, to draw a distinction between those who are not obedient to the gospel but were otherwise good men as the world courts goodness. Jesus said he came not to judge the world, but to save the world. John 12. He came not to call the righteous but sinners to repentance. Those who were righteous under the law were to be judged by the law; but the Saints by the gospel and the testimony of Jesus. Hence we can see that the object had in view by Peter was to offer, as an incentive to the Saints to live better lives, the fact that judgment for human conduct for good or misconduct for evil and loss, or punishment, must begin at the house of God; and if those who had been living righteously according to the law, as they understood it, fared badly unto barely escaping condemnation, what must be the fate of those who had not obeyed the gospel, were disobedient to God? And those who

were wicked; evil in principle and practice; what sort of fate would be theirs?

This seems to be the principle features of the passage; the text of verse 17 giving the clue to verse 18. The ungodly, those who had not obeyed the gospel; the wicked, those who were in principle and conduct evil and wicked; what is to be their fate in the judgment? Therefore, the Saints should obey and live godly lives, in order to be safe in that day of judgment.

---

#### JOHN R. WINDER IN THE NATIONAL MAGAZINE.

In the *National Magazine* for August, in the department called "Phases of American Affairs," John R. Winder, of the First Presidency of the Utah church, has an article entitled "Mormonism Not a Menace," in which he shows the attitude that church takes towards the United States Government, attempting to disprove that there is any menace in any phase of Mormonism. There are two passages in this article which we wish to place before our readers without comment. The first appears near the first of the article, as follows:

It is our belief that here, upon the North American Continent, is to be reared Zion, a New Jerusalem, to which scattered Israel will flock from all nations, to prepare for the coming of the Messiah. The present gathering of Mormon converts from those nations sprinkled with Israelitish blood, especially the blood of Ephraim, which, it is understood, has been mixed for centuries with the Gentiles, is preliminary to the building up of Zion. The converted Gentiles will join with the Ephraimites in rearing the Holy City, one of the capitals of the Kingdom of God, while the Jews will return to Palestine and rebuild Old Jerusalem, the other capital. Then will be fulfilled that passage of scripture, "The law shall go forth from Zion, and the word of the Lord from Jerusalem." The chosen site for the city of Zion is Jackson County, Missouri, where a colony of our people settled in the summer of 1831, and began to lay the foundations of Zion by the practice of a communal system known as the United Order, designed to establish unity and equality, to do away with pride, poverty, and iniquity, and make ready for the glorious advent of the Redeemer. Self-will among the Saints and persecutions from the outside, resulting from a misrepresentation of the motives inspiring them, prevented the full accomplishment of the project, and caused the expulsion of the colony from that section and the suspension of operations under the United Order. It is still in prospect, however, and every faithful Latter Day Saint looks forward to the eventual return of the church to Jackson County, and the building of a city and a temple unto God upon that consecrated soil.

The exodus of the Saints to the Rocky Mountains, and the establishment of "Stakes of Zion" in this region, are only preliminaries to that end.

The article closes with the following:

Mormonism stands for education, enlightenment, progress; for the development of the whole man, mentally, physically, morally, and spiritually. Even that part of our religion which has been so much misunderstood, so much misrepresented, inasmuch that we have been compelled to abandon its practice—I mean what is commonly called polygamy, which we hold to be the restored system of Patriarchal Marriage, practiced by Abraham, Jacob, Moses, Gideon, and other ancient servants of God—even this had as one of its main objects the improvement of the

race along the lines indicated; though it also had reference to the hereafter, to celestial exaltation, where, according to our belief, family relationships formed here in obedience to divine law, are perpetuated. Having laid aside this principle, out of deference to the law of the land, it is not our purpose to reinstate it, so long as that law remains in force against it. We bow in submission to the edict of our government, and, appealing to God, angels, and men for the rectitude of our intentions, we leave with the makers and executors of the statutes framed against this feature of our faith, the responsibility for the prevention of its practice.

---

#### MR. KINSMAN'S DISCOVERY.

A certain Doctor Kinsman has made a discovery, so he thinks, which in its general features will be of considerable interest to our readers.

The only comment we choose to make on the subject is this. To us the word *man* means the whole race both men and women. The record has it thus:

"So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1: 27.

They were created together, and by divine decree made one flesh. Genesis 2: 24.

Paul writing to the Galatians, 3: 28, wrote thus:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

So, we need not worry over Mr. Kinsman's discovery.

It is discouraging to observe that one Mr. Kinsman, an expert biblical student of Erie, Pennsylvania, has been carefully investigating the Old and New Testaments, and after going through the Bible from lid to lid comes to the conclusion that no women get to heaven, as he finds no reference to them as being in the celestial regions. Further than that, although we frequently characterize persons of the other sex as angels, the characterization has no celestial significance. They are merely earthly angels. Mr. Kinsman finds no record of feminine angels in heaven. In every case the angel is a man, specifically defined by the masculine pronoun. Mr. Kinsman's discovery is by no means new. Other scholars have observed the same strange silence in the Bible as to women in heaven, but they have been so pained by the discovery that they have kept quiet about it, being in doubt what effect upon the sex a proclamation of it would have.

Mr. Kinsman also professes to be troubled over his discovery, old as it is, but he comforts himself with another discovery which may possibly be new. At least no one has yet announced it, we believe. He finds no evidence in the Bible that women go to the other place. From one point of view this is comforting, but it is not entirely satisfactory. It also suggests a harassing perplexity, for if women do not go to heaven and do not go to the other place, where do they go? Mr. Kinsman is also troubled about this and expresses a doubt whether it will ever be known.

It is not likely that he will be allowed to have the last word. Of course, there are no women in the other place, but it is not safe to assume there are none in the celestial world until the other and interested side has been heard from. If Mr. Kinsman will apply to Miss Anthony, or Mrs. Stanton, or the Chicago Woman's Club he will have his doubts speedily resolved and find

that in the next world, if not in this, woman has just as much of glory as man and just as large a representation among the higher intelligences—probably larger, for the Bible affirms it was man, not woman, who was created “a little lower than the angels.” The inference as to woman is clear enough.—*Chicago Tribune*, August 7.

---

“COFFEE HEART.”

As there has been considerable said of late in the HERALD concerning the Word of Wisdom, the following which appeared in the *Literary Digest* for August 16 will be interesting to our readers:

“Medical examiners for life insurance societies have added the term ‘coffee heart’ to their regular classification of the functional derangements of that organ,” says *The Dietetic and Hygienic Gazette*. “Its effect is in shortening the long beat of the heart. Coffee toppers, they say, are plentiful, and are as much tied to their cups as the whisky toper. The effect of the coffee upon the heart is more lasting, and consequently worse, than that of liquor.”

---

EXTRACTS FROM LETTERS.

John G. Smith of St. Louis, Missouri, says: “I have read all of ‘Book of Mormon Talks,’ and appreciate it very much as an excellent and well-written book. ‘Orion’ is a splendid writer. I recommended its being read by old and young.”

I. N. Roberts, under date of August 11, wrote from Harp, Alabama: “I had a very fine meeting in Florida resulting in twenty-one more additions to the church. They are of a good class of people. I am to return there in the near future and complete the work begun, also to organize upon a more permanent basis than is now. Four have given their names here and others very near. House is large and well filled at each meeting. The Baptists are running a big meeting within four or five miles of us, but it does not affect us in our work. My health is good, but I feel run down from continual labors and extreme heat.”

Bro. I. N. Roberts, writing from Harp, Alabama: “My health is good; but I am feeling much fatigued from constant work and the immense heat. It seems to get hotter every day. The work is coming up slowly but firmly. A better class of people is coming now, and I have great hopes of more permanent work than ever.”

Joseph Smith wrote from Newton, Iowa, August 19: “This is the fourth day of reunion; first day wholly free from rain. Attendance not large, but all is going nicely. Prayer services good; preaching excellent. We have just listened to F. A. Russell, of Grinnell, a young soldier, but one with armor on.”

S. Tomlinson writes from Gooderham, Ontario, August 20: “I baptized three more here last Sunday, the 17th, young people, their parents belonging to the church.”

Under date of August 20 R. O. Self wrote from Clearwater, Nebraska: “We have just closed a very

peaceful conference here, of the Central Nebraska District. Peace and harmony prevailed. The word was preached by James Caffall, Levi Gamet, and the writer. The Saints were strengthened and rejoiced in the restored gospel. The weather has been fine, with but little rain to hinder. We are using the tent.”

W. S. Pender writes from Provo, Utah, August 19: “Replied last night to a lecture on the ‘differences’ between us and the Utah church, delivered by Mr. Stubbs, counselor to the bishop in the Page neighborhood, near Provo. Had splendid audience and interest. They have secured Judge Booth, who will lecture to-night and Friday night, and Bro. F. L. Sawley and the writer will reply. Religious monotony in that district is thoroughly broken. People asked for tracts freely last night. Saints are well and happy.”

---

EDITORIAL ITEMS.

Some one in Webb City, Missouri, sends us a dollar bill to apply on the HERALD, but fails to sign his name. Who is it?

The *Maryville Tribune*, of Maryville, Missouri, in its issue for August 14, made very favorable mention of the Barnard Reunion, though the editor got some things a little mixed. However, it was fair in tone.

The *Sentinel*, of Aurelia, Iowa, in its issue for August 8, mentions that Elders J. M. Baker, J. R. Sutton, and C. J. Hunt were holding tent-meetings there. In connection with the news item our epitome of belief is given.

By a marked copy of the *Beacon Journal*, of Akron, Ohio, we note that Elders Schmidt and F. J. Ebeling have been busy in that place, and have succeeded in making clear to some at least that we are vastly different in some respects than the Utah “Mormons.”

E. H. Durand writes from Flatwoods, West Virginia, August 12, that the debate between Elder G. H. Godbey, of the Latter Day Saints, and Elder Kirkman, of the so-called “Campbellites,” had just closed. This debate, he writes, is the first of five.

W. S. Macrae reports nine baptized at the reunion at Euclid, Arkansas. A good meeting was had. He says the South is a ripe field now. He has baptized fifteen since August 3, and more are about ready.

James McKiernan writes from Farmington, Iowa, that John H. Willis, of this place, and Alice Gelatt, formerly of Lamoni, too, were married August 16, at Farmington.

The Board of Trustees of Graceland College has announced that Ernest Ritson Dewsnup will assume the duties of president of the school in September, 1903. He will direct the affairs of the school from abroad this year. We congratulate the Board upon securing this excellent young brother for the school.

## Original Articles.

### WHY I AM A LATTER DAY SAINT.

We are commanded in Holy Writ to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Peter 3:15). In this day of many creeds and of much opposition to the truth, amid the deafening cries of "Delusion!" "False Prophet!" "Imposture!" etc., that are going up from every religious press and pulpit in opposition to the little handful of people called the Church of Jesus Christ of Latter Day Saints, I feel it my duty to give a reason for the hope that is in me, by telling the world why I am a Latter Day Saint. First, I will state briefly what that hope is. It is what Paul called "the hope of eternal life, which God, that can not lie, promised before the world began."

At an early stage of my life, through reading the word of God, I was led to seek to know how I could secure that hope in my breast, and have it as an anchor to my soul. It is true I had read my Bible, which all Christendom claimed to believe and take for their guide, but unfortunately the hundreds of different sects interpreted that Bible so differently, and taught so many different and conflicting theories as to how to obtain that hope of eternal life, that it was sufficient to obscure the mind and confuse the understanding, for how could I assume to know the true meaning of that which, all claimed, required men of profound learning to interpret? And when I found these learned men so widely differing and conflicting in their interpretations of God's word, well might the mind wonder, "If God had spoken at all, why not in such plainness that the weakest could understand?"

The first ten years of my life were under Episcopalian influence. From that time until I was about seventeen years old I was confined to none, but attended different churches as inclination led me. When about seventeen I was led to hear a controversy between a Baptist minister and a Congregationalist known in England as an "Independent." After canvassing both sides of the question, as set forth by these learned men, I concluded the Baptist came nearer to Holy Writ in their belief than the "Independents," and I cast my lot in with that people, and remained with them until I was twenty-one years old. In the meantime I heard of a people whom the world at large nicknamed "Mormons," because they believed in the Book of Mormon. The real name of the church, as I afterwards learned, was "The Church of Jesus Christ of Latter Day Saints." It is true, what I heard about them was in no wise flattering to them. In common parlance, they were "deluded fanatics," "the dupes of an impostor," "a false prophet," "a money-digger," "a horse-thief," and "an ignorant fanatic." This was the character of this people and their leader as declared from every

pulpit, echoed by the press and re-echoed by the masses, religious and irreligious, for all combined to speak evil of the Latter Day Saints.

I had never imagined that the popular verdict could be false, and especially when founded upon the solemn declarations of men who professed to be ambassadors for Christ. So I accepted the common verdict and avoided their meetings until I was nineteen years of age, when one Sabbath I concluded to go and hear them, though like one of old who said, "Can any good come out of Nazareth?" I did not expect to hear any good. Only a few people were present, and those were of what the world calls "the lower classes." Two preachers occupied the hour. They wore no canonical vestments, no sacerdotal robes, no white neckties or anything that would indicate that they were of some holy order, but their apparel was that of the workingman, and their hands indicated sons of toil. I listened to their teachings; the Bible was their text-book, and to it they appealed to prove that their teaching was divine. My acquaintance with the contents of that sacred record from my childhood compelled me to acknowledge that, so far, they were in complete harmony with it. But when one of them said the Baptists had no authority to baptize, my impulsive nature rebelled and I immediately left the hall. It had not occurred to me that no man could be an ambassador for Christ without being called and qualified by him. I had read how God had called prophets and sent them forth to declare his will; that "there was a man sent from God whose name was John;" where Jesus declared, "I come not to do mine own will, but the will of him that sent me." I had been taught by tradition that it was necessary for men to be called of God by revelation in those days, but it was not necessary now, hence I could not accept their view.

A year rolled by before I could make up my mind to listen to them again, but curiosity led me once more to their meeting in the same hall. My views of the character of the people were unchanged, but I knew nothing but the popular outcry that would stamp them as the deluded followers of a false prophet. This time the hall was filled. They were commemorating the death and suffering of the Savior of the world, after which the meeting resolved itself into a prayer and testimony meeting, in which the members gave expression of their faith and hope as well as supplicating the throne of grace for needed blessings. I had many times read the beautiful story of the day of Pentecost, but never expected to see a repetition of it, though many times I had heard, and joined in the prayer, that God would send a "Pentecostal shower," but none expected a literal answer to the prayer. But here among this despised and lowly people I saw such an outpouring of the Holy Spirit as I had never seen nor dreamed of seeing. There was no confusion, no uproarious shouting, no distortion of

the features, no writhing of the body, but the calm and gentle influence of the Spirit of God thrilled every soul, and I, obdurate and unbelieving as I was, felt its thrilling touch, and I could not but exclaim, "Verily, this is a Pentecostal shower!" And if I could be thrilled with the divine influence, what must have been the joyous experiences of those devoted believers whose whole faith was centered in a God and Christ who was willing to reveal and manifest himself unto all who seek unto him in his appointed way! These men and women, like the unlearned Galileans on the day of Pentecost, gave utterance to languages that they had never learned, not in incoherent grunts or discordant sounds, but calmly spoke, as their faces beamed with intelligence, in languages that sounded far more sublime than any language I ever heard. Interpretations were given in the same calm and orderly manner, no one intruding or endeavoring to speak while another was on the floor. There was an earnestness and zeal manifest in the speakers that was evidence of their candor. It was not merely the elders who were the mediums through whom these manifestations came, but the membership were blessed with like gifts.

Twelve months after this I was invited by an opponent to this people to go and hear a debate on the Saints' doctrine. I still remained with the Baptist Church. I went expecting to see their faith disproved by the word of God; but was disappointed, for in spite of the superior learning and eloquence of their antagonist, I was forced to the conclusion, by the plain and simple reasoning of the Latter Day Saint, backed by the word of God, that whatever the people might be, their doctrine was none other than the doctrine taught by Christ and his apostles. Yet it was possible for a people to have the letter without the spirit of the gospel, and my skeptical mind could not be content with what I had seen and heard. I now felt the necessity of seeking light from God, for I always believed that he would hear and answer prayer. I continually searched the Scriptures and asked my heavenly Father to guide me, for I felt unable to determine by my own limited wisdom so important a matter, and the opinions of the learned clergy of all sects were so at variance with each other that I could no longer rely upon them. This was my constant prayer, "O Lord, if the Latter Day Saints are thy people, lead me to them. If they are not thy people, lead me from them. I want to do thy will." I earnestly sought to know the will of God that I might do it and obtain eternal life. I placed myself entirely in his hands, believing that my heavenly Father would not give his child a stone when he asked for bread.

The more I searched the Scriptures and sought unto God for guidance, the more I was drawn to the people whom all the world despised, until my way was made plain, and I gave myself unreservedly to

God through obedience to his word: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God" (John 3:5). "He that believeth and is baptized shall be saved" (Mark 16:16). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). And, dear reader, as I now stand, far advanced in the sunset of life, I bear this solemn testimony that as I arose from my watery grave in which I had been buried by a servant authorized of God, I felt, for the first time in my life, the quickening influence of the Holy Spirit bearing witness to me that my sins were forgiven, through the efficacy of the precious blood of Him who died on Calvary's mount; and my heart and tongue burst forth in pæans of praise to God for his redeeming love; and as holy hands were laid upon my head, that the Holy Spirit might be given as an abiding Comforter, as well as a present witness that I was born of God, my joy and peace and gratitude to God were too great for utterance, and I realized that I was "born again," a new creature in Christ Jesus, that I might "walk in newness of life" (Romans 6).

And I declare with all solemnity before God, that to my mind "all things had become new." I had a new faith, a new hope, founded upon the eternal promise of God. My desires were changed, from the groveling things of earth to the things of heaven, God, and Christ. I loved righteousness and hated iniquity. The Bible was a new book to me. I read it now by the light of the Holy Spirit instead of by the flickering, uncertain glimmer of comment made by the sects of the day, which were so contradictory and changeable that they only clouded the mind with uncertainty. I could see the divine Being as presented in the revelations he had made of himself to his children, not as the nondescript being set forth in the creeds, as "without body, parts, or passions" "whose center is everywhere and his circumference nowhere." Not as a monster who created one part of humanity to obtain eternal life, and another part to sink to eternal damnation, or to use the exact words of the Westminster Confession, section 3: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

I could now understand the plain and simple declaration as found in the divine history of the creation as delivered unto Moses by the inspiration of the Holy One: "And God said, Let us make man in our image, after our likeness" (Genesis 1:26). "So God created man in his own image, in the image of God created he him" (verse 27). Again I could comprehend that beautiful declaration of Jesus Christ as

found in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again, "For God sent his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). Here I learned that the Creator and Ruler of the world is a God of love, seeking the salvation of all mankind, and not a respecter of persons. He created man an intelligent being, only "a little lower than the angels" (Psalms 3:5). And he set before him the way of life, and when man proved himself unworthy of that precious boon, he renewed the promise of eternal life through his Son Jesus Christ on conditions of obedience to the unchangeable law of God. "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4). I learned that Christ "gave himself a ransom for all" (verse 6).

I learned also that the conditions under which mankind is to obtain eternal life are: Faith in God, as he has revealed himself to man, not as the creeds represent him (Hebrews 11:6). Faith in his being, his character, his commands, and his gracious promises. Faith in Jesus as the savior of the world, in the great atonement made by him, in his death and resurrection, in his teaching and glorious example; not a mere professional faith, but a living faith that leads to obedience to all his commands, and submission to his ordinances, that lays hold of every promise made to fallen man. A faith that leads to repentance, the forsaking of sin, the renouncing of Satan and all of his works and ways. A faith that bows to the divine decree, "Ye must be born again" (John 3:1), as Jesus explained it to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God" (verse 5). A faith that accepts the declaration of our risen Savior, "He that believeth and is baptized shall be saved" (Mark 16:16). That faith that believes our "heavenly Father will give the Holy Spirit to them that ask him" (Luke 11:13; see John, chapters 14, 15, 16). Which he gives to all "them that obey him" (Acts 5:22), for so is the divine promise to all (Acts 2:38, 39; 8:14, 19; 19:1, 6; Hebrews 6). The faith that the three thousand had on the day of Pentecost, and which the publicans had when they "justified God" in forgiving their sins, when they were baptized by John for the remission of sins (Luke 7:29), but which the Pharisees did not have, for they "rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30). The Samaritans had that faith when Philip had "preached Christ unto them" and "the things concerning the kingdom of God" (Acts 8). The eunuch possessed it when he demanded baptism at Philip's hands, having received the testi-

\*

mony that Jesus was the Son of God. Cornelius manifested that faith when, having received the Holy Ghost in confirmation of Peter's testimony, he obeyed the command to be baptized (Acts chapters 10 and 11). Paul proved his faith by his works when commanded by Ananias, the messenger of Christ, to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). And this same apostle declares, "He [Christ] saved us, by the washing of regeneration, and renewing of the Holy Ghost," thus proving the divinity of the declaration of Christ to Nicodemus (John 3:3, 5 and Mark 16:16). Yes, dear reader, I learned that we must possess that faith which acknowledges and leads us to obey all the commandments and ordinances of God, which he has given unto us through his Son Jesus Christ, and that faith must be manifest in our obedience thereunto, for James says, "Faith without works is dead" (James 2:20). I learn from this chapter that a mere profession of faith in Christ is an empty and vain thing, and Christ has emphasized this truth, declaring, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matthew 7:21).

It is an insult to the infinitely wise, loving, and unchangeable God to charge him with giving laws and ordinances that are not essential to be obeyed and that have no bearing upon our present and eternal welfare. My research, observation, and pleadings with God for light, and a careful comparison of modern Christendom, as also the doctrine and practices of the Latter Day Saints with the word of God, taught me that the Church of Jesus Christ of Latter Day Saints was the only church that honored God by a full and complete acceptance of his revealed will. Christ said, "By their fruits ye shall know them." By testing those fruits by the word of God I became assured that my salvation depended upon my obedience to the whole truth and nothing but the truth, for it is written, "Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Eternal life is the boon for which I seek, and which God has promised, and it is also written, "If thou wilt enter into life, keep the commandments" (Matthew 19:17). Again, "Blessed are they that hear the word of God, and keep it" (Luke 11:28).

But the church teaches me it is not enough to enter into covenant with God in the ordinance of baptism; it is not enough to receive the Holy Spirit as the seal of my adoption, the "earnest of our inheritance" (Romans 8; Ephesians 1). But having entered into covenant with God to serve him, by being buried with Christ in baptism and rising unto newness of life, thereby having dedicated and consecrated my whole being unto God, I must keep that covenant by continuing in all that is pure and holy; for the promise of eternal life is unto them only that endure to the

end, and the promise is sure. "He that endureth to the end shall be saved." Again, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Thus the Eternal pledges his unchangeable word to reward the earnest faithful laborers for their fidelity unto the end.

Moreover, our heavenly Father, knowing all the evils that assail his children both within and without, and the utter weakness of our natures, has made ample provision in the gospel to sustain and strengthen us, physically and spiritually. This fact the world at large seems to be ignorant of, or they explain away the true meaning and purpose of these divine helps. They declare, for instance, that the Holy Ghost with its attendant blessings was only intended at the farthest for the apostolic dispensation, and some claim they were for the twelve apostles only. Yet it can not be disputed that man is much the same in all ages of the world; that the same evils abound to-day; that there can be no compromise between God and Satan, good and evil, truth and error; that Satan is the same implacable foe of God and man, and that to-day every device that his implacable and fiendish nature can invent and bring to bear against humanity to destroy it from the face of the earth and subject it to his infernal dominion, is and will be brought into operation. It must be evident to every thinking mind, whose eyes are not blinded by the dark veil of ignorance and error, that if any of the people of God needed the helps which God has provided to bring his children to such state of preparation as to enable them to come into his presence and abide in his glory, the same helps are needed by his children to-day.

While Christ was on the earth he not only preached the gospel of the kingdom of God, but he manifested the power of that gospel to bless the physical nature as well as the spiritual, and when he sent out the twelve and the seventies he commanded them to manifest the same power. (See Matthew 10, Mark 3, Luke 9, 10.) And when he had risen from the dead and gave the great commission to preach the gospel, "He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16: 15-18). Mark you, this promise was not simply to the apostles, it was to those to whom the apostles were sent. He gave to these apostles a commission to "preach the gospel to every creature." Will any believer in Christ doubt the fulfillment of the first promise? Is it not to "every creature" that complies with the conditions, "He that believeth and is baptized shall be

saved"? Is the next promise less emphatic, "These signs shall follow them that believe"? Surely if one promise of the Lord Jesus is good the other can not fail to be, for "God is not a man that he should lie, nor the son of man that he should repent." "For the gifts and callings of God are without repentance (Rom. 11: 20). He will never fail in his promises to his believing children. God has never taken back that promise. He never will. The gospel is to all the world—to every creature. If every creature believes the message and obeys, then the promise is to them. It is not enough to say, We do not enjoy it. If we do not, the fault is our own, not the Lord's.

One grand evidence that humanity needs these blessings is, that whenever any pretended healer rises up in his own name, scouting every gospel condition, and demanding no obedience to God, the whole world runs after him, presenting their maimed limbs and emaciated bodies, pleading for the panacea which their physicians have proved themselves unable to give. Yet strange to say, when one comes in the name of the Lord, presenting the claims of the gospel as the unalterable conditions upon which these blessings can be received, he is rejected as an impostor, a false prophet, and every evil epithet that can be hatched in the vocabulary of hell is hurled at him, and they persecute him to the death. Such is the inconsistency of men, blinded by human theories and "doctrines of devils."

I have found the Church of Jesus Christ of Latter Day Saints is established on the rock of eternal truth, the word of God. It holds every promise of Jehovah as unailing and unfaltering as his eternal throne. Saul of Tarsus rejected the Christ, denounced his apostles and saints as impostors, ridiculed the idea of miraculous powers being given to men, and persecuted the believers as heretics. He was blinded by the Evil One, but after the Christ had appeared to him, and the spiritual as well as the physical scales had dropped from his eyes, he gladly accepted the truth as it is in Christ Jesus, and became one of the strongest advocates for "the way that was everywhere spoken against," and having partaken of these divine blessings he became an able expounder of the gospel, and has left on record an exposition of the blessings promised by Jesus, showing the operations of the Holy Spirit; and for what purpose they were given, and until that purpose is answered they can not be dispensed with.

Paul's writings are professedly admired by Christendom largely on account of his great learning, but they tell us that those portions that treat of the operations of the Holy Spirit in dispensing the spiritual gifts promised by Jesus and particularized by Paul have reference or pertain to that age only. Yet, inconsistently with this claim, they contend the Holy Scriptures as a whole were given as the guide to mankind in all coming ages. If this latter claim is

true, and we shall not question it, it must follow that all the commandments, ordinances, and promises given by Jesus Christ and taught by his apostles are in force to-day. For Paul emphatically declares that "The gifts and callings of God are without repentance" (Romans 11:29); that is, God does not repent his decrees and purposes. And Peter was shown "that God is no respecter of persons" (Acts 10:31), and James declares that with God there "is no variableness, neither shadow of turning." The Almighty declares himself thus: "I am the Lord, I change not" (Malachi 3:6); and Paul affirms, "Jesus Christ the same yesterday, and to-day, and for ever" (Hebrews 13:8). By reading the 12th chapter of 1 Corinthians I find these divine gifts referred to, as distributed to the various members of the church by the Holy Spirit, "dividing to every man severally as he will." The church is compared to the human body, and as the various powers or qualifications are given to each member of the body to enable it to perform its proper function, each member being dependent upon its fellow members, so in the church of Christ each member is given his or her proper gift by the Holy Spirit, to enable them to fill their several places in the mystical body of Christ, and each member is dependent upon his fellow member, and all are dependent upon the Spirit of God. And Paul assures us that as God hath set every member in the human body, as it pleased him, so, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Corinthians 12:28), and in the eleventh verse we are told, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Please bear in mind that "God hath set them in the church." Paul in Ephesians 4 tells for what purpose they were set there. He says: "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Now, please observe the purpose for which these gifts and officials were given: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Now please notice how long they were to continue in the church: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Are the Saints all perfect yet? Has God a ministry to-day? Can they minister effectually without these divine aids? Does the church need edifying to-day? Can it be truly edified without the means that God has appointed? Have we all come in the unity of the faith? Have all attained to the knowledge of the

Son of God? Can human learning and human wisdom give us that knowledge? "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Corinthians 12:3). See Matthew 11:27; 1 Corinthians 1:21; 2:6-11. Has any part of the so-called Christian world attained unto a perfect man, unto the measure of the stature of the fullness of Christ? Let us compare or measure ourselves by the grandeur and infinitely glorious excellences of the character of our crucified and risen Redeemer, and we sink into nothingness, before the immeasurable stature, of holiness and purity. Instead of attaining to his divine fullness, we are empty and barren, hence we need these God-given aids to-day as much as they were needed in apostolic times. When we have attained to that perfection—the measure of the fullness of Christ—these helps will be no longer needed. Then we shall realize the truth of Paul's saying, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge [partial knowledge], it shall vanish away," or be lost in the great sea of knowledge, that shall then be unfolded to our view. When we "know even as also we are known," then we shall be in the full enjoyment of eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

I have been told by theologians that these gifts and apostolic and prophetic callings, etc., were to serve as the scaffolding to a building, and when the building is completed the scaffolding is removed. If this were true, they would be needed to-day as much as in former times, for the building is not completed. The work is still going on. When it is completed the Master will come and receive it unto himself. The philosophy referred to is false, from the fact that the scaffolding forms no part of the building, being separate and apart from the real structure. But Paul says, "God set them in the church," not around it, or up against it, for the workmen to stand on, but *in* the church. These theologians forget also that apostles, prophets, evangelists, pastors, and teachers were workmen in this mystic building of God, and as the little coral insect is said to build mighty reefs and rocks in the ocean, themselves forming a part of these mighty structures, so these apostles, etc., are built into the mystical body of Christ and eternally form a part of the same. Truly, the work of God is a "marvelous work and a wonder!" Verily the wisdom of the wise men perishes when they oppose it, and the understanding of the prudent men ceaseth, because they know not God and understand not his counsels.

But light has come into the world, God has remembered his church in the wilderness, and again sent forth apostles and prophets, divinely authorized evangelists, pastors, and teachers, and they are declaring



that ancient gospel with all its attendant blessings and gifts of the Spirit, to prepare the way before the second coming of the crucified and risen Christ, to prepare the earth for his righteous and glorious reign, in fulfillment of his word spoken by all the holy prophets since the world began, and confirmed by his own mouth while here in the flesh, declared by angels and testified of by holy apostles, as the truth was witnessed unto them by the Holy Ghost. Yes, dear reader, that same gospel is restored, not in letter only, but in power, as foreseen by John in the heavenly visions on the Isle of Patmos (Revelation 14.)

Having heard the divine message I am trying to obey it, and after fifty-five years of experience in trying to walk the "strait and narrow way, that leadeth unto life," I testify that God has been faithful to his word and has given me every promised blessing that I have lived worthy of. And because I have proved God and Christ to be true in forgiving my sins, giving me the Holy Spirit as "the seal of my adoption," "the earnest of my inheritance" in "the purchased possession," whereby I am enabled to cry, Abba, Father, I say, because of this, I am emboldened to give you this testimony as the reason why I am a Latter Day Saint. I pray God that the scales of darkness may be taken from the eyes of the whole world, that they may see the true light that now shineth, and follow its lead unto the end of the "strait and narrow way," for it surely leads unto eternal life. For He is true who has promised and is abundantly able to save unto the uttermost all who trust in him.

It may be thought that because the Church of Latter Day Saints believes in and expects the manifestations of the Holy Spirit in the manner promised by Jesus, and set forth by Paul and other apostles, that she is ready to accept anything that seems to be supernatural. Nothing can be farther from the truth than the above idea. She realizes the fact that in the universe there is a good and an evil power, the former seeking to uplift and save humanity, the latter seeking to drag down and destroy humanity. Hence she recognizes the warning given by Jesus Christ: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15). Again, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. . . . And many false prophets shall rise, and shall deceive many. . . . For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:4, 6, 11, 24.) If there were no such thing as evil supernatural powers the above warnings would be idle, useless, without meaning. Paul, in speaking of false apostles, assures us that, "Satan himself is

transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (2 Corinthians 11:14; 15). This apostle tells us that one shall be revealed, "whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thessalonians 2:9).

There was shown unto John a power that "doeth great wonders, so that he maketh fire come down from heaven" (Revelation 13:13). This apostle says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Revelation 16:13, 14). The church of Christ being warned of these false influences is also armed with the means to detect these evil powers. "By their fruits ye shall know them," said the Savior. It will not be deceived by the sacerdotal garb, or "sheep's clothing," nor by the sanctimonious look, pious groans, nor with a show of sanctity expressed in pious phrases. The God-given standard is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). Again, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9). See also 1 John 4:1-3. Hence, that which will not bear the strictest scrutiny under the unerring light of the Spirit and word of God must be rejected.

The warning of Christ against false prophets is used by theologians to show that there were to be no more prophets after Christ and his apostles. Did it ever occur to their minds that no warning against false prophets would be needed if there were no true ones? Would men put forth a counterfeit dollar if the government had not authorized a true and legal dollar? If the legal dollar had been done away with as no longer needed, would counterfeiters waste their time in coining and circulating a spurious one? God wants us to discern between the true and the false, hence he has warned the church, not against the true, but against the false prophets; and for this purpose he has given to the church the gift of the "discerning of spirits" (1 Corinthians 12:10), as well as his revealed word, so that she is doubly armed against imposition, let it come in what garb it may. So long as she is upon the watch-tower, ever mindful of that which God has commanded, she can not be deceived.

Prior to the ushering in of this latter-day work, all professed Christendom denied the existence of supernatural power as being manifest among men in those days. The writer with his brethren have time and again been challenged to work miracles as an evidence that the doctrine we taught was divine, they, at the same time, declaring "that all supernatural

gifts were done away, and that our doctrine was from beneath," yet, "If we would only work a miracle, they would accept the doctrine" they declared as damnable, "as being divine." But Christ commissioned his apostles to preach the gospel as the means of convincing and converting the world, and the signs promised were to follow their belief in that which the apostles taught, not to go before, as a means of convincing unbelievers. God proposes that men should be brought to him by faith in and love for the truth, while the supernatural gifts were intended as helps and means of comfort, growth, and protection of the true believers in Christ Jesus. The world rejects the plain and simple truths of the gospel. No sooner does the church of Christ gain a foothold on the earth than spiritualism springs forth as the means of communication, not between God and man, but professedly between departed spirits and men living in the flesh, and millions flock to the dark ensign, and ministers, judges, statesmen, rulers, doctors, and men and women of every standing in the world become its devotees and worship at its altars. But all deny communication with God. Then Christian Science, hypnotism, mesmerism, and many others of like brood, raise their dark escutcheons and people of every grade flock to them, and conclude they have found the great panacea for every human ill. Verily Christ's warnings are needed! Strong delusion has taken hold upon the world, and the millions swallow it down as a sweet morsel. They are willing to believe a lie because they have pleasure in unrighteousness. But "that wicked" shall be consumed and destroyed with the brightness of the coming of the Lord Jesus, when he shall come to claim his bride, the only true church of God, whom all the world despise. Then shall be ushered in the reign of righteousness for which God has been preparing his people through all the ages. Then shall "the kingdoms of this world become the kingdoms of our Lord and of his Christ" (Revelation 11:15). Then shall burst forth that glorious anthem from the lips of the redeemed of all ages: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Revelation 5). Then, "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne

shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Revelation 7:16, 17).

Reader, now is the day of preparation for that glorious reign, and God has provided every means in the gospel essential to your preparation. Accept the proffered terms, obey the gospel, keep your covenant with God, endure to the end, and eternal life in the celestial kingdom of God is yours. Because the truth of that gospel has been engraven on my heart, I remain a member of the Reorganized Church of Jesus Christ of Latter Day Saints. "Go thou and do likewise."

CHARLES DERRY.



#### WHO WAS JOSEPH SMITH? — NO. 7.

##### WAS HE A FALSE PROPHET?

BY J. W. PETERSON.

Another text quite like this one is in Acts 3: 20, 21, and reads as follows: "And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

What is this "restitution"? Evidently the gathering together, spoken of by Paul, above referred to. And when is it to occur? When Jesus has ended his stay in heaven as stated above. The heavens must retain him until that time. The restitution evidently includes the restoration of the gospel in its first purity, the authority from God necessary to administer its law, and all things spoken by the prophets concerning this matter.

We propose now to examine some of these things which the prophets have spoken. We call attention first to Malachi 3: 1-4, which reads as follows:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years.

The coming of the Lord here spoken of certainly was not his first coming, for he did not come suddenly to his temple, nor did any one have any difficulty to stand when he then appeared, neither did he come as a judge or a refiner. Neither did Judah bring forth a pleasant offering, nor did he purify the sons of Levi. Every expression in this text shows that it was the second coming of the Messiah that is referred to and not the first. When the disciples asked Jesus about the Elias he said: "Elias truly shall first come and restore all things, but I say unto

you that Elias is come already. . . . Then understood the disciples that he spake unto them of John the Baptist."

The disciples doubtless had in mind the text we have given above in Malachi 3:1-4, as also another in the fourth chapter, which we now wish to couple with it: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." —Mal. 4:5, 6.

These two texts speak of the same person, the forerunner of Jesus Christ, John the Baptist, but not a word, not an idea, not a hint is contained in either of them that John fulfilled all these texts, or done all the work appointed him, nineteen hundred years ago. To make the matter plain we will separate the points contained in the above three texts, each by itself.

1. Elias was to come.
2. John the Baptist was the Elias.
3. Jesus said he "is come already," present tense, as well as "shall first come," future tense.
4. He was to precede "the great and dreadful day of the Lord."
5. A messenger is to come before the Lord comes suddenly to his temple.
6. A messenger is to precede the coming of the Lord when he comes as a "refiner" and a "purifier."
7. That John did not do the first time he came *all* that was prophesied of him.
8. That he must finish his work in the last days just before the coming of the Lord.
9. As a preparer of the way of the Lord he was to precede both the first and second advent.
10. That at some time he was to "restore all things."
11. That he did not so restore anciently.

This thought is the same presented by Peter, where he speaks of the "restitution of all things," and where Paul says "the dispensation of the fullness of times." We desire the reader to notice these texts closely on this point; i. e., that they all speak of a "restoration," a "restitution," hence we should look for a restored church, not a reformed one.

Mr. Charles Wesley, although one of the reformers and a founder of a great church, looked for a final restoration of the church of Christ in all its glory, as will be seen by these lines, of which he is the author. *Italics mine:*

"Once he in the Baptist came,  
And virtue's paths restored;  
Pointed sinners to the Lamb;  
Forerunner of the Lord.  
*Sent again from Paradise,*  
Elijah shall the tidings bring:  
Jesus comes; ye saints, arise,  
And meet your heavenly King

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

Some one may ask, Do you claim that Joseph Smith was the Elias or John the Baptist come again? Not at all. Why then do we refer to these texts when considering the life of Joseph Smith? Simply this; he was ordained under the hands of John the Baptist, and commissioned to do the very work spoken of in those texts—authorized to restore the Church of Jesus Christ.

Moses and Elias appeared to Jesus in the presence of Peter, James, and John on the mount of transfiguration at the beginning of that dispensation. It is no more wonderful that Elias should appear to Joseph Smith at the beginning of this—the dispensation of the fullness of times. God works like himself in all ages of the world. If the world will not receive it, it is none the less true. John certainly was to come in our day, whether people set their faces against that fact or not. Why could he not have appeared to Joseph Smith as he claims? Is it impossible? All are compelled to say "No." Then if not, why not? Well, one may say, It could be true, of course, but I don't believe it. But what has one's belief or disbelief to do with the facts? It is the facts that should concern us and not what some one may think of them. Let us hear the testimony of Mr. Smith himself as to the facts, also the testimony of one other who was an eye-witness:

While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterward that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterward he baptized me, after which I laid my hands on his head and ordained him to the holy priesthood, and afterward he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us upon this occasion, and conferred the priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament. . . . It was on the fifteenth day of May, eighteen hundred and twenty-nine that we were baptized and ordained under the hand of the messenger.—History of the Church, vol. 1, pp. 34-36.

While the world is consoling itself that God no more sends his messengers to earth, he moves steadily forward and continues his work as in former times. The clergy will doubtless continue to assert that God has changed, that he has no more work for the angels, that they are all mustered out of service,

and the world will continue to believe it, and never ask for the proof. One fact, however, stares us directly in the face. John's work was not completed eighteen hundred years ago. If he did not appear to Joseph Smith, will the world be any more ready to accept him if he should yet come? He must come. He must finish his mission. He must prepare the way of the Lord at his second coming.

Let us next hear what Oliver Cowdery, a New York school-teacher, has to say of this same event. Let the reader notice the nature of these testimonies. These men saw with their eyes; they were eye-witnesses. They heard with their ears; they were ear-witnesses. They felt in their hearts; they were heart-witnesses. They felt the angel's hands upon their heads and testified to what they knew. There was no room for deception.

The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted, and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the keys of the gospel of repentance! What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the blaze of day: yes, more—above the glitter of the May sunbeams, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled for ever.

But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hands the holy priesthood, as he said, "Upon you my fellow servants in the name of the Messiah I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness."—History of the Church, vol. 1, pp. 37, 38.

The men who bore this testimony suffered all manner of persecution, but to the last, even in the face of death, they still maintained its truthfulness. There is no reason why this testimony should not be believed, and in it we have the fulfillment of Malachi's prophecy concerning the messenger John as quoted above.

Another passage of scripture in harmony with the ones noticed above is found in Zechariah 2: 2-4: "Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and

said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

Several times Jerusalem has been rebuilt and inhabited, but not until since 1853 has it been inhabited "without walls." This of itself locates the fulfillment of the prophecy in our time, and it will be noticed that the prophet saw that a young man was to make the proclamation because of instructions from an angel.

Joseph Smith was so informed by an angel and did so proclaim when only a youth, besides he afterwards sent one of the elders of the church to Palestine to bless the land and pray the Lord to remove the curse.

Following is the instruction of the angel to the young man, Joseph Smith, concerning this matter; also the prayer of Orson Hyde on Mt. Olivet, October 24, 1841:

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that anything could be made to appear so exceeding white and brilliant; his hands were naked, and his arms also a little above the wrists. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceeding light, but not so very light as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. . . . After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy. . . . In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He also said this was not yet fulfilled, but soon would be. And he further stated that the fullness of the Gentiles was soon to come in.—History of the Church, vol. 1, pp. 13-15.

The reader will notice that these references by the angel plainly refer to the rebuilding of Jerusalem and its escapement from Gentile oppression. The above communication was given September 21, 1823. Let the reader search the history of Palestine at that time and see if there were any signs of what we now see. Look again and see if the angel told the truth when he said these prophecies were soon to be fulfilled.

Search and see that the Turks had then passed a law making it a crime punishable with death for any one under the government of Turkey to embrace Christianity. In 1844 the combined powers of Europe compelled Turkey to revoke that law. Did Joseph Smith prophesy correctly by the authority of an angel in 1823 when he said the time would soon come when Jerusalem should be rebuilt, and the Jews regathered? With only half an eye we should be able to see that the work of Mr. Smith in this matter plainly harmonizes with these passages referred to above.

Three years before the ironclad law in Turkey was revoked, Joseph Smith sent Orson Hyde to Palestine to bless the land and pray God to remove the curse and gather the Jews. He arrived in due time in the Holy Land and wrote the following prayer on Mt. Olivet:

Now, O Lord, thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto thee. For the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets, for the building up of Jerusalem again after it has been trodden down of the Gentiles so long, and for rearing a temple to thy name. Everlasting thanks be ascribed unto thee, O Father! Lord of heaven and earth, that thou hast preserved thy servant from dangers of the seas, and from plagues and pestilences which have caused the land to mourn. . . . O thou who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them: and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

Grant, therefore, O, Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of the land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength and the fig-tree bloom and flourish, let the land become abundantly fruitful when possessed by its rightful heirs: let it again flow with plenty to feed the returning prodigals who come with a spirit of grace and supplication; upon it let the clouds distill virtue and richness, and let the field smile with plenty. Let the herds and flocks greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of the people. Do thou take from them their stony heart, and give them a heart of flesh, and may the sun of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them together in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from their distant isles; and let kings become their nursing fathers, and queens with their motherly fondness, wipe the tears of sorrow from their eyes.

Thou, O Lord, didst once move upon the heart of Cyrus to show favor to Jerusalem and her children. Do thou now also be pleased to inspire the hearts of the kings and powers of the earth

to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom to Israel—raise up Jerusalem as a capital. . . . —*Autumn Leaves*, vol. 1, pp. 50, 51.

People may think as they may of this prayer, but it must not be forgotten that the Bible says the prayer of a righteous man availeth much, beside Mr. Hyde was himself shown in vision that the Lord required him to perform this work. Let the daily reports that come to us of the wonderful productiveness of that land since 1853 answer whether the above prayer was answered, and whether the angel correctly informed Joseph of its near approach in 1823. Let the thousands of Israel, now safely located upon the land of their fathers, answer as to whether Joseph was a true prophet.

None of the reformers made such predictions, nor did any man aside from Joseph Smith. If he was a fraud in this matter, so also was the Lord, for he began at once to fulfill the prophecy and remove the curse and gather the Jews to the land of their fathers.

In harmony with this is the following from Isaiah 11: 11, 12; also quoted by the angel:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

In the days of Cyrus, several hundred years before Christ, the Lord set his hand the first time and gathered Israel back from the Babylonian captivity—only from one country; there they remained until they were carried away captive about 72 A. D. and after, and have remained as wanderers in all nations until our day. Recently the Lord has set his hand the "second" time to gather them home from whithersoever they have gone. Notice closely that Isaiah here says "in that day he will also set up an ensign" for the nations. The ensign could refer to none other thing than the kingdom of God—his church—and it was to be set up among the Gentiles and not among the people of Israel. God has always been especially interested in the salvation of his people. Anything looking thereto would be his work, his church, his kingdom, his ensign.

"There can be no order without organization," therefore whatever God would do would be in an orderly organized manner. Hence Jesus said, "I will build my church." Matthew 16: 18. "Order" is said to be "the first law of heaven," and it is doubtless true. If, therefore, God had a work in the world it would be a work of order. If order, then organization. If an organization, then a church, kingdom, or ensigns.

Some will object and say that Jesus never organized a church and he certainly was of God and taught

the things of God. That Jesus taught the things of God is true; he also "built" or organized a church, for he says in Matthew 18: 15-17.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, and if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church, let him be unto thee as a heathen man and a publican.

Will the objector please tell how a matter could be told unto the church if there was no church? And how transgressors could refuse to hear the church if it could not act in such matters? This text shows most clearly that there was a church in Jesus' day and that it had organized form—that it was capable of acting on matters coming before the body. To settle this point completely, in the minds of those who think with our objector, we will refer to one more passage as recorded in 1 Corinthians 12: 28: "And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

From this it is clear that there was a church when apostles and other officers were placed in it. Having noticed then that there was a church in Jesus' day, and that it must have been an organization, we still think that God's effort among men to save them, no matter what name, whether church, kingdom, body, household, or ensign is an organization. The ensign therefore referred to in the text where it says, "God will set his hand the second time to gather Israel and set up an "ensign," is his church. The words *set up* means evidently to establish—to organize.

We have shown that the Jews began to gather to their home land immediately after the restoration of the former and latter rain, or since 1853. In the days of Ezra they were gathered back the *first* time; to-day they are being gathered back the *second* time. God has set his hand indeed the second time to accomplish that work and organize anew his church and kingdom on earth.

The early Methodists believed in their day that this ensign had not yet been set up, when they used to sing

"Almighty God of love  
Set up the attractive sign."

Again they looked forward to the gathering of the Hebrews to their home land, for in the same song they sang

"Oh call the Hebrew home,  
From East and West and North and South,  
Let all the wanderers come."

The work of Joseph Smith corresponds to all these prophecies in time, place, and condition, and is especially interwoven with the Jewish movement, in gathering to their own land and building up their

city. It dovetails in with all the recent important history of the world for God has been in both.

But let us discover something more in the Bible about the "ensign." In Isaiah 5:26-28, we find the following. We italicise a few words only to call special attention to them lest they be overlooked, but we have no intention of changing the meaning; indeed, we fail to see how calling "special attention" could change the "meaning," as some seem to think: "and he will lift up an ensign to the nations *from far*, and will hiss unto them *from the end of the earth*: and, behold, they shall come with *speed swiftly*: None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their *wheels like a whirlwind*."

Who ever heard of "horses with wheels"? Surely we all have in latter days—since 1827. We have both seen and heard the iron horse—the locomotives and their wheels indeed like a whirlwind. This last clause in the above quotation will locate the time when this prophecy was to have its fulfillment—when this "ensign" was to be "set up".

There are other points also in this text that will help us to determine the time. One is, those who travel would do so with "speed swiftly," but in thus traveling none should be "weary or stumble among them." At this time when people could travel in this way on horses with wheels like a whirlwind God would "lift up an *ensign afar off*"—"at the end of the *the earth*." This not only shows when but where. The end of the earth would certainly be at the farthest point, and of course, going from Jerusalem would land us in America. It would also be from afar off.

This text could not be applied to the work done by any of the reformers in Europe or those who try to trace their origin back to Pentecost or before. For their work was set up long before the "horses with wheels like a whirlwind" appeared, nor were they organized "afar off"—at the end of the earth, when men could come with *speed swiftly*. Some of their efforts may have been at the end of the land, but not the end of the earth.

A few years ago the question was asked if we had a "purely American church," and one of the leading daily papers answered something like this: "The only American church we know of is the one founded by Joseph Smith."

This ensign is also spoken of again by Isaiah in his eighteenth chapter and first three verses as follows:

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bullrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden

down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an *ensign* on the mountains; and when he bloweth a trumpet, hear ye. . . . For afore the harvest, when the bud is perfect, etc.

First we notice that, this event was to transpire before the harvest (Jesus said the harvest is the end of the world) and so soon before, that the bud was to be perfect. Another thought is, it was to transpire at a time when ambassadors could go "swiftly" on the water. This brings us to a time later than the invention of steamboats, and even later than that, for it was not until 1819 that the first steamboat, The Savannah, crossed the Atlantic Ocean. The description of the people and land fits the Jewish people and their land, and it will be noticed that the *swift* messengers were to go *to* that people and not to come *from* them. Furthermore it is shown that the land upon which this *ensign* was to be raised would be located beyond Ethiopia. In the third verse of the next chapter but one, in the same book, it seems that Isaiah had been three years in Egypt and Ethiopia. It is probable that Isaiah was in Egypt when he uttered the above prophecy of the eighteenth chapter. In the record of those times we find that North Africa was called Ethiopia with the exception of Egypt. If, therefore, there was a land *beyond* Ethiopia from Egypt it would again point us to America, and the expression "shadowing with wings" may either refer to its physical shape or the eagle wings on the insignia of our government. The expressions all harmonize with what is said in other places about the latter-day *ensign*. But we wish to notice what is meant by the word *mountain* in the above text: "He lifteth up an *ensign* on the mountains." By turning to Daniel 2:35 we read that "the stone became a great *mountain* and filled the whole earth." In the forty-fourth verse Daniel, divinely directed, gives the interpretation of this word *mountain* to mean *kingdom*. "And in the days of these kings shall the God of heaven set up a *kingdom*, which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Here we have God's interpretation of the word *mountain* to mean *kingdom* or nation as all may see by reading the entire chapter. In that light in simple epitomized form the passage in Isaiah 18: 1-4 would read: In the land of America and the nation of the United States God would, in our time, set up his church.

In connection with this we refer next to Isaiah 2: 2, which reads: "And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the *mountains*, and shall be exalted above the hills."

In other, and we believe, legitimate words, In the *last days* the kingdom composing the house of God will be established (set up) in the highest (top) civi-

lized nations (mountains) and shall be exalted above the lower nations.

Micah 4: 1 contains the same language. This was true of the work Joseph Smith established by the commandment of God in the United States and not only in the United States, but in New York, the banner, the "Empire" State of the Union, the very top of civilization then. If this text does not refer to a special work of God in the *last days*—a special dispensation—we are sure that words can not express that thought.

Having mentioned God's interpretation of mountain in the above text, let us refer again to Daniel 2: 28 and 44:

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

From the above we learn that "in the latter days" a divine kingdom or church was to be set up. This latter-day kingdom was not to be thrown down nor given to another people. It could not have reference to the primitive church of Jesus Christ, as some think, for that was thrown down, the entire flock was destroyed (Acts 20: 29). They turned away their ears from the truth (2 Timothy 4: 4). Only a little while was the light with them (St. John 12: 35). The kingdom was taken by force with violent hands (Matthew 11: 12). Jesus said, "The kingdom shall be taken from you and given to another people bringing forth the fruits thereof" (Matthew 21: 43).

## Mothers' Home Column.

EDITED BY FRANCES.

PAPEETE, July 23.

*Dear Sister Walker:* I conclude it will be more profitable to write to you this evening, than go to hear native preaching that I can not understand. I had no letter from you last mail, and am wondering if all is well with you. I am getting my mail matter made up before the steamer arrives; for in two, or at the most, three days afterwards, we leave here for the Paumotus for a few weeks; therefore we do not expect to be able to send any mail next month. I am pleased to tell you that we both are real well and in better spirits than we have been since our arrival here, nearly a year ago. We feel the benefit of the influence that went out from the last conference. Metaphorically speaking, a pebble was dropped in the spiritual waters during that gathering, and the waves have circled outward, the world over, and, I believe, will reach the heart of every live Latter Day Saint, no matter on what part of the earth he dwells. By their onward sweep we too have been borne upward into the light of greater activity in minor duties, those that have not heretofore seemed so essential, and, perhaps, were not. I have been impressed to urge upon the sisters here a greater activity in their preparations to meet the Lord, not a preparation in spiritual things alone, but the spiritually temporal matters; to keep somewhat in touch with the body of the church, for Zion's children were marching onward and making clear the way before them.

But strange to say, this uplifting wave did not come to us with the reading of conference news, not until a month or so later, though I enjoyed the reading. The reports to the various conventions, or rather from the various organizations, were in my estimation unusually good. To the "Gleaners," my heart responded in a fervent, "God bless them in their noble work." Sr. Hulmes' report to the Daughters of Zion, was very interesting, and bespoke the spirit and progress of that department of the work. Also that of Bro. Gunsolley to the Religio. While reading it, I entered more into the spirit of the Religio than ever before. Was much interested in Sr. Salyards' report; am glad she wrote it in full. Her implicit faith, and energetic effort to accomplish her arduous task, carries a spirit with it that has, and will nerve other arms, and inspire other minds to do likewise. And last, but not least, the synopsis of the General Superintendent's report, manifesting such a spirit of devotion to the Sunday-school work, and not vaunting it above its position.

There were a few small figures in the treasurer's report, that brought to me a thrill of gladness, for I accepted it as a second step towards the fulfillment of a mental vision, or foreshadowing of events, that was given me in the year 1899, while here in Papeete, in which I saw the auxiliaries of the church, organizations for good, consecrating their surplus funds to the church. Each year as their books were balanced and their immediate necessities provided for, the surplus was cheerfully put into the hands of the Bishop. Not as a gift, but as their reasonable service, as keeping the law of consecration of surplus. And, in so doing, they received from the Lord a happiness that I have not words adequate to portray, though I was permitted to both see and enjoy it for the space of three days. A peaceful, trustful tranquility; free from *all* party spirit, jealousies, or self (society) aggrandizement. Free from the fear or worry of "troubulous times" on the earth; for *all* were of one heart and one mind in their working together for the spreading of the gospel, and the redemption of Zion. And great peace was theirs.

As I saw it at that time, the work would commence at Independence in 1901. Whether that was the first time the Sunday-school at Independence placed their surplus in the hands of the Bishop, I do not know. But I saw them do so at that time, and learned afterwards that they did so. The next year another of the leading departments of the Sunday-school work sent in a surplus. I then thought it to be the Lamoni school,—but it has proven to be the association—and from those noble examples, one after another did likewise, until it embraced every organization, and every Sunday-school that had a surplus. Prior to that time, I had not thought of the law of consecrating surplus being applicable to the societies of the church as well as individuals, but I saw it plain enough then. And why would it not be so? All are working in their various departments for the furtherance of the Lord's work. All are members of the church as well as of their society. All want the rich blessings of the Master upon their work. And could it be so, if moneys accumulated, either directly or indirectly from the members of the church, beyond what was needful for carrying on the beneficial work of those societies, lay idly in their coffers, while the wife and family of many a traveling elder was suffering privation because there was not enough in the church treasury to remit to them their allowance? No! That would be self aggrandizement in the form of societies, and the Lord has spoken against such, "be it whomsoever it may be." This law of consecrating surplus shields the church in all its departments from such a position and levels all to the common standard of "their necessities." When we all bring ourselves to that celestial law, then, indeed, will the glory of the Lord rest upon the people of Zion, and the shield of the mighty God of Jacob go with those who go without the camp bearing the message of truth and salvation to the nations of the earth, who have not yet heard of the marvelous work of this latter-day dispensation. Perhaps, in handing the surplus into the hands of the Bishop, neither of those above named did

so from the view that the law was applicable to them. Yet I believe it is the beginning of that glorious work among our noble young people of the church, some of whom are consecrating every mental power and every practicable moment to their department of the work, simply because they love the work, and their duty lies in the department in which they have been chosen to occupy. And yet the watchword is "Come up higher!"

E. B. BURTON.

#### Prayer Union.

Bro. C. J. Spurlock requests the prayers of the Prayer Union in behalf of himself and Bro. Harry Thomas. They are in their mission field, sick.

Sr. Ballenger, Woodbine, Iowa, desires the prayers of the Prayer Union in behalf of her little grandson, who is very sick. He has been administered to but is still sick, and it is feared he will lose the use of one of his limbs.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

It seems that no matter how well a system of work may be planned and executed, or how good the results of such system and work may be, there is always a class of people who are not satisfied. They would have it otherwise. They are so full of a spirit of supposed progress, or discontent, that they are quite blind to the fact that great advancement may have been made, and that we may now be enjoying all the improvement and advancement compatible with the present conditions. There never was and probably never will be a human institution that does not have its defects. We work in an institution awhile and become painfully aware of the defects therein. We see a new plan, and, not having tried it, its defects are not so manifest. We then hastily conclude that the new plan would be an improvement over the old. Then, forgetful of the beauties of the old, we are eager to install the new.

Thus we find with reference to our present lesson system and *Quarterlies* for the Sunday-school. It is not our purpose to discuss the merits of the question here, but to introduce a clipping from the *Sunday School Times*, Philadelphia, in a report of the great International Sunday-school Convention, at Denver, Colorado. The same spirit of restlessness is seen amongst the people of the other denominations as that with which we must now contend. Note carefully the disposition of it by the International Convention. We think the editor strikes the key-note to the situation when he said, "The pressing need of better teaching . . . was ever present;" "The ideal lesson system is not going to work a revolution in the Sunday-school. The ideal teaching force alone will solve all questions and clear the path of all difficulties."

#### LESSONS FROM THE INTERNATIONAL CONVENTION.

"Advanced teaching, not advanced lessons," was the clarion call that went up from the delegate-representatives of over twenty million Sunday-school workers assembled at Denver in the Tenth International Sunday-school Convention. "I wish I could believe that the exodus at a certain age from the Sunday-school is because the lessons are not *difficult* enough," was the canny comment of the Chairman of the Lesson Committee. This was after he and the Convention had listened to able and various suggestions as to the lesson situation and its needs, including the oft-heard claim that young people are leaving the Sunday-school because the lessons are not up to their advanced standards. But, as was forcefully stated by the editorial head of one of the largest denominations in this country, "if it's hard



work they want, we can give them such work on the uniform lessons as will make their heads ache." . . .

And so the mature, thoughtful conviction of the Sunday-school workers of the world, as expressed at Denver, is that the positive gain and the yet unsounded

#### POSSIBILITIES OF THE UNIFORM LESSON SYSTEM

are such as to imperatively demand its continuance for the present. A Beginner's Course, for the little ones who are unable to read, is a thing by itself. It is intended for those younger than the primary age, and the marked success of the one year's course of lessons issued by the International Lesson Committee last December, and carefully tested by many classes during the first six months of this year, would seem to settle any doubt as to the wisdom of providing such a course. The largest gathering of primary teachers ever assembled made an urgent request of the International Convention that a two years' Beginners' Course be provided, replacing the one year's course now standing, and this request was heartily granted. The Lesson Committee, before leaving Denver, took steps to issue a new two years' Beginners' Course next spring or summer, looking toward its actual use at the beginning of the year 1904.

The spirit of the Denver Convention was in no sense a self-satisfied spirit. There was no air of complacency there, no indication that any one felt that Sunday-school work had "arrived." There was a restless, eager, noble discontent with present attainments, and noticeable determination to go on to yet unreachd goals.

#### THE PRESSING NEED OF BETTER TEACHING,

graded teaching, advanced teaching,—call it what you will,—was ever present, and urged by radicals and conservatives alike. Superintendents and teachers went home fired with a new zeal to exalt the teaching work of the church as it has never yet been exalted. Teacher-training as a distinct, organized form of Sunday-school work has come into vigorous existence, and the beginning is only yet seen. Given an army of trained Sunday-school teachers, systematically studying the child and the Bible, and the question of what lessons are needed, and how they shall be chosen, will solve itself with surprising ease. The ideal lesson system is not going to work a revolution in the Sunday-school. The ideal teaching force alone will solve all questions and clear the path of all difficulties.

While the Uniform Lesson System was stanchly adhered to as offering far greater possibilities for Sunday-school progress than any other system suggested and discussed, here again there was no thought that there is not room for steady improvement in the

#### CHOICE AND PLAN OF THE UNIFORM-LESSON SELECTIONS.

A comparison of the later series of lessons with the earlier series shows how the later Lesson Committees profited by and improved upon the work of their predecessors. To the Sixth Lesson Committee the Sunday-school world confidently looks for the same substantial progress as that which characterized the Fifth. The great achievement for which the Fifth Committee will go down into history, and which did more to silence adverse criticism than any other one act of any Committee, was the offering of the eighteen months' study of the Life of Christ from the Four Gospels. There was historical continuity, completeness, scholarliness, biographical interest, adaptability. There was no scrappiness, disjointedness, nor sacrifice of history to homiletics. History and homiletics were both there in full measure.

To be sure, the Life of Christ as told in the Four Gospels is an exceptional subject even in the Scriptures, and all its conditions can not be duplicated elsewhere in the Bible. But the principles that underlay that course of study *can* be applied elsewhere. One great reason for its notable, universal success as a Sunday-school study was its completion of a definite period of Bible history. The urgent need of this element in the planning of future courses of lessons was wisely emphasized at Denver. The

*Sunday School Times* has already voiced the regret of Sunday-school workers at such breaks in the study of completed periods as occurred in the Old Testament lessons of 1901 and 1902, and in the lessons from the Acts in 1902 and 1903. It is therefore rejoiced to be able to announce that the new Lesson Committee, while its plans are as yet, of course, wholly tentative, is preparing to apply the principle of studying the Bible "by completed periods," even farther than has yet been done. For this the Sunday-school world will rise up and give thanks.

The Denver Convention will go on record as silencing for all time the baseless attacks of unknowing ones concerning the International Convention's attitude toward temperance. Every man, woman, and child in the great audience hall thrilled with responsive enthusiasm as Dr. John Potts, Chairman of the Lesson Committee, thundered forth his denunciation of the unfair assaults upon the Committee. "The grandest temperance organization on the top of the earth is the Sunday-school, and the activities connected with the Sunday-school. . . . Every Sunday-school in the world is true to the principles of temperance and total abstinence." The roar of applause that burst from the convention will be heard round the world. Even if at some future time the true friends of total abstinence believe that it can be taught more effectively in the Sunday-school without the interrupting quarterly temperance lessons than with them, no man can ever again question the motives or the convictions of the organized Sunday-school workers of this continent as to temperance. For the present, as reported last week in these columns, the quarterly temperance lessons are continued unchanged. . . .

And out of this sea of differences, these shoals of untried systems, the radicalism that would wreck, the dreaded dead-weight of conservatism that would allow of no progress, the convention moved on triumphantly, harmoniously, united under a new leader who will have the support of every section of the vast field, holding fast to that which past experience has proved good, eager for new things yet unattained, ready to try all that seems worth the trying. It was an object lesson that will not be forgotten. It was a rare exhibition of what determined unity of heart and spirit can do toward settling differences of opinion. The Denver Convention will be historic for its unity of spirit when all human indications pointed the other way.

## Letter Department.

CHICAGO, Illinois, August 18.

*Editors Herald:* Of the many to us interesting events that a truthful history might record since leaving Providence, we may only hint at or give briefest reference to; but our diary reads thus: Wednesday, June 25. Last day in Providence; nice day; bought tickets for New York; finished packing household goods; bid the dear Saints of Providence good-bye, our last adieus being waved as the steamer bore myself and companion away from sight and sound of voice of dear friends and relatives who had come with us as far as they could to say good-bye.

The night previous, a reception had been planned for us, at which the house of Bro. and Sr. Gates was crowded. Speeches and refreshments and attempts to be cheerful, but poorly concealed the sadness, not to say gloom, felt by (I think we may safely say) the most of all present. Valuable tokens of love and affection were, with speech from Elder George Gates, presented, to remain with us as a remembrance and reminder of ties formed in the years of association with those we have known and loved and trusted; and it related still to us by ties that prove at once their divinity and superiority over the fleshy happenings which we honor with the name or title of brother and sister.

It was a somewhat stormy and rough passage to New York. Found rest at our Brooklyn home—Bro. Squires.

Grant's Tomb, Coney Island; finished a talk with Utah elder,

of what I think I may properly term, the Brighamite faith, were events of the second-day sojourn in New York. Left for Philadelphia Saturday, and found a home with Bro. George and Sr. Flora Smith, our old Providence associates in gospel work. Preaching on the Sabbath by Elder F. M. Sheehy and the writer in their fine new church here.

Monday "took in," in company with Bro. La Rue, Carpenter and Independence Halls and viewed the interesting relics associated with "the times that tried men's souls," and revealed the character of those men whose history shames so much of the attenuated and emasculated patriotism of our day and time. Visiting the Art Museums, and a fine concert at Willow Grove Park by Victor Herbert's Orchestra finished an enjoyable and interesting day.

Tuesday. The United States Mint, Girard College, and the fine plant of the Philadelphia Tapestry Mills, of which Bro. Zimmermann is partner, and a lecture by Bro. Sheehy on American archæology, etc., completed our day's pleasure and work—for work it is, as travelers know.

Wednesday, eleven a. m. Off for Washington, District of Columbia. A pleasant welcome at the home of Mr. Peck. The stay in this city will ever be a pleasant memory. The Congressional Library, National Museum, Bureau of Engraving-Printing, where they "make money" faster and possibly more of it than any place in the world—postage, postals, etc., Ft. Myer, Arlington, the magnificent site and old mansion of General Robert E. Lee, Mount Vernon, the tomb of the "Father of his Country," steamer rides on the Potomac River, with reminiscent features of the war of 1860-4, are among the principal interesting features of our visit to the National Capital.

Saturday, eleven a. m. We are moving westward toward Pittsburg. Were pleasantly entertained at the comfortable house of Bro. Tom Hatfield and his excellent wife, and also at the home of Bro. Harry, and his mother, Sr. Thomas.

Sunday morning. We were very cordially greeted by their "new minister" and our friend and brother, David Krahl. Preaching, morning and evening, in their nice new chapel.

At eight a. m. Monday, we are off for Cleveland, and there found rest and welcome, after a hot and dusty ride, at the home of Bro. and Sr. George, and we deem it a pleasure to record the deserved prosperity and peace that we witnessed and shared in this saintly home. Bro. and Sr. George have stood by the work in Cleveland and are positive factors in its growing success.

Tuesday. A pleasant ride to Willoughby, and pleasant welcome to and at the home of our brother, E. W. Bond, spent the day with Sr. B. visiting old friends and neighbors in their beautiful place, once our home.

Wednesday. Over to Kirtland for a brief one-day visit. Prayer-meeting at night in the Temple, and a one-night sojourn with Bro. and Sr. Griffiths. Found missionary in charge, Elder Greene, wrestling with the everlasting nightmare and continuously troublesome proposition of many of the missionary force,—the resettlement after removal into something that resembles house-keeping if not homekeeping.

Friday. We pack and pick up our grips for the last stage of our journey, and are off for Chicago, where we arrived at ten p. m. and found welcome at the home of Bro. and Sr. Good, where for two weeks we shared their generous hospitality, while we wrestled with the propositions of house hunting, and haunting all the depots for household goods delayed and diverted from original routes on account of strikes, etc.

At date of present writing we are comfortably "settled" long enough, we hope, to get "rested" from the affliction of another removal. And while we are not especially charmed with some things about this city, yet we are willing to say that it is not the worst place to be found. We are pleased with our experiences with the Saints of Chicago, converted to this great latter-day work, and earnest and zealous to publish it to the world. May wisdom, tempered with zeal, be given to profitably direct.

Elder Heman Smith has been with us; his visit timely, pleasant, and profitable. Sr. Etta Hitchcock, of St. Louis, General Secretary of Religio Association, with Sr. Grace Anderson, old time St. Louis friends, are with us on vacation visit.

By invitation of Sr. Royce, of Baroda, Michigan, we expect to take a "sniff" of country air for two or three days of next week, and may Sunday with the people at Galien, Michigan. Cheap Lake fares make this trip practicable as well as pleasant.

Not only for the general reader of the HERALD, but for the many friends who have requested us to "write," this hastily written epistle must, for the present, suffice.

Our trip westward from Providence, while necessarily tiresome, was made very pleasant, with scarcely an exception, by the fine and hospitable reception of Saints, and the exceptional opportunities for sight-seeing in some of the principal cities of our great country. Urged by our sense of obligation to the people and church, our pleasant visits everywhere were curtailed to the briefest possible stay.

Especially was Sr. Nellie pleased with Washington, and we have sufficient reason to believe that the church was served and good done while there.

Have enjoyed liberty in presenting the word while here. Am well received and feel that it would be a sin not to try and be cheerful and happy.

M. H. BOND.

NEWTON, Iowa, August 19.

*Dear Herald Readers:* In purview of the fact that several have advised that Reverend G. D. Gurley should be prosecuted in the courts of the land because of his false and bitter attack upon the faith of the Saints made through an article published in the *New Times*, of Dallas Center, contrary to advice and counsel I have given to the Saints and friends immediately interested, and not wishing to be considered presumptuous I sought counsel of those in direct authority of such matters among whom was Bishop E. L. Kelley, whose letter I give in full for the benefit of all who may have become interested. The letter is as follows:

"ROSCOE, Missouri, August 15.

"ELDER J. F. MINTUN, 202 5th Street, Des Moines, Io.:

"*Bro. Mintun:* Your note of 7th inst. calling attention to efforts of the friends and Saints in vicinity of Dallas Center to have you enter suit for the prosecution in the courts of the land of one G. D. Gurley, for his lying assertions against the Saints, received here, and with published statements of Mr. Gurley duly considered. His venomous attack seems to be of the character of that of Demetrius, the silversmith against Paul, and the probability is that he is stirred by a like selfish motive as was the worshiper of the heathen god, who attacked Paul and the gospel which Paul preached, for the villifier of Paul made money from the 'shrines' which he sold of the heathen deity. Is it because Mr. G. D. Gurley's 'craft' is in danger, that he has lost his temper, and made an attack that he is too unmanly to engage to jointly lay the differences before the public? Possibly he remembers the result of the joint discussion between Alexander and Paul.

"But notwithstanding the abuse Paul and his Christian brethren received he did not undertake to have the controversy adjusted through the courts of the realm. And with us, however just the claim may be against an individual, whenever it involves religion or politics it is seldom that full justice has been meted out by an appeal to the process of the courts of the country.

"The jury to which appeal is properly made is the public, in the neighborhood or vicinity of the outrage, and the American public will eventually render its verdict, and its sentence has been in the past to strike down the craven idols set up by the pretentiously pious. We need not fear them. I suggest that you keep the old flag of gospel truth flying around Dallas Cen-

ter, and this will dismantle Mr. Gurley's place of supposed security. From his article I notice that after all this is the secret of his bitter attack,—you preach too much Bible. He can not stand that.

"Does Mr. Gurley forget so soon who it was that extracted his 'polygamous fang' of the serpent from the 'Mormon' system? Was it not 'Reorganized Church of Jesus Christ of Latter Day Saints' that expended its funds and kept its committee at the sessions of the Forty-seventh Congress until the accomplishment of the passage of the bill against polygamy in the Territories? As one of that committee I am fully conversant with the work done, and the means used to accomplish it, which, too, received complimentary references, both from the President, and the Chairman of the House Committee having this special legislation in charge; and prominent among the weapons that worked the overthrow of polygamy were the Book of Mormon and the revelations of Joseph Smith, which Mr. Gurley so hysterically denounces, and falsely assails as the 'Mormon Bible.'

"The ignorance of the man could be more pitied if he showed the moral courage to step forward and honorably meet the issue, and either become informed or maintain his assertions. But his position is that when you bring light and darkness together, that it is the light that must give way, not the darkness, and so he advises the people not to hear. This is the old spirit that caused the crucifixion of the Christ, and the death of the apostles. Is the principle which brought death then, the principle of life with Mr. Gurley now? Has Satan enthroned himself as Mr. Gurley's god? Jesus said, when the Jews exhorted their followers not to hear him, 'For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved.' And Mr. Gurley stands off and cries, 'Mormon snake,' and urges the people not to hear. How this sounds like the old cry that drowned the speech of Paul, 'Great is Diana of the Ephesians.'

"I suggest that unless your character is attacked personally, that you move right ahead in your work as a gospel minister; but you are at liberty when an attack is made against you personally in language actionable *per se*, to employ the best counsel you can get in Des Moines, and proceed against the party at once.

"We must trust to God, and the truth we preach as the defense of his church: 'our weapons are spiritual.'

"Hastily, in the cause of truth,

"E. L. KELLEY."

This letter fully expresses the views I have previously expressed personally, and by publication, upon the subject of prosecution, and believe it expresses the spirit of Him whom we have sacrificed self to serve. To "rejoice and be exceeding glad" when "men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake" can not be expressed in prosecution, and when such action is taken in a case in which we are accused falsely as in this case, we do not acknowledge as we should our faith in the word which says, "Vengeance is mine, I will repay."

Desirous of faith, humility, and wisdom, that I with patience may run the race that is set before me, I am,

Yours in hope,

J. F. MINTUN.

CHATHAM, Ontario, August 11.

*Editors Herald:* Bro. James Baggerly who has just lately entered upon his labors in the Canada mission, has done some good preaching here. He baptized one young lady, and made many friends. The Chatham Sunday-school had a picnic on August 11. They went out to the lake shore with the Cedar Springs Sunday-school. It took three large wagonettes and two other rigs to get us to the lake. The weather was fine, and a real good time was had. Cedar Springs Sunday-school always does their best to entertain us while there. We appreciate the same.

J. H. TYRRELL.

OGDEN, Utah, August 18.

*Editors Herald:* Our work is moving on a little here, though slowly. Yesterday we had the pleasure of baptizing and confirming a family of four,—a father, mother, and two sons aged respectively thirteen and sixteen years. They are relatives of Bro. Joseph Clapp, of Lamoni, and his name is Frederick Wesley Clapp. They heard the first principles preached in Arkansas by the Utah elders and obeyed them. When they came to "Zion," as it is called, they found other principles that they could not accept, and as the result of reading our literature and listening to our sermons here they have obeyed the injunction to "Come out of her, my people."

Some time since, we organized a class for the study of the Book of Mormon, and devoted each Sunday evening from seven to eight o'clock to the study of that book. One week ago we decided to develop it into a full fledged Zions Religio-Literary, and our first program will be rendered the 21st inst., and hereafter Thursday evening of each week will be devoted to that service.

We are still holding open air meetings on the public square opposite the city hall, and at our last one, Friday evening, our subject was "Baptism and Rebaptism, or Renewing the Covenant." Of course we stirred up the eldership of the Utah church. We could not help it. We elicited from them the fact that the form used in their rebaptisms is, "Having authority from Jesus Christ I rebaptize you in the name of the Father, Son, and Holy Ghost, Amen." Of course they were at a loss to present scripture for this proceeding until I read to them—to help them out—from a sermon by Brigham Young. As they accept his sayings as scripture they then were "thoroughly furnished."

We are trying to keep the work moving here and each Sunday make a journey to Plain City, ten miles distant, and assist the Saints there in the Sunday-school organized by Bro. D. L. Harris while he was here. My day yesterday was full: two sermons, one Sunday-school, one Book of Mormon meeting, four baptisms, and a confirmation meeting where we confirmed the four baptized and blessed one baby—all in Ogden, and a journey of ten miles on my wheel to Plain City and meeting with the Sunday-school there did not leave us much spare time.

We are well and looking forward to the reunion at Salt Lake City, which will meet September 5.

A. M. CHASE.

1509 Washington Avenue.

AKRON, Iowa, August 11.

*Editors Herald:* Lest you might think the writer neglectful of duty in failing to give you a news item now and then, I drop the following: Began tent work in connection with Bro. W. A. Smith at Sloan; then to Sargents Bluff, then to this place. Interest at the Bluffs and Sloan was hindered by too much rain and cold.

Brn. Hansen and Hutchings had held, from what we heard, some interesting meetings at Sloan, before W. A. and the writer arrived. But too much rain dampened the zeal of both the preachers and the people. The interest here so far has been good, the tent on last evening being filed (as Paddy said), both inside and out. W. A. went to Sioux City on Saturday last, and is expected back to-day.

We have been preceded here in years gone by, by Elders Charles Derry, Joseph R. Lambert, J. W. Wight, Hubert and Oscar Case, and Hansen. Taking that in connection with the long time residence of Sr. Christy at this place, there is no wonder that the people turn out. So far the Christian denomination here has treated us with due respect. They, on last evening, appointed their service at half past seven, so to attend ours at half past eight. And they must have come in mass, by the number present.

The Christian people here seem to be studying the Bible; a thing needful for all. Of course we do not expect to baptize any

of their members, but we like to have them come out just the same.

It came near frosting here last night, and had it done so, great damage to the corn crop would have been the result, as corn is not in roasting ear yet. The wheat crop is splendid, both in this part of Iowa and in Dakota.

There is "much water" here, being situated on the Big Sioux River, and at a mill-dam at that, but we are not assured as yet that any will be baptized.

We are all getting used to the HERALD in its new dress. It looks all right for summer, but it may look rather light for winter. And the *Hope* is so thinly clad; but I hope it will not freeze to death the coming winter. By the way, have we not enough talent among the Sunday-school workers to fill up our little *Hope* with reading matter? Or will nine tenths of the articles in it continue to be signed at the bottom, "Selected"?

In the conflict,

J. C. CRABB.

COALGATE, Indian Territory, August 16.

*Editor Herald:* Please allow me space in the HERALD for a few lines to let you know how we are getting along at Coalgate. We have our church completed, and seated with six dozen chairs, and it looks very nice. It cost about three hundred and sixty dollars.

Bro. S. W. Simmons has been holding meetings here for sixteen nights, and the result is that we have an addition of four new members, three adults and one young lady about thirteen years old. We thank the Lord for it all, and we can now worship God in our own house, and thank him for the gospel. We expect to hold meetings each Sabbath if the Lord will permit us. I ask the Saints everywhere to give us their faith and prayers, that we may be able to contend for the faith once delivered to the Saints.

Bro. Simmons did a great deal of good here in showing the differences between us and the Brighamites, that we have had to contend with so much, at this place. May God help us to live by every word that proceedeth out of the mouth of God, is my prayer.

HENRY T. McCLAIN.

WALKERVILLE, Ontario, August 17.

*Editors Herald:* To-day is Sunday and I am situated in a most interesting spot along the Detroit River, near its head and nearly across from Detroit City. I baptized four and confirmed them here this forenoon, as a result of my work which has been less than a week in duration. I came here from Tarrington last Tuesday, where I had been laboring with Elder MacGregor for two weeks. He remained to finish up, and it is possible he may join me here sometime during this week. While there on the 6th instant, I baptized one in the waters of Lake Erie, who was confirmed by Elder MacGregor.

I preached twice yesterday; a funeral sermon in the afternoon, and another sermon at night by special request. This afternoon I walked about seven miles, return trip, and preached a sermon with as good liberty as I ever had, and am to preach again this evening. I expect to baptize four or six more inside of another week.

Bro. MacGregor and I canvassed Tarrington from house to house distributing tracts. There are honest ones in Babylon who can be reached by proper methods.

I am feeling good and enjoying my work.

ALVIN KNISLEY.

FLAT WOODS, West Virginia, August 12.

*Editors Herald:* The first of five debates to be held in this district has just closed, Elder G. H. Godby representing the Latter Day Saints, and Elder Kirkman representing the "Campbellites."

I am at this time in an entirely new field. The Utah elders

preceded me here some little time ago. Some five miles from where the debate was held they were egged, and were driven out of the country.

There is much interest manifested here and many are anxious to hear the gospel. I hope to do much good here.

A number of years ago the Seventh-day Advents were here and had quite a number interested in their work. I understand they had a good school at Newark, but it burned down several years ago, since which time the interest has lagged. Now the people are anxious to hear the gospel and I hope for good results.

E. H. DURAND.

OGDEN, Utah, August 15.

*Editors Herald:* We are still busy here. We look for some baptisms soon. Our reunion is appointed for Salt Lake City, September 5. This week has been a gala week, and so our street meetings have had to stop; but we commence again to-night.

Inclosed find notice of death of Mr. James A. Browning. The funeral was July 26, from the Third Ward meeting-house. Our effort was well received there. Am well in the work and plenty of work to do.

A. M. CHASE.

GOODERHAM, Ontario, August 15.

*Editors Herald:* The writer and Elder T. A. Phillips came to this place from Finelon Falls, July 18, and began revivals in a log schoolhouse, one and one half miles out of the town, holding forth at night, until about the latter part of July, when Bro. T. A. left for Tory Hill. I continued the meetings as usual, assisted by the local elder, Jacob Stailey, who opened the services for me, and did what he could in that line. I was kept very busy, as I visited every day most, from house to house, and find this one of my best methods to bring souls to Christ. Last Sunday two precious souls were added to the fold; one a promising young man formerly a Plymouth brother; the other a young lady. Both bore a very feeling testimony after confirmation, thanking their heavenly Father for their acceptance with him and the restored gospel.

I have sold over five dollars worth of books here. The young man here mentioned has equipped himself with the three standard books, and is well pleased with them. We hope much good will be done here.

Bro. Phillips reports on August 6 very good attendance at Tory Hill. This is an old, tried field, and the work is suffering from the unwise action of some. O for a closer walk with God.

S. TOMLINSON.

CARDIFF, South Wales, August 11.

*Editors Saints' Herald:* Perhaps a few lines from this side of the briny deep will not be amiss at this time. On the 21st ult. Peter Anderson and the writer bade farewell to loved ones and started for our far-off mission. We stopped one night with William Ruston at Brooklyn, and a number of the Saints met at the house of Joseph Squires. A pleasant chat was had together and singing was indulged in. Bro. Sheehy offered a feeling and an earnest prayer for our welfare and safe journey across "the deep blue sea," and the rest of the Saints said, "So mote it be." It was good to meet with brethren of like precious faith, as it cheers and comforts our hearts and stimulates us for the work that the Lord has assigned us to do in his kingdom.

At ten o'clock the next day, the 23d, the magnificent steamer Saint Louis, of the American Line, with us on board steamed out upon the mighty ocean. The pier was covered with people who had come to see their friends off. The scene was pathetic and touching, as the great ship moved out from the pier and the band playing pathetic airs. Handkerchiefs were waving, and tears flowing freely from the eyes of many, both those on the vessel and those on land. We could see the faces of Brn. Sheehy, Potts, and Gillespie until the crowd disappeared from

view. It was but few hours until we were beyond the sight of land. And all we could see for the next eight days was water and sky. Occasionally a few fish jumping out of the water here and there, and one large whale made its appearance which caused quite a sensation among some of the passengers. Only once in a great while would we pass other vessels, and when the announcement was made that a vessel was in view the passengers made it a point to get on deck as soon as possible. The passing of vessels on the ocean is an interesting spectacle. The great steamers salute each other by lowering and raising of flags, and the passengers wave handkerchiefs, and all seem pleased to see each other. The ocean was calm from Wednesday till Sunday morning when we experienced a swelling sea which caused considerable sickness among the passengers. The voyage was not as pleasant as a year ago. However, Bro. Peter and I escaped seasickness. We were able to have our three meals a day notwithstanding Bro. Peter was in his bunk one whole day. I had contemplated about six meals a day part of the time, that is, three down and three up.

We arrived in Southampton about two days late. The boilers of the Saint Louis were in a bad condition, which fact we were ignorant of when we started. But it seems that the first-class passengers found it out, as only a few crossed on her. And to make the matter worse, they made their passengers embark at ten o'clock at night, which does not speak very well for the officials of the American Line Company. I would advise the Saints who have occasion to cross the Atlantic to go by way of the Cunard and White Star Lines, as they have better accommodations for second-class passengers and make better time.

The mission conference convened in Birmingham on Saturday evening, inst., and continued over the 4th. There was a large representation of the brethren, Scandinavia, Scotland, Wales, London, and all parts of England being represented. And we truly had a glorious and profitable time. The business was transacted orderly, and in the spirit of brotherly love. The social and preaching services were of a high order. The Spirit of the Lord was present in a marked manner from the beginning to the close of the conference. Hence good was done by our coming together. Bro. Enge was present from Norway; and Bro. Peter Anderson rendered us acceptable service. Bro. Sheldon was there with his smiling face and reported progress in London. Bro. Rushston with his co-laborers in Scotland, namely, Thorburn and Arber, gave a good account of the work there. Bro. William Lewis with his associate workers in Wales, John Davis (who, by the way, is doing well in his new mission), Pierce, and Jones were on deck with good news from the land of leeks. Brn. William Ecelestone and William H. Greenwood of the missionaries in the Birmingham and Sheffield districts respectively, were in attendance and reported favorably of the work in their charge. Of the local brethren, Bishop Taylor and his two counselors, Dewsnap and Caton; also the two patriarchs, Batty and Greenwood, with over thirty other elders, besides a great number of priests, teachers, deacons, and members. All were amply provided for and accommodated by the Birmingham Branch. The character of the business done will be reported in due time by the secretaries, Armstrong and Mather. The official list was as follows: Three apostles, two seventies, four high priests, one bishop and his two counselors, two patriarchs, and between thirty and forty elders, and about fifteen priests. I am pleased to report as one of the presidents of the conference that the brethren acquitted themselves as ministers of God and I was proud to be associated with such noble and able men.

Present omens indicate a bright future for the work of the Lord in this country. Of course, the success of the work depends largely upon the faithfulness of the Saints and the diligence of the ministry. Sin abounds on every hand, and it will be a constant struggle for the Saints and ministry to keep away from the temptations by which they are surrounded. Our safety is in adhering to the admonition of the Savior, "What I say unto one

I say unto all, *watch and pray.*" We sincerely trust that the ministry will double their diligence and strive by the aid of God's Holy Spirit to magnify their calling before the Lord and his people, and thus make themselves "workmen that need not be ashamed,—approved of God."

Dear Saints, please bear in mind that the Lord has given us a bishopric in this mission to receive our tithes and offerings; and remember that on them has the Lord placed the responsibility of caring for the poor and looking after the ministry and their families. And he has placed upon us the responsibility of placing in their hands the means that will be necessary to meet the above demands.

The church has assigned quite a number of missionaries to this field and it devolves upon you to see that their wants are provided for, and that their families are supported with the necessaries of life. Therefore, I pray that the Lord will abundantly bless you in basket and in store, and that you will willingly impart of your earthly substance, as directed in the laws of the Lord, as the Lord shall prosper you from time to time.

The ministry of this mission have a hard and trying task before them, as they are expected to go from house to house with the message of life. And we ask that you support these brethren by your faith and prayers, and with the means that are necessary for their comfort and welfare. Praying God's sweet peace to be and to abide with you all, I remain, your well-wisher and co-laborer in Christ Jesus.

GOMER T. GRIFFITHS.

Mission address, 10 Rye St., C. on M., MANCHESTER, Eng.

ALBANY, Oregon, August 18.

*Editors Herald:* Bro. Arthur Allen and the writer pitched the district tent in this city of about four thousand on August 9. Held nine services. On Sunday, the 17th, the writer spoke at half past two on the Book of Mormon, and after the services received orders for four copies of the book. Interest here is fine. We leave for Roseburg to-night to join Bro. Crumley, and we with Brn. Luff and Hilliard will go to the Bandon reunion.

W. A. GOODWIN.

LOW BANKS, Ontario, August 13.

*Editors Herald:* Bro. Walter Bennett and I are laboring in this place at present. We find very little interest. Last week in an endeavor to secure a place for preaching we had a walk of twenty miles, round trip, with no success. In a few places we have access to schoolhouses, but interest is not such as to demand our services. We are now giving our attention to bettering the condition of the branch, and this is not before it is needed. Our success even in this is yet a question, but we hope the Saints will be admonished to live nearer to God, letting their light shine so that men may see their good works and glorify God. There must be this improvement upon the part of the Saints or their mission will never be a success in any way, for salt that hath lost its savor is good for nothing but to be cast out.

On the 2d and 3d of this month we were privileged to meet with the Waterford Saints in their two-day grove meeting. The weather was excellent and the services pleasant and edifying. Brn. R. C. Evans, J. H. Lake, E. A. Goodwin, Joseph Blackmore, Alex. McMullen, and Walter Bennett of the missionary force were present and each contributed his mite to the satisfaction of the Saints and friends. Monday following a number of Saints congregated at Bro. Yerks' and spent the day pleasantly in outdoor exercises. The kindness of host and hostess and other members of the family was much appreciated and will be remembered by all. Credit is due to Elders Goodwin and Yerks for much of the success attending the meeting. Their untiring efforts and the hearty support of the brethren made success possible. We would like to see other branches alive to the good within their power to accomplish, and manifest a willingness to sacrifice, if

necessary, for the good of the work and the salvation of the people. Two-day meetings are a power for good when properly managed and other conditions favorable.

FRED GREGORY.

TARKIO, Missouri, August 14.

*Editors Herald:* Saturday evening, August 9, as I was nearing Cameron, Missouri, where I had expected to spend the Sabbath, a stranger in a strange land, it suddenly occurred to me to run on down to Stewartsville, fourteen miles west, where there was a branch of the Saints. This, accordingly, I did, purchasing my ticket during the short period of stoppage at Cameron.

Upon inquiry at Stewartsville I learned that Bro. J. W. Adams had just returned from his mission field, and I made my way to his home, where I found the elder, "glad to receive anybody from headquarters." To say this hospitable brother and his wife made me feel very welcome indeed, is to put it mildly, and to express their kindness to a wanderer very feebly.

Bro. Adams was compelled to return home for a much needed rest, demanded by the state of his health; but he was improving, and had consented to preach morning and evening on Sunday, at Pleasant Grove Branch, six miles north of Stewartsville. The writer accompanied him on that day, and much enjoyed the drive and the companionship. On the way he pointed out to me the various homes of Latter Day Saints and I was much surprised as well as pleased to learn that in a radius of six miles there are four Latter Day Saint meeting-houses, at each of which gather fair-sized congregations on the Sabbath Day. And in this splendid farming tract are miles of farms, all owned by Latter Day Saints. It stirred my heart, and caused me to remark to Bro. Adams, "Surely we are in the 'regions round about!'"

We arrived at the Pleasant Grove church in time for the closing exercises of the Sunday-school, after which Bro. Adams preached to an interested audience, which was rather small because of the threatened rain. We had the pleasure of taking dinner with the president of the branch, our well-known and genial young brother, C. P. Faul. He is as earnestly engaged in the work as ever.

The evening meal was eaten with Bro. and Sr. Uphoff, and at eight o'clock Bro. Adams again addressed the Saints with much liberty and feeling.

This day of mingling with the Saints instead of being spent as many of my Sabbaths of late have been, among strangers and alone, was a great blessing to me, and it passed all too quickly away. If ever the chance presents itself again, to spend the Sabbath with the earnest and kind Saints at Stewartsville, the writer will surely avail himself of the opportunity. The more I see of the world, its ways, and its follies, the more I can and do appreciate the society of the Saints and the beauty of the gospel they so truly love. Its power to cleanse us of impurity and of sin is unlimited, if we are but willing to do our part, to be watchful and prayerful and to let the Holy Spirit perform its sacred work in us. We are all anxious for Zion's redemption. Let us each see that *one*, at least, of the Saints is faithful and earnestly striving to fit himself to be a qualified citizen of that longed-for kingdom when it shall be fully established.

Earnestly desiring the rapid advancement of our just cause and craving an interest in your supplications to the Most High,

I am, your brother,

B. M. ANDERSON.

How are children so often able without injury to swallow such sharp things as pins, needles, tacks, and bits of glass? Recently the matter has been explained by the investigations of Doctor Alfred Exner, of Vienna, who has conducted an elaborate series of experiments with dogs and cats, pigeons, frogs, and turtles. Says *The Saturday Evening Post*, in an article entitled "The Digestibilities of Pins:" "The secret, as disclosed by Doctor Exner, lies in the fact that, when a pointed or sharp-edged body comes into contact with the lining of the

stomach or intestine, the part touched contracts and puckers so as to thicken itself in that place. At the same time it withdraws itself in such a manner as to form a little pocket, and gradually twists the object around so as to turn the edge or point away, pushing the thing along. In this manner needles are turned so as to keep their points away from the membrane, and it is the same way with a pin or a piece of glass. As a rule, the delicate lining suffers no injury, and such a thing as a perforation of the intestinal wall is exceedingly rare."—*The Literary Digest* for August 9.

## Miscellaneous Department.

### Convention Minutes.

**Northeastern Missouri.**—Association convened at Bevier, June 13, at ten a. m., President T. A. Tanner in chair, assisted by Vice-president Wm. Chapman. The secretary not being present, Sr. Mattie Morgan was chosen secretary pro tem. Minutes of last convention was read. Schools reporting: Bevier, Higbee, and Salt River. District officers also reported. The convention was turned into a mass convention instead of a delegate convention, which was enjoyed very much by all present. Essays on primary and intermediate classes by Srs. Maggie Richards and Mattie Morgan were valuable. Collections to the amount of \$2.01 was taken up. The convention donated \$5 to Graceland College. Also \$10 to district tent fund. Adjourned to meet at Salt River at call of president.

### Bishop's Agents' Notices.

To the Saints of Southern Indiana District and Louisville Branch, of Louisville, Kentucky: Having been appointed Bishop's agent for the above territory, I make a special appeal to the Saints for their help. I am making an effort to get the name of each member upon the Bishop's book. My success depends upon the willingness of the Saints to help.

This is a day of "sacrifice," and all saints should do their part. God has made provisions in his law that give each member of the household of faith a chance to express his appreciation to the Giver of all good for blessings received. To say we thank God for all the blessings we receive, and God bless the brethren who are acting as propagators of this great latter-day truth, does not express the appreciation that God expected to be prevalent among the members of his church. Our expressions of faith should be accompanied with works.

God has given a financial system to govern all that we are in possession of in this present life, and it is a pleasure to say that the Infinite One has not exacted impossibilities. The tithing system, when looked at in a practical way, can be observed by each one. In the first place, it is God who gives us our life and all the surroundings thereof; we are indebted to him for this, which can be liquidated by a reasonable service.

You will note a moral man tries to pay all his obligations or give value in exchange with his fellow associates. The Christian man or woman must observe all the moral code, and go still farther; that is, observe the Christian financial system which God has ordained and which Christ said should not be omitted, and the latter-day prophet declared "should be observed until the coming of the Son of Man." Saints can observe the tithing law in any avocation in life. The sister who takes her eggs and butter to the store, can easily ask the merchant for an item of dozens and pounds, and at the end of the month make a calculation and ascertain how much belongs to the Lord. This rule will work with the farmer for his grain and herds. Also for the mechanic, the man and woman in the mills, machine shops, printing offices, mining, banking business, pensioners, etc. We have no right as Saints to expect to be blessed by the Lord unless we are willing to be governed by the mandates he has given us, for it is written, "Why call ye me Lord, Lord, and do not the things that I say?"

I hope to hear from each member in the district, individually, or through branch collectors, and will take pleasure in issuing receipts for tithes and offerings, and in placing your name upon district book.

Let us try to make our district self-sustaining, and more, if possible. When we have done that which is our duty to do, then we have done right, and God will do his part. Home address, Wirt, Indiana. J. J. Boswell, Agent.

### Correction.

In the Charles Derry letter in *HERALD* for August 13, the thirteenth line of the sixth paragraph, the word *appreciation* should read *prediction*.

## The Saints' Herald.

ESTABLISHED 1869.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Notice to Kewanee District.

You are hereby notified that the Kewanee District conference will be changed from Peoria to Canton by request and consent of those branches, and for other good and sufficient reasons, so we trust the branches will govern themselves accordingly. Said conference will convene on Saturday, September 13, at 10.30 a. m. Let us have a good representation from the branches. All documents forwarded by mail must be sent to Bro. Joseph Terry at his home in Millersburg, or to Canton in time for conference. John S. Patterson, District President.

## Notices.

To the Saints of the Central and Northern Districts of California: The undersigned, as presidents of these districts, conjointly ask all who feel so disposed and in position to comply, to observe Sunday, September 7, as a day of fasting and prayer till the evening meal, to the end that God by his Spirit may meet with us in our reunion and abundantly bless us, as in his wisdom we shall need in our efforts to represent his work, and to receive of his divine favor. Branch presidents please announce. R. Etzenhouser. A. B. Phillips.

It is desired to make an effort at the coming conference to revive the district Sunday-school association in the Ohio district; and we hereby request all who are interested to assemble at the Saints' church at Creola, Ohio, Friday, September 12, at 2 p. m. It is expected that Bro. T. A. Hougas, General Superintendent, will be present. Let each school have representatives present. H. E. Moler, Sub-missionary in Charge.

All who can and will assist in the music at Dow City reunion, please bring your Hymnals, Winnowed Songs, and copies of the Harmony. We want to organize at the beginning and try to get in shape to do some good work along this line. Don't wait for any further invitation, but come, take hold, and let us try to do our part in making our annual reunion a grand success.

## Reunion Notices.

The Northern Missouri reunion will meet at Stewartsville, Missouri, September 5 to 14. We have the promise of several of the prominent missionaries to be present with us during the reunion. Tents will be rented at the following prices, with no additional expense: 9x12 \$1.25, 12x14 \$1.50, for the ten days. Please write the secretary concerning your wants and they will be attended to. Sr. Carrie M. Lewis and W. T. Ross will have charge of the singing. Come prepared to assist this sister and brother in the song service. Thursday, September 11, will be Children's Day. Let the children come prepared to take part in these exercises, so as to make the day interesting. Make your arrangements now to leave your home affairs and spend ten days in spiritual feasting; also to become acquainted with new faces of Saints and friends. Charles P. Faul, Secretary.

Dow City reunion will convene September 5 to 14. Board can be had for \$3.50; board and lodging \$4.00; meals 20 to 25 cents. Teams cared for at 50 cents per day, or feed can be had at a reasonable rate near the grounds. For full instructions see HERALD for July 23. President Joseph Smith, R. C. Evans, Frederick A. Smith, and other leading ministers are expected to favor the reunion by their presence and labor. J. M. Baker, J. L. Butterworth, C. Butterworth, Committee.

Kentucky and Tennessee District reunion will meet at Fulton, Kentucky, October 4. We are trying to arrange everything for the accommodation of all who wish to visit the reunion. Remember everybody is cordially invited to attend. We are expecting

quite a number of speakers to be present, and among them we are looking for Brn. Joseph Smith and E. L. Kelley. We are expecting a large attendance and we hope nothing will hinder either of the above-named brethren from visiting our reunion. Let everybody come with the proper motive in view that we may be blessed of the Lord and our labors be not in vain.

## Conference Notices.

The conference of the Northeastern Illinois District will convene at 216 East 35th Street, Chicago, Illinois, September 13, 1902. Branch clerks will please have reports up to and including August 31 sent to the conference or mailed to the district secretary, James F. Keir, 596 Park Avenue, Chicago. Those not residing in the city, expecting to attend the conference, will please notify Miss Maud Kelso, 4323 S. Marshfield Avenue, Chicago, so that you may be assigned to your stopping place.

## Convention Notices.

Northeastern Missouri District association will convene with the Salt River Sunday-school, September 12, at 10 a. m. Let everybody come prepared to take action on the subject of Graded Text Books. Rigs will meet all those who go to convention in Macon, Missouri.

Northeastern Illinois District Sunday-school association will convene in a tent at 216 East Thirty-fifth Street, Friday, September 12, at 9.30 a. m.; also at 2 o'clock p. m. After business, discussion on "Teachers, class-books, and duties of secretaries;" "The blackboard—its use and abuse;" "The requirements of successful teaching;" "The Sunday-school—its relationship to the church." Friday evening at 8 p. m. an entertainment will be given. If arrangements can be made, a Sunday-school session will be held Sunday, at 9.30 a. m.

## Born.

KECK.—At Plano, Illinois, May 15, 1902, to Elder A. J., and Sr. Agnes E. Keck, a little daughter. Blessed by Elders C. H. Burr and A. J. Keck, and named Catherine Ruth. Truly, "Of such is the kingdom of heaven."

GRIGSBY.—Anna May, daughter of Frederick R., and Sr. Chloe C. Hawley Grigsby, born July 2, 1902; blessed by Elder Charles Derry at the home of her grandparents, Gideon and Mary Hawley, August 21, 1902.

## Died.

DICKINSON.—At Omaha, Nebraska, August 5, 1902, Sr. Salley Dickinson. Her home was at Plattsmouth, Nebraska, but died at a hospital in Omaha, having undergone an operation for gall stones. At the time of her death she was 52 years, 1 month, 6 days of age. She united with the Latter Day Saints in 1883, being baptized by Bro. Brand. She has lived the life of a true Saint and was loved and respected by all who knew her. She sang "Nearer My God to Thee" the day before her death, and died repeating the Lord's Prayer. Sr. Dickinson was born in Illinois in 1850 and was married to Bro. Harry Dickinson September 5, 1882. She leaves a husband and one daughter to mourn their loss. Was buried August 7, Reverend Sleeth, of the M. E. Church, preaching the funeral sermon. She died firm in the faith.

HANKINS.—Sister Elizabeth, August 15, 1902, at Hornerstown, New Jersey, after a prolonged illness. She was 56 years old. Leaves eight children to mourn her loss. United with the church about one year ago and died in the faith. Funeral service August 18 from Baptist church at Hornerstown, conducted by Elder W. E. La Rue. It was largely attended. Service at the grave was concluded by the Daughters of Liberty, of which she was a member.

WILKE.—At Burlington, Iowa, August 13, 1902, Bro. Fred August Wilke. He was born in Germany, February 26, 1858, came to America in 1874. Was baptized by Elder T. T. Hinderks about 1881, at Stewartsville, Missouri. There he was married to Sr. Rachel Hovenga, by Elder Riedle, September 28, 1882. Later he moved to Burlington and became a trusted employee of the C. B. & Q. Four children are left to mourn a father departed and comfort a widowed mother's heart. Elder James McKiernan in charge of services.

PRICE.—Irean, infant daughter of Sr. Lillian and Mr. James Price. Born October 15, 1900, died August 15, 1902. Irean's hold on mortality was frail and her spirit passed peacefully to that better land where the pure and the good of all ages dwell. Funeral services held at the house. Elder R. R. Jones in charge. Sermon by Priest Wm. Kelso.

# ROYAL BAKING POWDER

**ABSOLUTELY PURE**

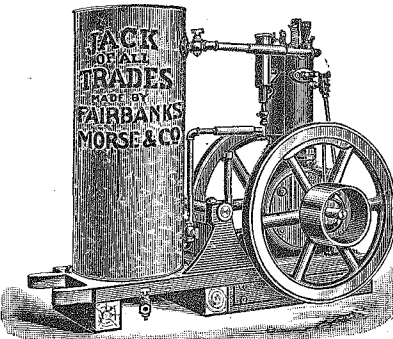
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE JACK OF ALL TRADES?



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work.

It is a NEW ENGINE made by

Fairbanks, Morse & Co.,  
CHICAGO

A brother past middle age wants a house-keeper. Must be neat, agreeable, and middle-aged, without children or other encumbrances. Send recommendations and portrait to Box 263 Independence, Missouri.

**SOUTH SIDE BARBER SHOP.**  
 Laundry in connection. The same old stand. F. A. BLACK. 15

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to  
 F. J. EBELING,  
 Conneautville, Pennsylvania, Route 7. 30



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon; and the Black Hill district. Dates and rates on application to agent.

FOR SALE.

2½ miles east of Burnham, Howell County, Missouri, 80 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address.

**W. R. STEELE,**  
 Pittsburg, Crawford Co., Kan. Rural Route No. 2.  
35-41

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

- RESIDENCE TALKS WITH OUR GIRLS. (Published by the Daughters of Zion.)
- 212 Paper covers..... 20
- 213 Imp cloth..... 3
- RUINS REVISITED. By S. F. Walker. An able work on archæology.
- 205. Cloth..... 75
- TACTICS OF INFIDELS.
- 218. Cloth..... 60
- 223. Paper..... 30
- MARVELOUS DISCOVERIES IN BIBLE LANDS.
- 199. Paper covers..... 30

STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

OFFICERS.

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

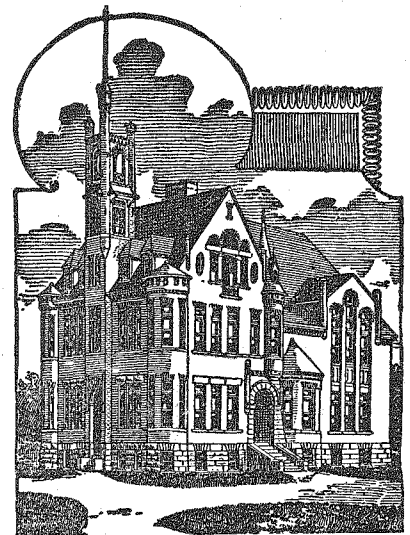
THE  
**Commercial Bank**

—OF—  
 LAMONI, IOWA,  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

Graceland  
 College  
 Lamoni, Iowa.



For catalogue or further information, address

**I. W. ALLENDER, Secretary,**  
 LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, September 3, 1902

Number 36

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Is There a Remedy? - - - - -	857
Reunion at Newton - - - - -	858
Year of Coming of Christ Predicted - - - - -	859

### Original Articles:

That Balance - - - - -	861
Coöperation - - - - -	862
Whose Fault is It? - - - - -	863
The Word of Wisdom - - - - -	863
Who Was Joseph Smith?—No. 8 - - - - -	864

### Original Poetry:

The Prodigal - - - - -	869
------------------------	-----

### Mothers' Home Column:

The World - - - - -	869
Worth Hiding Away - - - - -	869

### Sunday-School Department:

The Duties We Owe the Sunday-School - - - - -	870
---	-----

### Letter Department - - - - -

871

### Miscellaneous Department:

Conference Minutes:	
Eastern Colorado - - - - -	877
Northeastern Texas and Choctaw - - - - -	877
Convention Minutes:	
Eastern Colorado - - - - -	877
Reunion Notices - - - - -	877
Seventh Quorum of Elders - - - - -	878
Two-day Meetings - - - - -	878

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Encyclopedia of Religious Knowledge." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics."

## Editorial.

### IS THERE A REMEDY?

The following is from the *Inter-Ocean*, of Chicago, for August 25, and is suggestive:

#### LABORER'S PLACE IN CHURCH.

Warsaw, Indiana, August 22.—The insinuation in the sermon of the Reverend George L. McNutt that there was no church for the laboring man created a stir to-day at the National Winona Bible conference, and was the main topic of conversation among the ministers and lay workers gathered there. The Reverend Mr. McNutt's views were severely criticised by the majority of the pastors.

The passages in the Reverend Mr. McNutt's address complained of are a series of pertinent questions as follows:

"Is it not a fair question whether or not the laboring man is calling for his God with justice? Is it not a fair question whether the mission church in our modern cities is not the largest fraud ever perpetrated in the name of Jesus Christ? It may be that the workingman will go to hell if he does not go to the mission church, but he reserves the right to go his own way. Matthew suggests a possible misunderstanding of routes.

"On the day after Easter, 1902, Boston papers had large space devoted to the remarkable gowns worn by fashionable women in the leading churches of Boston. The papers handled the services exactly as they would a ball. Did the common people hear him gladly on that day?

#### NOT A WAGE-EARNER ON THE ROLL.

"It was not long ago that I went to an Indiana town where there was a great deal of complaint that the laboring people were getting far from the church, and found in that city of fifteen thousand that the leading church had not a solitary wage-earner on its rolls, though that town was essentially a town of wage-earning people. What was the reason?

"I have often been asked point blank why the different classes should not separate for religious services—why should the mistress and her maid, and the manufacturer and his men go to the same church when their tastes were so different? I have not reached the point where I have learned that redemption from sin and growth in grace were essentially a matter of taste, requiring a different bill of fare.

"Maybe it is coming, maybe it has come, that to meet the taste of its patrons the gospel train must have a Jim Crow car added to its equipment. I hope not, and I am not looking for the job of conductor on such a car. Has the wage-earner representation in the management of our church? I do not mean in mission churches placed in sections of the city where only laboring classes live, but in those churches where all could come. If the wage-earner has no part in the management of our church, are we not forgetting the lesson of the revolution—taxation and government without representation?

#### PLEADS FOR CHURCH EQUALITY.

"If the wage-earner and his wife have no recognition in the management of our church why should they go to church where men and women of cultured and commercial classes monopolize,

dominate, direct, and dictate? Do we ever and always give a man with work-worn clothes, who has the grime of six days burned into his flesh, as much consideration as we do 'his superior?' Why then do we fail to see him at church on Sunday and why do we find him seeking other places on Sunday? Personally, I have tasted something of the bitterness of the wage earner's situation.

"Because my clothes were old and worn I have been given the back seat and hidden behind posts and pillars. Yes, I have been taken as a thief and led out. Quite to the other extreme, but equally as offensive.

"The grime of the honest toil when imbedded in the flesh and defying soap and a visit to one of our churches in the garb of a laborer, would be a wholesome lesson for some of the men who bewail how the laboring classes are running to Sunday baseball and to saloons. The church is cursed to-day by a spirit of caste that is the outgrowth of educational ideals that the great object in life and education is to learn the trick of dodging the world's rough work."

#### WORKED AS A DAY LABORER.

The Reverend McNutt delivered lectures at Winona this and in previous years. Several years since he left the pulpit to become a day laborer that he might by actual experience become acquainted with laboring men, their trials, temptations, and circumstances. He has just received a call to become pastor and leader of a laboring man's church at Marion, Indiana, a new movement and project.

The management of the Winona assembly and summer school placed a ban upon Dowieism to-day and issued summary orders prohibiting the distribution of Dowie literature. Two women were distributing circulars, but were stopped as soon as the character of the literature became known to the management.

The board of directors voted to-day to construct an electric railroad between Warsaw and Winona, and a company will be incorporated at once. The Reverend A. C. Zenos of the McCormick Theological Seminary, Chicago, was one of the principal speakers at the conference to-day. Among others were the Reverend E. J. Bulgin of Chicago, the Reverend George R. Stewart of Cleveland, Tennessee, the Reverend John Balcom Shaw of New York, and W. C. Pearce of Chicago.

If there is any place in which the various caste differences, now unfortunately prevalent in society, ought to be sunk out of sight and be not allowed to obtrude upon the minds and peace of men, it is the church, where it is supposed all appear on the common level of man, an equality before God, with whom it is clear there are no distinctions except fitness and unfitness, worthiness and unworthiness.

But what a comment upon the current religion of the M. E. Church of to-day. Had an unfortunate follower of Joseph Smith, in the exercise of full intuition of the Spirit, drawn so dismal a picture of this cotemporaneous church, it would have been charged to his ignorance and bigotry; but a man like the Reverend George L. McNutt may throw stones at his own household and it is accounted as the result of his desire for the good of men, and his love for God.

We are now as for the last forty years of the opinion that nothing but a return to the teaching of the apostles and the gospel of Jesus Christ, the Son of God, will make it possible for the preachers to so school their congregations to the fact that in Christ "there is neither male nor female, neither bond nor

free, but all are one;" "for God hath made of one blood all the nations of the earth."

#### REUNION AT NEWTON.

The Senior Editor and wife attended the Newton, Iowa, reunion, held on the fair-grounds, one half mile south of the railway station, from August 15 to 24, inclusive.

Through the unpromising condition of the weather the attendance was small from the start, some seventeen to twenty tents, with some beds in the Art Hall, being occupied by those staying on the camp grounds. These grounds are very pleasantly located, on a rounded hill, with some shelter from the wind and sun by a growth of hickory and oak trees, so that tenting was not bad, as tenting goes. The Editor and family took the chances of a stay on the grounds rather than go back and forth over the muddy road and wet sidewalks into the village.

The committee, Brn. H. A. McCoy, A. A. Reams, Ward Christie, Earhart, and Richison, had made excellent arrangements for the entertainment of the Saints and friends attending, including an eating hall, under the charge of an excellent cook, whose well-prepared food was duly appreciated by all.

It rained so often and so inopportunately that nobody of the citizens of the place saw fit to brave a wetting for the first four or five days of the session. This was aptly improved by the Saints who gathered at each service determined to make the most of the situation at all events. On Wednesday, the 20th, it seemed to clear, but just after the supper hour, a sudden storm-cloud came up, and before the big tent could be made secure, one of the poles was broken, and the wall of the tent torn in a half dozen places. But, by letting the top fall, further damage was avoided. Not being able to get a pole that evening, service was held in the Art Hall, and a very profitable service it proved to be,—if those present spoke truthfully after it was over.

Some of the prayer and testimony meetings were very spiritual, the Spirit being present in excellent force to the great comfort and enjoyment of the Saints.

The weather for the last four days of the session was good, and though but few of the outside world were present up to the 20th, a much better attendance was had at the closing services, though it can not be said that there was a crowd at any time. It was emphatically a Saints' reunion.

The Sunday-school and Religio occupied their full share of time under the excellent guidance of Brn. J. F. Mintun and A. A. Reams, who are men well fitted for such work.

Brn. Alexander H. Smith, his secretary, Leon Gould, Fred A. Smith, missionary in charge, J. F. Mintun, H. A. McCoy, J. S. Roth, F. A. Russell, C.

J. Peters, with a number of others made up the rank and file of the forces, including the Editor, of course.

Credit was due to the committee for its effective work in making the reunion a success. There were three baptized during the session.

---

#### YEAR OF COMING OF CHRIST PREDICTED.

Bro. Eben Miller sends us the following clipping from the *Cleveland Plain Dealer* for August 22:

Fairmont, West Virginia, August 21.—James M. Morris, a wealthy land owner, is working on a book entitled "The Time of the End, According to Bible Chronology," which will make its appearance soon. It predicts startling things for the next few years. Morris is a noted prophet. It is claimed that he predicted forty years ago the war with Spain, the trouble between Great Britain and the Boers, the Galveston horror, and the holocaust at Martinique. He says that in 1931 will occur the resurrection of the righteous dead, and in 1941 Christ will come for the second time and the millennium will dawn.

---

THE *Tabor Beacon*, of Tabor Iowa, for August 29, 1902, has the following at the close of a notice of the reunion at that place:

The organization of the reunion was effected at half past two Saturday. F. A. Smith was chosen president and A. Badham and D. Hougas assistants. A. E. Madison is the secretary. The ministry present are: F. A. Smith, M. H. Forscutt, R. M. Elvin, Henry Kemp, J. W. Waldsmith, Charles Fry, and A. E. Madison. Bishop E. L. Kelley arrived Wednesday from Lamoni. Some inconvenience was caused by the delay in arrival of the tents. Several loads of them reached here Saturday night about nine o'clock and by midnight most of these were set up and occupied. The camp is well equipped with every convenience necessary for the comfort of those in attendance. Green & Snow, of Tabor, conduct an excellent stand and eating house; Gaylord Bros., the livery and feed barn. There are also two barbers and a boot black upon the ground. The first census of our little city was taken Monday morning. It showed the following facts: There were fifty-one tents used as dwellings, three for other purposes, seven covered wagons, and two hundred and fifty-six inhabitants. These numbers have been added to since and will be given again the last of the week.

It is estimated that fifteen hundred people were in attendance on Sunday.

---

THE *Capital*, of Des Moines, for August 27, notes the close of the reunion at Newton as follows:

#### SAINTS' REUNION AT AN END.

Camp Ground, Newton, August 27.—The Saints' reunion session closed last night with a large crowd in attendance. The campers, with many others who attended the services, expressed themselves well satisfied with the meetings and the results. Three were baptized, two children blessed, and scores became better acquainted with the faith of the Latter Day Saints, and can more fully sympathize with them in the special efforts they are making and have made to correct the errors and evils of Utah Mormonism. A vote of thanks was tendered to Mr. Cook, the superintendent of fair grounds and through him to the Jasper County Fair Association, for the use of the grounds. President Joseph Smith, his brother, A. H. Smith, and nephew, F. A. Smith, will sojourn in Des Moines to-night and attend services at East Sixteenth and Des Moines Streets.

#### EXTRACTS FROM LETTERS.

A young Nebraska brother writes to Bro. R. M. Elvin, as follows: "Please accept inclosed check and apply on debt of Graceland. Sent as the result of a favor from the Lord."

A sister sends a dollar for Graceland and says: "I have been doing washing for other people and made a little. I will send my dollar. Wish it was more, but am thankful that I can send this much."

Concerning "Book of Mormon Talks," Bro. R. Etzenhouser writes: "I examined with much interest and satisfaction the work 'Book of Mormon Talks.' I regard it as a very valuable addition to our literature; more suitable, perhaps, to young people than the older, but containing useful information for all, and in some features serviceable even in debates. I commend it heartily."

Bro. W. S. Macrae writing from Dorcheat, Louisiana, August 25, to Bro. R. S. Salyards, says: "Bro. Grimes and I are in a new place preaching to interested listeners. The leader of a mob that was formed to run us out came out to hear, and after the first sermon resigned his position. We hear they are reorganizing, but we have no fears. About twenty-five baptisms in my field since May 15."

I. N. Roberts wrote from Harp, Alabama, August 16, to Bro. R. J. Lambert: "I am having an interesting time here. Will baptize some to-day, ten I believe have come forward; others are near. This is the roughest place I have struck in my field. The house is well filled each night, and many are interested. The good Lord is standing by me, and of course success is sure. I have already baptized over forty souls, some of the best people the country affords."

Sr. Kate Ward of Marengo, Illinois, says: "We few Saints here—Bro. David Brand and wife, my children and myself, and one or two others—have been hoping to have a series of meetings held, but our hopes seem not as yet to bear much fruit. We had a few sermons by Bro. F. M. Cooper some weeks ago, and expected the district tent to come. A few were interested by the few sermons heard. There is no doubt that the elders of this church are the best preachers in the world. I hope and trust Bro. Cooper may return, and that a few may be 'gathered in,' so that the few of us may have company. Those who heard Bro. Cooper declared they had never heard *better* preaching in their own churches, and are anxious to hear more of it."

Under date of July 31, G. R. Wells wrote to R. S. Salyards from Rozelle, Sydney, as follows: "We have been benefitted much here by the Patriarch and his secretary's visit, and *lost* much in the returning of Elder Kaler. He is a long-headed fellow and wisdom is not absent from his deliberations, and we haven't any of such workers to spare. Saints are looking forward to the arrival of the new appointees.

Sydney branch is preparing to receive Brn. Wight and Barmore right royally. Bro. Wight's reap-  
pointment was a happy hit. He is immensely popu-  
lar over here, both among members and outsiders. I  
see he was laid up last letter to HERALD, but *bent on  
coming*. Hope nothing will prevent, as I have with-  
drawn from a debate here in order to substitute him.  
It is on the "soul" question with a Christadelphian  
Sydney champion, to take place near Sydney. I  
have got him to agree to debate a series with Wight  
here in Sydney after the above; the subjects to  
include the distinctive features of both our movement  
and his; as he teaches there isn't any present feature  
of the kingdom, his can hardly be called a "move-  
ment." There is nothing to move. They are waiting  
till Jesus comes to move things. But "J. W." will  
have an opportunity of examining this idea with a  
champion to challenge every position. I am writing J.  
W. at Auckland, hoping to catch him there four days  
before landing in Sydney to prepare his mind. I  
don't believe in taking on a fight when I have a bet-  
ter man coming—especially when the opportunity for  
an immense advertisement of our work is open to us.  
An urgent call has come to the missionary in charge  
from Queensland and he has asked me to go. I am  
leaving for Brisbane soon—some eight hundred miles  
north. This is where Elder Kaler made that splendid  
coup (or scoop) of twenty-seven of the best members  
the Brighamites had in Australia. Word from Elder  
Butterworth shows him improving in health. He is  
at Berrigan, on the border between New South Wales  
and Victoria, recuperating."

Bro. Henry Broadway sends over ten dollars from  
England, July 30, ordering a lot of tracts and books,  
and says: "I should have been more pleased if I  
could have sent a ten pound order instead of what it  
is, but I dare say I must be thankful for small mercies,  
and glad to say there are two or three sufficiently  
interested to order an Inspired Translation and a  
Book of Mormon, each of which I trust may be read  
with faith and prayer, that our dear Father may give  
them light so as to obey this glorious gospel of his  
dear Son. Now you will see there is two shillings and  
six pence added over and above the books, tracts,  
and Sunday-school supplies to be put to the best use  
you can for the work; perhaps one word or two of  
explanation as to why it is sent would be interesting:  
One day in June last, while working at my trade as  
brick-layer, as I was butting a brick, either a piece  
of steel or brick flew from the hammer into my eye,  
and it became so bad I was nearly blind and was  
advised to go to a doctor and have it taken out; but,  
to tell the truth, I was afraid he might injure the eye,  
and thereby I might lose my sight. I thought it  
would cost me about two shillings and six pence, and  
I just thought the best plan was to try the dear Lord  
first, as I had far more confidence in him and said to  
myself, I will administer the oil and if he is pleased to

remove the object I would rather ten times give the  
two shillings and six pence for the work, and am  
more than glad to tell that my prayers were heard,  
and in two days my eye was all right again. I would  
have sent it sooner, but thought it would do with the  
rest when I sent for the books, etc."

---

#### EDITORIAL ITEMS.

The *Plaindealer and Standard*, of Ridgetown,  
Ontario, in its issue for August 21 speaks of the  
work of James M. Baggerly in that town.

The evidence that some men do not count their  
souls to be of much worth is the fact that they make  
no effort to save their souls, or in other words, to  
prevent the loss to themselves of all that the future  
life might give to them of peace and happiness in  
eternal life.

O-gi-maw-kwe Mit-i-gwa-ki, being interpreted,  
means "Queen of the Woods," and is the title of a  
book written by a full-blood Indian, Chief Pokagon.  
It is of interest to Latter Day Saints as showing what  
an educated Lamanite can do in the way of literature.  
Sr. Walker has been reviewing it in the *Autumn  
Leaves*. Have you read her review?

J. G. Hodges, of La Grande, Oregon, sends us a  
marked copy of the *Eastern Oregon Observer*, pub-  
lished at La Grande, issue of August 8, in which  
appeared the following notice of a "social" to be  
given under the auspices of one of the auxiliaries of  
the Utah church: "A social will be held at the  
meeting-house of the Latter Day Saints, Friday  
evening, under the auspices of the Junior Associa-  
tion. A program will be rendered at half past seven  
by the children. Ice-cream will be served and danc-  
ing will be one of the pleasures of the evening. All  
are invited."

The way home from Newton to Lamoni, was util-  
ized by Brn. A. H. Smith, F. A. Smith, Leon Gould,  
V. Gunsolley, and the Editor and wife, by a stop at  
Des Moines, where on the evening of Monday,  
August 25, in the Saints' chapel, corner of Des Moines  
and Sixteenth Streets, the Editor and Bro. F. A.  
Smith spoke to the little band of believers, concern-  
ing our work and its progress. We were agreeably  
pleased to meet Brn. Joseph R. Lambert and M. Dan-  
ielson, up to the capital city on business and to see  
the fair. The Associate Editor also took in the fair  
and made a visit to the Historical Rooms, on the 26th  
and later. He is at present writing, September 1,  
absent at Chicago, with Business Manager F. B. Blair,  
Foreman R. J. Lambert, and Pressman J. W. Barr,  
on business for college and office.

---

The whole objective universe takes on the color  
and quality of the subjective state of the beholder.—  
Abraham Lincoln.

## Original Articles.

## THAT BALANCE.

Whenever and wherever the word *balance* is used the individual with an eye to business will at once snuff the consideration of a money account, and so it is. Now how much interest have you in this paper? And while I have little hope that a tithe of the church membership will ever see or read this, nevertheless I hope that those who have the opportunity and privilege to read and consider it will also call the attention of those who are not HERALD subscribers to the pith of the question.

Bishop E. L. Kelley states in HERALD for July 16, page 695: "At the close of the last fiscal year when the elders' individual reports came in, and the little balances due them were summed up, it was found to make a total of over five thousand dollars. This was for incidental expenses which should have been met by those for whom they labored, but was not."

There certainly can be no misunderstanding the teaching of the Bishop; namely, that the Saints and friends where the elders labor are to furnish the needed money to meet necessary expenses of the minister. Have I clearly stated the teaching of our Bishop? Has the Bishop truly and faithfully taught in unison with the law? If we have misunderstood the Bishop, or misstated him, we shall expect to hear from him in the near future, as to the teaching of the law. Let the rule to govern the examination be, "and in the mouth of two or three witnesses, shall every word be established."—D. C. 6: 12.

The order of the witnesses shall be as follows: "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach."—D. C. 42: 5.

Be it understood that the revelations of God are never in contraposition to each other, and that it is the usual practice of the unbeliever to seek to arraign one revelation against another.

Paul: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Corinthians 9: 13, 14.

Alma: "And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God; and

they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants."—Mosiah 9: 9.

Joseph: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples."—D. C. 83: 16.

By the three witnesses—books—we establish that the ministers of the gospel are to have their necessities supplied. Now please turn to the Bishop's annual report, HERALD for May 7, pages 455-459. There we find the individual reports of the ministers. The total expense for the year \$26,788.66; of this the Bishop and his agents furnished \$12,690.84, and a balance due the elders of \$4,056.93, which makes a total of \$16,747.77; from this, however, the Saints should have a credit of \$2,086.15 of a cash balance in the hands of the elders; but this would still leave a deficit of \$14,661.62 in meeting the elders' expenses, and methinks that I hear some one say, "How can this be?" Now it is clear that if the elders had been fortunate enough to have obtained all of their necessary expenses, then there would have been in the hands of the Bishop and his agents for the care of the elders' families, the poor of God's people, and other necessary church work the amount that had to be drawn from the general fund to meet the personal expenses of the missionaries; and again, as a rule, the balance due the elder was largely borrowed from the family allowance. This usually works a hardship and an injustice upon the family, for it would seem that the sacrifice of the family to be without the presence of husband and father is a sufficient trial and sacrifice without withdrawing from their daily support to keep the husband and father absent from home.

How can the elders run behind so in their expense?

From long years of actual experience and careful observation I will try to give a comprehensive explanation:

A branch finds itself under the necessity of asking that an elder shall be supplied to conduct their Sabbath services, and they faithfully and punctually pay the elder's railroad fare every trip he makes, to the exact cent; but the elder to appear clean and becoming in the pulpit patronizes the barbershop once a week, as also has his hair cut about four times during the year. This would be an expense of \$6.20 usually, but a clean face is not all that is necessary for the elder to possess to appear in a becoming manner in the pulpit, and surely he would not be considered an extravagant man should he soil one shirt and collar each week; that would incur a laundry bill of \$6.76, and it would not be an over estimate to put his clothing at \$30. To this should be added an amount to cover unavoidable and necessary incidental

expenses. Now as the Saints, or branch only furnish the car-fare, hence the balance for the Bishop to liquidate, unless the elder should be so fortunate as to be able to "rob Paul to pay Peter," and in such case some one is doing his own duty and the duty of some other party to boot.

In that event the following has a most practical application: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."—Revelation 3: 11. The Christ advertises his soon coming and this means: "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matthew 16: 30. Saints, if we permit another to do our individual work we can not protest against that man taking or having our crown, and to be crownless signifies that we are to be without reward, and without glory, and perhaps denied the presence and companionship of either the Father or the Son; and still worse, our carelessness in the things of the gospel, while we have preference and avidity for the things that perish with the using, may result in the painful duty of the loving Master to say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matthew 25: 42, I. T. O what a fearful thing that would be to overtake any one whose hope and ambition was an inheritance in celestial glory with the blood-washed multitude who in deep tribulation were ever faithful to duty even unto sacrifice!

It should not be considered that the elders who are careful in their expenditures are blameworthy because they have a balance due them at the end of the fiscal year, but rather it is an evidence of their faith and confidence in the gospel cause, and in the charity and good will of the Saints to make good the lack exhibited, for these men—missionaries—stood faithfully to the "rack, hay or no hay," trusting to the humanity and saintship of their fellow associates that constitute the rank and file of the army, for the men upon the firing line have to depend on the producers at home, and our work is mutual.

Permit me to ask if it would not be a good investment to have a safe balance in our favor in that bank that no dynamite or jimmy will affect its time-lock, and there is no danger of it collapsing and its business going into the hands of a receiver?

When the household of faith shall in the majority wisely conclude to deposit thus, there will be no unsettled balance in any of our church work.

And should the liberality of the Saints to the elders be in excess of their necessity, let the latter comply with: "And if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said."—D. C. 42: 14.

Let trust, confidence, truthfulness, and honesty be our polar star, then grace, peace, and unity shall be our daily manna.

ROBT. M. ELVIN.

\*

#### CO-OPERATION.

Coöperation has a broader meaning than some of us give it. Some say coöperation is not a monopoly; yet in many instances that is just what it is. It is a congregating and concentrating of capital and interests. Parties that were once competitors pool their interests, whether they be laboring men or capitalists. If one hundred men with one hundred dollars each form a coöperative company, so as to get better returns for their money than they could get elsewhere, then another company consisting of ten men with one million dollars, each organized with the same object in view, both are coöperative, the only difference being in the different amount of capital and number of men.

We are prone to apply coöperation if the company represents a lot of financial weaklings struggling to create wealth, but if the company has considerable wealth we call it a big combination or trust. Coöperation is sometimes profitable to those who hold stock and oftentimes to others outside the organization. In Utah I am told it crowded out competition and left those who were not stockholders at the mercy of those who were, and in many instances the charges were exorbitant.

Again when we speak of coöperation, as applied to manufacturing, I feel reasonably sure that unless we are very careful there will be many failures. If the coöperative company pays bigger wages than his competitive neighbor and has to sell in the same market from where will come the difference in price?

Now in regard to the voting power of stockholders. Nearly every new company launched into the commercial world is largely a speculation. The men who put up the money should have the say-so in the management of that money and the conducting of the affairs of the company, so that if it should prove a failure they can not hold others blamable for such failure, whether it comes from mismanagement or otherwise. Let us try the philosophy. One man starts a factory; he owns every dollar invested in that plant. Whose right is it to manage his business? Why, you will say, it is his right and nobody's else, because he is sole proprietor. All right. Soon after he commences operating his brother purchases one half interest in this factory. How many votes should the original owner now have in the electing of officers and other business, subject to the vote of a company? You will say he holds one half interest and should have the right to cast one half of the votes to be cast. Some time subsequent to this they take in new partners, and now they each hold one fourth interest; what should be the proportion meted out to each in voting power? Holding twenty-five per cent of the interest in the plant I believe it will be conceded that each has a right to cast twenty-five per cent of the votes to be cast at the company's election, etc. If we continue to multiply the number of stock-

holders, where shall we strike the line at which men should not have the right to cast a proportionate vote to the stock they hold or refrain from voting?

E. B. MORGAN.

CLEVELAND, Iowa, August 10, 1902.



#### WHOSE FAULT IS IT?

Wherever I have been among the Saints there exists one general complaint as regards the binding of the church publications. When the subject of the church literature is mentioned some one is very apt to remark, "If they would only do better binding," and bring up some example of supposed defective binding. Sometimes I think it is like an epidemic—its catching. Being a printer and knowing something about bookbinding I have taken upon myself to reply to such criticisms, and not being connected with the church publishing houses in any way, personally, I am not on the defensive.

The other day, while reading in one of my books, an expensive volume, bound in morocco with padded sides, a section of two leaves came out, showing no mark where it had ever been caught with needle or thread. This book had been handled before but the leaves had never sprung out, and it might have remained in my possession for years and never have been noticed because of the infrequent and careful use it would receive. We should not expect books used as our church publications are to last like those whose only use seems to be to adorn the bookcase. It is a credit to the Saints that the books wear out—it shows they use them. I am prepared to make the statement that the church books are above the average in being substantially bound. The same complaints were made when the books were bound at one of the best and largest binderies in the West.

Whose fault is it that the church books come to pieces? Give other books the same usage and see if they will not also come to pieces. Use them as the Hymnal is used: for a fan, bend them back beyond where the binding of any book will allow, break their backs for use on the organ and see how long they will last. The bookbinder may construct the book in the best possible manner, using the strongest glue, paste, and thread, and yet the books come apart because the paper is not strong enough to stand such strain as they are subject to. Once in a while there is a loose thread, but generally it is the paper that breaks away. I was once shown an Inspired Translation in which a number of pages did not run in consecutive order. I explained that one sheet had been folded wrong, bringing all the pages in that sheet out of their regular order, and told the brother that if he would return it to the HERALD Office they would gladly replace it with a perfect one.

Some can not understand why the Inspired costs so much more than the King James Bibles. Every

one ought to know that in the production of anything quantity makes a big difference in the price, and more so in printing than anything else. Millions of King James Bibles are being printed. Not only that, if there were one-hundredth part donated towards the Inspired that there is to publishing the King James they could be distributed free.

W. H. D.



#### THE WORD OF WISDOM.

I take the Word of Wisdom to be what it purports to be, that it is not a commandment, nor a constraint to members of the church, but that they may know how to govern themselves, in order to obtain a temporal salvation. In order to receive a verification of the promises attached, we must comply with all the conditions contained in said rules, keeping the commandments as well, then the destroying angel will pass over, or by us, and not slay us.

I believe in being consistent in teaching and observing this Word of Wisdom. I am satisfied that some do more harm than good in their attempts to teach it, for I read and hear that some make a "hobby" of some parts of it, and pass over other parts; for instance, great ado is made about the use of tobacco, and tea, and coffee, also strong drinks. Such persons give the members, that use the above articles, "fits," and do not say one word about that part of the word which says that it is pleasing to God, "that meat of beasts, and fowls of the air, be not used only in time of winter or famine."

I have seen such preachers sit at the table and eat meat in the summer, when they had no justifiable reason for eating it, and that too in the presence of those whom they had taught to observe the Word of Wisdom. Such practice invariably cuts the throat of all teaching which such elders do. I always think, "Oh, consistency, where art thou?"

The best way to teach the Word of Wisdom, is to teach it as a whole, for just what it is, and then exemplify that it is good by complying with it in its entirety, keeping all the commandments, and teaching the people to observe them all; then they have the promise of all blessings that pertain to this world, and the world to come. These are my views as to the Word of Wisdom. I do not observe it as a whole, but hope to later on. I do not use tobacco in any form. I do not use intoxicants, except wine for sacrament purposes, and that is made at home. I obey and teach the commandments, and do not strain at little things and swallow big ones. I am for consistency in all things, now and for ever.

E. W. NUNLEY.



If you make children happy now, you will make them happy twenty years hence by the memory of it. —Sydney Smith.

WHO WAS JOSEPH SMITH? — NO. 8.

WAS HE A FALSE PROPHET?

BY J. W. PETERSON.

The one Daniel here speaks of shall be set up (established) in the latter days and positively was not to be left to other people, neither could it have reference to a kingdom which some say will be set up when Christ comes "the second time without sin unto salvation," for when he appears he is to "appear to" his church and "kingdom." 2 Timothy 4:1. When the bridegroom comes, half of his church or kingdom will be foolish (Matthew 25:1). When he comes there will be gathered out of his kingdom already existing, all things that offend (Matthew 13:41). We would hardly find offenders and foolish ones in the kingdom that it is thought that he will establish when he comes. All of these expressions show that the kingdom is to be here when he comes. Besides, this text in Daniel says, In the days of these kings (but not after them) God is to set up his kingdom.

In order to properly understand the foregoing statements of Daniel, it is necessary to examine the twenty-ninth to thirty-third verses. But it would occupy too much space here, so we will summarize in our own language and get the gist of the matter, leaving the reader to turn to his Bible and see if we are right. From the reading we learn that Nebuchadnezzar saw in a dream the image of a man whose head was of gold, his chest of silver, his sides of brass, his legs of iron, and his feet and toes part of iron and part of clay. Daniel was called in to interpret the dream, and he informed the king that God had shown him what would be *in the latter days* and represented the matter by a stone which he had seen that smote the image on the feet and broke it to pieces. He further informed the king that the different metals of which the image was formed represented as many kingdoms to arise after his time, and his as the head of gold was the first. That the fourth was to be divided into ten as represented by the ten toes. History informs us, first, there was the Babylonian kingdom, second, the Medo-Persian, third, the Grecian, fourth, the Roman, and fifth the ten kingdoms. Christ was born in the days of the fourth kingdom and well nigh the beginning of it, in the days of Augustus Cæsar, the second ruler of that empire, and organized his church in the days of the third ruler who began his reign about the year 17 A. D., ending it at 37 A. D. By this we see that the primitive church was not established in the days of ten kings, but in the days of *one* king—Tiberius Cæsar. Some argue that there were ten Cæsars and that it was then that Daniel's prophecy had its fulfillment. But there were more than ten Cæsars, beside two of them were dead before Jesus began his work, and there was no possibility of their being counted in. Others were not born until long after and hence they could not be considered a part of the ten in

whose days God was to set up a kingdom. Certainly the legs of the image had not then been developed, much later the toes.

Whatever commentators may say, one thing is certain, it referred to a latter-day kingdom and was to be established by divine order. If Joseph Smith was not the man called of God to assist in establishing this work, who was? Certainly none of the European reformers were. While they done well as men, for which work none would be more ready to do them honor than the writer, yet we must look elsewhere for the fulfillment of these texts. While the reformers did well to break the bands of oppression and deliver the Bible into the hands of the people and establish freedom of thought, yet the followers of the reformers should "go on unto perfection" and accept and believe the Bible thus put into their hands, with respect to a later—a divine church.

The kingdom Daniel referred to was not, therefore, the primitive church of Jesus Christ, nor does it apply to the reformation. It is just possible that the reformation formed a number of the ten toes. Many argue that ten kingdoms of Europe receiving their power from the Pope are the toes of Daniel's image. To us that seems unreasonable as that would place ten toes on one foot and leave none for the other, besides some of the toes would now be quite as long if not longer than the leg. But let us see; Rome was divided into Eastern and Western Rome in the early centuries of the Christian era. Here we see the two legs of the image. We know them now as the Greek Catholic and Roman Catholic. From the Roman division extended down now to the foot which reaches as low, and reaches as far in time as the foot and toes, have come out Protestant fathers, Baptists, Lutherans, Calvinists, Episcopalians, and Independents. From the Greek foot have come: First, the Uniates seceded in 1590 under Igration Potosi. In a few years they numbered over four millions. More recently over three millions have returned. Second, the old believers or Starowers who consist of over five million of Russians and are sorely persecuted by the mother church. Third, the Motenagran. Fourth, the Hellenic Catholics of Greece. Fifth, Turkish Greek Catholic. Of this latter division the Encyclopedia Britannica, volume 11, page 36, eighth edition says: "There seems no probability that either the Greek church either in Turkey or Asia can again be united under one patriarch so as to become active and powerful."

It was in the days of these kingdoms or churches that God set up his kingdom or church. Rome the fourth kingdom was certainly divided both ecclesiastically and otherwise; and it was to be in its divided state that God was to inaugurate his special work. It is not wonderful that God should call upon Joseph Smith to establish his kingdom. A kind, sympathetic man, that "condescended to men of low estate," a



man bold and fearless that could not be diverted from his way by persecution, slander, or even death itself. One whose character had not even the "smell of fire upon it." One who cared nothing for the theories and traditions of men, who feared God with all his house and commanded his children after him. Where could he have found a better man?

The truths he taught have stood every test, and slowly and surely is undermining all these kingdoms (churches) by infusing into them the "leaven that will eventually leaven the lump." As we said before in substance the churches are fast giving up their old ways and accepting the higher criticism and many things Latter Day Saint, though they still persecute the one who was the instrument in bringing this light again into the world. The time of their destruction is not yet fulfilled but the leaven is working and in our opinion will be accomplished sooner or later in the Lord's regular way by conversion to principles of righteousness.

Another text foreshadowing the work of Joseph Smith, or rather the work of the Lord through Joseph Smith, is found in the twenty-ninth chapter of Isaiah. We have not sufficient space to quote the entire chapter, but leave the reader to examine it at his leisure. In the meantime we call attention to a few points contained therein, especially that part which refers to "a marvelous work and a wonder." In order to get at the time again, as we have in former texts, we quote verse seventeen, which is as follows: "Is it not a very little while and Lebanon shall be turned into a fruitful field?"

Here we have the same time as mentioned so often in the prophecies—the restoration of Palestine to its former fertility and the regathering of the Jews. That there may be no misunderstanding as to what the land of Lebanon is we call attention to Jeremiah 22:6: "For thus saith the Lord unto the king's house of Judah; thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited." Also Zechariah 10:10: "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

As "the land of Gilead and Lebanon" is the land that is to be made "a wilderness, and cities which are not inhabited," and as it is the land to which Israel is again to be gathered, there can be no doubt as to "Lebanon" being the land of Palestine—"the Holy Land."

It will be noticed that just a little while before this event God was to do a marvelous work and a wonder among certain people who were without seers and prophets, and the chief instrument in his hands to accomplish this marvelous work and a wonder was to be an unlearned man, as verses twelve and fourteen

plainly and pointedly show: "And the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned. . . . Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

All of the reformers were more or less wise and learned, some of them decidedly so. Therefore it will not be in harmony with the above scripture to apply it to any one or all of them; besides Palestine had not then become fruitful, nor did that event occur until long after Protestantism was born.

Unless Isaiah prophesied falsely, which we are not willing to admit, there was to be an unlearned man chosen of God in our day—a little while before Lebanon became fruitful—to bring about a "marvelous work and a wonder." Who was it? It could have been no other than Joseph Smith. No other man's work fills the description. While he is not called by name, yet the work that he really did is actually pointed out by the prophets, and time and place shown so clearly, that he who runs may read. That he was unlearned at first even his best friends do not deny. But during the fourteen years of his experience as president of the Church of Jesus Christ, he made rapid advancement in learning, and even stood far in advance of many of our best statesmen, as we shall presently show. No other man has yet claimed to be the unlearned man here spoken of, and it is now too late for such a man to arise, for Lebanon has long since become a fruitful field, but did not yield her bounties until after and only a little while after Joseph Smith established anew the Church of Jesus Christ by divine order, April 6, 1830, three years after the horses with wheels were invented and eleven years after the first swift vessel crossed the ocean, and twenty-three years before the former and latter rain was restored to Palestine.

Another passage referring directly to the work begun by Joseph Smith will be found in Revelation 14:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come."

Just before the judgment an angel is to fly with the gospel to be preached on earth. The angel that visited Joseph Smith ordained him to preach the everlasting gospel. Not a new one but the old. So those who look upon Mr. Smith as bringing a new gospel, a new doctrine, or a new religion, simply misunderstand the man and his work.

Let us examine this passage a little more minutely that we may the better understand it. It will be

necessary to refer to Revelation 4:1 where we find the following: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up higher, and I will show thee things which must be hereafter."

John was on the Isle of Patmos in the year 96 A. D.; there he received his revelation, so that we have positive proof that the things spoken of in the book of Revelation after chapter four represent things that were to be fulfilled since the year 96 A. D. Among other things, he saw an angel coming to earth, and that his message was the gospel, and that it was to be preached on earth (hereby we know he was coming to earth) and to every nation, kindred, tongue, and people. We naturally inquire, Why should an angel bring the gospel from heaven when it has been on earth continuously since the days of Jesus, as some believe? This question reveals the weakness of those faiths which claim a succession since Christ, for it would be folly to bring in something we already were in possession of. On the contrary if the gospel was to be restored to every nation, kindred, tongue, and people, then it had been taken away and did not during that time (the dark ages) exist in all this broad earth anywhere. We repeat, it is certain that it was to be restored after the year 96 of the Christian era, and that, too, by an angel.

By referring to Revelation 12:14, we learn that the church was to flee away from the face of the serpent and remain hid for twelve hundred and sixty days, evidently representing twelve hundred and sixty years (verse 6). It will be well for us to inquire, Where was the church so long? Where is the place on earth where satan, the serpent, may not go? Where is the place away from his face? We answer, Nowhere among the nations, kindreds, tongues, or people of the earth. Therefore it is within good judgment to say that the church was not on earth during that time, hence the necessity of an angel restoring it. This is evidently what Jesus meant when he said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.—Matt. 24:14.

Some may wish to ask, What will become of those who lived during the twelve hundred and sixty years when there was no church on earth acknowledged of God? I don't know that we are under any obligation to answer this question in order to prove our position, or rather the position of John the Revelator, to be true. John's statement is true whether we can or can not answer that or any other question, but we may be able to throw a little heart ease on the subject in the Yankee style of answering a question by asking another. What became of those who lived before Jesus established the gospel? Or those who lived before the ten commandments were given? Or still greater, What will become of the heathen now living?

The answer to any one of these questions will also answer the other. Each may be answered by reading 1 Peter 4:6, as follows: "For, for this cause was the gospel preached also to them that are dead."

But back to the main point. The angel was to come and bring the gospel. To those who believe the Bible this fact will be readily accepted. Those who have more faith in their creed than in the Bible, doubtless will try to explain it away and spiritualize it, but we prefer to believe it as it is, and in doing so, we are in harmony with many, many passages of scripture that can not be understood in any other way.

It is only necessary here to state that no other church founder, that we know of, except Joseph Smith, claimed to have received this angel visit.

But, the reader may ask, What evidence have we to furnish that an angel visited Joseph Smith and commissioned him to reorganize the church of Jesus Christ and restore the primitive order of things? The best evidence in all the world, God's approval. These signs shall follow them that believe (Mark 16:16, 17), also the gifts of the Holy Spirit, such as prophecy, tongues, interpretation of tongues, healings, faith, wisdom, etc., but best of all—"He that doeth the will of the Father shall know of the doctrine," said Jesus. So do we claim that he who doeth the will of God shall know for himself that the work Joseph Smith performed under direction of God, was of him.

If Joseph Smith was really acknowledged an impostor, it would have been no use to say to the people that "God will bear record of my work." It would have been a death-blow to his work. But thousands testify to-day that God does witness to them that this work is divine. What better evidence can you ask for? We are willing to risk our case here. We can afford to do so. So could Joseph Smith. And so he did. We leave the matter with the reader. Test and try.

To refresh the mind of the reader we will recapitulate by summarizing.

(A) REVELATION 14:6, 7.

1. An angel was to come.
2. He was to bring the old gospel.
3. It was to be preached immeasurably.
4. He was to come after 96 A. D.

(B) ISAIAH 29:1 TO LAST.

5. A marvelous work was to come forth.
6. An unlearned man would begin it.
7. Lebanon was to flourish again.
8. It was to be only a little while after Lebanon's blessing.

(C) DANIEL 2:28 TO 44.

9. A divine kingdom will be set up.
10. It would be set up in latter days.

11. After Rome was divided.
12. It was to be a divine kingdom or church.  
(D) ISAIAH 2: 2.
13. The house of God in the last days.
14. It was to be established in the top of civilization.
15. All nations were to flow unto it.  
(E) ISAIAH 18: 1 TO 3.
16. An ensign of God is to be set up.
17. It was to be on America.
18. After the steamboat crossed the ocean.
19. Just before the harvest of the world.
20. To go to the Jews and not from them.  
(F) ISAIAH 5: 26 TO LAST.
21. An ensign is to be set up at the end of the earth.
22. Afar off.
23. Among the Gentile nations.
24. Not among the Jews.
25. After horses with wheels could carry the people.
26. Travelers not to grow weary.  
(G) ISAIAH 11: 11.
27. The Jews to be gathered the second time.
28. Time 1853.
29. An ensign established at that time.
30. To be gathered from all nations.
31. Not from the Babylonian captivity.  
(H) ZECHARIAH 2: 1 TO 3.
32. Jerusalem is to be rebuilt.
33. Without walls.
34. A young man is to announce it.
35. An angel is to inform him.  
(I) MALACHI 3: 1 TO 4; 4: 5, 6.
36. John the Baptist is to come.
37. Just before Christ's second coming.
38. The object is to benefit both the Fathers and their children.
39. It was also to bless the Jews and all Israel.  
(J) ACTS 3: 20, 21.
40. A restitution of all things.
41. Which had been spoken of by all the holy prophets.
42. At a time when Jesus was to reappear.  
(K) EPHESIANS 1: 10.
43. A latter-day dispensation.
44. It was to be in the fullness of times.
45. It was to accomplish the gathering of all things in Christ, both in heaven and earth.  
(L) JOEL 2: 21 TO 31; ACTS 2: 16 TO 20.
46. Palestine to again yield her fruit.
47. Afterward there were to be prophets.
48. Spirit to be poured out on all flesh.
49. Sun to be darkened and moon to be as blood.
50. Wonders in heaven and in earth, blood, fire, and pillars of smoke.

There are other texts referring to this same subject such as Zechariah 14: 7 and Psalms 85: 10-12, but we have introduced sufficient to show that God has reserved a special work for the last days. Place, time, and conditions all being so plainly pointed out that we can not escape from the conclusion that Joseph Smith was the one chosen of God to do that work. That America is the place, and between 1819 and 1853 the time.

Mr. Smith and many others bear testimony, that will stand in any court and will stand at the judgment day, that God did call upon him for that purpose. We have shown that his character was good, that the Devil tried to blacken it, but made a sad mistake by using the wrong material. A clear evidence of his divine calling was the Devil's attempt to swamp him by slandering his character. This is the Devil's testimony of the truth always. We have proven, too, that God has borne testimony of his calling by sending the former and latter rains on Palestine, and also by gathering the Jews to their fathers' land. As the disciples of Christ proved his divinity by the fulfillment of prophecy, so we have used the same weapon in favor of Mr. Smith's calling and the "dispensation of the fullness of times."

In 1830 the word of the Lord came to the church and to as many as will receive it as follows:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquity shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them. Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people [see Acts 3: 22, 23]; for they have strayed from mine ordinances [see Isaiah 24: 1-6], and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jr., and spoke unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets.—Doctrine and Covenants 1: 1, 3, 4.

We have noticed:

1. That many prophecies of Scripture show very

plainly that the Lord was to set up his church in the last days somewhere between 1819 and 1853 at the end of the earth or on the land of America.

2. That an angel of God visited Joseph Smith and authorized him to establish again the ancient church of God.

3. That the Lord acknowledged the work by signs following all who are worthy.

4. That it is not a new faith, but the old restored.

5. That afterward the Lord acknowledged the work and called upon the world to hearken.

Unlike the reformers, who assumed authority to build churches, Mr. Smith was divinely appointed to do his work. Instead of having a secular church then—a church of man—we present to the reader a divine one, a restored one.

The Bible speaks of this kind of a church, but knows nothing of a reformation only as a preparatory step for a greater light which was to follow them.

It matters little with God as to whether man will close his eyes against these facts or not. Our belief or disbelief will not alter them, neither will it alter the Lord's plans. We must learn to face the facts and order our lives accordingly. The door is open, he who will enter in may do so, and those who will not are at liberty to do as they please. We may suggest to the reader that he make this a matter of solemn prayer. Surely He will hear those who earnestly ask him.

God is unchangeable and is as willing to hear his younger girls and boys as the older ones, and may we suggest, that he is as willing to answer, too.

We suggest a few more thoughts, especially calling attention again to that excellent article in the *New York Arena*, only more fully: "It is also true and demands special emphasis that God is ever the same, that revelation is continuous and eternal, that inspiration is given in all ages to all who meet the conditions, . . . and that the Holy Spirit has been given from the time of the first man, and in equal degree to all who have equally opened their hearts to him." Again on page 189: "The idea, then, of God's immediate, eternal, and inspiring presence ought to be preached and emphasized. By preaching otherwise, the race has been robbed of a glorious hope, civilization has been retarded, and tradition has usurped the throne of reason."

We do not look upon Joseph Smith as it is reported of us, for it is said, "he as prophet was entitled to all obedience," and "our faith compelled us to accept everything he said." Nothing could be farther from the truth. We accept the Bible as a rule of faith and practice, and could not, therefore, accept anything that is not in harmony with that. We could not follow any man further than he followed Jesus Christ. Nor did any of Joseph Smith's teachings advise any one to do so. He was as subject to the law as any one in the church. He was neither king, governor,

or ruler of the church, but its servant. Under the regulations of church government he could not have ruled the church at will if he had wanted to, for the simple reason that the presidency of the church consists of three persons holding equal authority, of which number Joseph Smith was but one, therefore there were two others besides himself that must be consulted and consent obtained. Paul says, "let the prophets speak two or three and let the other judge." 1 Corinthians 14:29. When, therefore, the Holy Ghost inspired Joseph Smith to speak it must be judged and tried by others before it could be binding. As God is unchangeable no communication would be received if not in exact harmony with the word of God in other ages. Hence one of the fundamental principles of the true Latter Day Saints is, "The right to preside only by consent of the governed." Also the right of the church as Paul understood it for others to judge of what was revealed to the prophet.

If our enemies who misrepresent us had only read a few of Joseph Smith's communications to the church, they would have discovered this statement: "All things shall be done in the church by common consent." And had they read further they would have found that same statement repeated time and again. We look upon Mr. Smith simply as a man, no more perfect than many others, yet at times receiving the gifts of the Spirit of God for the good of the church whose servant he was as well as the servant of God. Asking the will of God for the church, giving the will of God to the church.

We can not do better than by referring again to the *New York Arena*, pages 190, 191:

So long as they appeal to the inspiration of the past for all authority, disclaim any right of their own to speak in the name of Jehovah, teach that revelation is finished and sealed up, so long they will go halting and their words be well nigh powerless. While they need not assume a boastful spirit, yet they should have wrought within their souls a conviction of the truths they utter, should feel that these truths are from God and that in expressing them they speak for God. They should, moreover, teach the possibility of present-day prophets and prepare the people to receive them. Let this be done, and then, when a new prophet arises, he will be quickly understood. . . . To-day the cry comes to the clergy of America as never before, *Prepare ye the way of the Lord.*

One would almost think from this reading that the writer was a Latter Day Saint, but such is not the case. He perhaps never met one. But his reasoning is logical and sounds like the New Testament writers. Understanding the nature of man and anticipating the times in which we live, he proceeds to point out what might be expected if a new prophet should arise and in doing so he tells the story of Joseph Smith as represented by his enemies. He continues:

But in making the transition from the old way to the new [new, because the old has been forgotten], there are some practical difficulties to be overcome. The utterances of new truth invariably brings the cry of "heresy." The honest preacher will be charged with skepticism, even infidelity. The professed

friends of truth will do all they can to destroy his influence, if not by argument, by the use of opprobrious epithets.

He then quotes Bishop Wilberforce as follows:

You need boldness to risk all for God; to stand by the truth and its supporters against man's threatenings and the Devil's wrath. You need a patient meekness to bear the galling calumnies and false surmises with which, if you are faithful, that Satanic working which, if it could, would burn your body, will assuredly assail you daily through the pens and tongues of deceivers and deceived, who under a semblance of zeal for Christ, will cover or distort your words, misrepresent your motives, rejoice in your failings, exaggerate your errors, and seek by every poisoned breath of slander to destroy your powers of service.

So it was with Joseph Smith. The clergy were his bitterest opposers. He was misrepresented, misunderstood, and maltreated by religious zealots. Their words and their writings have crept into the literature of to-day and many thousands who honestly believe that they know the man, know only a man of straw.

He was not infallible. No prophet ever was. When not inspired (and no prophet was ever inspired only at times), he was like other uninspired men, and his words worth no more than others, only for the wisdom they contained. When inspired he was as other inspired men. Inspiration does not indicate infallibility in the man speaking. We can not better prove this thought than by referring again to the *Arena*: "It will be a great day for the human race when it is freely admitted that infallibility is not the necessary logical consequence of inspiration."

The evidences, when properly weighed, prove beyond dispute that he was a man inspired of God, to open up the last dispensation, for the good of his fellow man without fear or favor from any; doing the bidding of God, leaving the result with him, as do we.

## Original Poetry.

### The Prodigal.

Why should not I, in humble prayer,  
Bow down and worship him

Who saved me by his tender care,  
From the blighting curse of sin?

I wandered on the mountains bare,  
Away on desert sands;

I did not want my Father's care,  
I loved not his commands.

Out in the desert wild, I cried,  
Hungry, faint, and sore,

O, Father, save thy erring child,  
Come, take me home once more!

The Father left the ninety and nine,  
Safe sheltered in the fold,  
And hastened then the one to find,  
Perishing out in the cold.

He found me in the tangle wild,  
Out on the mountain cold,  
And brought his erring, wayward child  
Safe back within the fold.

His loving heart with pity filled,  
He heard my feeble cry;  
The fatted calf for me he killed,  
My wants to satisfy.

And surely I must thankful be,  
His praise I'll ever sing,  
For in the fold he shelters me,  
Sweet incense I will bring.

J. H. HOPKINS.

PRINCEVILLE, Illinois.

## Mothers' Home Column.

EDITED BY FRANCES.

### The World.

This world is a sad, sad place, I know—  
And what soul living can doubt it?—  
But it will not lesson the want and woe  
To be always singing about it.  
Then away with a song that is full of tears—  
Away with the dirges that sadden;  
Let us make the most of our fleeting years  
By singing the lays that gladden.

A few sweet potions of bliss I've quaffed,  
And many a cup of sorrow;  
But, in thinking over the flavored draught,  
The old-time joy I borrow;  
And, by brooding over the bitter drink,  
Pain fills again the measure:  
And so I have learned that it's best to think  
Of the things that give us pleasure.

The world at its saddest is not all sad—  
There are days of sunny weather;  
And the people in it are not all bad,  
But saints and sinners together.  
I think those wonderful hours in June  
Are better by far to remember  
Than those when the world gets out of tune,  
In the cold bleak winds of November.

Because we meet in the walks of life  
Many a selfish creature,  
It does not prove that this world of strife  
Has no redeeming feature.  
There is bloom and beauty upon the earth—  
There are buds and blossoming flowers—  
There are souls of truth, and hearts of worth—  
There are glowing, golden hours.

In thinking over a joy we've known,  
We easily make it double;  
Which is better by far than to mope and moan  
O'er sorrow, and grief, and trouble.  
For, tho' the world is a sad, sad place  
(And who that is living can doubt it?)  
It will not lesson the want and woe  
To be always singing about it.

—Ella Wheeler Wilcox.

### Worth Hiding Away.

Some things are not worth hiding away or even owning. The Psalmist, however, tells of one thing that was worth hiding: "Thy word have I hid in my heart, that I might not sin against Thee."

Many persons have hid away money, and when they wanted it have found that some others have known of the hiding place and have stolen it. Gone from them, never more to return.

The heart is a safe place to hide a treasure. No thieves can

take it from that hiding place. And the more real the treasures that are stowed away in the heart the better for the owner of the heart.

The great mistake that David once made was in admitting his heart feelings which should not have been allowed there. That act transformed the "Sweet Singer of Israel" into a murderer.

David was wise when he did the right kind of hiding and unwise when he did the wrong kind of hiding.

In the course of a lifetime the heart takes in a great deal—that which is good, that which is bad, and that which can hardly be called good or bad.

When the heart is filled with the word of God there is very little chance for any of the trash that is prevalent to obtain admission into it.

A heart filled with that which should not be there is something like a garden filled with weeds—the little that is good is choked and can not grow. The poet must have realized that fact when he penned the words, "Take my heart and let it be for ever closed to all but Thee."

After hiding away the word, the sealing process should be immediately attended to. That will do much towards making the hiding a permanent success.

The simple reading of the word amounts to about as much as looking at thousands of dollars in the show window of a money broker—a sort of gratification without the genuine pleasure that comes from possession.

David also said, "I will run the way of Thy commandments when Thou shalt enlarge my heart." The best way to enlarge the heart is to fill it with the word. Under such conditions the clean heart grows. Sin has the effect of making the heart small. The better a man or woman becomes the larger the heart. People with small hearts are as badly suited for this world as they are for the world to come.

The true standard to judge men and women by is the size of their hearts, and not how tall they are or how much they weigh.

The heart needs feeding as well as the body. When the heart is not fed it shrivels up and makes its owner look as mean as sin.

While writing this article there comes to my mind a genuine specimen of a small-hearted man. He has the look of one who is living only for himself and has a hard time doing it. He looks miserable, and why should he not? A total failure from the first day of January to the last day of December.

What a small heart that must be that has no Christ in it nor the desires that spring up at the very thought of what Christ was, is, and will be.

Hide away in your hearts that which is worth having and sticking to. The heart is capable of being the storehouse of that which will make you wise and happy; and it can also be the storehouse of that which will make you wish you had never been born.

The word of the Lord should not be neglected by either old or young. David said, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word."

The troubled heart needs the word; the sad heart needs the word, and the light heart needs the word. In every condition of life the word is needed every hour.

Take time to hide the word away in your hearts; keep it there as a light unto your feet, and when dark hours come to you you will not regret it.—G. R. Scott.

The *Cosmopolitan* Magazine announces that it has obtained for the year 1902 the exclusive American rights to H. G. Wells' work and an option on a like privilege in 1903. By way of preface to the publication of Mr. Wells' "Mankind in the Making," a series of papers that is sure to excite even wider comment than did "Anticipations" from the same pen, the August *Cosmopolitan* publishes an interesting biographical sketch and character study of Mr. Wells.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### The Duties We Owe the Sunday-School.

"Jesus saith unto Simon Peter, son of Jonas, lovest thou me? Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my Lambs." It is our duty to heed the admonition given and take up Peter's work. Will we sit at ease with folded hands and leave the lambs to starve? "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock."

Man is a twofold nature; he needs to be fed both temporally and spiritually. When the babe is born we feed it on temporal food, and when it grows up, it is our duty to take it by the hand and lead it to Sabbath-school and teach it the golden truths that are contained in the gospel, that its spirit may grow and develop. A child brought up in this way is "founded upon a rock" and will be able "to bear the toil and endure the pain" of life.

### ANOTHER DUTY WE OWE THE SUNDAY-SCHOOL

is our presence. Thereby we show that we are interested in the cause. The Scriptures tell us that we are to learn "line upon line and precept upon precept." If we stay away from Sunday-school we will lose the "lines" and "precepts" that we would have learned if we had done our duty. Mental idleness is a parent to moral and physical degeneracy. The man who never goes to Sunday-school will never have his spirit aroused.

One thing I have taken notice of in this Sunday-school work is that the work of the many falls upon the few to do. I say it is especially true of brain work. So many are ready to excuse themselves upon the plea of no talent. This is all wrong. God is not a Pharaoh. He never yet commanded brick to be made without furnishing the straw as well as the clay. There is work for all, room for all, and all should have zeal and a willingness for service. Be true to thy task however great or small. Let this thought cheer thee: Thou art not alone with thy works. The one who gave thee thy work to do will strengthen thee.

"Lord thou callest now for workers,  
Glad we come at thy command.  
Give us each a worker's outfit—  
Loving heart and willing hand."

"Renew my will from day to day.  
Blend it with thine and take away  
Whate'er now makes it hard to say  
Thy will be done."

Dear Sunday-school workers, stick to the old gospel ship till she's anchored safe in Zion.

CHARLES CRAMER.

For the Kirtland District convention.

THE following from the "Timothy Stand-by" account on the subject of "Internashunal Lesson Sistim" from the Denver convention is taken from the *Sunday School Times*, Philadelphia, Pennsylvania. It is a faithful account of the proceedings.

When the Saturday mornin sesshun wuz opined every buddy wuz in their seats and peeples wuz a standin up wherever they could git a chance, fer this wuz the time the Internashunal Lesson Sistim wuz to be tore to peeces, and if possible, wuz to be put together agin.

The convenshun wuz in fer a two-hour red-hot debate on "How could the Internashunal Lesson Sistim be Improved?" There wuz no time lost in gittin startid. Mr. Belsey frum England sed the peeples of Great Brittin wuz *agin* havin the Sistim docktered. It wuz good enuff fer them just as it is. He wuz in favor of "one language, one Book, one lesson."

Doctor Blackall wantid everything gradid. He wantid gradid

lessons, gradid texts, and gradid scriptur, a "bread-and-milk" korse fer the *beginners*, and a "hickory-nut" korse fer the *seenyers*.

Doctor Schaufler sed the best way to improve the Lesson Sistim wuz to *Go Right On Working* with it just as we had done, then it would *GROW*.

Doctor Hazard wuz in faver of an *advance* korse. He sed that with an advance korse the young men what had got out of the Sunday Skool would come flockin back agin, and perhaps them what wuz thinkin of passin in their resignashuns, and pullin out, would hold on a little longer.

When Doctor Hamill got in his say on the debate I knowed he had struck oil. A feller didn't need speekticles to see that he wuz expressin the sentiment of the grate Sunday Skool world, when he sed that "the way to improve the Sunday Skool lessons wuz not by trying to grade *Scriptur*, but by *gradin the teechin*. He menshuned my beefstake argument with Superintendent Sklusive, down to Jeriko Kort House, and sed the Scriptur didn't need any gradin. If the Lord wantid it gradid it would have bin labilled and put up in packages ackordin to age. The gradin must be done by the teacher. We didn't need gradid lessons, but we *did* need gradid *teachers*. *Oh, Mandy, that wuz grate!*

Then Doctor Hamill turned a clinch on the nail by tellin about a grate medikal perfesser he once saw who knowed all about a man's body from hed to foot. He wuz teechin a class of very litle childern about the hart. First he drew a hart on the board; then he called a little feller up and showed him where his hart wuz. Then he told them how the hart wuz a grate pump to send the blud to difrent parts of the body. A few days afterward he herd the same perfesser teach a class of big boys and girls in their teens. He drew a hart on the board and showed its struicture and divishuns, and told them how the hart sent the blud to the lungs, so that it might be changed from bad blud to good blud, and could nurish the body. The next week he herd the same perfesser teach a class of medikal stoodents and he told them all the details about its construkshun and its fiber, and its use, and its process, and its funckshuns, and used wurd what would stump enny buddy but a doctor. It wuz the same hart all the time—but the *teechin* wuz gradid. *Oh, Mandy, it wuz grate!*

At last Doctor Potts riz and perseeded to sum up the evidence, just like as if he wuz a lawyer down to Jeriko Kort House. He wished he could *beleev* that so menny young men had left the Sunday Skool becaws the lessons wuzzent hard enuff. He wished he could *beleev* that establishin speshul lessons fer the seenyers would bring all the strayin young men back agin. He wuz in faver of one lesson fer every buddy. But if the Lesson Committee wuz to be instruektid to prepare a speshul korse fer beginners, and one fer the seenyers, he wuz in faver of havin them marked "opshunal," and not havin them brandid "Inter-nashunal."

When Doctor Hamill and Doctor Potts wuz done I felt in my bones, and knowed way down in my sole, that the Lesson Sistim wuz safe. On Monday the Convenshun took in the "Beginner's Korse" on probashun, but it wouldn't have nothin to do with the "Advance Korse."

*Sunset*, a "Magazine of the Border," published at San Francisco, California, is a bright monthly periodical which now reaches our desk. It is a well-printed and well-edited magazine devoted to the interests of the West.

So rapid are the developments in the science of electricity, that only those who are constantly watching them are able to keep pace with the onward march of these developments. The *Electrical Review* is a weekly journal devoted to the progress of theoretical and applied electricity, and is published at 13 Park Row, New York City, New York. Wide awake and interesting, it keeps its readers posted every week on recent happenings in electrical circles. This journal placed on the family reading tables will keep you posted in this fascinating field.

## Letter Department.

LOOKINGGLASS, Oregon, August 19.

*Editors Herald:* After finishing my work in California I now drop you a line so that all who asked me to write to the paper so they could hear from me, may be gratified. I left San Antonio, Texas, Thursday morning, June 26, and arrived in Los Angeles on Saturday noon the 28th. The following Sunday, Monday, and Tuesday I preached four times in the Los Angeles branch. Attended the branch business meeting Wednesday night. I then went to Downey, twelve miles south, and stayed two nights, one each, with Vanfleet's and Freeman's, preaching one night at Vanfleet's. Saturday, July 5, went to Cucamonga and preached at Frank Vanfleet's. Sunday morning went to San Bernardino, and preached twice and continued Monday and Tuesday nights. While there in company with Bro. A. Carmichael we had a real estate agent look at the real estate belonging to the church in San Bernardino, and we left it in his hands for sale. We next went to look at some land near Anaheim, owned by the church, tried to determine its value, and instructed Bro. Carmichael to sell it as soon as possible. Holding land and town lots, paying taxes on them for years, and getting no rent, and then can not sell for half perhaps what the property was valued at when turned over to the church as tithing or otherwise, is very unprofitable to the church, and I think it would be much better for the church if those owning such property would sell it themselves and turn over the price they get for it to the church. I hope all may adopt that policy, and save the church the burden and expense of looking after it, besides the loss from their valuation.

On July 11 we went to the camp grounds at Orange County Park where the Southern California reunion was held, closing Sunday the 20th. Monday went to Los Angeles in company with Bro. Luff and held meeting at night. They were all glad to see Bro. Luff and hear his voice again. Tuesday, the 22d, we started for San Francisco. We reached there in time to see the missionaries take their leave for Honolulu, New Zealand, and Australia. We remained in San Francisco and Oakland preaching in the two places as opportunity offered until the 29th, then went to San Jose, where we remained four days, preaching every night. Saturday we went to Santa Rosa, remaining over Sunday. We held three preaching services and attended sacrament meeting with the Saints there. Went back to San Francisco and Oakland; preached once more in Oakland; then on to Sacramento where we remained until the 12th, preaching six times, then north to Chico, where we held meetings two nights. This closed our work in California for the present.

Since the reunion at Orange, Bro. Luff has been all the time with me, doing his part in preaching and looking after the interests of the work under his charge. His health is poor and has been ever since we have been together, but his ambition to attend to his work and the help of the Spirit have kept him up, and the people were delighted with his preaching. It seems a pity that one who can preach so acceptably and do so much good should be so hindered and afflicted in his work. I pray God to bless and heal him.

In Los Angeles T. W. Williams with his helpers seem to be working hard to advance the cause. Bro. Earle is soon to take the field as a missionary, and we will then have another good man in the field. Bro. Carmichael is our wide-awake Bishop's agent in that district, and also a general missionary, doing his part nobly. And good old Bro. Gibson helping the local forces at and near San Bernardino, driving from place to place, teaching and encouraging the Saints and preaching as for years past. They would almost be lost without him. Then Bro. J. C. Foss, located in Santa Ana, and in charge of the missionary work in Southern California, is laboring very acceptably and looking after the interests of the work, and as yet only partially

acquainted with his field; but we will no doubt hear of his accomplishing great good. Our esteemed veteran Bro. N. Vanfleet was ordained an evangelical minister for the Southern California District, which will no doubt be of great benefit to the Saints of that locality, as I think he intends to devote most of his time to the duties of his calling and office in the church.

We had the pleasure of shaking hands with Bro. R. Etzenhouser at Tulare on our way north. He is pushing the work under his charge in the Central and Northern Districts as best he can, and all know him to be one of our energetic workers. And there is Bro. Phillips, missionary and district president, and Bro. J. B. Carmichael missionary, working the tent, endeavoring as best they can to get the truth before the people in the different localities wherever they can get a hearing, and they show a deep interest in the work. Then in Oakland we have our untiring worker, J. M. Terry, located, and all who know him knows that means missions started everywhere he can work up an opening. He is an everlasting worker, and seems to be well liked by all who know him. Bro. Keeler we did not see, but he was out in the field busy as a faithful worker in the Master's cause. Everywhere we hear good reports of him as an energetic worker, pushing the work into new places as best he can. In the midst of the city we have Bishop Parkin, with his counselors Kaighin and Saxe, making their influence felt for good in our line of work, and in all lines as best they can, Bro. Parkin acting as branch president, and always ready to help every one all he can in every way. Old Bro. Haws, of many years faithful service, was at the meetings; Brn. Anthony, Lincoln, Ferris, and others in San Francisco and Oakland, Earle, Green, and others in Los Angeles. Bro. Jones and others in San Bernardino, Bro. Hawkins and others at San Jose, Bro. George Daly and others at Santa Rosa. Bro. Lawn and others at Sacramento, and Bro. Hommes and others at Chico, with a host of sisters in all those places seem to be doing what they can.

In all those places we have a lot of noble workers, and a sprinkle that could do much better than they are doing. If there is any place in the United States where men are "lovers of pleasure more than lovers of God," California is one of those places, yet we have many as good, zealous, noble workers as can be found any where, in our ranks in California. There is room for improvement with many in the church, and much hard work needed to reach those out of the church. Spirituality is not as high as it might be in any branch I visited, but it is to be hoped some improvement will be made all along the line. I am not finding fault, for I believe the majority are doing about the best they can under the circumstances, and some are doing excellent. I trust all may be able to make a good report for the conference year. I hear many good words of commendation for those who have been here in former years, as well as the present force.

We came to Oregon the 15th, are holding services at Looking-glass now, and start, working our way to-morrow for Bandon, Bro. Luff going one way and I another. I pray God to bless his work and all his workers everywhere, and am ever hopefully at work.

G. H. HILLIARD.

*Editors Herald:* We are still conducting our "information bureau."

August 6, we began a series of special lectures in the Willard Hall, Brantford, Ontario, after having "lithographed" the windows of business houses in the city, also using the press and linen posters, etc. Rains impeded our work in a measure at first, but the crowd increased. Interest very good. The musical feature of the meetings was very helpful, our worthy Bro. J. Arthur Blackmore presiding at the piano with credit. So far two have been added to the church, and several others are very near and will follow soon. We have arranged for regular services in the city, which will aid the few struggling ones. Elder Blackmore is continuing the meetings the remainder of this week,

while I am preparing to lithograph and otherwise bill Scotland, a smaller center near by. We are making a special effort to open as many new places as possible.

The good Saints of Waterford have bravely come forward to our assistance, and aided us much, for which we are grateful, indeed.

Scotland is rather an Adventist center, so we are informed, hence souls and sabbaths may be considered at this place. I really would like it much better if the good "defenders" would oppose us more. It is more enjoyable, and we accomplish more.

We note with pleasure the letter of our kinsman, W. A. Goodwin, as published in a recent HERALD, in which he explains methods employed by "Brighamites" to avoid debate. Same old methods, because they are the same old Brighamites. They that love the truth come to the light, but as for these men—well, it's different, evidently.

Canada is a fine field, yet we encounter a set conservatism here that is not known in the States of the Middle West. I am feeling good spiritually, and physically too, of course, only occasionally we sing "Michigan, my Michigan."

E. A. GOODWIN.

HONOLULU, Hawaiian Islands, August 4.

*Dear Readers:* Believing a number of you are interested in the Hawaiian Mission and our safe arrival to the same, it is with grateful hearts that we write you.

Before entering upon the duties of such an extensive and far-distant mission as ours, we felt it a duty and pleasure to make at least a hurried visit to our not too far distant relatives. Accordingly we said "good-bye" to parents and loved ones in Lamoni and made our way to Shenandoah and Tabor, Iowa. The former of these places was the home of my wife for a number of years previous to her coming to Lamoni, while the latter was her birthplace.

We made short visits among the many relatives in both places. At Shenandoah we tarried with the Saints over Sunday, preaching to them in the morning, and in the afternoon participated in their sacrament service which was certainly a time of refreshing from the Lord. We regretted the fact that we had so little time to spend at these places, but having been announced for the Southern California reunion beginning July 11, we hastened onward, meeting my brother, Oscar, at St. Joseph, Missouri, who accompanied us until we left our Western shore. From here he was a participant in our experiences. We left St. Joseph July 8, and reached Los Angeles the morning of July 11. We spent a few days at the reunion, enjoyed the communion and hospitality of Saints and the beauties of Southern California until the 18th, when we went up the coast line of railway to San Francisco.

A part of our time was spent in Oakland, the rest in Frisco until July 24, our sailing day. We were delayed eight hours by the European mail so our time for sailing was changed from ten o'clock a. m. to six p. m. A number of Saints and friends made the departure more pleasant by coming to the pier to see us off. At ten minutes to seven the ropes were all loosed and we steamed from port. As we waived our fond adieus to the friends on shore we were filled with solemn reflection.

As we passed through Golden Gate the combined rolling and pitching of the vessel was too much for Mrs. A. and me, so we were soon very sea-sick and tucked into our berths.

Bro. Wight is the best sailor of all. He did not feel a symptom of sea-sickness, and even his rheumatism, which had seriously inconvenienced him just previous to our sailing, ceased troubling him almost immediately. I can say nothing of Brn. Hanson, Barmore, and Tucker, for I was not dressed again for three days. Whether they were sea-sick, "physically indisposed," or just "felt a deep sense of resignation," I leave for Bro. Wight to explain.

Mrs. Anderson and I were just able to dress ourselves for the



eleven o'clock services Sunday morning. After service we took our first meal in the dining saloon. The latter portion of our voyage was quite enjoyable. However, when at twenty minutes to one Wednesday we landed at Honolulu, we were willing to disembark. We were met at the wharf by the Saints who gave us a pleasing welcome. The "Ventura" remained here for eleven hours, so our brethren for more distant points got to see the choicest sights in and around Honolulu. They were also with us at the evening prayer-service. We were slow to give them the parting hand, but when duty called they went.

We have now spent our first Sunday here and have truly enjoyed the meetings with the Saints. Whether in Sunday-school, Religio, sacrament or preaching service, they are attentive, a commendable characteristic. I spoke last night and shall hope to be of continual use in the Master's cause. All along the way so far the Father has been kind to us and we feel willing to trust him for future needs.

Looking forward for ultimate triumph, I am,  
Your brother,  
D. A. ANDERSON.

POPLAR GROVE, Illinois, August 19.

*Editors Herald:* I have been trying to hold services in a schoolhouse here but because of the inclemency of the weather and the indifference of the people, did not have very big crowds. Have also been trying to get the privilege to meet the Utah elders publicly, but when I think I have found them they seem to be somewhere else. The Elgin papers printed quite a fair statement regarding the two churches, and I have one written for the Belvidere papers.

JEROME E. WILDERMUTH.

BOWYER, Illinois, August 19.

*Editors Herald:* We are still in the faith and are working faithfully for the cause, and while we have been meeting considerable opposition, yet it has not been quite so fierce as that which our good brethren have been meeting in Dixie land. No bullets have been fired toward us to mar our peace, yet the clergy have been on the alert trying to counteract our efforts. One minister after facing us in our reply to his misrepresentations of our work got his people to use the lock and key argument and then went in where doors were closed against us to expose Mormonism. As our brethren well know, it is nearly always the case when we go out to present our work in a new place that we meet with considerable opposition and the clergy seem to be very bold for a time until they learn the kind of metal that our weapons are of. In Clark County, where Bro. Paxton and I have been laboring, the ministers have been very bold in their opposition against our work, but their efforts so far have only given us an excellent opportunity to show the people the solidity of our position, and we have had large audiences out to hear us, and friends outside of the church feed us and put the money in our hand to help us on the way. The Campbellites have sent over into Indiana for one of their ministers who has met our elders two or three times in debate to come and meet us. The minister has sent me two propositions involving our church and theirs with a hole in each one to crawl out at. We have sent him two propositions which are fair and I am glad that our ministry do not have to seek the advantage of other ministers in a question in order to defend our position. All we ask is an equal show with them.

We are receiving a little money here and there on the college debt, and I am glad that some of our brethren and sisters do not forget to do their duty in a financial way. All who desire to help pay that debt and thus have it placed on record that they have done something in that regard can hand the money to me or send it to Bishop E. L. Kelley, Lamoni, Iowa, and they will be receipted therefor in due time. Some have one excellently well in paying in their tithes and offerings, while others have

done nothing in that line. Brethren and sisters remember that you are to choose for yourself as to whether you will or will not keep the law. The law itself teaches us that it is better to make that wise and better choice. I have no complaint whatever, to offer against any, but I wish to extend my kind regards to all who have so nobly and kindly assisted me in the work with their prayers and financial aid. Our next quarterly conference will be held at Zenith, October 4 and 5. The reunion will begin the 6th, and last until the 13th. Brethren I. N. White and E. L. Kelley will be with us and Bro. Joseph Smith is talking of coming if he can so arrange. We shall know as to that later. We ask the prayers of all and we close by asking the Lord to bless all his children in return.

F. M. SLOVER.

STEWARTSVILLE, Mo., August 24.

*Editors Herald:* I have just finished reading the HERALD, and see a letter from Bro. E. L. Kelley, about every family should either take the HERALD or the *Ensign*. That is so, and they only cost \$2.50 per year. If any one will pay that for them and then ask God to bless the effort, they won't miss it, nor tithings either, according to God's word.

Now, how many who belong to the church use coffee and tea and tobacco? These things are not good for the Saints to use. The reason that I speak thus is because I have used them and found they impaired my health, and I have not used them now for nearly three years and my health is very much improved. Well, one will say, I can not do without them. Neither could I until I tried with all my might and then failed, but I did not stop trying and asking God to help me. Now, I know some will say, I can not. Do not let your faith run that way. We should not expect to receive blessings if we do not keep God's commandments. The Word of Wisdom says, "We shall receive wisdom and strength and that the destroying angel shall pass by."

We find that after we are baptized we must go on in faith or the Devil will lead us away. There are two things that a great many fail to do. One is to attend church. That is a command and a positive one. And the next is: If any brother trespass against you, go to him alone; and if he confess, thou shalt be reconciled. There are many times that that is not done, but instead we go to some one else, and that is just opposite to the command. Let us all try and do as the Lord says. My whole desire is to do the law.

F. T. DOBIE.

POINT CLEAR, Alabama, August 15.

*Editors Herald:* Some time ago I wrote to the HERALD stating that Reverend A. J. Rhodes was holding meeting here and was not pleasing the people. Elders W. L. and W. J. Booker, also Elder Jesse Reeder, seeing my letter came down. They tried to get the schoolhouse to preach in and were given permission, but a few hours before meeting time the one having the schoolhouse in charge decided not to let them preach there on account of Reverend Rhodes not being there, so a man living near by asked them to come over and preach at his house. They did so, and the one refusing them the schoolhouse went over to hear them, it being a lady. She was pleased so well with the preaching she kept moving her chair closer, and after church she had a long talk with the elders concerning the church and its rules, and said she had been deceived by the people.

While church was going on that night some young men stayed outside and took Bro. W. J. Booker's horse and buggy and drove it off, taking the horse out and running the thills in the ground, also stole Bro. Reeder's umbrella. But right in the midst of all this persecution Bro. W. L. Booker baptized eight the next evening at three o'clock, the writer being one. Therefore I am inclined to think that my first letter to the HERALD was of some good in helping the great cause to go onward with a stronger force. I am only too thankful to know that I have been of some

good in regard to the cause, and hope that I can be of better use later on.

This place used to be called Cavanas, but the post-office was moved to Point Clear, so it is called Point Clear. We enjoy the cool, gentle sea breeze, also plenty of fish. I wish that the Saints who live far out in the woods, who never see a fish nor feel the cool, gentle sea breeze, could enjoy such a blessing. But we are to move from this place soon to what is called Back Bay Biloxi, but will still be near the water, as this place is situated on the Mississippi coast. If it is so I can after I get there, sister and myself will try to attend conference at Escatawpa, Mississippi, to be held September 7, hoping to meet many Saints whom we never saw before.

I ask the prayers of the dear Saints that I may be ever faithful till the end. May the Lord bless the Saints everywhere, is my prayer.  
JAMES E. ENTROKIN.

EUCLID, Arkansas, August 19.

*Editors Herald:* The conference and reunion at this place is now a thing of the past, but to be long remembered by the Saints. Nine of the missionaries were present; namely, H. O. Smith, W. S. Macrae, E. A. Erwin, E. L. Henson, Peter Adamson, H. R. Harder, G. F. Grimes, J. A. Phillips, and J. W. Jackson. A. L. Newton, Bishop Short's counselor, was also present. A good attendance was had throughout the reunion. The preaching was from good to excellent. The law of tithing was presented at different times during the meetings.

The Sunday-school work is looking up in this district. Nine were baptized.

H. O. Smith gave us four lectures from his chart, on Book of Mormon, which were good. The district tent was dedicated by H. O. Smith. All things considered our reunion was a grand success. We need more of them in the South.

J. W. JACKSON.

BERRYDALE, Florida, August 4.

*Editors Herald:* Bro. I. N. Roberts has been holding a series of meetings at the Coldwater Branch and also at the old Santa Rosa Branch. There were fourteen baptized at Coldwater and seven at Santa Rosa. The good he accomplished eternity alone will tell. He baptized some nice young people and some good citizens. Bro. I. N. is a hard worker in the Master's cause. He is loved and respected by both Saints and outsiders.

He will be with us again the fourth Sunday in this month, and if he could stay for some time in these parts he would do a grand work here. The people of the South need such a man in every State at least, and perhaps they could inspire them to put forth an effort to do something. Bro. S. D. Allen was with Bro. Roberts and assisted him.

Hoping and praying that the seed that has been sown may bring forth a rich harvest, I remain,

Your sister,

LORENA D. MCARTHUR.

LUCAS, Iowa, August 9.

*Dear Herald:* I feel this evening that I should write a letter to the HERALD. I wrote a letter to the Old Country to-day, and it made me feel good as the thought came to me, Why not write to the HERALD? I do not receive the HERALD myself, but there are two brethren here that let me have theirs, so I see one or the other every week, and oh, the good letters make me say, "I am so thankful for the privilege of being a Latter Day Saint." I have received many strong testimonies which have made my faith strong and firm.

We had the pleasure of having Bro. Weld preach for us the last week of July. He spoke about consecration, and spoke well in an earnest desire to make the people understand him. I was sorry to see such a few coming out to hear him. My desire is

that we as a branch may have more strength from on high to overcome the trials and disappointments, and that we may realize when we are in trouble that we are a tried people. We can not expect to receive good spiritual blessings without having any troubles at all. So, dear Saints, let us prepare ourselves when it is well with us. Let us strive to be prayerful, desiring always to have the good spirit to be with us, and then we are safe. We will have patience to be meek and gentle. We will not offend for little things, because our hearts will feel love toward all Saints; yes, and toward all mankind.

Bro. Joseph Smith also preached for us on Monday evening, the 4th of this month. I felt the sweet influence of peace. He brought things right before me that I could, indeed, say amen to, for I had had experience in that which was said. He made me say, "Why need I be discouraged when my heavenly Father is able to assist me to overcome all influences and all troubles, if we will only trust in him?" I know he cares for his children when they are in need.

We have been in this country four years, and my husband has been sick for nearly two years. Since we came here he was administered to, but was no better. He was administered to three or four times, but there was no great change until we had a conference here two years ago last June, when he was again administered to, and how the good Lord blessed him. He had five or six big holes in his right leg and they closed so nicely, and his cough left, and he regained his former strength, and is working right along. We often remember the good blessing received, and I feel to praise God from whom all blessings flow.

We have a large family of seven children. Three of our children are baptized. I try to show them good example, and teach them to pray, and not do things so that the world can say we are no better than other churches. Of course they are young yet. I do not know how they will turn out, but my prayer and desire is that I shall be able to do my part and leave the rest in the hands of God, and I believe that all will be well. While my husband was sick the Lord raised up friends for us. We had plenty of food, fuel, and even clothes that the good Saints would bring to us, and their kind deeds will be always remembered by us, and I know they will be rewarded for their good works. I just mention this because it may help some poor discouraged Saints to put their trust in God, and it may help them to renew their courage and faith.

I want to bear my testimony wherever I can have the opportunity to express the goodness of my heavenly Father, as he has blessed us, both temporally and spiritually. Pray for us that we may have strength to live faithful to the end, and we will pray for all of God's people, and for the advancement of God's work and the welfare of Zion.

Your sister,

MRS. MARGARET THOMAS.

PENSACOLA, Florida, August 17.

*Editors Herald:* I am still in the faith and doing all I can for the glorious work of God. I have lived in this place about six months and have at last succeeded in getting my father, Elder Ed. Powel, of Milton, Florida, to hold a series of meetings here. We rented a hall two weeks ago and have held two meetings a day since that time. Well may the "heathen rage" and the people "imagine vain things" when the gospel is placed before them. Truly the gospel is the salvation of every one who believes it. This is the first time the gospel has ever been preached in this city, and of course we have a great deal to contend with, but are still holding the fort. Yesterday one sister was "buried with Christ in baptism and raised to walk in newness of life," and others are to follow soon.

My father will be called to Milton in a few days, and if any of the ministers see this and come to our assistance their services will be thankfully received. Our hall is No. 228 East Chase Street.

Your sister in the one faith,

DELILAH KELLEY.

AURELIA, Iowa, August 11.

*Editors Herald:* Elder J. M. Baker and wife, C. J. Hunt, and myself came here on last Tuesday, and began meetings in our district tent. Bro. Baker left on Friday to attend the Sunday-school convention at Mallard, and also the two-day grove meeting to be held at the same place. The convention to be held the 9th and 10th, and the grove meeting to last over the 17th.

Bro. Hunt is to be with us during this week, after which he will go to other parts, Bro. Baker and myself to continue the meetings here. The attendance has been real good; in fact, quite encouraging. Sr. Baker renders valuable service to the meetings in music and song. Her singing has been commended by some of the good people of this place. I find music and singing to be a great factor for good in tent work. Bro. Baker carries a double and almost triple responsibility in church work, and his estimable wife sacrifices the pleasure of being at home in their neat little cottage in Dow City, yet in all their work they are joyful, and speak inspiringly of their bright hope, knowing, of course, that for each and every sacrifice made they are working out for themselves an immeasurable weight of glory in that day.

Bro. Hunt has given us two splendid discourses along the old Jerusalem gospel line, and so I find him an all round missionary. When among the Saints, he spurs them up along financial and general duties. While among those of the world he is at home on gospel themes. Oh! would to God we had more of just such men, who seem to be ready to meet any emergency.

I find this a very pleasant field. Both the missionary and local force are men of integrity, as a general thing. The work seems to be moving along nicely, and I believe is getting a more firm and deeply-rooted hold, both in a general and a local sense.

I am not unmindful of the kindness of the Saints in supplying the needs of the missionary, both at the conference which was held at Auburn, Sac County, and at the two-day meeting at Galland's Grove. There was a good representation of the Saints present. One thing I noticed, which is a feature of encouragement, is the number of talented young Latter Day Saints who are trying by precept and example to let the world know concerning the marvelous work. And then there is a feature commendable in the older Saints here, and that is to give the young all the encouragement they can in their work.

I will speak of one thing that seems to be gaining ground among the Saints, that certainly is not of God, and that is alliance with secret order systems. James, the apostle, says, "Whosoever, therefore, will be a friend of the world, is the enemy of God." Or, in other words, we can not serve the world and God at the same time. Secret order systems, like sectarian churches, have been created for gain in both a financial and popular sense. In almost every case where the Saints have attached themselves to such orders and have supported the same by their means and presence, according to the rules of the orders, spiritual death has been the outcome according to my knowledge of facts. I have in mind a place, not far distant in this State, where at one time existed quite a branch. In later years the majority of the men of the branch became attached to secret orders, and what was the result? Spiritual death. The truth is, since the presiding officer was a member of the same order to which most of the branch belonged, when iniquity cropped out, he neither proceeded against the member offending, nor allowed others to, and so it happened when the presiding officer died the branch collapsed, and to-day exists in name only.

I hope the Saints will learn and think upon the great truth, that in Zion Christ will recognize but one great order, and that is his own dear church.

On my way out to this field over a week ago, I stopped a few days in Butler County, Iowa, and baptized a young man by the name of Fred Farr. He is a promising young man indeed, and

I believe will be useful in the church. His grandmother, old Sr. Hurd, is an old time Saint, a relative of Jared Carter, one of the first elders of the church.

Bro. Hunt and I are at present stopping with Bro. Pomroy of this place. They are making us feel at home.

J. R. SUTTON.

ALBION, Idaho, August 24.

*Editors Herald:* Lest you carry the impression by my silence that I have sat down by the wayside, I will say I think not. Our HERALD comes each week filled mostly with excellent food for the anxious or hungering minds. It seems that the force of missionaries in the field should rather have prior rights to your columns, but as all, old or young, should have a goodly interest in the cause you represent, and as I have not intruded upon your pages, or the patience of the Saints for some time, I offer these lines. I often think of the dear Saints with whom I sojourned in various parts of this as well as other States. Home matters seemed to require my time at present, but for this I would not be here. Wherever we are, all Saints are expected to uphold the prestige of the one we have listed to obey. Home practice is really the firing line of the church as missionaries learn. To so keep the faith in wisdom and honor before all men that we will appear consistent with fair-minded people should be our constant study, doing all things in honor to the Lord. Looking backward I can see some mistakes which the wisdom "which is pure and peaceful, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" did not inspire.

I do not know whether it was from a long range gun or not which Elder A. E. Hatch fired into Lamoni as noted in HERALD for August 13; such shots wake up the whole line of battle, or should do so. Boast not of faith or mighty works is enjoined upon Saints, but though we live ever so consistent, and moderate before men, the critic will find what to him seems a weak point and train his blunderbuss at it.

Well, I have thought home-workers are needed fully as much as general missionaries, and thinking over the needs of my own section I have thought if there was a woman, or man and wife in the church who could be spared from their section of the country who could and would help build up Sunday-school work, who could combine vocal and instrumental music I would like to correspond with them. I believe the Sunday-school can be made a most potent factor to rear up children to the Lord, and make good church workers. I would not object aiding financially and otherwise to a good Sunday-school worker here, so a good part of her or his time could be given to church work here. In Lamoni and Independence are more workers than are needed, and missionary work covers more with this controversy for the redemption of Zion than the general missionary can reach, as his main work is termed "preaching the gospel." The gospel economy comprehends Sunday-school work as much as anything else. Workers in either department should be doers as well as oral teachers. The days are surely coming when those who do not show proper regard for the Word of Wisdom will not be commended as consistent teachers of gospel ethics. I believe the Mormon people here contend more zealously for it than our people, in many places especially, as to tobacco, tea, and coffee. If Saints can not overcome these things, are they not less than the least of all who can be called Saints? Here we have the best of water, as good milk as grass produces, as good fruit and vegetables as grows, as far as I know.

This has been a very busy season for me. One feature of my work has been to clean up my orchard of the codling-moth. I had come to the conclusion they were very much like the bugs which trouble people while trying to sleep. The woman who sets her heart to be free from them, does so. So with the apple-worm. If the orchard is kept in proper order the pest can do but little harm. Nothing that lives can survive the watchful eye and

ready hands to destroy. The birds help, and spiders help, as also other agencies inimical to their increase. All combine with us to rid ourselves of so troublesome a pest. God helps those who help themselves. I can not see much consistency in preaching salvation to others while my own premises cry out against me from neglect. I have heard that cleanliness was akin to godliness, but I think it is a part of it, as the salvation of the body, and a quiet, peaceful conscience by observing to do what is pleasing to the Lord, without being commanded.

We have had a very cool summer here this year, yet crops are very fair so far as I have heard. I have read with much pleasure of the success of the work in other places and thought how nice it would be to have a good and growing Sunday-school and branch of church workers here.

But by and by, everything comes to those who work, watch, and wait.

Yours for Zion's weal,

CHARLES ALBERTSON.

FULTON, Kentucky, August 27.

*Editors Herald:* Having seen nothing from these parts for some time, and being reminded by Bro. Hansen that the elders should occasionally give an account of themselves, I will now endeavor to do so.

This is my first mission by appointment or otherwise, having been ordained last October by Elder I. N. Roberts. Have been doing what I could for the cause since that time. I have been traveling with D. W. Cook, as we were appointed to labor together. We labored mostly among the branches until July when we went south. Have labored at Alberta, Wildersville, and Lexington, Tennessee, and various other places around Lexington. Interest generally good and meetings well attended. Baptized a fine couple, a man and his wife, the latter was formerly a member of the Christian Church.

Crops are better here than for years, cotton, the main staple, is very fine in this section, Henderson County. After the baptizing Bro. Cook and I separated, he going farther south while I returned to Fulton to order the district tent and arrange for the reunion which is set for October 4, at this place. After ordering the tent and getting out bills advertising the reunion, by the request of my sister, who lives one mile south of here, I went over and preached one night to quite an interested crowd. From there I went to Ridgway Schoolhouse, a place where none of our preachers had ever been. One of the trustees said he had no objections to me using the schoolhouse so long as I did not preach anything "outrageous;" said he would like to hear me so that he could judge for himself, as he had heard a great many damaging things about us, if true. I then told him that was the kind of people we liked to meet, those who wanted to hear the evidence on both sides before judging. I also gave him the privilege of calling me down any time he found me preaching anything but the Bible. I preached two nights to a crowded house; had good liberty. I don't suppose I preached anything "outrageous" as I was not interrupted once. I gave opportunity several times during my discourses for questions to be asked or answered. Some expressed themselves as being well pleased, others said they were surprised at our preaching as it was nothing but the Bible. I think we will be a little better understood in the future with these people.

Went from here to Knobcreek, but failing to secure the Christian church, being informed that any other denomination except the "Mormons" could use their house, I was reminded of the old adage that "birds of a feather will flock together." However, we were not to be defeated, for one of the members of this so-called Christian Church, a cousin of mine, not being pleased with their refusal, said, "Cousin Bob, you can preach at my house," which was almost in sight of the church. So we preached at her house two nights to large crowds, the house would not hold them so we preached in the yard. Mr. Austin, the proprietor of the famous Austin Springs, came to me and

invited me to come over to the Springs and preach some. Another man said I was welcome to preach at his house. Friends were made to the cause on every hand, so we see again "the wrath of men is made to praise him." From here we went to Oakland where we buried two more precious souls in baptism, so the good work goes on. Will commence meetings next Sunday at Bellecity. The Saints there are going to build an arbor. Have more calls for preaching than I can at present fill, but will do the best I can until Bro. Cook returns from the south. There is great expectation over our coming reunion from the fact that President Joseph Smith is billed to be with us. It is now going the rounds of the press and is the talk everywhere. We are expecting large crowds, and would like to see as many of the Saints present as possible. This is comparatively a new place and we hope that much good will be accomplished. If those who may desire to come by rail will notify the writer or W. L. McClain, Fulton, Kentucky, they will be met at the station and conveyed to the reunion grounds. As it was voted for the reunion to be self-sustaining, will say to those who are not able or live too far away to come self-sustaining, that they will be cared for, also the missionaries. We want all the missionaries present that can possibly come, and more especially the missionary in charge. Ever praying for the welfare of Zion, I remain,

Yours in bonds,

J. R. McCLAIN.

HAMILTON, Montana, August 26.

*Editors Saints' Herald:* Bro. W. H. Kelley and I began meetings August 2 at the Fairview schoolhouse, with a good hearing, and continued until the 5th when we opened up in the "gospel tent" near Woodside and continued there up to the evening of the 18th. Preaching in all twenty-one sermons. Bro. E. E. Williams, of Aldridge, preaching one. The services were fairly attended, especially on Saturday and Sunday when the crowds were large. The preaching was good, and we think no one could reasonably say that the doctrine of the Reorganized Church was not clearly defined and maintained. The very best of liberty was enjoyed by the speakers, and the Saints revived and strengthened in the faith. There are a few of the Seventh-day Advents in this section of country, so, on Sunday the 17th, I preached on the Sabbath question to a good crowd. If there was anything of the seventh-day hobby left, I guess some of them are still hunting for it. We were informed that most of the afternoon was spent in discussing the question. Some said, "Well, if that is so, we have no Sabbath." Then we were asked to preach a sermon on what day to keep, so we did on Monday night and from the crowd present, we think they must have been interested.

We then moved the tent to Hamilton, about seven miles south, Bro. William H. Kelley preaching the first sermon. Then he and his daughter Belle had to leave us, going to Deer Lodge and Utah. This we very much regretted. It is very hard for one man to hold tent services alone, preaching every night, but the Lord has been with us in Spirit and I have been wonderfully blessed. Good crowds every night. One Methodist man came to me at the close of my meeting last night with tears in his eyes, and said he had been to hear me every evening but one, and if ever the truth was preached, I had preached it. On Sunday evening a man came to me and said, "I've been preaching (or trying to) for almost thirty years, and I want to say to you that all the Theologians in the world can not down that sermon." My text was John 15:5, "I am the vine, ye are the branches."

Hamilton is a town of about fifteen hundred, with a beautiful rich valley around it. One sawmill here that cuts one hundred fifty thousand feet of lumber per day. I can stand upon the mill-dam and see hundreds of fish, some of them almost a foot long.

On Sunday the 24th, the Saints had a sacrament and business

meeting and the Lord truly blessed them. Bro. J. F. Jemison, their former branch president, had moved about eighty miles away, and the Saints thought best to choose some one else to preside. There being no elder left in the branch, they chose Priest Neil C. Whitney to preside, and Ed Burrows was ordained to the office of priest and chosen as an assistant, and Norman Newell was ordained to the office of teacher. May the Lord bless both officers and members that the Victor Branch may be an example to others of Montana.

Yesterday I baptized Mrs. Racy May, wife of Philip Jemison, also baptized Wallace J. Miller, an unmarried man of about twenty-nine years. Others have said they were ready for the water, but for some reason have not come. On Sunday I and Bro. Jemison blessed Bro. and Sr. John Johnson's baby boy, naming him John Delbert. I am kindly provided for at the home of Mr. and Sr. Nelson Johnson. I expect to continue services here in the tent up to Sunday evening, August 31, making about thirteen or fourteen sermons. What will the harvest be? I go from here to Deer Lodge and on to Salt Lake City to attend the reunion of September 5, afterwards returning to Montana, visiting Greatfalls and Sandcoulee, where they are wanting preaching.

My address is Bozeman, Montana, in care of J. H. Wells.

Wishing all the readers of the HERALD, and my collaborators in the ministry success in this latter-day work, I am,

Your brother in Christ,  
D. C. WHITE.

OAKHARBOR, Ohio, August 27.

*Editors Herald:* It is a pleasure for me to let you know that Bro. James E. Kelley, Temple, Ohio, has been preaching at Nina, the hall six and one half miles northeast of here, for over a week, and arrangements have been made for him at Locust-point Grove on Lake Erie, about four miles from where he is now. He commences at the Lake Point, August 28, continues the 29th, and Sunday the 31st, three times. We hope good results will be the outcome. The Lake location is a place of resort. He has been having fair audiences and the people speak very highly of Bro. Kelley out at Nina. We expect to have him speak for us in Oakharbor in a week or two. Will then write again.

Yours in gospel bonds,

JOHN W. MOXON.

STEWARTSVILLE, Missouri, August 30.

*Editors Herald:* We just closed our meetings at St. Joseph, Missouri. Had just a fair attendance. Would have had a better turnout but the Elks and Woodman baseball and the excitement down at the lake. In fact the people seemed to be carried away with the pleasures of the world. One evening there was said to be fifty thousand people on the streets to see the floral parade. This was a big week for St. Joseph. So you see the gospel would have a very slim show in such an excited place. I was assisted by Brn. Guinand, Shaw, Garlich, Bacus, and Duncan. We are making arrangements for a reunion, and think we will have a large attendance if everything is favorable.

B. J. DICE.

*Autumn Leaves* for September is a splendid number. The first number is a short poem by Elbert A. Smith, "Jesus in the Temple," illustrated by a fine half-tone. This is followed by "A Romance of Valley Forge," by Eleanor W. Kearney. "Questioning," by A. J. Keek, is a poem of much feeling. "Leaves from a Diary," by Elbert A. Smith, is illustrated by views from his own camera. "A Month in New York," is continued, while Fannie I. Morrison writes under the head, "Which Way?" "Around the World," "Hours with Authors," and the usual departments of Religio's Arena, Editor's Corner, and Daughters of Zion make the number replete with good things. Saints should read *Autumn Leaves*.

The function of education is to prepare us for complete living.—Spencer.

## Miscellaneous Department.

### Conference Minutes.

**Eastern Colorado.**—Convened with Wray Branch, August 16, J. B. Roush, district president, in the chair, J. W. Morgan assistant, A. E. Tabor, secretary. Branches reporting: Wray, Denver, Fair View, Rocky Mountain, Colorado Springs, Enterprise, Fruita, Rocky Ford, Pueblo, Cedar, and Highland. District membership 501, gain 38. Fruita, Rocky Ford, and Pueblo were organized since conference in February. Ministry reporting: J. B. Roush, E. F. Shupe, C. E. Willey, J. F. Curtis, J. M. Stubbart, J. W. Morgan, E. D. Bullard, Jas. Kemp, A. B. Hanson, J. B. Wildermuth, E. Curtis, W. C. Duncan, H. L. Ashbaugh, M. F. Ralston, P. L. Case, F. D. Bullard, L. J. Bradshaw, and A. E. Tabor. H. A. Stebbins gave a verbal report of work done in the district. The following officers were sustained for the ensuing six months: President, J. B. Roush; assistant, J. W. Morgan; secretary, A. E. Tabor; Bishop's agent, C. E. Everett; local historian, A. B. Hanson. Voted that the branches be requested to organize Religios prior to the next district conference, and that there be a district organization effected on the evening before the next conference convenes. Adjourned to meet the first Saturday of March, 1903, with Denver Branch.

**Northeastern Texas and Choctaw.**—Convened with the Jacksonville Branch in Howard County, Arkansas, Friday, August 8, at 10 a. m., Presidents A. Z. Rudd and E. A. Erwin in charge. The district secretary being absent, W. S. Macrae was chosen secretary pro tem. Statistical reports were read from the following branches: Wilburton, Jacksonville, Grannis, Coal Gate, Manchester, and Shawnee. The Wilburton, Jacksonville, Shawnee, and Manchester reports were referred back to their respective branches for correction. By motion the afternoon was granted for Sunday-school work. The Cove Branch was disorganized and the records to be turned over to the district secretary. Elders' licenses were ordered to be issued to J. I. Spencer and J. N. Perkins. Missionary reports were read. Report of the district president as treasurer of tract fund was read and ordered spread upon the minutes. District authorities were authorized to grant letters of removal to the members of the Cove Branch when practicable for them to join another branch. A reunion was provided for next year. The minutes of last conference were read and approved. Report of Bishop Ellis Short was read and ordered spread upon the minutes. The next conference will convene with the Wilburton Branch, December 5, 1902. In behalf of Wilburton Saints Bro. Peter Adamson, Sr., presented to the district a tent that had been purchased and with fifty chairs was presented free of debt. Bro. H. R. Harder was by motion made secretary and treasurer of tent funds. At the close provisions were made for the dedication of the district tent by H. O. Smith, which was dedicated Saturday, the 16th, at 11 a. m. The speakers during the conference were J. F. Grimes, E. L. Henson, W. S. Macrae, H. O. Smith, and H. R. Harder.

### Convention Minutes.

**Eastern Colorado.**—Association convened at Wray, Colorado, August 15, at 10 a. m., Mrs. L. A. Schmutz in the chair. The following officers reported: Superintendent Mrs. L. A. Schmutz, Assistant Superintendent A. B. Hanson, Secretary Mrs. L. Fishburn, Treasurer A. E. Tabor. Reports from following schools read, including four new ones organized since last convention: Denver, Colorado Springs, Rocky Mountain, Fairview, Pueblo, Riverside, Enterprise, and Grandview; also one school disorganized. Voted unanimously that each school in the district be instructed to procure a copy of "Teachers and Teaching" by Trumbull; also all teachers throughout the district supply themselves with a copy of Hurlburts Revised Normal Lessons and be prepared to answer questions as submitted by the president previous to the next convention. Brother and Sister Ralston, accompanied by Bro. Morgan, came a distance of two hundred miles by wagon to attend the convention. All delegates present reported progress and encouragement in the work. Resolved that the convention meet the Friday prior to the convening of the next district conference.

### Reunion Notices.

Reunion of the Northeastern Kansas District will be held in the beautiful Riverside Park, at Blue Rapids, Kansas, commencing Saturday, September 13, and continuing to and including Sunday, September 21. Bishop E. L. Kelley, Apostle I. N. White, District President S. J. Madden, and the missionaries of

the district are expected to be present. The Blue Rapids Saints will exert themselves to make it as pleasant and profitable as possible to all who come. The committee trusts that a large number of Saints and friends will bring their camping outfits with them and will come with the Spirit of God and make this reunion as it were the gateway of heaven.

The prospect is good for a successful reunion from September 5 to 14. Several of our leading elders will be present to assist. The committee is at work for the comfort of those who may attend. The secretary has received many inquiries in regard to this, the tenth annual gathering of Saints and friends. Crops are splendid in this vicinity this year. Let's take a ten-day rest and meet with the children of God. Those coming by rail do not forget to take a certificate at the time of purchasing ticket so that all may receive the benefit of the reduced rate promised by the railroad company. Please see back number of *HERALD* and *Ensign* in notice of this reunion in regard to "reduced rates" over the several railroads. By request Children's Day has been changed to Saturday, September 13, for the accommodation of many children who will be in school. Remember this notable gathering will be held at Stewartville, twenty-one miles east of the city of St. Joseph, on the Hannibal & St. Joe Railroad.

The Kentucky and Tennessee District will hold its fourth annual reunion two miles east of Fulton, Kentucky, near Boaz's Chapel, beginning October 4, at 10 o'clock a. m., and continue over two Sundays. Everybody cordially invited to attend.

#### Seventh Quorum of Elders.

The inaugural meeting of the Seventh Quorum of Elders took place on Monday, August 4, 1902, at Priestly Road, Birmingham (mission conference), at 8 a. m. to 9.45 a. m.; Henry Greenwood, president, in the chair. Over thirty elders were present at roll-call.

The president heartily welcomed the elders present, and gave timely instructions. He noted that since the formation of the quorum one (Bro. C. H. Caton) had been ordained high priest, and two (Brn. W. H. Greenwood and William Ecclestone) had entered the missionary field. The following was resolved: 1. That we each keep a record of work from January 1 to December 31 of each year, after which report at once to the secretary of the quorum, who can then report fully to the General Conference ensuing. 2. That the order (1901) by the president to pay one shilling each, subscription for 1901-2, be confirmed. 3. That the question of any further levy be left to the president and secretary. 4. That the presidency and secretary form a committee and consult with the missionary in charge to draw rules which shall govern the quorum.

At this meeting the following communication was given by the Spirit: "I am pleased with your proceedings this day. I exhort you to continual prayer; and those who fear in their labor and calling, I exhort to cast away fear, for my Spirit shall strengthen and bless you. The Spirit of the Lord also promises to quicken your understanding, unto the dispersion of darkness; not only this, but I will open the spiritual eyes and ears of the honest in heart; for I am your Lord, your help and strength. Therefore, you shall marvel at the fruit of your labors." Thus the exhortation of the Spirit to the quorum of elders assembled. Signed by E. A. Webb, Birmingham.

Please take notice that all information in connection with the quorum, will appear in the *HERALD*. Will those who have not forwarded their subscription (1901-2) kindly communicate as early as possible with the secretary, S. F. Mather, 15 February Street, C. on M., Manchester.

HENRY GREENWOOD, President.

August 11, 1902.

#### Conference Notices.

Conference of the Northern Nebraska District will meet at the Saints' chapel in Columbus, Nebraska, September 26, at 7.30 p. m. Local members of priesthood requested to report labor done in writing, and all branches requested to send statistical reports on time.

Massachusetts District conference will convene at Providence, Rhode Island, in the Saints' chapel, Bellvue Avenue, October 11, at 2.30 p. m. Let each one bring the same spirit which prevailed at our late reunion, and we will have a peaceful and profitable time.

Nauvoo District conference will convene at Rock Creek, Illinois, October 4 and 5. All reports are requested to be in the hands of district clerk ten days previous to conference.

The semi-annual conference of the New York District will convene in the Saints' Hall, 199 Saratoga Avenue, Brooklyn, New York, Saturday and Sunday, September 13 and 14. Business

session September 13 at 6 p. m. All elders and priests will send reports to district secretary two days before conference.

#### Convention Notices.

The Sunday-school convention of the Northern Nebraska District will be held at Columbus, Nebraska, Saturday afternoon at 2.30, September 27. It is urgently requested that all schools will send delegates and complete reports of work done.

Kirtland District Sunday-school association will convene at Conneautville, Pennsylvania, October 6. Schools will please send in their reports to B. D. Allen, Temple, Ohio, on or before September 25.

#### Notices.

If any one borrowed, or if I left with any one at the Tabor Reunion my Star Book on Baptism, please send it as soon as possible, letter postage, to Mark H. Forseutt, Nebraska City, Nebraska, and I will gratefully return postage.

#### Two-Day Meetings.

There will be a two-day meeting held at Harbor Beach, Michigan, September 13, 14.

#### Autumn Leaves.

We desire to call your attention to *Autumn Leaves* as a magazine that should be in the home of every member of the church. We have lately secured the services of Elbert A. Smith, a young man with splendid literary talent, as assistant editor, and he will devote his entire time to this work. We have commenced to illustrate our articles which adds materially to the expense of the magazine, but we believe that it adds sufficiently to the value to justify the expense. If the patronage will justify it, we expect, with the January number, to commence the use of the best book paper in the publication of the *Leaves*.

The magazine has no more than paid expenses in the past, and we are making these improvements and adding this expense on the strength of our faith in the Saints that they will sustain us with their subscriptions.

While we have desired that our missionaries should have the magazine we have not been able to send it to them free because our subscription list was so small that we could not afford it. In order that they may receive *Autumn Leaves* free we have decided to send it to any conference appointee who will send us five new subscribers for one year, cash with order. This offer affords an excellent opportunity for members in branches to send their subscriptions together and thus favor the faithful missionary by presenting his family the *Autumn Leaves* free.

Articles are in preparation, by some of our ablest writers, on different parts of the world which will be illustrated by pictures of some of the most interesting features. Send us your subscription now and receive some good reading for your family. The price of subscription is \$1.00 per year, payable in advance.

F. B. BLAIR, For the Management.

#### Pictures.

We have steel engravings, 12x15, of Joseph and Hyrum Smith, the martyrs, Emma Smith, the present Joseph Smith, and W. W. Blair. Price each, 15 cents, two for 25 cents.

#### Died.

GRAY.—Damaris T., aged 59 years, at Sedgwick, Maine. Was baptized many years ago by Elder T. W. Smith, and has since been a living witness to the latter-day gospel, passing away with the hope of eternal life. She leaves husband and friends to mourn. Funeral sermon by J. N. Ames.

HALSTEAD.—Newell, son of Mr. and Mrs. Isaac Halstead, born November 10, 1890, at Kansas City, Missouri, died August 17, 1902, at his fathers home near Clarksdale, Missouri, of peritonitis. Was a member of the Pleasant Grove Latter Day Saint Sunday-school, and had expressed a desire to unite with the church soon, but death claimed him before he could do so. Newell was a good boy, and his loss is mourned by a large family beside many friends. Obsequies at the home in charge of C. P. Faul. The body was interred at Kinderhook, Illinois.

WELLINGTON.—At Tillbury, East Kent County, Ontario, June 19, 1902. He was born August 1, 1834, Devonshire County, England. He was baptized November 11, 1889, at Tillbury West, Essex County, Ontario, by Elder A. Leverton, and confirmed by Arthur Leverton. He leaves a wife, two sons, three daughters, and a number of grand-children to mourn. The funeral services

## The Saints' Herald.

ESTABLISHED 1866.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

were conducted Sunday, 22d inst., by Elder Samuel Brown at the home residence to a large assemblage of neighbors and friends. Text from the words of Jesus, "Whosoever liveth and believeth in me shall never die." The remains were interred in the Stewart Cemetery.

RICHARDS.—On July 19, Sr. Mary Ann Richards, wife of Elder D. F. Richards, Huntsville, Missouri, at the home of her father, Elder J. R. Gibbs, No. 415 Kelker Street, Harrisburg, Pennsylvania, of consumption. Was buried at Paxtang Cemetery, July 22, 1902. Funeral sermon by Elder John A. Davis. She emigrated to this country in 1892 from Wales, and was baptized into the church when a child. Was born October 23, 1866. A father, four sisters, and three children mourn her loss.

BROWNING.—at Ogden, Utah, July 25, 1902, Mr. James A. Browning. He was born in Tennessee, November 16, 1833. Married Sarah McGary, October 16, 1855. For years their home was a home for our elders. A good man and one who will hear, "Ye did it unto these." He died in hope. Sermon by Elder A. M. Chase.

MCKEOWN.—William Alfred was born March 26, 1850, in Boomer Township, Pottawattamie County, Iowa, died May 10, 1902. He leaves to mourn his departure a loving wife, one son, an aged father, eight brothers, and six sisters. He was a kind and loving husband and an indulgent father. He was respected by all who knew him. Was a member of the Latter Day Saint Church, and tried to live as such. Was laid to rest in the Grange Cemetery. Sermon by D. R. Chambers.

\$8.50—Cleveland and Return—\$8.50

On September 26 and 27, via Nickel Plate Road. Return limit of October 28 may be obtained by depositing tickets in Cleveland. Three trains daily, with vestibuled sleeping cars. American Club Meals, ranging in price from 35c to \$1.00 in dining-cars. Also meals à la Carte. City Ticket Office, Chicago, 111 Adams Street. For detailed information address John Y. Calahan, General Agent, 113 Adams Street. 45  
36-3

The important announcement is made in the *Arena* for September that the following distinguished writers and thinkers have consented to serve on that magazine as a board of associates or contributing editors: The Reverend R. Heber Newton, D.D., Edwin Markham, Professor Frank Parsons, Eltweed Pomeroy, A. M., Professor John Ward Stimson, George McA. Miller, Ph.D., Ernest Crosby, Bolton Hall, Ralph Waldo Trine, George F. Washburn, the Reverend Robert E. Bisbee, F. Edwin Elwell, and Professor Thomas E. Will, A. M. This is a new departure in periodical literature, and should result in adding to the *Arena's* standing in the intellectual world. Two members of the new "board" are among the contributors to this issue—President Miller, who discusses "The School in the Promotion of Progress," and Professor Stimson, who has a "conversation" on "Art for America." Other articles are: "Newspaper Criticisms of Public Men," by Duane Mowry, LL.B.; "Our Duty in the Danish West Indies," by Hrofi Wisby; "The Philosophy of Genius," by Professor Merwin-Marie Snell; "The Mask of Charity," by Joseph Dana Miller; "Humanity's Part in the Labor Problem," by George F. Spinnery; "The Criminal Classes," by Adelle W. Wright; "Extreme Utilitarianism," by W. H. Dilworth; "The Great Conjunction," an astrological story by Florence Peltier Perry. The editorial departments are excellent, as usual—B. O. Flower's article on "The Cry of the Children" being especially fine. (25 cents a

copy, or \$2.50 a year. The Alliance Publishing Company, Fifth Avenue, New York.)

No archæological material of greater value and more importance was ever brought to America than that of the library of clay tablets which recently arrived at the University of Pennsylvania. Ever since the discovery of Ashurbanapal's library at Nineveh, more than twenty-five years ago, scholars have known that Babylonia once contained many libraries, for in these the copies for the Assyrian library were made. Twelve years ago Professor Hilprecht, as he rode over the mounds at Nippur, pointed out the place which in his judgement should contain the temple library. On the recent campaign the same large group of mounds south of the temple, and in close proximity to it, proved to contain the temple library of Nippur. About twenty-five feet beneath the surface was found a series of rooms, from which were taken over sixteen thousand uniform tablets. Only one twentieth part of the library has thus far been excavated. Professor Hilprecht estimates that the library will yield, when completely excavated, at least one hundred and fifty thousand tablets. The very great importance attached to this discovery is that every tablet belongs to the period prior to Abraham, for the library had collapsed under the ruthless acts of the invading Elamite hordes, 2285 B. C., which was shortly before, or about the time, the patriarch left Ur for the Chaldees. Considering what slight records we formerly possessed of the period prior to Abraham—only a few chapters in Genesis—and that here is a library of many thousand volumes belonging to that early period, we can, in a measure at least, begin to realize the importance of this find.—September *Woman's Home Companion*.

The best answer that can be given to the question, "Why should the girl go to college?" is the college girl herself as she goes forth equipped in body, mind and soul for her life work. Indeed, to those who know her best no other answer seems necessary. But until she and Time shall have convinced the questioners, another answer—the most obvious one, perhaps—is to be found in the declared purpose of the college; that is the intellectual. In a broad sense it comprehends not only that which disciplines and enlightens the understanding, but also whatever corrects the temper, cultivates the taste and forms the manners and habits. What girl able to secure it will not be the stronger, nobler woman for the development and training afforded by the many-sided life of the woman's college of to-day? Surely not she who has her own way to make in the world. Whatever the difficulties and problems of her field of labor, she will meet them with the power and confidence she has gained by meeting similar ones in the college world. She has served an apprenticeship to the business of life—has come to know others and, more important still, to know herself.—September *Woman's Home Companion*.

*Autumn Leaves* for September. Contents: "Jesus in the Temple" (Poem), Elbert A. Smith; "A Romance of Valley Forge," by Eleanor Waldorf Kearney; "Questioning" (Poem), by Adam J. Keck; "Leaves from a Diary," by Elbert A. Smith; "A Month in New York," by Florence Burgess; "Which Way?" by Fannie I. Morrison; "Around the World," by Leon Gould; "Hours with Authors" (Review of a story by Chief Pokagon), M. Walker; "Editor's Corner;" "Daughters of Zion;" "The Religio's Arena." Illustrations: Frontispiece, "Jesus in Temple with Doctors;" "Garden of the Gods;" "Balanced Rock;" "Cliff House;" "Which Way?"

Railroads are gradually broadening the scope of their works and their methods. There comes regularly to our desk an excellent little magazine published monthly by the New York Central Railroad, called the *Four Track News*. Although published by a railroad, one from its contents would scarcely know it. The contents are purely literary, and usually very interesting. Of course one of the features of the publication is to extol the merits of the country through which passes the New York Central Road, one of our most progressive and up-to-date railways. The *Four Track News* is a magazine of travel.

One of the most superbly illustrated journals which comes to our desk is *Country Life in America*, from the presses of Doubleday, Page and Co., of New York. Printed on heavily callendared paper, its excellent half-tones seem almost to be windows through which one is looking at the scenery itself instead of pictures. The September number, replete with good things accompanying the fine illustrations, has reached us, and is par excellence. Those interested in a broader country life in America should see this excellent journal regularly.

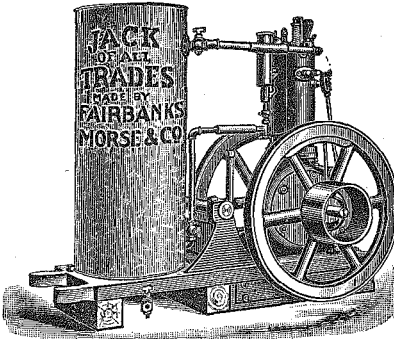
**ROYAL BAKING POWDER**  
**ABSOLUTELY PURE**  
 Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only **TWO CENTS** per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a **NEW ENGINE** made by  
**Fairbanks, Morse & Co.,**  
**CHICAGO** 19

A brother past middle age wants a house-keeper. Must be neat, agreeable, and middle-aged, without children or other encumbrances. Send recommendations and portrait to Box 263 Independence, Missouri.

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,  
 Conneautville, Pennsylvania, Route 7. 30



Homeseekers' excursion, June 3 and 17, July 1 and 15, August 5 and 19, September 2 and 16, and October 7 and 21. One fare plus \$2.00 for round trip to most all States and territories.

Round trip rates to Yellowstone Park, Butte, Montana; Tacoma, Washington; San Francisco; Portland, Oregon, and the Black Hill district. Dates and rates on application to agent.

**FOR SALE.**

2½ miles east of Burnham, Howell County, Missouri, 80 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address,

**W. R. STEELE,**

Pittsburg, Crawford Co., Kan. Rural Route No. 2.  
 35-4t

**One Fare for Round Trip.**

or \$8.50 to Cleveland, O., and return, via Nickel Plate Road, September 26 and 27, with extended return limit of October 28 by depositing tickets in Cleveland. First-class equipment and service. Three daily trains. Chicago Passenger Station, Harrison Street and 5th Avenue. Write John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. 46  
 36-3

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

**RESIDE TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)

- 212. Paper covers..... 20
- 213. Limp cloth..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

OFFICERS.

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—

**LAMONI, IOWA,**

Solicits your deposits, and pays  
**5 Per Cent Interest.**

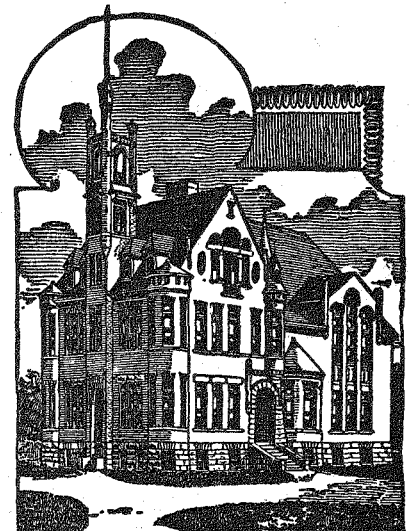
D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
 LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, September 10, 1902

Number 37

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Graceland College for 1902-3	- - - -	881
President Roosevelt Injured	- - - -	882
Mont Pelee Again in Eruption	- - - -	882

### Original Articles:

Regarding Zion and Her Stakes	- - - -	884
The Sheep and the Goats	- - - -	886
Birthright in the Priesthood	- - - -	888
Who Was Joseph Smith?—No. 9	- - - -	890

### Selected Articles:

The Heart of Christianity?	- - - -	895
----------------------------	---------	-----

### Mothers' Home Column:

"When He Giveth Quietness"	- - - -	895
A Purpose	- - - -	896

### Sunday-School Department:

	- - - -	896
--	---------	-----

### Letter Department:

	- - - -	897
--	---------	-----

### Miscellaneous Department:

Appointment of Bishop's Agent	- - - -	902
The Religio Quarterly	- - - -	902

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart.

\$8.50—Cleveland and Return—\$8.50

On September 26 and 27, via Nickel Plate Road. Return limit of October 28 may be obtained by depositing tickets in Cleveland. Three trains daily, with vestibuled sleeping cars. American Club Meals, ranging in price from 35c to \$1.00 in dining-cars. Also meals A la Carte. City Ticket Office, Chicago, 111 Adams Street. For detailed information address John Y. Calahan, General Agent, 113 Adams Street. 45

## Editorial.

GRACELAND COLLEGE FOR 1902-3.

As noted in last HERALD, the associate editor, who is also a member of the college board of trustees, was in Chicago last week on business connected with Graceland. The object of his visit was to secure a man for the college, a man with whom the board had had some previous correspondence. The man secured is C. O. Taylor, of Milwaukee, who has been doing undergraduate and post graduate work at the University of Chicago for a number of years. He comes to Graceland highly recommended by the authorities of the university of which he is a graduate, and Graceland is fortunate in securing the services of so well qualified a man. We welcome Mr. Taylor to our town and school, and bespeak for him the hearty coöperation of all interested and concerned in the development of Graceland College.

The prospects for Graceland seem much brighter at present than for some time past, and if the Saints will second the efforts the members of the board are making for the advancement of the school, we are confident that soon we shall have a college of which we all may well be proud. Young Saints who are anticipating attending college away from home this year should seriously consider attending our own school. Graceland is prepared to give our young people a first class education, and by an increased attendance the influence of the school will be broadened.

Ernest R. Dewsnup has accepted the presidency of the college, and though he will not take active charge of the school until 1903, he will direct the affairs of the school as he can from abroad. Next year, however, he will come to the college to assume full control of the school. In the meantime we are fortunate in having Mr. Taylor to take charge of the educational work of that institution until Professor Dewsnup comes, and we are sure that those who take work with Mr. Taylor will find him eminently qualified as a college man. He has an excellent record at the University of Chicago, and we fully expect that as an instructor and professor in Graceland he will continue his good record.

There seems to be an awakening on the part of the Saints as concerns Graceland. The secretary is receiving more letters of inquiry than before, and the prospects are that the attendance will be considerably better than last year.

Allen 1-10-03

Competent instructors have been secured for the collegiate department, the business department, the shorthand and typewriting department, and in both the schools of elocution and music. So the school is prepared to take care of students in all these departments, as well as in the preparatory and normal departments.

We have anxiously looked forward to the time when Graceland would begin to move into the place she should occupy, and we trust that she is now about to begin a rapid forward march. We can not but think that all who studiously consider the question will clearly see that Graceland has a distinctive mission work to perform, one that she has not as yet fully entered upon. We certainly hope that the time is soon here when she may. When the Saints do their part in supporting the school, then the school will be prepared to do its part in this great work.

The school year begins September 15, and those anticipating attending should be here at the opening of the term so as to begin work when the classes are organized. Saints, see that your children attend Graceland.

---

#### PRESIDENT ROOSEVELT INJURED.

This country came near being called upon again to mourn the loss of a president. On September 3 President Roosevelt met with an accident which might have cost him his life. The accident occurred while he was being driven by carriage from Pittsfield, Massachusetts, to Lenox. In the carriage with him were Governor Crane, of Massachusetts, Secretary Cortelyou, Governor Crane's secretary, secret service agent William Craig, and the driver, D. J. Pratt. As the driver was attempting to cross some street-car tracks the carriage was struck by a swiftly moving electric car and demolished. President Roosevelt was thrown nearly forty feet, striking on his head and shoulders, badly bruising his face. He arose at once, however, and went to see how the rest of the party had fared. He found that Governor Crane had escaped unhurt, Cortelyou was badly bruised, the driver almost fatally hurt, and William Craig instantly killed. Craig had been thrown directly under the wheels of the car, and his life crushed out instantly.

President Roosevelt exhibited his usual bravery and tact. While the country grieves that so excellent a servant as was Craig should thus have his life blotted out, yet it breathes a sigh of relief and thankfulness that we are not again called upon to mourn the loss of our Chief Executive. President Roosevelt is to be congratulated upon his fortunate escape, for when one reads of the accident, and knows how severe must have been the shock which demolished the carriage and killed one of the horses, one marvels that any of the party escaped at all.

We rejoice that our President was spared.

#### MONT PELEE AGAIN IN ERUPTION.

Not satisfied with the terrible number of lives it destroyed in May, Mont Pelee has again claimed more victims. On August 30 it again broke forth in violent eruption, overwhelming Morne Rouge, totally destroying the town. Le Carabet, a village on the coast, near the territory which was previously destroyed, was swept by a tidal wave, and almost completely destroyed.

Nearly a thousand lives, it has been estimated, have been blotted out by this last wrathful outbreak of the troubled mountain. The recent eruption must have been more terrible in its violence than the first, as the territory devastated by the first has been widened by the last. Morne Rouge escaped the first great outbreak, only to fall victim to the last one. Surely Mont Pelee's thirst for blood is insatiable.

---

#### EXTRACTS FROM LETTERS.

On August 27 Bro. Rushton wrote from Hamilton, Scotland: "I am pleased to say we are all well in this part of the vineyard. We are having lots of opposition in Glasgow and here. Opposition of an ignorant fanatical character, which is all the more difficult to combat, for the opponents are insusceptible either to logic or evidence. The larger part if not all the difficulty is from the sect known as Plymouth Brethren. A pharasaical set, whom the late Professor Drummond, so usually charitable, designated 'Spiritual Parasites.' They are loud, blatant, narrow and insistent in advertising the fact, 'They are saved,' and that by 'blood and grace alone.' Well, their kind of salvation like some patent medicines I have handled needs lots of advertisement, and even then it is a drug in humanity's market. The trouble is we preach 'man's moral responsibility' of which Immanuel Kant said that and the 'starry heavens' filled him with wonder and awe. These people have use for nothing but blood; to attempt to do anything for salvation according to their belief, ends in death. The small part of contracted syllogisms at their disposal have long since been exhausted upon the Gibraltar of Louth and not left even a scar, so for some time past lyddite, cordite, and dynamite in the shape of filthy, virulent vituperation without any regard whatever for veracity is being hurled almost every time in the hope of either asphyxiating or shattering us completely, but Latter Day Saints have a remarkable tenacity and emphatically refuse to be silenced that way. Bro. Thorburn is much appreciated by the people. He is a good, humble, spiritual man. Our mission conference was a great success, a spiritual feast from beginning to close. My wife on Monday, August 25, gave birth to our first son. We now have a little girl and a little boy."

Bro. B. F. Renfroe writing from Olds, Oklahoma, August 30, says: "Bro. S. W. Simmons and I have

just closed a meeting at Thalia where we baptized four precious souls into the kingdom of God. We are here engaged in a two-week meeting. I am feeling good in the work and the Lord is abundantly blessing me with his Spirit."

Bro. James Moler writes from Lowry City, Missouri, August 31: "We are holding here in our district tent. Large crowds in attendance, good order, and good attention. One baptized to-day. Our next point for tent work is Deepwater. Am happy in the conflict."

---

#### EDITORIAL ITEMS.

Bro. Henry Bell writes that he would like to have some of the elders come into that part of the country to preach. He will gladly care for those who might come. He lives eight miles west of St. Anthony, Idaho. He wrote from Parker, August 10.

A brother wrote us from Louisville, Kentucky, September 1, asking a question which he desired to have answered through the columns of the HERALD, and signs himself "A Brother." If he will make himself known to us we shall be glad to answer the question; but we usually promptly put all unsigned questions into the waste basket. Persons asking questions or sending communications for publication should always make themselves known to the editors, whether the name of the writer appear in print or not. We can not give space to matter when the author is unknown to us. Please remember this when sending in matter for publication.

W. C. Earhart writes us making some corrections of errors which appeared in the editorial concerning the Newton Reunion. He states that he deserves no credit as being one of the committee which made such good provisions for those attending. He says he was not one of that committee, but that Brn. Walter Pitcher, of Baxter, and E. J. Clark, of Grinnell, both on the committee, were not named in the HERALD. We gladly make this note of the correction.

S. D. Love wrote from Fayetteville, Arkansas, September 2, that he had baptized thirteen since May 6, all members of the Utah church but four. He baptized five of them in the week preceding the 2d. He says he has a fine interest at Montreal. He is having trouble with malaria.

Just before we go to press we learn by telegram to Joseph Smith, dated Galien, Michigan, September 8, and signed by E. A. Blakeslee, that his mother, Mrs. George A. Blakeslee, wife of Bishop Blakeslee, deceased, died on the morning of the 8th. We are grieved to learn this. The family has our sympathy and condolence. President Smith or Bishop Kelley will probably attend the funeral, which will be held to-day.

The HERALD Office force is represented at the Dow City Reunion by the senior editor, and manager F. B.

Blair. They both left last week for Dow City, together with a number of others from Lamoni.

Church Secretary Salyards left Lamoni, Tuesday, for Stewartsville, to attend the reunion there.

On Tuesday, September 2, our foreman, pressman, and business manager all returned from Chicago, where they had been to buy a press. They decided on a Whitlock, and it is expected that it will be installed and ready for work by the middle of October. The HERALD Office has needed a new press for a long time. Our pressroom when the new press is installed will be well equipped and up to date.

Bishop Kelley returned on Monday to Lamoni from his Southern trip, but left again Tuesday, headed for Galien, Michigan, to attend the funeral obsequies of Sr. Blakeslee.

By letter from Joseph Smith dated at Dow City, Iowa, September 8, we learn that there was rain on the opening day. He writes that the attendance is not so large as the past two years, but it is increasing. The prayer services are good, spiritual, and reviving.

William Lewis sends us from Wales some marked copies of the *Rhondda Leader* for dates of July 26, August 9 and 23, in which Bro. Lewis has articles setting forth our faith and beliefs. Bro. Lewis' article in the issue for July 26 was replied to in issue August 9, by a William H. Pollard. Bro. Lewis' article in issue for August 23 was in reply to Mr. Pollard. We trust the articles will do good.

We have in our hands now the copy for the first number of the quarterly which is to be published by the Religio Society. It is to be called *Religio Quarterly*, and is being edited by Louise Palfrey. We trust that the young people will realize all they anticipate from the publication of this periodical.

The copy for the next number of the *Study Hour* has been received by us and placed in the hands of the printers. It is now being edited by Sr. Eva M. Bailey, of Independence, Missouri. The former editors resigned after the issuing of the last number, and Sr. Bailey was selected by the executive committee of the Sunday-school Association to fill the position. Her assistants are Srs. Anna Murphy and Jennie Newton.

---

Thoughts are powers, and even when not uttered they go forth aimed with influence for good or ill upon other minds.—Abraham Lincoln.

---

\$23.30 Chicago to New York and Return  
via Nickel Plate Road, on October 3, 4, 5, and 6, with return limit leaving New York, October 14, 1902. Three trains daily, at convenient hours. Vestibuled Sleeping-cars. American Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. Chicago depot, Harrison Street and Fifth Avenue. City Ticket Office, 111 Adams Street. Phone Central 2057. Write John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. 51  
37-4

## Original Articles.

### REGARDING ZION AND HER STAKES.

We read in Doctrine and Covenants section 98, in a revelation given December 1, 1833, as follows:

Verily, I say unto you, Notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. . . . I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch-tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion, for all flesh is in my hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

I do not understand the present stake organized at Independence to be permanent as relating to the territory to be occupied ultimately by the Zion city, but to be simply given that this vicinity may have the advantages of stake organization, which I understand to be in similitude to the government of Zion's city as it will be, and to remain until the Zion city is fully organized.

Independence now is a stake of the church; then if I understand it right the stake government will give way to that of the central city of Zion. This city to have her stakes or outlying suburbs. The term *her stakes* in this instance signifying, as I believe, those in the outlying districts immediately connected or in close proximity with her outlying borders. "Zion shall not be moved out of her place." Her place is, we find by reading Doctrine and Covenants section 57, paragraph 1, given in 1831, in the land of Missouri. The Lord then says, "Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile [which we understand to have meant the western frontier of the United States at that time]. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands."

I give the latter part of the quotation as it may

have bearing upon some things which may be at least indirectly mentioned in this article.

The reason this country will be designated Zion and her stakes, is found in the language quoted from section 98:4. Zion centering at Independence is there unmistakably referred to, and no change is to be made: "neither shall any other place be appointed" for the specific purpose of gathering the people to the city of Zion until its territory be full. Then for a continuance of the work especially intended for Zion and her suburbs, other places adjoining or in close connection shall be appointed "and they shall be called stakes for the curtains, or strength of Zion."

To my view this by no means conveys the meaning that there shall be no other stakes appointed elsewhere that the people of the church, where residing in large numbers, may have the advantages of stake government; but it does mean that there shall be no place nor stakes appointed and recognized for the specific purpose mentioned,—that of a gathering to the city of Zion and her connecting environments called stakes or curtains for her added strength and prosperity. To show this to be correct I will refer to a few of our leading lexicographers. Referring to the use made of the term *stake* by Milton: "A Palisade or something resembling it." Referring to the word *palisade* we find: "To surround, inclose, or fortify with stakes or posts."—Webster.

Turn now to the word *curtain* and we find one of its meanings to be as relating to a fortification for uses of defense and strengthening—a part of the rampart which is between the flanks of two bastions borders with a parapet, etc. And again the word *curtain* may be from the root of court and from the sense of separating. (Webster.)

And they, the other places, after the city proper is full shall be called "stakes for the curtains or strength of Zion."

Some of our dictionaries show by diagrams the added strength given to a fortress by its curtains or walled inclosures.

Inasmuch as Zion is not to be built for the purpose of aggressive or defensive warfare, in fact they are to be the only people that shall not be at war one with another, nor have others at war with them. See section 45, paragraph 13:

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand.

That the character of the fear is not to be inspired by any material or warlike strength is shown in the previous paragraph. It is to be because of the terror of the Lord or an influence the Lord will place over

them in fulfillment of his promise to them. The world will not understand it, but it will be there all the same. Also that this people are not to seek separate national and civil power or government or to have it for themselves until Christ comes, but are to be subject to civil institutions is clear from reading section 38, paragraph 5.

Regarding Independence Stake, as it is at present, it embraces the following counties in Missouri: Jackson, Lafayette, Saline, Cass, Johnson, and Pettis, six in all, and three counties in Kansas, as follows: Wyandotte, Johnson, and Miami. This is the territory embraced in the Independence District previous to the stake organization. Within this vast territory lies a picturesque and beautiful country, the center of a splendid and rich area, whose future possibilities, even from an ordinary standpoint, often causes the educated and observant traveler passing through our borders to say, "Surely here is the very center of an empire of wondrous prosperity sometime in the near future." Already the republics of South America and kingdoms of Asia and Europe and some of the islands of the sea are paying tributes of their wealth in return for the products of our city of almost two hundred fifty thousand inhabitants,—Kansas City, Missouri, as well as her connecting city, Kansas City, Kansas, of about seventy-five thousand inhabitants, both of which are rapidly increasing in wealth and numbers. These places are ten miles from Independence, being connected by the Missouri and Pacific, Chicago and Alton, Kansas City Southern Railways and the Metropolitan Electric Line, fare on the latter being ten cents each way. Another electric line to be called Kansas City Electric Line is now projected.

The boundless wealth beneath and above ground of these regions already show the folly of men placing their puny judgments upon the balances to weigh against that of the Lord who governs by his unerring wisdom, all the universe, while man can not rule his one right arm to real good advantage.

God said in 1831, Behold, here is wisdom to purchase this land. While many of the Saints have ever since been saying, "Behold, here is wisdom to purchase any, and everywhere else."

If asked why this is so, I would have to answer, I don't know except that history has repeated itself, and blindness in part may have happened to Israel in this matter, or for some other good reason which the future may develop.

Within the last ten years the advance in Kansas City property has doubled in many instances many times.

The city of Independence, with population of about ten thousand, is as at present situated about three miles from the Missouri River, and while not in sight of the river, when one catches glimpses of it from the drives below the city, the river valley is indeed pic-

turesquely beautiful. The city has good schools, a fine high school, gas and water works, an electric light plant belonging to the city, good streets, some paved with vitrified brick, some asphalt, and others macadamized, fine sidewalks, a number of fine church buildings, free mail delivery, and last, but not least, the large Latter Day Saints' church facing West Electric Street, and being one of the first objects of interest to strangers coming from Kansas City by the Metropolitan Electric Line. It is indeed a noble monument of the courage and persistence of the Saints of this place in earlier days to start so great a work when their numbers were so much less than now. It finally, by their own untiring efforts and the assistance of kind friends who helped them in the great work, it now stands free from debt, and while for all practical purposes it is complete, the towers and some minor matters are yet unfinished. The cost of it all, including some surrounding ground recently bought by the Bishop, is about thirty thousand dollars.

We now have a membership of eleven hundred and thirty-seven, and fast increasing. We hope to have a pipe organ by next General Conference. We have a choir of whom our friends, outside of the church, say it is the finest about the city. But as we are a modest people we of course simply suggest that others say so.

To those who may be contemplating coming to this country or its surroundings we advise their counseling beforehand with the stake bishopric. Be sure all things are prepared before you, and that to a reasonable extent your work is done, and well done where you are coming from. Coming in haste without observing the Lord's advice in this respect may result in your becoming a burden upon yourself, the church, and the community. If you have not been a good, industrious, and law-abiding citizen of the church and of the city, town, village, or community where you have lived, do not come at all until you are fully reformed and have proven to the church and community you are contemplating leaving that you have so reformed. By following this advice you may save yourself car-fare and expense, and also loss and annoyance otherwise, to all concerned, as in accordance with that which is written it is not likely you would be at all content here.

Do not come expecting to find every one except yourself perfect. Remember the absurd figure cut by the old Quaker who frequently remarked to his wife, "Ruth, all the world is queer but thee and me, and thee's a little queer."

Remember, according to the promise, there is to be gathered here people of every nation and tongue. All of different habits to yours, and as you may demand consideration for your ways, so with equal fairness you should act with them. Be tolerant. Here is an excellent opportunity to apply the rule

given by our Lord and Master Jesus Christ for all such cases: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Soon after the organization of Independence Stake, I dreamed one night a dream which in itself was so real in the startling vividness of the presentation, it impressed me very much. I seemed to be in a beautiful and palacelike structure whose outer sides were supported by pillars, and within its near side, almost at my side, was a rich and handsome table. On it was a cover of glistening white, and upon that close together were fine vessels of cut glass and some similar substance of finest and richest character. Upon these, spread out in wondrous plenteousness and rich abundance, was fruit more rich and wondrous in variety than I have ever seen, and while wondering at the beauty and rich abundance, all at once, as though spread on all fours upon that beautiful table, I saw a dirty, shaggy dog eating ravenously of the food awaiting guests to partake.

It was so startlingly real that I awoke, and this thought concerning its significance presented itself to me as distinctly as the dream had been: that the table represented the abundance of God's provisions for his people in Zion in the near future, and the dog represented a class of people, who with no real loyalty to God nor to his work and church, would seek to have access to the material provisions made by God for his people, and whose presence can only be a source of depleting weakness which will need to be carefully and firmly guarded against. Such people can be of no more benefit to the church than the suckers in an otherwise healthy field of corn. They will only sap the life and vigor from the corn, and even though the corn survives, it is in a more or less depleted and impoverished condition.

At some other time I may write further in detail concerning Independence and her surroundings, including Kansas City, Missouri, Kansas City, Kansas, Holden, Lee Summit, and other places.

GEORGE H. HULMES.

INDEPENDENCE, Missouri, August 7.



#### THE SHEEP AND THE GOATS.

I believe the saying of the Master in Matthew 25: 33, I. T., has reference to the general judgment, for verse 33 says: "And before him shall be gathered all nations," which certainly does not occur until after the thousand year reign. Verse 34 says, "And he shall sit upon his throne, and the twelve apostles with him." And verse 42 says, "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The wicked do not go into the conditions as stated in this verse until after the general judgment. Revelation 20: 14, 15: "And death and hell

were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

These scriptures clearly show that the time spoken of in Matthew 25: 32 is the day of the general judgment. After laying this premise, we will consider who Christ is addressing when he uses the term, "the sheep on the right hand, but the goats on the left." I am sure we shall be able to show by the three standard books that Christ is addressing his followers, his own sheep in fact, those who have obeyed the gospel, representing both the sun and the moon glories by the term, "the sheep on his right hand," and that the goats represent the telestial glory, they on the left hand.

The objection urged against the position that the sheep represent those who have been obedient to the gospel is that a certain class called brethren are here spoken of. The fact that the sheep did not know they had ministered unto Christ, having done their ministrations to his disciples, proves, it is claimed, that the sheep were not, and had not been obedient to the gospel, or they would have known Christ's disciples. Whether an individual obeys the gospel in this life, or receives it in the intermediate state, he is entitled to be called Christ's sheep. At that great judgment there will be but the two great classes: those who are followers of Christ and those who are to remain filthy still, or they who are of the telestial glory, except the sons of perdition.

I will now refer the reader to Doctrine and Covenants 76: 5:

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given. . . . They are they into whose hands the Father has given all things: . . . whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

The above class are they who are made Christ's real brethren or sheep in the flesh, because of receiving the gospel in the flesh. The second class will be made sheep by obedience to the gospel in the prison house, but their's is a light borrowed from Christ and his brethren.

\* Same section, paragraph 6:

And again we saw the terrestrial world, and, behold, and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn, who have received the fullness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, but not of his fullness; these are they who receive of

the presence of the Son, but not of the fullness of the Father, etc.

The above evidently represents the class who minister to Christ's brethren, who are the honorable men of the earth, but who are blinded by the craftiness of men.

Christ addresses them, saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These are they who live and reign with Christ a thousand years. With Christ's brethren at the expiration of the thousand years they are permitted to enter in through the gates into the city.

Those of the many mansion or telestial glory, are the dogs, sorcerers, whoremongers, whosoever loveth and maketh a lie, who are without the gate of the city, are those who come forth in the last resurrection, when Christ shall have finished his work.

#### Paragraph 7:

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the Devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work; these are they who receive not of his fullness in the eternal world, . . . for these are they who are of Paul, and of Apollos, and of Cephas; . . . last of all, these all are they who will not be gathered with the saints; . . . these are they who are liars, sorcerers, and adulterers, and whoremongers, and whosoever loveth and maketh a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell. . . . But, behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end.

In the above it will be noticed that they who are to dwell outside the gates of the city are those of the telestial glory, hence they who dwell within the gates of the city are those of the celestial and terrestrial glories, who inhabit the kingdom prepared for them from the foundation of the world.

We will now notice one objection to the above interpretation, John 14: 2, 3: "In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And when I go, I will prepare a place for you, and come again, and receive you unto myself; that where I am, ye may be also." From the scriptures already adduced we can reasonably conclude that the many mansions represent the telestial glory, which should settle the question that the sheep spoken of in Mat-

thew 25th chapter, do not inherit the mansions spoken of by Christ in John 14: 2, 3.

As to the kingdom prepared from the foundation of the world we will present a few thoughts. When man was created the earth was given him for his dominion, as is clearly stated in Genesis first and second chapters, and both man and the earth were in a pure and holy state, until man disobeyed God, when he was disinherited, that is, he lost by transgression his first dominion, the earth in its pure and paradisaical condition. Man in his fallen condition could not restore the earth, nor himself to their primeval conditions. We read in 1 Peter 19: 20 that the redemption was to be purchased "with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

The gospel was given to man that he might be reinstated as heir, for he had been alienated by sin and must needs be readopted in order to be a son, and therefore it is stated in Ephesians 1: 13, 14 that the Holy Spirit was to be given as a seal of the adoption, "until the redemption of the purchased possession." Thus we see that Christ repurchased the possession by his death or regained for man the kingdom or dominion prepared for him from the foundation of the world. And we read in the Book of Mormon, large edition, page 63: "But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world; and their joy shall be full for ever." In this language of Jacob it is plain that the kingdom of and for the saints was prepared from the foundation of the world. Though Christ was foreordained from the foundation of the world to be the propitiation for our sins, he did not make his first appearance for over four thousand years after the fall of man; and then he came to purchase man's lost possession, and promised complete redemption in him to all who obeyed the law of the Spirit of life that he gave.

In harmony with this thought I cite Doctrine and Covenants 45: 10, where Christ is speaking of the righteous: "They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation." And again, Daniel 7: 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." By this scripture it is clearly seen that the saints are to possess the everlasting kingdom and

that its redemption and occupation in the most complete sense by the Saints occurs when Satan is bound, sin banished, and the angel declares that time is no longer. This carries the meaning of the Christ's saying, "I go to prepare a place for you, . . . that where I am ye may be also."

Therefore the sheep will inherit the kingdom prepared for them from the foundation of the world, which kingdom will not be completely redeemed until Christ's second glorious coming. The sheep and the goats, therefore, I believe, represent but the two great classes, the saints of the two great glories, celestial and terrestrial, who come forth in the first resurrection, and those of the celestial glory who come forth in the last resurrection, just before the great judgment as spoken of in Matthew 25: 31, 32.

J. R. SUTTON.

HARLAN, Iowa, June 30, 1902.



#### BIRTHRIGHT IN THE PRIESTHOOD.

I desire to contribute a few thoughts for your valuable columns with reference to the following scripture:

"Saying, What think ye of Christ? whose son is he? They say unto him, The son of David."—Matthew 22: 42.

You will notice in reading the preceding verses that the Pharisees were endeavoring to puzzle the Savior by asking an important question. Jesus answered their question and also made the above inquiry.

The Pharisees thought they could answer the question and replied that "Christ was the son of David." Jesus then inquired, "If David then call him Lord, how is he his son?" This question they did not answer.

A careful study of the first question will open the fields of thought along the line of "lineal priesthood." This is what we wish to call the attention of the reader to, because the same principle was involved in the establishment of the church nearly nineteen centuries ago, as in the days of the Palmyra Seer.

The first point we will consider is the birthright. What is it? Many have presumed the birthright to be the right of the oldest son to inherit his father's property. The word itself means the right to inherit something because of one's birth—but, there is something more involved in this than a mere property consideration. The birthright means the right to hold the Holy Priesthood. Of course this right is forfeited whenever the subject becomes unworthy.

Esau sold his birthright to his younger brother Jacob "for one morsel of meat." Did this give Jacob the right to possess all his father's property? No. After Jacob had received the blessing he was compelled to leave his father's home and go to a strange land, where he labored and attained to great riches.

But Esau stayed at home and inherited all his father's property.

When Jacob received this blessing, it made him a ruler. It gave him additional authority. The blessing reads in part as follows:

"Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."—Genesis 27: 29.

Now the right hand blessing and the birthright are identical. This is proven by the Apostle Paul: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."—Hebrews 12: 16, 17. Thus when Esau sold his birthright he divorced himself from the very thing that would have been conferred upon him by his father's right hand. Esau was a transgressor, a profane and unworthy subject; therefore the priesthood was not conferred upon him.

The scheme inaugurated by the mother by which Jacob received the blessing was only the manifestation of divine wisdom.

Another circumstance is related in Genesis 48: 17-20 where the younger son receives the right-hand blessing. Ephraim receives the greatest blessing although Manasseh was the oldest. I have no history to prove that Manasseh was under transgression, but something was evidently wrong on his part or the Lord would not have departed from the established law. Manasseh was in a sense favored of the Lord, but Ephraim was more highly favored.

Neither of these boys however occupied this exalted station because of their birth. If Reuben and Simeon had been worthy they would have inherited this place. It was their birthright; but through transgression, they were not permitted to occupy.

"Now the sons of Reuben the first born of Israel (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's)."

Thus Reuben was a transgressor and was not permitted to inherit his birthright. Neither was it conferred upon his sons, but upon the sons of Joseph—Ephraim and Manasseh. "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance."—Genesis 48: 5, 6.



The sons of Joseph step into the shoes of Reuben and Simeon and their inheritance is to be reckoned after their brethren and not after their genealogy. They are to be considered the firstborn. You will notice in the blessing pronounced upon them by Jacob that Ephraim was greater than Manasseh, and his seed was to become a multitude of nations in the midst of the earth.

Now turn to Jeremiah 31: 9:

"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a father to Israel, and Ephraim is my firstborn."

According to this Ephraim is the Lord's firstborn, and stands at the head of God's people upon the earth.

Now whose son is Christ?

He is the son of David, the offspring of Judah, the "bright and morning star." Christ was not a natural heir to Ephraim's blessing—the *Melchisedec* priesthood, for Moses spoke nothing of this tribe concerning priesthood (Habakkuk 7:14). We find the statement also in 1 Chronicles 5: 2 as follows:

"For Judah prevailed above his brethren and of him came the chief ruler, but the birthright was Joseph's."

We do not wish to take one star from the crown of our blessed Lord. It shines with greater brilliancy than any crown ever worn by any earthly king. He was and is to be the Chief Ruler. Yet Christ was only a natural heir to the Aaronic priesthood; because Mary and Elizabeth were cousins (Luke 1: 36). But before Christ could receive the Melchisedec priesthood he must be adopted into the family of Ephraim. This was done when Jesus was baptized in the waters of Jordan. Baptism is one of the initiatory laws of adoption into the kingdom. Read the following scripture: "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."—Galatians 3: 27, 29.

So Christ did not abrogate the law but magnified and fulfilled, and was entitled to all the rights and privileges promised him in the Scriptures.

Well, says one, Jesus was born to be a King and High Priest. Dear reader, he was not born to occupy such positions, outside of the established law of the gospel. The Bible teaches that men are born to be prophets like Moses, Jeremiah, and John the Baptist. Yes, men are born to be preachers, and for this very reason it requires the inspiration of the Infinite One to point them out. But this does not prevent their obedience to and acceptance of the divine ordinances of baptism and ordination. Now where did Christ receive his ordination as High Priest? Says one, he didn't need any ordination. Listen: "Suffer it to

be so now for thus it becometh us to fulfill all righteousness." If he didn't need any ordination then he didn't need any baptism. The following scripture plainly teaches that Christ was to be made an High Priest:

"And it is yet far more evident: for that after the similitude of Melchisedec, there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life."—Habakkuk 7: 15, 16.

Jesus then was made an High Priest, after he was born a babe in the manger—not after any carnal commandment, but after the power of an endless life.

Was this ever realized? Yes on the "Mount of Transfiguration." There was not much carnality manifested upon this occasion. The power of endless life was manifest when Moses and Elias appeared upon that occasion. The glory of God was there. It was a wonderful scene and yet we have on record only a few words describing the event. Peter said: "It's good to be here." When they came down from the Mount, Jesus commanded them to say nothing about the vision.

What did the transfiguration represent? Did Moses and Elias appear merely for the purpose of showing themselves? Their mission was a holy one. By turning to Doctrine and Covenants, page 224, we learn that when Moses was taken from the earth, the Melchisedec priesthood was also taken, perhaps at Mount Sinai when the children of Israel made the golden calf. Moses held the keys of that dispensation, so when God let his vineyard out in the ninth hour, it was necessary for Moses to appear upon the scene, bringing the Holy Priesthood back to earth and conferring it upon Christ making of him an High Priest. Elias had to appear, because it is in the province of his mission to act as a "restorer" (Doctrine and Covenants 112: 2).

Now it is evident inasmuch as the priesthood was taken from the earth in the time of Moses that Elias should appear upon the mount also. The scribes were even looking for Elias, but they did not know him when he did come. The disciples came to Jesus upon one occasion and inquired:

"And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."—Matthew 17: 10-12.

Inasmuch as the mission of Elias is to restore and he made his appearance in the time of Christ—it is evident he restored just what was necessary to be restored upon that occasion—the Melchisedec Priesthood.

Now we can not lose sight of this connecting link, of restoration and authority in days of Christ any more than we can discard the same principles with reference to the church as established in this the eleventh hour dispensation.

Christ said unto Peter: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matthew 16: 19.

He, in connection with James and John (Doctrine and Covenants, page 75), held the keys of that dispensation. Therefore it was just as necessary for them to appear and ordain Joseph Smith and Oliver Cowdery to the Melchisedec priesthood, as it was for Moses and Elias to appear upon the Mount of Transfiguration.

Before this wonderful event occurred, however, John the Baptist appeared in the spirit of Elias (Doctrine and Covenants section 26) and ordained Joseph Smith and Oliver to the Aaronic priesthood. John was the messenger that was to precede the coming of the Savior, to prepare the way for his second coming. (Malachi 3: 1-6.) He is that angel whom John saw flying through the midst of heaven with the everlasting gospel to preach to the nations of the earth, in the hour of God's judgment. (Revelation 14: 6, 7.)

Now as Ephraim is considered as the Lord's first-born, it is reasonable to conclude that this angel messenger in "restoring the gospel" in the last days would visit and confer the authority upon some of Ephraim's posterity. Dear reader, Joseph Smith belongs to the family of Ephraim:

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."—Doctrine and Covenants 84: 3.

It seems that the Lord had decreed that the posterity of the Israelitish race shall be the receptacles of God's favor and authority through which all nations will reap a blessing. Jesus said "My sheep hear my voice and a stranger will they not follow."

The Prophet Ezekiel declares that this marvelous work of gospel restoration would commence with one of Ephraim's children:

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph [Book of Mormon], which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick,

and they shall be one in mine hand."—Ezekiel 37: 19.

Thus the Book of Mormon previous to its being united to the Bible and both becoming one, was to be in the hands of Ephraim. This scripture then was partially fulfilled when Joseph Smith had the plates in his hand translating them. Much more might be said, but we refrain. We close by saying, "Prove all things; hold fast that which is good."

In gospel bonds, A. M. BAKER.  
POMONA, Missouri, July 30, 1902.



#### WHO WAS JOSEPH SMITH? — NO. 9.

WAS HE A FALSE PROPHET?

BY J. W. PETERSON.

#### APPENDIX.

In the following pages we give the reader:

1. Some of the prophecies of Joseph Smith.
2. Some of his sayings.
3. Phreneological indications.
4. His idea against church and state united.
5. His idea of stopping slavery without the loss of life.
6. His position favoring State banks previous to their existence.
7. His idea of State rights.
8. His idea of temperance (he and his people were the first organized total abstainers in America).
9. What the papers say of the Reorganized Church.

#### PROPHECIES.

##### (A) THE REBELLION.

Of the many prophecies given by Joseph Smith, one given December 25, 1832, reads as follows:

Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war; and it shall come to pass also, that the remnants [Indians] who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.

Concerning this event Joseph Smith wrote January 4, 1833, thirteen days after the revelation was given,

to Mr. N. E. Seaton, editor of a newspaper at Rochester, New York, as follows: "And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation."

April 3, 1843, he declared publicly that he had been shown concerning the war and where it would begin. The statement is as follows: "I prophecy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question). This a voice declared to me while I was praying earnestly on this subject December 25, 1832."—Mormonism by Elder Hyde, page 174.

Let it be remembered that Mr. Hyde was an enemy of the Latter Day Saints and wrote a book against the church, and in order to prove that Joseph Smith was a false prophet referred to this revelation. His book was published in 1857.

Many persons have tried to show that this revelation was written since the war to suit the facts, but their effort in this direction only makes the truth more apparent. The revelation was published as far away as Liverpool, England, as early as 1851, in a pamphlet entitled "The Pearl of Great Price," many copies of which are yet extant. Ann Mullholland-Davis who died recently at Lyons, Wisconsin, had the original manuscript in her possession in the winter of 1838-39 and carried it concealed about her person. Her testimony appeared a few years ago in a magazine published by the church called the *Autumn Leaves*. William Mullholland was Joseph Smith's private secretary, and during the persecution which arose in Missouri, partly, no doubt, because the people of that State who were slave-holders feared the Latter Day Saints would free or try to free their slaves, it was thought best by Joseph Smith to give the manuscript to his secretary, who in turn placed it in the hands of his sister, Ann Mullholland.

We wish here to digress a little long enough to notice the thought that the "Latter Day Saints would probably free the Missouri slaves." While the Latter Day Saints were wholly and entirely opposed to slavery, and doubtless in private, often opposed it when talking with their neighbors, yet they made no effort at that time to liberate them only such as they owned themselves. From the first the church has denied that they had any intention of the kind, because slavery was then sanctioned by the constitution in certain States, Missouri being one of them. The members of the church were very careful to observe the law of the land, and more especially on this point when they lived in a slave State. One of the articles of faith reads:

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the cor-

ruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with, or influence them in the least to cause them to be dissatisfied with their stations in life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.—Doctrine and Covenants 111: 12.

This exhibits much wisdom on the part of the church, that they would abide the law of the land until such time as God saw fit to overthrow that which was so manifestly wrong. They could not do otherwise. Nor did they, though their hearts were often pained to see human beings in servitude to their fellow man. It was doubtless this painful sight that caused Joseph Smith in the greatness of his heart and in compassion for the slaves to "pray earnestly over the matter" on December 25, 1832, and it was then that the Lord revealed unto him the foregoing information. It will be remembered that but a few years before that South Carolina had sought to withdraw from the Union but was compelled by law to abandon that idea. It has been said that it took no inspiration to tell that "slaves would rise up against their masters," but the reader will notice that at that very time the matter had been settled by law and it was not likely that one little State should again rebel against a great nation. Slaves rising up against their masters may also include the Cubans, the Philipinos, the Boers, and even the laboring men in our own country to-day. Or, it may even include the money men who are in bondage to the unions.

Returning to the main point, let us notice how the Saints were misunderstood on the slavery question and incidentally observe that there probably was such a revelation.

The following from *Zion's Ensign* of September 30, 1897, taken from the *Kansas City Journal*, of September 20, 1897, proves my conclusion correct as to the reason why the Saints were driven from Missouri:

SIXTY-YEAR-OLD PAPER.

Lexington, Missouri, September 20, 1897.—Doctor Minos Adams, of Lexington, lives in a house that once belonged to Miss Elizabeth Aull, the founder of the seminary of that name in Lexington. A few days ago he found in the attic a newspaper dated June 30, 1836, called *The Far West*, edited by Peter H. Burnett (afterward governor of California). Its place of issue was Liberty, Clay County. It was a copy that belonged to James Aull, who was afterward murdered in his store in Chihuahua by Mexicans. There is an account of a public meeting, held to warn the Mormons that if they do not leave Clay County, "civil war was inevitable." Among the reasons given are the following: "They are Eastern men, whose manners, habits, customs, and even dialect, are essentially different from our own; they are non-slaveholders, and opposed to slavery, which in this peculiar period, when abolition has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudice in any community where slavery is tolerated and practiced." The chairman was John Bird, who was called on motion of Doctor Woodson J. Moss; the secretary was John F. Doherty, called on motion of Colonel William T. Wood. On motion of Colonel William T. Wood the preamble and reso-

lutions were unanimously adopted. Now known as Judge Wood, brother of the late Doctor Joseph Wood, the eminent physician of Kansas City, William T. Wood is still living in Lexington, partly paralyzed. Miss Ryland, a granddaughter of Governor Burnett, is at this time visiting in Lexington.

This indicates very plainly the feelings of the Missouri people. By this it will be seen that they misunderstood the church in that as well as other things. Their feelings grew more and more bitter and finally after manipulating elections and the legislature, expelled from the State by force of arms and by order of the governor those who had done them no harm nor had any idea of doing so. However, because of this feeling on the part of Missouri, many men, women, and children lost their lives, much property was burned or destroyed for the very same reason that so many lost their lives in the Rebellion twenty-two years after. Doubtless more women and children lost their lives concerning this matter than in the entire war of the Rebellion.

All of this indicates that such a revelation existed among the Saints long before the Rebellion. It was published in Washington, District of Columbia, in 1853, by O. Pratt. Also Mr. Beadle and others who opposed the church referred to this prophecy to show that Mr. Smith was a false prophet. But the war did come, it did begin in South Carolina, and slaves did rise up against their masters.

To answer whether it was generally thought at that time that war would come of the slavery question we wish now to show from probably the best authority in America on Congressional matters, that between 1829 and 1860 the idea of secession was little thought of, but during that time, yes, in 1832 when everybody thought South Carolina would not again attempt to secede, Joseph Smith and his people continued to assert that war was inevitable and that the slaves would be freed.

Let us hear what the Honorable James G. Blaine has to say with regard to whether it was thought in the United States that war would come of it. We copy the following from *Twenty Years of Congress*, volume 1, page 21.

With the settlement of the Missouri question the anti-slavery agitation subsided as rapidly as it had arisen. There was a second surprise to thinking men. The result can, however, be readily explained. The Northern States felt that they had absolutely secured to freedom a large territory north of Missouri. The Southern States believed that they had secured an honorable understanding—outside and beyond the letter of the law,—that new States south of the Missouri line could be admitted with slavery if they desired. The great political parties then dividing the country accepted the result and for the next twenty years no agitation of the slavery question appeared in any political convention or affected any considerable people.

From page 25, same volume, we copy: "It was plainly seen that in a large majority of the free States the Abolitionists had as yet (1840) made no impression on public opinion."

And again from page 110, same volume:

The year 1853 was politically as quiet as Monroe's era of good feeling, and when congress came together in its closing month, the president dwelt impressively upon the danger we had passed and upon the blessings that were in store for us. In tones of solemnity he declared that when "the grave shall have closed over all who are endeavoring to meet the obligation of duty the year 1853 as a period of anxious apprehension." With high praise of the compromise legislation of that year he said: "It had given renewed vigor to our institution and restored a sense of repose and security to the public mind." These words were addressed to the Congress on the 5th day of December, 1853, and it would be uncandid to deny that even in the South were heartily approved by a large majority of the people, perhaps by a majority in every State.

Although the slavery question had "subsided as quickly as it arose," and although in 1840 the Abolitionists had made no impression on public opinion and although a sense of repose and security had been restored to a large "majority in every State," yet notwithstanding the thinking men in this country had really thought three times that the slavery question was settled, Joseph Smith had said in effect three times that it *was not* and would not be until the Southern States should be divided against the Northern States and Slaves should raise up against their masters. Let the old soldiers answer whether this prophecy was fulfilled or not.

(B) PROPHECY CONCERNING THE CHAPLAIN OF THE UNITED STATES SENATE.

The following is recorded of a public meeting held in Washington, District of Columbia, by an eye and ear witness:

A great many of the members of Congress and heads of departments were present, as well as Martin Van Buren. We, of the committee from Illinois, all took the speaker's desk. And when near the close, who should come into the hall but Joseph Smith himself. We speedily got him up on the stand, and I had the honor of introducing him to that vast audience. He had just come in on the train from Philadelphia, and was tired, but he arose by the invitation of many who called for him, and on that occasion he uttered a prophecy, one of the most wonderful predictions of his life. He adverted to the statements made by George C. Cookman [chaplain of the United States Senate], declaring them to be willfully and wickedly false, and that if he, Cookman, did not take it back and acknowledge that he had dealt falsely of him, his people, and his own congregation, also that he must turn and preach the truth and quit deceiving the people with fables, he should be cut off from the face of the earth, both he and his posterity, and he said that this should be so plainly manifest that all should know it. At this, many gentlemen took out of their pockets their tablets and began to take notes of the prophecy; and Mr. Smith noticing them, "yes," said he, "write it on your tablets; write it in a book; write it in your memory; for as sure as God ever spoke by my mouth, all these things shall come to pass."

Henry Clay, Felix Grundy, Tom Benton, John Q. Adams and many other celebrated characters were present at this time. Now, instead of Cookman doing according to justice and truth, he became more virulent than ever, and laid all the obstacles in our way that he could during our stay in the city. The matter appeared to be forgotten by many, and I thought often upon the subject, having taken notes also. Soon after this there was an extraordinary excitement in the religious world, and they appointed a conference of all orthodox religions to assemble in

England, at a certain time, to adopt measures of harmony between all the sects; the United States was invited and accepted a part in their proceedings to break down the partition wall that separated the various churches. George C. Cookman was elected or appointed as delegate for the District of Columbia to represent his views on this subject, standing, as he did, at the very head of the church, and Chaplain of the United States Senate. Now he, being an Englishman by birth, and his family in suitable circumstances for a pleasure trip, at the appointed time he (Cookman) thought it would be very pleasant to take his whole family with him and this he did. Both he, his wife, and all his children went on board the steamship "President," and neither the ship nor a soul is left to tell what was their sad end. . . .

ROBERT D. FOSTER.

—Palmyra to Independence, pp. 311, 312.

(C) CONCERNING STEPHEN A. DOUGLAS.

While Stephen A. Douglas was district judge in Illinois, before he was elected to congress, Joseph Smith prophesied the following concerning him:

He is a giant in intellect, but a dwarf in stature, that he would yet run for President of the United States, but that he would never reach that station; that he would occupy a conspicuous place in the councils of the nation, . . . and that in his place he would introduce and carry out some of the most gigantic measures in the history of the nation. . . . Did he not get Andrew Jackson's fine remitted by law, a thing that was by all considered impossible? Did he not introduce the bills for the covering of Illinois with railroads, without one cent of expense to the general government? Under his management, were not the Illinois bonds raised from a condition nearly worthless to a value nearly par with currency? Did he not rule in and through the State of Illinois, work and carry out its destiny for twenty consecutive years, more than any and all other men together? Was he not always one of the greatest men in the Senate? Did he not do more for the line compromise on slavery than any other one man? . . . Did he not run for president and get defeated?"—Palmyra to Independence 313, 314.

Let the reader answer the above questions according to the facts and determine for himself whether Joseph Smith was a true prophet.

(D) HIS OWN NAME.

Among other things, he said: "My name shall be had for good and evil among all nations, kindreds, and tongues; or it shall be both good and evil spoken of among all people."—Church History, vol. 1, pp. 12, 13.

Will the reader say this prophecy has not been fulfilled? Let him travel the world over and let him see for himself that Joseph spoke the truth, and then decide which class he will join.

(E) HIS OWN DEATH.

On parting with his wife at Nauvoo when he was falsely arrested and placed under strong protection by Governor Ford to guard him until after the trial, he told her that he would never see his family again—that his work was done—that he was going to rest—that the church would be broken up and scattered, and instructed her to remain with the family at Nauvoo, or take them to Kirtland, Ohio. See Joseph the Seer, page 192.

We have no need to show how all this was literally fulfilled. The most casual reader is sufficiently

acquainted with the facts to see their complete fulfillment.

(F) EARTHQUAKES, TEMPESTS, TIDAL WAVES, AND GENERAL UNREST AMONG THE PEOPLE.

In December, 1832, he prophesied to the elders of the church that after they had borne testimony of the truth, and where they had been rejected God would send his testimony in the following manner:

After your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people.—Doctrine and Covenants 85: 25.

Almost every daily paper published in the last fifty years has contained one or more testimonies of the truthfulness of this prophecy. We therefore deem it unwise to make further comment than to say, if the reader has not noticed these things heretofore his time might be profitably spent by noting the number of earthquakes, tempests, tidal waves, and the general unrest, both in earth and sky in the future.

(G) HIS PROPHECY CONCERNING BRIGHAM YOUNG.

SAN BERNARDINO, California, February 4.

Joseph Thorn, a resident of San Bernardino, California, being duly sworn, deposes and says: "I was personally acquainted with Brigham Young, late president of the Utah Mormon Church, and knew him when both he and I were living in Nauvoo, Illinois, and I heard Joseph Smith, Jr., at a public meeting in a grove east of the Temple in Nauvoo, when he had been reproving said Brigham Young for taking and using for his own private purposes church money without authority, say of him, 'If Brigham Young ever leads this church he will lead it to hell.' This he said with great emphasis.

"JOSEPH THORN."

Sworn and subscribed to before me at San Bernardino County, California, this fourth day of February, 1884.

E. H. MORSE, Notary Public.

To Whom it May Concern: Know ye that I, David Dixon now resident at Riverside, San Bernardino County, California, was personally present at a public meeting in Nauvoo, Illinois, before the building of the Temple; and there and then saw and heard the Prophet Joseph Smith while preaching, raise his hand (pointing to Brigham Young who was in the stand with him) saying: "Talk about leading this church; here is Bro. Brigham, if he ever leads this church, he will lead it to hell." There were more than a thousand people at the time; several of whom, I, David Dixon, know are now living and heard him say it.

DAVID DIXON.

In witness whereof, I have hereunto set my hand, and affixed my official seal, at my office in the County of San Bernardino, California, on this 29th day of December, 1883.

W. W. SMITH, Notary Public.

—The Salt Land Heresies, pages 22, 23.

We have not space to give others of Joseph Smith's prophecies of which there are many. As we said at the beginning we can only hope to merely introduce this subject to the reader. We think, therefore, these few will suffice. Of the hundreds of his prophecies of things, both in and out of the church, not one has failed.

## SAYINGS OF JOSEPH SMITH.

"God requires the will of his creatures to be swallowed up in his will."

"After all that has been said the greatest and most important duty is, to preach the gospel."

"Equal rights and privileges is my motto and one man is as good as another if he behaves himself as well, without regard to distinction of any official nature."

"God will not acknowledge that which he has not called, ordained, and chosen."

"Oh my God! How long will this monster intemperance find its victims on earth? Methinks until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O come, Lord Jesus, and cut thy work short in righteousness."

"It signifies then, that the ordinances must be kept in the very way God has appointed."

"Tyranny, usurpation, and to take men's rights, ever has been and ever shall be banished from my heart."

"I love friendship and truth."

"I love virtue and law."

"I love the God of Abraham, Isaac, and Jacob."

"I care not for man."

"I speak boldly and faithful and with authority."

"God almighty is my shield."

"I shall not be sacrificed until my time comes, and then I shall be offered freely."

"I thank God that I have the honor to lead so virtuous and honest a people."

"I am a faithful friend to virtue and a fearless foe to vice."

"Make honor the standard with all men."

"Be sure good is rendered for evil in all cases."

"Intelligence is the pathway to God."

"Seek wisdom from the best books."

"The best of books says, 'God has made of one blood all nations.'"

## CHARACTER SKETCH OF JOSEPH SMITH.

Character sketch of Joseph Smith, as given by Professor Hugo Campbell, Toronto, Ontario, October 4, 1897, from a photograph placed in his hands by Elder Fred Gregory. Sketch was made without knowledge who the original of the photograph was.

If the picture is true and not flattering, as steel engravings often appear to be, the person must have possessed much more than ordinary mental power and brilliancy. The perceptive faculties are very prominently marked. Ready cognizance of facts; scholarly talent; a retentive memory and brilliant descriptive power, are qualities for which he should be distinguished. The head shows breadth enough to give much energy and force of character. Opportunity, education, and circumstances might make of him an orator and statesman. He possessed wonderful persuasive power; such a one could lead, influence, and impress the minds of others. He has much character; a high wrought organization; fine quality; can be extremely tender, gentle, kind, and affectionate, or stern, accord-

ing to circumstances; but the natural leanings are much in the direction of the good and the true.

If such a nature is redeemed and devoted to the service of the truth, the good results would be far reaching. Only the worst of circumstances with treachery on the part of those he has trusted, could make him a bad man.

At the age when this picture was taken, the lines in the face are not so deeply marked as to show clearly the direction given to the faculties. Such a one requires only favoring environment to become a remarkable man and a power for good. If good, then very good and brilliant; for he is highly gifted mentally. He possesses wonderful social magnetism and is able to make his influence extensively felt. He resembles his mother and possesses much of her intuitions and instincts. The musical faculty is not easy to read in a picture; so far as can be seen, it should be of a high order, and his tastes are decidedly literary and artistic.

The phrenological examination of Professor Campbell is in harmony with what the coworkers of the latter-day Seer have claimed for him.

## AGAINST CHURCH AND STATE UNION.

Congress with President as executor is as almighty in its sphere as Jehovah is in his.

I have of late had repeated solicitations to have something to do in relation to the political farce about dividing the country, but as my ideas revolt at the idea of having anything to do with politics, I have declined in every instance having anything to do on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be left alone that I may attend strictly to the spiritual welfare of church.—Joseph the Prophet, page 417.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.—One of the articles of faith written by Joseph Smith.

## HOW TO FREE THE SLAVES WITHOUT THE LOSS OF BLOOD.

He advised in 1844 that the slave States "abolish slavery by 1850," and "pray Congress to pay every man a reasonable price for his slaves."

He further said: "Break off the shackles from the poor black man, and hire them to labor like other human beings."—*Times and Seasons*, vol. 5, page 532.

In a book entitled "Figures of the Past," page 397, is the following by Josiah Quincy, from which book we have quoted heretofore:

Smith recognized the curse and iniquity of slavery, though he opposed the methods of the Abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. . . . It might be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on a question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance "with the interest of the South and with the settled conscience of the North. It is really not a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves." He further says that the "United States will be brought to give every inch of their public lands for a purpose like this." We, who can look back upon the terrible cost of the patricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated

this disposition of the public property in 1855, what shall I say of the political and religious leader [Joseph Smith] who had committed himself in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war-clouds were discernable in the sky, was it not a statesman-like work eleven years earlier, when the heavens looked tranquil and beneficent? See "Joseph the Seer."

## Selected Articles.

### THE HEART OF CHRISTIANITY?

One of the commonest attempts now being made by persons who are trying to readjust religious formulas is to condense into the simplest and briefest form possible the essentials of religious truth. In considering what is the essence of Christianity, William Hayes Ward, D. D., in the *Independent* (June 12), classifies religion as a section of ethics, and affirms that the contribution of Christianity to ethics consists of the answer it gives to the chief ethical question, viz., What is man's duty? Christianity's peculiar and essential feature is the doctrine of Love:

"Christianity first taught ethics its first principle of Love. In doing that it showed that righteousness, justice, common morals are not enough. Something more vital is needed, something more positive and forceful. Not to have done wrong is something, not to do to others what you would not have them do to you; but it has in it nothing really divine. To do justice is but the neutral level of morals, not bad and hardly good."

The pagan religions and Judaism failed to be truly missionary, and could not become universal because they never made the positive doctrine of love primary and central. Love, however, to be developed, must be practically applied, and hence a conversion is required by it to service and to evangelism. Doctor Ward proceeds to eliminate as essential various things that have at one time or another been required as integral to faith:

"Christianity must be a *spiritual* and not a formal, ceremonial religion. As it is not national, but individual, so it is not priestly, but spiritual. It accepts God as a spirit, who must therefore be worshiped in spirit and in truth. Christianity may use days, places, and rites, but they are no part of essential Christianity. Christianity finds use for the Sabbath, but the Sabbath is not a part of Christianity. Christianity honors the church, but can exist without the church. Christianity has two or more sacraments, but can dispense with all of them and still be good Christianity, for Christianity is not a body, but a spirit, and that spirit is love."

In a similar strain Doctor Ward rules out from among the essentials of faith the miraculous conception and other miracles:

"Christianity teaches biographical facts about

Christ; but we must distinguish the important from the nonimportant. It is interesting, but not important, that he came as a child. Paul never speaks of the virgin-birth, perhaps never heard of it, as the gospels had not been written in his time. Christ's miracles are interesting and throw much light on his character, but they have not the importance of his teachings and example. Those teachings would be equally valuable if Jesus had performed no miracles or had come to the earth as others come or had come full-grown. These biographical facts, however interesting and however important, are not essential to the substance of Christianity. Christ's command of love and his teaching that God is a loving Father is essential."

A person may be a Christian even though unable to believe in a future life and holding to the doctrine of annihilation; even though this involves disbelief in the resurrection of Jesus.

"Christ's resurrection is of even more importance than his death, because on it is based a considerable part of our faith in the future life; and it was of even greater importance for this reason to the early church. A belief in a future life, of blessedness for the good, and in which persistent wrong will suffer retribution, is of no little help, especially in beginning a life of self-sacrificing love; for in it self-love adds its aid to disinterested love. But a belief in the future life, and so in Christ's resurrection, is not absolutely essential to Christian character, which, as we have seen, is the really essential thing in Christianity; for only the life of love is essential. It was in a flash of excessive and mistaken oratorical fervor that Paul exclaimed, 'What advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die.'"—*Literary Digest*, June 28.

## Mothers' Home Column.

EDITED BY FRANCES.

"When He Giveth Quietness."

Oh, the hush'd and holy quiet  
That Jehovah will impart  
When he comes to make his dwelling  
In the consecrated heart!

Oh, the hush and holy quiet!  
Oh, the rest while here below!  
When he comes and fills his temple,  
Waves of glory o'er thee flow.

Blest the thought that our Jehovah  
Deigns to dwell in hearts so low!  
And his presence gives this quiet,  
Which the world can not bestow.

What a rest and what a stillness,  
Though without the wind may blow!  
If Jehovah keeps his temple,  
Nought but rest the heart can know.

—John L. Newkirk.

## A Purpose.

From one end to the other of the great "boot-room" ran a ceaseless rustle of rapid work. Every man, stripped to the light gossamer wrapper, was doing his best. The company had taken a large contract. Hundreds of thousands of pairs of rubber boots would be turned off within the next few weeks, and thousands of dollars would go to the energetic "piece-hands."

The faster a man worked the more money he made. All false and useless motions were left out, and alert, active, the human machines handled the heavy "boot-trees," doing the most intricate "sticking" and "rolling" with a single touch.

At the same long table, in this eager race, worked two men. One was a Southwestern Yankee, scarred and weather-pitted, lean and wiry, whose long arms and bony fingers finished the work with a nicety and dispatch which could be equalled only by the skilled "old hands."

His mate was slender, smooth-faced, nervous, quick of motion and clear of eye. There was no odor of liquor in his breath, no tobacco-stain on his teeth.

No one there knew him. His "ticket" for the last month had been the largest in the room, and there were men working with him who had spent a lifetime at boot-making.

The Westerner had noted all his companion's points carefully, and had tried in vain to keep up with him. At last, one day during the ten minutes' lunch which the "piece-men" allowed themselves, he turned to him and said:

"Stranger, moight I ask what's yer puppus in drivin' so, and beatin' all the rest?"

The young man smiled—a bright, pleasant smile, which almost reflected itself in the grave face opposite.

"You think that my rapid work shows a special purpose?" he asked.

"Sartin I do. The mightier a man's puppus, the smarter he is. That's a reason. An' ef it ain't bein' too cur'ous, I'd jest like to hev yer air your puppus."

The young man grew grave, thought a moment, and then said: "I have indeed a mighty purpose—one which a lifetime of the hardest work can not exhaust—and yet I doubt whether you would care to hear it."

"I knowed it," said the other, "but go ahead; give it to us straight as yer please; I'm good for 't."

"Did you ever know a man to die for a friend?" asked the young man.

"Well, yes; I knowed a man in Arkansaw that took up another man's fight, and was killed."

"Not in that way, but in cool blood to take another's place—to be hated, to be sneered at, and at last to be killed, all for the sake of a friend?"

"I can't say as ever I did," replied the Westerner; "'taint exactly natur', that ain't."

"No, it isn't very natural to man," was the reply, "yet a Friend of mine for years bore all the shame and reproach of my deeds. He was hated, threatened, mobbed. His very name became a reproach. Without a home—with nothing but his innocence—he was at last put to death by those who so hated him."

The other had said nothing, but the burning of his deep-set black eyes showed that the story was not without its effect.

"One who was near him when he died," continued the boot-maker, "wrote me a letter, and in it were the dying wishes of my Friend. He said first that he forgave me everything, and that he loved me more than any other could love."

"He'd no need to say that after dyin' for yer," was the husky comment.

"One thing he wished me to do. There were others whom he loved, and who had wronged him. He wished me to go to them, and beg them to accept of his dying love, and be reconciled to him. That is my purpose."

"Stranger," said the listener, "I don't wonder that you beat

us all. I don't know what yer done, that yer pardner should hev died fur yer, but I do know that yer a lucky man to have such a friend. Don't yer never go back on his memory, an'—if it ain't being too curious—mought I ask his name?"

"His name was Jesus Christ," was the reverent reply. "The letter is here in the Bible, and with his help I am working here to get money to fit myself more thoroughly to tell men his dying message, and beg them to become reconciled to him."

There was no further time to be talking, yet the young man felt that the other understood.

The next day the Westerner was not in his place, and word went around that he was off on a spree. He never came back.

Three years after this the young bootmaker, having finished his studies, was preaching in a store in the far West, when he noticed a tall, weather-beaten man, who entered and seated himself on a box. There was something familiar in his make-up, some suggestion of the past, which, however, did not explain itself until, after the sermon, he came forward, saying:

"Yer not the only man in this deestrick that's got a puppus. I've read that letter many times, an' in all sorts of places, since you brought it up to me. I've been down in the mines, an' out among the Injuns, tellin' the boys about it, an' now I'm bound for Lower Californy. Give us a grip of your hand, pardner, an' don't forget yer puppus."—*Illustrated Christian Weekly.*

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

It seems that all editors have much the same experience. We could not have described our own situation better than the editor of the *Sunday School Times* has done in his "Notes on open letters" for July 26, 1902. Some of our Sunday-school workers have requested their articles returned, which is not improper. Others have been offended because their articles were not published promptly, while other articles "no better than theirs" were. One district turned down by vote the sending of their papers for the department, because previously sent papers had not been published promptly. Read the following and see if there is not a possibility of there being a good reason for the delay. Another might have done better, but we have done the best we could in this line.—ED.

### WHY DO EDITORS ACT SO STRANGELY?

This is an age when people want to know "why." Nothing is secure from the investigating eye of at least the American public. Of recent months even the editors—autocratic, supreme, omniscient—have not escaped the scrutinizing commissions of inquiry that are abroad throughout the land. If people don't understand how or why an editor does things, they propose to know, and the wise editor is he who gracefully and quickly responds to this inevitable searchlight of public investigation. A Connecticut contributor and friend of *The Sunday School Times* probably voices a question that has arisen in many another writer's mind when he courteously but relentlessly asks:

"I have always been very considerate of the editors' time, and in all my relations with them in the way of contributor have exercised great patience rather than bore them with inquiries; but, with regard to their plan of publication, I have never yet been able to arrive at a distinct idea about it. For example, they will sometimes publish a contribution right off; in another case it will be delayed six months,—perhaps a year or two. I am not now speaking of the *Times* alone. Comparing notes with other writers, I have found they had the same experience. For myself, for instance, I have had copy (verses) lie with the *Youth's Companion* until three later pieces sent them had been printed. Some things improve with age, but it always



seems to writers of verse that the production has a vigor of inspiration inseparable from its birth. Besides, there are so many poets in this day, and themes so correspondingly scarce, that every day runs a risk of another genius stumbling on to your theme and winning your laurels. I do not expect the editor to give away this secret to me, and I have hoped that in the lapse of years I might discover it myself. At any rate, I hope the editor of the *Times* has not forgotten that he has yet two unpublished contributions of the writer that he (the writer) has been yearning to see in your delightful weekly."

From the waiting writer's standpoint it does seem a little mystifying, if not unnecessary. But from the editor's standpoint it is hardly less trying, for this reason. An editor is often more interested in the latest article he has accepted than in any other, and would enjoy nothing better than being able to pass on every manuscript to the public fresh from his own reading. Yet both he and his contributor are doomed to continual disappointment by inexorable conditions. So many and so changing are these conditions that only a lifetime in editorial work would serve to bring them all in review. For example, one manuscript must be used at a certain season only; an unexpected combination of other "must" articles, added to conditions of "space" and "fit," and the publisher's edict as to how many pages are justified just then, work together to crowd it out entirely this season. Nothing for it, then, but to wait a year, though it may have been in hand already for three months, while an article received only a week before, which could be used at any time, just makes a desired "fit," and is used immediately. One disappointed writer, one delightfully surprised writer,—both at their wits' end to explain why. So it goes. Length, subject-matter, seasonableness, other manuscripts by the same writer, other articles on the same subject, the early publication of a book in which an article in hand must appear, the death of one person, the birth of another, a coronation, a war, a peace tribunal, a sudden general interest in a certain subject,—all these and many other circumstances, added to the ever-present mechanical conditions that must be met, combine to furnish the elements in the puzzle which even a Connecticut Yankee confesses he has had to give up.—*The Sunday School Times*.

## Letter Department.

Springburn, GLASGOW, August 18.

*Editors Herald:* Not having contributed to your valuable columns for a considerable length of time, I take this opportunity of doing so to let the Saints in general know that we are still busily engaged in the Master's cause. I came to the land of Scotland on the 8th of January, and since that time I have been trying to tell the story of the angel's message to the best of my ability. Many times I have felt discouraged because of the strong opposition we have to meet here, but the help of God's promises and the realization of the same have so far assisted me to overcome. God has been with me and truly verified his promise to me as his humble servant in granting unto me the spirit and power of my office and calling. To him be all the praise.

Since the return of our esteemed Bro. Rushton from the States, along with our colaborer Bro. Thorburn, we have been preaching mostly on the streets, and we are happy to say there are a number of very nice people interested, and we have every reason to believe they will join hands with us in this great latter-day work. My observation of the few who have united with the church in this land is, that they are Saints indeed, and not in name only, and such as the church may justly feel proud of. I am satisfied, too, that there was no mistake in the sending of Elder Rushton to this place, for if there is a man in the church that is in his proper place it is he. Elder Thorburn and myself, with the local aid, are trying to second his efforts.

On the second of August I had the privilege of attending the mission conference held in Birmingham, which to me was of the best ever held. We had the opportunity of meeting many old acquaintances, also of making new ones. One thing very characteristic was the unity and brotherly love that existed throughout sessions, and all parted, I believe, with a better understanding and a stronger determination to do all that lay in their power for the advancement of the truth. My sojourn in Birmingham was made enjoyable by the kindness of Bro. and Sr. Snead, Jr. May our heavenly Father abundantly bless them.

On my way from Birmingham I called at Derby, where I have a cousin whom I had not seen for eighteen years, so I thought as I had an hour and a half to wait for my train to Clay Cross, I would try and find him, which I had not much trouble in doing. He was pleased to see me and made me feel at home; his wife, too, who is a very nice lady, received me kindly. They would have me stay with them, and I was only too pleased to do so, telling them of the gospel theme. They were just delighted with what I told them and expressed themselves as being very pleased I had called. I left them some tracts and promised I would send more. I got away from them just in time to catch the last train for that night. I reached Clay Cross rather late, but was made welcome at the hospitable home of Bro. and Sr. William Holmes, who know how to make the missionary feel comfortable; neither do they forget that it takes money to travel from place to place. Sr. Naylor, too, was kind in remembering the lone missionary, and the bag of fruit that she put up was much appreciated upon my whole night's journey home.

My stay in Clay Cross of a week was very enjoyable, and on the Monday, I had the pleasure of joining in the coronation procession round the streets. The Saints had a very fine showing amongst the other schools. Old Bro. S. Holmes, Sr., led us, driving in his carriage. Then Bro. W. Greenwood and the writer, missionaries. Afterwards the brethren and sisters, and then the scholars. This is the first time the Saints have participated in gatherings of this kind, but I sincerely hope it will not be the last.

On Thursday morning I bid adieu to the good Saints and friends of Clay Cross and went to Sheffield, paying a short visit to Brn. and Srs. Platto and Austin and my brother George and wife, leaving there Friday night at fifteen minutes to eight, reaching home at six a. m. next day. I am more than ever desirous of seeing the work established in these British Isles. We are always pleased to see the work advance in every part of the world. We hope this gospel may reach all the honest in heart.

May God bless his children everywhere, is the prayer of your brother.

J. ARBER.

126 Petershill Road.

DEERLODGE, Montana, August 25.

*Editors Herald:* We concluded our tent meetings at Woodside on the evening of the 18th instant, Bro. White closing with a good effort on the Sabbath question. The audiences were fair and attentive throughout. The Saints were interested and did what they could to make the meetings a success. It was a busy time, however, right in the midst of harvest. In fact, Montana seems to be a strange country, anyway. They were making hay when we arrived here in July, and have been haying and harvesting ever since, and there is grain still standing, waiting for the reaper. Some not ripe. Judging from appearances they will be cutting grain and grass until the middle of September or first of October.

Bitter Root Valley lies north and south, with mountain ranges on either side. Is about seventy-five miles in length, and from three to ten miles wide. The stream runs northward. The valley is very productive, and crops are excellent,—wheat, oats, potatoes, hay, peas, berries, and apples. The trees are loaded with apples. Rather of a desirable place to live in, but we have not seen so much as an acre of corn during the summer.

We made our home mostly with Bro. and Sr. John Johnson, spending some of the time at Brn. E. Burrows, Nels Johnson, and W. Millers, where we were made welcome. Indeed, all of the Saints and friends who had an opportunity, extended hospitality and kindness, so it seemed like leaving home again when the time came to leave Woodside.

There is really no craze over religion, however, out here among the world, of any kind. Outing, fishing, hunting, other amusements, and business seemed to be the general aim. Religion appears to be a kind of back number with many, or something to be attended to when other things are done with.

Tuesday, the 19th, the tent was moved from Woodside to Hamilton. At evening there was a fair audience present and we made a beginning. Time having expired for my stay here, Bro. White concluded to remain and continue meetings as wisdom might direct.

On the morning of the 21st we bade the Saints of Woodside good-bye, Belle and I, and noon found us at Missoula to receive a cordial welcome at the home of Bro. and Sr. Dildine. We spent the afternoon here, Sr. Eva Snodgrass giving us a drive about the city, visiting their ranch over in the cañon, returning in time for tea and to take the train at half past seven for this place.

Missoula is the best town in this part of the State. Is well located, has good public school advantages, well built, and rather a desirable place to live.

Leaving Missoula at half past seven p. m., we arrived here at one a. m. next day, train two and one half hours late. Bro. Andrew Christoffersen met us at the depot and has kindly cared for us at his home since. Sr. Christoffersen, Lucy, and Emma uniting to make our stay agreeable. Good Saints. Indeed, this seems to be a kind of natural stopping place for the elders, as the names of all who have labored here are household words.

Deerlodge is a small town built out on the arid lands of Montana. Has water supply for irrigation, a railroad, a prison in which to confine bad characters, but I notice they haven't them all in there yet. The Saints are few in number, but they own a neat little church building, and are trying to keep their meetings going. Have a Sabbath-school. Like most other places they need help and encouragement. Yesterday I preached twice in the church, with seemingly good interest, and once seven miles out of town for the Morrisites or Canaanites. Bro. Christoffersen conveying us out there. I have met with a good many "ites" or factions that have sprung up out of the latter-day work since the rejection in '44, but have never met these people before except an occasional one. Elder A. Hendrickson was in charge and invited me to occupy the morning hour. The audience was small but attentive, and proved to be devoted and zealous in their way of thinking.

Bro. Hendrickson invited us home with him to dinner and treated us very nicely. He has a pleasant family. In fact, these all seem very much like Saints—a nice people. Of their peculiar tenets that keeps them a little separate body or faction by themselves, I know but little or nothing. Like many others they likely attach much importance to something to which there is no particular importance due, and so make these of paramount importance, instead of putting them aside as a mere matter of opinion and not vital, and so join in the great and meritorious work of preaching the gospel to all the world as a "witness," and getting ready for the "great day of the Lord." The old story is revived, "One saith, 'I am of Paul,' and another, 'I am of Apollos,'" etc., when the men held in admiration or their peculiar views are in no way essential or vital to the gospel message, or necessary to building up the church of God. Time and effort wasted over contending for unimportant things. Someway when some men get "set," "established" in a given view there is nothing that can change them. So the Jew goes sullenly along to this day rejecting Christ and trying to "establish his own righteousness." Men worshipers are veritable evils in the world.

One is for Wesley, one for Luther, one for Calvin, another for Campbell, one Brigham, one for Strang, one for Cutler, one for Morris, one for Dowie, and their abstract and peculiar notions and views contending for them as though the heavens would fall if they should slacken in their persistency, instead of taking the counsel of Paul: "If a man think himself to be a prophet or spiritual, let him acknowledge that the things that I write are the commandments of the Lord" and stand on the word of God, and let men and their wise sayings and pet theories go as unimportant when considering the great plan of redemption wrought out by Christ. But there were to be a plentiful crop of false prophets and false teachers in the last days, and sure enough they have appeared. But "he that is of God heareth God's word." So "let God be true and every man a liar" so far as "isms" and pet theories are concerned and go on with the gospel work as revealed in the word.

Just received a card from Bro. White stating the interest is good at Hamilton and that he will continue meetings in the tent during the week and over next Sunday. D. C. is good for it.

WM. H. KELLEY.

NANTYGLO, Wales, August 12.

*Editors Herald:* I left home on May 18, my wife coming as far as Saint Joseph, and on the morning of the 20th we parted. By and by Bro. Kelley came along, "pouring in oil and wine" in a troubled heart, sympathizing, although encouraging me for the journey that I was about to take, and the mission that I was to perform. That same evening found me in Lucas, at the home of John J. Watkins. Had a cold reception (ice cream), but, the weather being warm, it was enjoyed.

It was in Lucas that I preached my first sermon in the year 1884. I was reminded by several of the brethren, with words like this: "Do you remember what the Spirit said a long time ago, 'The sons of them who are dead shalt preach this gospel'?" I said, "Yes, I remember." That was about eighteen years ago. I will never forget the struggle in my first attempt to represent this work and a great many attempts after.

I like Lucas; I heard the word of the Lord there years ago, for instance, this: "And ye young men, according as ye are faithful to me and my word, ye shall be witnesses of me and shall bear testimony to the nations of the earth; yea, some of you, whose pathway lieth in the mountains, shall cause many of lost Israel to return." This was given in February, 1882. One Sunday afternoon, Father Watkins, turned and looked at the young men on the right hand and said: "The Lord has a great work for you young men, and especially you, John." That sank deep into my heart and is there now.

It was through the persuasion of Bro. Wm. Shakespeare that I went to a meeting held in Cleveland at McDiffitt's house, when a tongue was given, and part of the interpretation went thus: "There are men here who are young in years and young in the work who will preach this gospel, and some will cross the waters." When the meeting closed Father Watkins came to me and said, "John, you are one of the young men." I remember quite a number who were in that meeting. John R. Evans, of the Lamoni Stake was there; also, E. B. Morgan, and L. W. Powell; the last two named with myself, were the ones referred to as "young men." I am sorry that those two men are not now in the great harvest field. I presume they will be able to give an account to God for their procedure. If not, they had better get into the field.

I preached Tuesday night and was to speak Wednesday night, but a storm prevented. I met quite a number of old acquaintances, all wishing me well in the work of the Lord. Thursday I went to Chariton and paid Bro. and Sr. Isaac Phillips a visit. They, too, reminded me of a statement made by T. W. Smith, when on his first mission to Australia: "There are young men here that will preach this gospel in the mountains of Wales." Then I felt that peaceful assurance, and we all felt

glad in our hearts to know what the Lord had spoken he was able to fulfill. That same day I bade them adieu, and with a "God bless you" I continued on my journey, arriving at Galesburg, Illinois, in the evening, spending the evening and part of the next day with Bro. and Sr. Wilke. Then to Kewanee where mother and three sisters reside. Stayed over Sunday, and tried to speak twice; visited some with Bro. and Sr. Chisnall, mother with me.

I might say here, "God bless the mothers in Israel." There is no doubt that many a prayer has been offered to God for their sons. I often think of the two thousand and sixty in the Book of Mormon times, after their fearful struggle with the Lamanites, they were all spared, and they said: "Our mothers taught us to have faith in God." I again say, "God bless the mothers."

Tuesday, I took train for Kirtland, arriving there on Wednesday. The first one that greeted me was Bro. D. L. Allen, a former laborer with me in Washington, also Bro. L. R. Devore. He had charge of the Temple. This day I realized what I had long desired to see, the house of God, built by the command of God. To me it was a sacred day, and a sacred place. I was then escorted to the home of Apostle G. T. Griffiths. Left the next morning for New York. Sr. Griffiths saw that I got on the right train, and prepared a nice lunch for me. They had prepared a lunch for me in Kewanee, but for some cause or other it did not happen to be in time to get aboard, and either I or the lunch got left. I found Bro. Squire's home in Brooklyn; met Bro. Thorburn, and that evening, Bro. Rushton; so the next day, Saturday 31, we three, in company, left the shores of America for a distant land across the sea. Handkerchiefs, hats, flags, and a newspaper were held out in the breeze.

The next day, Sunday, June 1, came, and we went from stem to stern, hunting for the man who had charge of the second cabin. Then arrangements were made, and Bro. Rushton preached at eleven a. m. The sermon was well received by nearly all, and at night I preached, and I, John like, told them what I believed in regard to eternal judgment. By so doing I got into trouble; got the brethren into trouble, and also the passengers got troubled, too, and of course, "This man doth exceedingly trouble our city;" there, what "Mormonism;" "You ought to be thrown overboard with your doctrine." Then a Methodist minister got up and apologized.

Well, time passed on, and a talk now and then with the passengers occupied our time the rest of the day. And to my surprise the last day that we were on the boat, a lady came up to me, and asked, "How many wives have you?" She was from Texas. I said, "One; ain't that enough?" "Why! they say that you have three, and you have the pictures of them on that button." "This is the picture of my wife, and this is the picture of my little girl, aged eleven, and this is the picture of my little boy, aged seven." There is no doubt but that the picture of that little boy looked as large to them as a woman forty years old. The people looked kind of queer, and I thought it was because they were leaving America. It makes people feel queer on a boat.

We got ashore at last, about three p. m., and were glad, but the ground seemed to be loose—everything seemed to move. It took me two days to persuade myself different. Stayed at Bro. Rushton's that night. Preached two or three times in Hamilton, then bidding the brethren good-bye, I started for Wales, my field of labor, arriving at Cardiff, and was met by Brn. Gould and Trapp, and after a talk with the brethren at the home of Bro. Gould, I went to see Sr. Lewis. Stayed a few days and told all the news I had to tell them, then on to Dinas. Met Bro. Lewis in Perth, also Brn. Leat Bishop and Jones from Scranton, and got to the home of Bro. Edwards. I think I went that evening to Tony Pandey to prayer-meeting.

The next night at Penygraig (the rock head) I preached in the open air to quite a number. I think it will be all right to give you some of my experiences in Wales. Tony Pandey was

my second place to speak outside, and it makes no difference whether on the boat or on the shore, some one gets offended. I raised the ire of one of the Plymouth brethren; he talked after me and I after him. The second night a Baptist minister, then an Irishman. So we had quite a time of it. At last they got to pushing and they pushed me down the hill. Then I attempted to cross the street to the other side, and a man took hold of me and pulled me back. Then they began to push again, so I got hold of a lamp-post and held on to that; then a man told me to go quick, "I hear them talking back there what they are going to do." I told him I would not go, nor did I until I got ready. I have an idea what an angry mob is. In thinking of it the next day, I felt sad to think the Lord would not be concerned in the matter and his work. My attention was drawn to my hand satchel, so I opened it and read these words: "In all their afflictions he was afflicted, and the Angel of his presence saved them." I did not know that such a statement was in the book.

This country has good roads to walk on, but a bicycle would be better, but I have not the bike, so I walk. The pennies in this country are large but hard to get. Had a very pleasant mission conference in Birmingham, met all the brethren from America, but Bro. Muceus of Norway. Was glad to meet Bro. Enge. It reminded me of former years in Washington.

My address will be No. 55 King Street, Nantyglo, Wales.

JOHN DAVIS.

JOPLIN, Missouri, September 3.

*Editors Herald:* June 2 I and wife and three children landed at San Francisco, having traveled seven thousand two hundred miles by sea in twenty days. No language could describe our feelings when passing the Golden Gate, and seeing our dear native land again. We could hardly realize that nine years had rolled away since we left San Francisco for Australia.

We tarried only a few days at San Francisco to make arrangements to get reduced fares to Kansas City, which was readily accomplished by assistance of Bishop Parkin.

I met with the Saints at Bro. Saxe's home (Wednesday night prayer-meeting) and the impression of the Spirit seemed to indicate that there was a great work in that city for the Saints to perform by humble and faithful obedience to all the requirements of the restored gospel. An effort towards building a church-house in a suitable locality, would, I believe, be a move in the right direction, and I believe our heavenly Father would richly bless such effort on the part of the San Francisco Saints. The leadings of the Holy Spirit, given in answer to the prayer of faith, will always lead to success in such efforts, if faithfully obeyed.

Bro. and Sr. Parkin and Bro. and Sr. Saxe gave us needed assistance to make ready to move on eastward. "Lord reward their kindness" is our earnest prayer.

Our next stop was at Denver, where I labored one year on my way to Australia. Here the Holy Spirit told me that I should live to return again from Australia, nine years ago. Here also I was directed regarding the work that I should perform in that far-off island mission by the voice of revelation. Here we got married on the eve of our departure nine years ago; and now in fulfillment of prophecy, we are back again and are richer in that we possess many years of experience in the work and have three dear children, born in Australia, and can rejoice in the many blessings of God that followed our labors, "in signs, wonders, miracles, and gifts of the Holy Ghost," as promised by the Master.

The dear faces of the Denver Saints seemed so familiar that the nine years of separation seemed more like nine months. Oh, what thrills of joy went through our souls to look at those loving faces again! The tears of love in their eyes clearly indicated that the ties of Christian love formed nine years ago were still as strong as then. All seemed to have a desire for me to locate in Denver and labor in that city again. After ten days of visiting,

preaching, and administering to the afflicted, we moved on to Independence, where we arrived just ten years after our departure in 1892. To us Independence is "home," and "Zion," and the most desirable place to live on the face of the earth. Here we first worshiped with God's Saints and heard the gifts of prophecy and tongues and here I was ordained a seventy and sent to the islands of the sea by the voice of revelation. O Zion, lovely land of Zion! "Beautiful for situation is Zion, the praise of the whole earth." Some of the faithful workers had gone to the paradise of rest, and we were sad in the thought that their dear faces were no longer in the assembly of the Saints, but in the testimony meeting came the message, by the voice of revelation, that in the wisdom and loving kindness of God they were called away, and that the bereaved ones would meet them again in the flesh, if faithful, in the glorious morning of the resurrection and appearing of our loving Redeemer.

We rested two weeks at Independence, and enjoyed the holy communion of loving Saints, and then moved on to city of Joplin, my field of labor, where we were received and kindly cared for by faithful Saints. Here we settled down to "home keeping" once more after a ten-thousand-mile journey. The lovely illuminated address that Australian Saints gave us on the eve of our departure is now in our front room admired by all. My hog-skin valise that the Sydney Saints gave me is in use and very much appreciated, as also is the emu egg and gold brooch given by the Daughters of Zion at Sydney. The loving hearts who so kindly ministered to our wants for nine long years in Australia, will always have a warm place in our hearts. May our heavenly Father keep them faithful to this great latter-day work.

The Lord directed me to go to Australia and also directed me to return, and has sustained and blessed all along the line of duty, and I hope to always be in the faith of duty which is the only faith of safety for Saints of the Most High to walk in. My home address is 2327 Anna Baxter Street, Joplin, Missouri.

JOHN KALER.

VANCOUVER, British Columbia, August 29.

*Editors Herald:* Perhaps a few lines from this far-off corner of Joseph's land may be of interest to some. Since coming to our field of labor we have been trying to do what we could for the benefit of the Master's cause. Being a stranger in a strange land makes it difficult in the way of operating to the best advantage, but we can try and then see what the result will be. Bro. Powell and I labored for some time in and near Spokane, Washington, with somewhat hopeful prospects, then I leaving Bro. Powell, started for British Columbia, calling at Seattle and speaking for them there three times. Found the few Saints there trying to keep the camp-fire blazing. Then on to Lacouner, spoke once and was urged to stay there and at Seattle longer, but had to hasten on to New West Minster, only to find that Bro. Rainey's had left that day for a visit and to attend the reunion in California to be gone about sixty days. But the folks who were taking care of their place kindly kept me that night, and the next day I went to Sunbury where Sr. Butterfield and family live; was there two or three days, and Sunday spoke in their schoolhouse; but as it was the busiest time of fishing season, could not continue, so came to Vancouver. Found the Saints well and glad to see one of like faith. While here met several of the Saints, some having lately come here from the eastern part of the Dominion. They are Bro. and Sr. Clark and son and two young sisters by the name of Wilson, and Bro. and Sr. Isaac McMullen, they having lived here for some time, making in all eight Saints here at present, but are so situated so as they can not hold meetings. Hall rent is very high and the people so bitter that they will not let them hold in a private house.

Bro. McMullen's were put out of one house for having meeting there and houses are scarce, so they have to be careful, but the most of them came to his house, and we talked together and prayed and I encouraged them what I could, for the Savior said,

"He that endureth to the end, the same shall be saved." Then I bade them good-bye and went to Nanaimo, where Elder William Johnson lives, preached a few times, and we had a prayer and sacrament meeting and I gave them what encouragement I could, but the people who have religion want no more, and those who have none want none, so can not say that anything much was accomplished. The people will not come out. Money and pleasure seem to be all they care for. Coast scenery and salt water beaches are fine, but they will not answer the purpose of the gospel when the Savior comes; but the people will fulfill his predictions the same as the Jews did those of the prophets of old. If I were to tell my opinion I am afraid it would not be very flattering. It might sound like some of the people were creed-bound, and it may be Brn. MacGregor and Evans would bear out the statement, but they can not keep me from putting into practice Paul's teaching in Acts 20: 28.

Will go to Chilliwack in a few days, and do what I can there for the cause. If the Saints in well-located branches with their churches to meet in, could only see and feel the anxiety of the scattered Saints! How anxious and hungry they are for the word of God, and longing for the time to come when they can come and be with the Saints in a gathered condition, and enjoy those feasts that are promised to the faithful. Dear Saints let me plead with you, one and all, do all that you can to make the branch in which you live a good, spiritual, lively branch, (if you do your whole duty you can,) then when time seems to accumulate on your hands just go to your closet, bow and pray for the scattered Saints and the missionaries who have to meet the world in all its various forms of evil and the work will grow more rapidly.

My mission address is 623 Madelia Street, Spokane, Washington; home address, Stewartville, Missouri.

May God bless all the Saints is the prayer of your brother,  
J. W. ROBERTS.

HULEN, Oklahoma, August 31.

*Editors Herald:* My honest and earnest endeavor has been, and still shall be, I trust, to sow the seed of the gospel of Christ. It is with a strong and heavenly desire to follow the Master's command, and that hope which enriches the soul in eternity, together with the natural common-sense knowledge that it is right to do right, that leads me on and on in its grand purpose. I have been trying to get the people to understand the message of my mission, and how well I have succeeded remains yet to be seen. I know the gospel has been presented to them for a witness, for the Holy Spirit was there confirming the word. However, men of worldly minds do not always assimilate that food calculated to bring salvation. In the sowing of the seed, for the reason of the unproductiveness of the soil of the soul and its adaptation to the growth of tares, the grain is hindered from growing and many times from even sprouting.

Our reunion was one of profit to all that attended. Throughout the attendance was light, and if we would measure our success by that, I would call it almost a failure, for I do not believe that there were over fifty Saints who camped on the ground at any one time. Those of the Saints not in attendance missed the excellent discourses of Bishop E. L. Kelley, as well as those of the missionaries of Oklahoma.

I came to this new country shortly after the reunion closed and effected one opening that I believe will result in good. The country is new, and the people very much mixed up over religious doctrines and creeds. This is an advantage, for sectarian preachers do not have as firm a grasp when they are not bound in congregations.

Never before in my life did the rays of the sun seem to beat down so penetrating and burning to me. The grass here is dry, and the sod crop damaged greatly. No rain scarcely in this county since the last of May. The registration of heat flourishes around 105 in the shade. Lawton is now a hustling place, but

my candid opinion is it is overreaching itself and will let a great many speculators down.

All the missionaries in Oklahoma are doing much good for the work, judging from reports. It is gratifying to read the reports from other localities of the great vineyard, and to know others are making such sacrifices; it stimulates me and makes me want to do more.

The good old HERALD is such a precious comfort that I do not want to be without it. Laden with its priceless truth, it is sent forth from Zion to the different parts of the earth as a factor for good to bless and strengthen the Saints in their warfare. Saints, if you are praying for knowledge do not discard one of the very factors that will edify and instruct you. You are the one that is at fault, if you do not keep pace with the church, when you do not take and read the church papers. There is no pleasure resort where we can stop off at and lay down the armor and while away many precious days; but the work and warfare is constant, and as we have started, let us continue.

Ambition many times steps to the door of our heart and asks: Why this labor, without a compensation suitable that the position, influence, and capacity of usefulness you otherwise would command? The promise of God is that the compensation is not in worldly wages, and is not given to you in this condition always; but it shall be given after the labor and toil of this life is past, and then it will be paid in full. Whatever labor we have done, how we have done it, and the character we have developed in the process of our career here, we will be remunerated accordingly. Sometimes we discriminate between a preparation for this world and a preparation for the world to come. I think we should prepare for both and in the accomplishment of the highest earthly success, emolument, and honor it need not be outside the gospel of Christ. We are too apt to think of the course of earthly study and discipline in early life chiefly as a specific preparation for our worldly business career; to gain wealth in after years. This, however important, is but a secondary purpose, for if this is only the aim for the cultivation of the mind and soul then you have largely failed, and put your life work to an improper use; for far, far above your profession and mastering, it should be your manhood and responsibility to God as a child of his. Development and culture of the mind here, in my estimation, has its highest value. But the application of it should not be entirely to gratify the desires of the flesh, but to nourish the immortal soul and build a character that will stand the test of the ages. Life's tedious pursuits should also be characterized by a development of the soul to God and his purposes which will be vindicated by honorable and righteous deeds, which portray sentiments of a noble and true manhood in a pure and holy life. I think our ultimate success in our vocation depends on character. Genius and skill unsubstantiated by character may glitter for a time, but it will vanish. The gospel of Christ, if properly obeyed and followed, will give to all a character of worth. It will change the retaliating nature into one of passiveness and meekness. It will give humbleness and will stamp the life work with a nobleness of character and true integrity of worth that adversity can not alter. It will cause sympathy for the poor and miserable of earth's creatures. It will lead us to deal justly and honorably with our fellow men. It will bring that sacred consciousness that we are indeed the children of God and are approved of him and our names are written in heaven. Above all it will develop in us the attributes of the noblest of men, with motives, thoughts, and actions blended for the grand purpose of bettering conditions here, and formulating a character corresponding to some extent with that of the Son of God, which will give the possessor the joys of eternity in the celestial glory of God.

Is there anything worth more to us? The goal of progress is farther along than the attainment of a moral character, but it means life, and a continual growth through that life, supplied by that life-giving principle, the Holy Spirit, connecting us to

the "true vine," causing us to be alive, active, and progressive until a character divine in nature is attained. "And what," says Micah, "doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" are words of so much worth to us if we would heed them. We have not accepted a thing in this great latter-day work that we are ashamed of. The work will be accomplished, for the inspiration from God has declared it, and failure never was known to God's purposes. We have nothing to fear. We have a vantage that they have not.

Let us strive still harder to attain a greater degree of righteousness for we should excel. May we so labor, live, and watch, so when the Master comes we will be ready.

Your brother,

S. S. SMITH.

DES MOINES, Iowa, August 29.

*Editors Herald:* The Des Moines District reunion was held at Newton, beginning the 15th inst. and closing on the 28th. The large district tent was located on the Jasper County fairgrounds, and there the Saints of the district camped, eighteen walled tents being erected. President Joseph Smith accompanied by his wife, and Patriarch Alexander H. Smith and his stenographer, Leon A. Gould, arrived on Friday the first day. Rain seriously interfered with the interest and attendance at the meeting, and yet every session for the nine days was held as planned.

The reunion proper organized on Friday afternoon, Joseph Smith, Fred A. Smith, J. F. Mintun, and H. A. McCoy being chosen as presidents, and A. A. Reams, secretary. The order of service observed during the week was: prayer service at nine a. m., preaching at fifteen minutes to eleven a. m., half past two and eight p. m.

The District Sunday-school convention was held on Monday, August 18, and a good interest manifested in the Sunday-school work. Reports from a majority of the schools were received. The association voted ten dollars to Graceland College. The district religio convention was held on Wednesday the 20th. District officers were elected as follows: President, A. A. Reams, Des Moines; vice-president, Wardell Christy, Dallas Center; secretary, Alice Kramer, Beacon; treasurer, Albertus Walls, Grinnell. Elders present not mentioned above were: M. M. Turpen, J. S. Roth, and F. A. Russell.

Three were baptized during the meeting. The sermons by the different elders were gladly received by the Saints, and when the weather permitted, large congregations of people from Newton and vicinity listened attentively. Especially was this true on Sunday afternoon when President Joseph Smith preached to a large audience, showing that the doctrine of polygamy never was a part of the true faith.

The social meetings each morning were spiritual feasts for all present and all were moved with the same impulse. The voice of the Spirit was given on several occasions to individuals and to the Saints in general. The necessity of earnest and constant prayer was urged upon the Saints and the gathering was also spoken of and promises that it would soon take place.

Patriarch Alexander H. Smith occupied in his office and thirty-seven of the Saints received their blessings under his hands. The blessing is one of the higher principles of the gospel law and comes with special force to the Saints and serves to bring us into closer communion with God.

The district conference was held on Saturday, August 23. The committee in charge of the reunion conducted the boarding hall and with such satisfaction to themselves and all the Saints that it is believed that for another year all the Saints attending the reunion will come to board, and thus do away with all individual cooking on the camp ground. All expense in connection with the reunion was cheerfully met by the Saints, and only one public collection was taken. It was voted unanimously to hold

a reunion in 1903 and the time and place was left to a committee of three—H. A. McCoy, Wardell Christy, and W. C. Hidy.

The reunion was a success in every particular, and such gatherings but serve to better prepare us for the great gathering, and all who spent the time together at Newton were strengthened and helped in the conflict of life and better prepared for the gathering by association with those of like faith.

A. A. REAMS.

BIRMINGHAM, England, August 14.

*Editors Herald:* I feel impressed to-night, somehow, to write you a few lines, though not a great writer. We have just had our mission conference, and it has been a good meeting together of Saints. As I met with them on the Sunday, I felt it was good to be a Saint in latter days, and felt thankful to our heavenly Father for the noble men he has sent into this work to preach the gospel to all men. We had the pleasure of having Brn. Rushton and Thorburn from Scotland with us at our home, also Bro. Davis, who is in Wales just now, and we enjoyed their visit very much. They helped to give us some fresh food for thought and encouragement which was good for our spiritual body, as we sometimes get feeling a bit low in spirits. We believe meeting and talking with our brethren and sisters is a great blessing to us as there are only a few live members in our branch. We must try to keep our lamps burning that we may, by our lives, be the means in God's hand of bringing some to see this glorious gospel in its true light as we see it.

I feel thankful every day of my life that I obeyed God's commandment to be baptized by those who have power to do so. We have had many, many blessings bestowed upon us since that day. My husband and myself have been in the church over nine years, and both feel well in the work and pray ever for its advancement. We know that God is the same unchangeable God, and will bless us always. It is good to feel that he is our Father, that we can go to him at all times and places, knowing that he will hear and answer our prayers. We know that the more we try to live the life God would have us live, the easier it is. Some say it is hard living a good life, but we find it is not so. God is the best pay-master. He gives us full pay and something over.

We ever pray for all Saints and the church's welfare, that it may prosper. We ask an interest in your prayers that we may ever remain faithful and be able to bring our children up in the right way.

MADGE GREEN.

11 Durban Road.

PITTSBURG, Kansas, August 30.

*Editors Herald:* Spring River District reunion has just closed, and I am sure you will be glad and rejoice with us in the blessings it afforded. Our preachers were Apostle I. N. White, Bishop Ellis Short, and Bro. J. A. Gunsolley, besides our own missionary force, Bro. Keck and his worthy associates, and a number of local brethren. The reunion was held near Angola, Kansas. We were camped in a beautiful grove on Bro. Ryan's farm, with all the beauties around us nature could possibly afford. Our heavenly Father dwelt with us from first to last, breathing his loving Spirit in hallowed influences, blessing every effort made by his servants and handmaidens. Preaching was of the missionary type by Bro. White and his field force, while that by High Priest Gunsolley was in loving, sympathetic counsel, making plain and possible a practical application of the principles of the law of life. Then came the earnest exhortation of Bishop Short to obey in deed as well as word; unity of Saints in faith, work, interest, and devotion, showing necessity and beauties of sacrifice in the work of salvation.

Prayer-meetings were interesting and spiritual. Many declared that they had received greater evidence at this reunion than they had ever received of their heavenly Father's loving interest in his people, and of the power attending the wonderful gospel of Christ.

The work of Bro. Gunsolley in interest of Sunday-school and Religio was indeed appreciative and we feel assured will result in lasting good to our district. Bro. Gunsolley was with us two years ago and his efforts then are rewarded now by the clouds of prejudice and ignorance having rolled away and given place to beams of tolerance and interest in the noble work of developing the infancy and youth of Zion.

The reunion committee made all needful arrangements for the comfort of the Saints, which we believe were appreciated. Brn. Charles Ryan, James Davis, and Gunter were almost constantly employed working for our comfort. Our Father, who only can, will certainly reward them abundantly.

Seven precious souls were buried with our Lord in baptism by Bro. Keck.

There were several heavy showers of rain fell upon the camp, but none seemed injured or annoyed.

How sublime is the spirit of brotherly love, the loving interest of God's people in one another! May heaven help us to purify our hearts that we may be in a condition to gather to Zion, and ever be with the Lord.

Hopefully,

MOLLIE DAVIS.

## Miscellaneous Department.

### Appointment of Bishop's Agent.

By reason of a division of the territory of the Northwestern Kansas District of the Reorganized Church of Jesus Christ of Latter Day Saints, it has been necessary to provide for a new agent for the Northwestern Kansas District as now constituted, and the appointment has been made and duly ratified by the conference of said district, of Bro. Frederick S. Ward, of Gaylord, Kansas, as the new agent in place of Bro. Arthur Smith agent of former district. We commend Bro. Ward to the Saints and friends of the Northwestern Kansas District and trust that before the 31st of December, the day for closing the yearly report of agents, every member of the church in the district will have performed his or her duty in arranging with the new agent to fulfill the law of Christ relating to temporal things. To attain to the blessings of the Lord in spiritual and temporal things we must obey the law in its fullness; let no one be a laggard in duty now when all should be workers. "He that is faithful in that which is least will be faithful in much; and he that is unjust in that which is least will be unjust in much." Let us fear God and keep his commandments.

To Bro. Arthur Smith, who so long filled the office of agent in the district, we extend especial thanks, and trust the Lord will bless him in the new field in whatever part of the work he shall engage. In behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

GAYLORD, Kansas, September 2, 1902.

### The Religio Quarterly.

#### LESSONS ON THE BOOK OF MORMON AND ARCHÆOLOGY, AND PROGRAMS.

*Religions.*—Every member should be provided with this *Quarterly*, as the lessons will not appear any more in the *Autumn Leaves*. The lessons can not be successfully prepared without it. The *Quarterly* is a very great improvement over the former plan of study and work. You ought by all means to have it.

*Locals.*—It would be a good thing if the locals would see to it that every member is provided with this first number. Let the Good Literature Committee be encouraged and assisted to put a *Quarterly* in the hands of each member the first quarter. The benefit to the society in increased interest and attendance will more than compensate.

*Districts.*—An effort should be made by districts to see that the locals take hold of the *Quarterly* idea and push it. The study begins with this first quarter at the beginning of the Book of Mormon. Many societies have organized since the series of lessons began and have not had the privilege of studying the first part of the book. Here is an opportunity for all to start at the first of the book together. Let us take advantage of it now.

*Parents.*—Your boys and girls should be encouraged, whether members of the Religio or not, to study the word of God. The Book of Mormon is an interesting study, and especially so with the help this *Quarterly* will give. The ancient civilization of America as well as the Biblical evidences are studied with it. With encouragement from you it will not be difficult to interest

The Saints' Herald.

ESTABLISHED 1866.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filing of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

them in this study, and when interested in this part of the work of the church they naturally will have interest in all of it.

Ministers.—The *Quarterly* will be of great value to ministers. We make this special offer to all General Conference appointees: For four paid subscriptions we will send one as premium—send us four names besides your own and \$1.40 and we will mail you the *Quarterly* for your trouble.

All.—The General Convention authorized the issuance of it. We believe the same spirit of light which has served us as our beacon in other times has shone upon this undertaking. Let your subscriptions be prompt so as to begin with the first lesson. Those who have been soliciting subscriptions should forward lists at once, accompanied by the money, so that we may have a bona fide list of subscribers when we apply for second-class rates to the Post-office Department. Price, thirty-five cents per year, ten cents per quarter. Payable in advance. Address, Herald Publishing House, Lamoni, Iowa.

J. A. GUNSOLLEY,  
For the Executive.

Notices.

Missionaries in Texas please take notice that R. Wight's mission address is changed from Dallas, Texas, to Dow City Iowa.

St. Louis District conference will convene in the Rock Church, 1240 Glasgow Avenue, St. Louis, Missouri, Saturday evening, September 20, at 8 o'clock.

Conference Notices.

Fremont District conference will convene at Thurman, Iowa, October 11, at 10 a. m.

Conference of the Nodaway, Missouri, District, will meet with the Ross Grove Branch, Holt County, Missouri, on Saturday, October 18, at 10 o'clock a. m.

Conference will convene at Saints' chapel, Eldorado Springs, Missouri, October 11, at 10 a. m. President Joseph Smith to be present, and chapel dedicated.

Northern Wisconsin conference will convene with Searles Prairie Branch September 27 and 28. All coming by train please notify E. D. Moore, Necedah, and will be met at train. Please state on what train and day you will arrive. An abundance of feed and room for all who come with teams. Branch clerks will please send all reports to E. D. Moore, Necedah, Wisconsin. An entertainment will be held Friday evening, September 26, under the auspices of Sunday-school and Religio.

The semi-annual conference of the Southern California District will convene with the Saints at San Bernardino on Saturday, October 18, at 10 a. m., to continue over Sunday, the 19th. Reports including a summary of all work done by branch officials will be expected from the respective branch presidents. All brethren holding the priesthood, not serving in a branch capacity, will be expected to report in writing. Blanks will be sent to all such. Branches will elect delegates who they know will attend the conference. Much important matter relating to the welfare of the district will be considered. The officers for the ensuing year will be elected. Let us have a full delegation from all the branches. Parties intending to attend the conference will please notify Bro. A. E. Jones, 1720 Walnut Avenue, San Bernardino, California.

London, Ontario, District conference will be held at St. Mary's on October 18, 19, 20. Arrangements have been

made with the following railroads: G. T. R., C. P. R., M. C. R., L. E. & D. R. Purchase a single ticket to St. Marys and ask the ticket agent where you get your ticket for a delegate's certificate to the Latter Day Saints conference to be held at that place. If fifty of these certificates are presented at the conference and signed by the secretary we will get home for one third fare instead of two third. We hope all will obtain certificates. The elders, priests, teachers, and deacons are requested to bring or send reports of their labors in writing.

Special Round-Trip Excursion Rates to New York

via Nickel Plate Road. Tickets on sale October 3 to 6 inclusive, good leaving New York not later than October 14. Address John Y. Calahan, General Agent, 113 Adams Street, Chicago, for reservation or sleeping-car space and other information. 50 37-4

Convention Notices.

Northeastern Kansas District Sunday-school association will convene in convention on September 26, at 1.30 p. m., at Netawaka, Kansas.

Kewanee District Sabbath-school association will convene at Canton, Illinois, Friday, September 12, at 10.30. All officers will please see that their school reports are sent to Mrs. Ed Lamb, District Secretary, 722 N. Walnut Street, Kewanee, Illinois.

Convention of the Independence Stake Sunday-school association will convene at 10 a. m., Friday, September 12, at Independence, Missouri. The program will consist of routine business, also discussions on important topics, namely: "Circulating library work," "Shall we have a junior class?" "Grading or classification," "Sunday-school text-books," etc. The following sections of a resolution on circulating library system were read at the convention of March 7 last and action thereon was "postponed until next convention." Section VI. Blanks should be furnished the schools, providing for the reporting of the names of the books, their authors, and the condition of the books, when received, and when shipped from the schools." Section VII. "At the time of the shipments of books by the stake librarian two blanks should be filled out, one to be retained by the librarian, and one to be sent with the books." Section VIII. "At the time of shipment of books by the schools, three blanks should be filled out; one to be sent to the stake librarian, one with the books, and one retained by the local librarian." Report blanks which have been sent out should be filled out and remitted three days before convention; and any one not having received copy of same will please send word to the secretary, Mrs. Abbie A. Horton, 117 Bowen Avenue, Independence, Missouri.

Southern California District Sunday-school and Religio will convene in San Bernardino, Friday, October 17, 1902, at ten a. m. Programs will be mailed Sunday-schools and Religios in district.

Kewanee District Religio convention will meet in Canton, Friday evening, September 12. A good delegation is hoped for.

Sunday-school association of Southern Nebraska District will convene with the Wilber Branch, September 12 and 13. All Sunday-school workers are invited. Bring reports.

Sunday-school convention of the Little Sioux District will convene at Moorhead, Iowa, October 3, 2:30 p. m.

Home Visitors' Low Rate Excursion.

Sentiment inspired by patriotism has—and it is to be hoped always will afford, a one-cent-a-mile rate to enable the "Boys in Blue" to assemble in reunion at least once a year, from all points of the compass. Such a rate is authorized from all points east of Chicago to Washington for this purpose in October, 1902. Such a rate has been afforded once a year since the first reunion of the veterans of the War of '61. This especially low rate has become popular, not only for the purpose for which it was established, but for other purposes, chief among which we recognize the opportunity thus afforded to visit friends, at or convenient to the place of reunion, because of the low rate, and because of the favorable opportunity by reason of the liberal extension of time limit for return.

On dates authorizing sale of Grand Army Excursion Tickets to Washington, for the Reunion of 1902, are also authorized similar reduction in rates, from all points west of Chicago, with time limits the same as on such tickets to Washington, excursion tickets to any point in the territory of the Central Passenger Association, on or reached by the Nickel Plate Road. For full information call on your most convenient interline ticket agent by mail, wire, phone, or in person, or on John Y. Calahan, General Agent Nickel Plate Road, No. 113 Adams Street, Chicago, Illinois. 47

# ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE



## JACK OF ALL TRADES?

Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. ❁ ❁ ❁

It is a NEW ENGINE made by

Fairbanks, Morse & Co.,  
CHICAGO

19

A brother past middle age wants a house-keeper. Must be neat, agreeable, and middle-aged, without children or other encumbrances. Send recommendations and portrait to Box 263 Independence, Missouri.

SOUTH SIDE BARBER SHOP.

Laundry in connection. The same old stand. F. A. BLACK. 15

Special Offer.

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,

Conneautville, Pennsylvania, Route 7. 30

NEW BOOK. EXEGESIS OF THE PRIESTHOOD.

By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

To All the Herald Readers

I want a Pharmacist to conduct a Drug Store in Lawton. Will pay good wages. He must register in Oklahoma. Must be a member of the Reorganized Church of Jesus Christ of Latter Day Saints in good standing and an up to date business man. Would like to correspond with any thinking the position would suit them. Address, Box 154, Lawton, Oklahoma Territory. 37-2

FOR SALE.

2 1/2 miles east of Burrham, Howell County, Missouri. 80 acres of land, about 11 acres in cultivation, about 700 fruit trees bearing, 100 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address.

W. R. STEELE,

Pittsburg, Crawford Co., Kan. Rural Route No. 2.  
35-4t

One Fare for Round Trip.

or \$8.50 to Cleveland, O., and return, via Nickel Plate Road, September 26 and 27, with extended return limit of October 28 by depositing tickets in Cleveland. First-class equipment and service. Three daily trains. Chicago Passenger Station, Harrison Street and 5th Avenue. Write John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. 46

36-3

\$19.00—Boston and Return—\$19.00

via Nickel Plate Road, October 7 to 11 inclusive, good returning until November 12 by depositing tickets at Boston and paying fee of 50c. Three trains daily, carrying through vestibuled sleeping-cars. Individual Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. City Ticket Office, 111 Adams Street, Chicago. Full information can be secured from John Y. Calahan, General Agent, 113 Adams Street, Chicago. 48 37-5

STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

OFFICERS.

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

THE  
**Commercial Bank**

—OF—  
 LAMONI, IOWA,

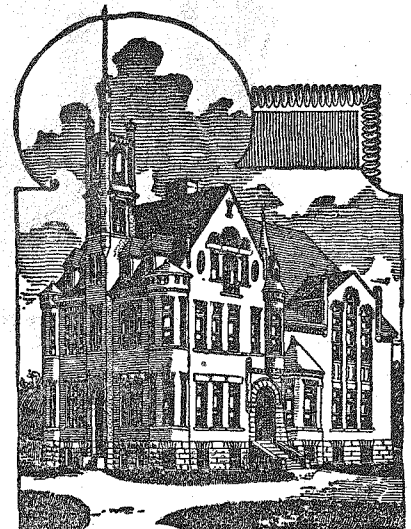
Solicits your deposits, and pays  
**5 Per Cent Interest.**

D. F. NICHOLSON, Cashier.

KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
 South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

Graceland  
 College  
 Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
 LAMONI, DECATUR COUNTY, IOWA.



# The Saints' Herald

Florida Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, September 17, 1902

Number 38

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH. - - - - - EDITOR.

## CONTENTS.

### Editorial:

Pulpit Fairness - - - - -	905
"A Slighted Opportunity" - - - - -	906
A Scion of Boone - - - - -	906

### Original Articles:

American Anti-Cigaret League - - - - -	908
Remarkable Dreams and Visions - - - - -	909
Who Was Joseph Smith?—No. 10 - - - - -	912

### Selected Articles:

Some Recent Archæological Discoveries in Mexico City	915
--	-----

### Mothers' Home Column:

Take Time - - - - -	917
Supplementary Reading for Daughters of Zion Meetings	917
Letter That Christ Wrote - - - - -	918

### Sunday-School Department:

The Quarterly - - - - -	918
-------------------------	-----

### Letter Department:

- - - - -	919
-----------	-----

### Miscellaneous Department:

Conference Minutes:	
European Mission - - - - -	924
Western Maine - - - - -	925
Des Moines - - - - -	925
Oklahoma - - - - -	926
Eastern Iowa - - - - -	926
Release of Appointment - - - - -	926
Appointment to Field - - - - -	926

## Editorial.

In the August number of the *Arena* there appeared an article by President Joseph Smith on the "Origin of American Polygamy." It clearly sets forth the history of American polygamy, and makes its origin clear. Speaking of the article, the editor of the *Arena* says: "In presenting an article this month by the son of the Mormon prophet, Joseph Smith, we are convinced that it will be regarded as a piece of interesting news by almost every reader of the *Arena*. The fact seems conclusive that polygamy was originally no part of the doctrine or practice of the Mormon church. Its introduction in later years was apparently without the sanction of its founders, and the establishing of this truth should go far to remove the present odium from the institution and to relieve our Government from the stigma of religious persecution."

### PULPIT FAIRNESS.

In the *Independent Times*, of Hutchinson, Minnesota, issue for September 4, is a report of a lecture on "Mormonism" by a Mr. Foght. Many of the old-time errors were repeated; and the report states that when, at the close of the lecture, a "Mormon" missionary arose and asked to be allowed a few words, "Reverend Crozier asked him to be seated and stated that the Methodist church was no place in which to defend Mormonism; that there was a hall in town which could be secured for such a public meeting." With that, the paper states, he proceeded to close the services. "His course," says the reporter, "was generally approved by those present."

It appears a little strange, from the standpoint of fairness, that a Methodist church-building should be a suitable place in which to make an attack on Mormonism and yet would be unfit for a few words from a "Mormon missionary." Does it mean that the Methodist pulpit is characteristically one-sided? Does it mean that we may expect to hear from the Methodist pulpits attacks made on anything which does not harmonize with Methodism, and yet these same pulpits be closed to those attacked to make a defense? Is Reverend Crozier's action a fair sample of what we may expect from all the ministers of that church? Would not the spirit of fairness have prompted Mr. Crozier to say to that lone "Mormon

Doctor E. G. Hirsch, a noted rabbi, has recently declared that America is near an industrial war. He likens present conditions in America to those which existed in France just previous to the outbreak of the great French Revolution. He says: "The powerful of earth should realize that we are in the midst of the same conditions that existed in France and which brought on the revolution. The rich and powerful classes in France refused to take warning from what was going on about them and relied upon the power which they fancied they had. The revolution came like the eruption of a volcano, and we in America should take warning. . . . Right now we are standing over a volcano which may burst forth with all the fury of a Pelée."

missionary," "Sir, if we have misrepresented you, this pulpit is open to you for a defense?" Were Mr. Crozier placed alone in a congregation of "Mormons," and there he heard a "lecture" on "Methodism," filled with error from beginning to end, and on asking for the privilege to say a few words he were told that a "Mormon" church is no place for a defense of Methodism, how would he feel? Would he feel that the "Mormons" were at all inclined to be fair? Or would he not feel that the "Mormons" feared their intrenchments could not stand attack?

When our faith gets so weak that we can not hear another man's defense, and listen patiently, then there is something wrong.

---

#### "A SLIGHTED OPPORTUNITY."

Under the above caption the following appeared in the *Millennial Star* for August 28, 1902:

While in Berlin last week President Lyman, together with Presidents Hugh J. Cannon and Levi E. Young, had an interview with United States Ambassador Andrew D. White. After the business was concluded, Mr. White entered into friendly conversation with them. This was very enjoyable, as the ambassador is probably the oldest and most experienced member of the United States diplomatic corps. He has also been president of Cornell University, and through study and extended travel has gained a wealth of experience. After describing his visit to Salt Lake City in 1892 with Mr. Andrew Carnegie and their going through the then unfinished temple, he said he wished to tell them a little story that had never been told to any "Mormon" before.

When a boy he lived in Syracuse, New York, where his father was cashier of a bank. The clerks of the establishment belonged to a club, organized for mutual entertainment and development, and here they used to meet together and discuss topics of the day. One evening they had prepared themselves for the discussion of "Momonism." Some took one side of the question and spoke in favor of the new religion, and others opposed it. While the debate was in progress a stranger entered. He was dressed in gray clothes and had a traveling bag in his hand. Sitting down in the back of the room he listened attentively. At a convenient time he arose and asked the chairman if he might speak on the subject. Finding that the by-laws gave only members of the club the right to speak, this privilege was refused. The man in gray resumed his seat and listened quietly until the discussion was over and then departed. Next day the club men found that their visitor was no less a personage than Joseph Smith, the "Mormon" Prophet, and then they were sorry indeed that they had not suspended the rules and allowed him to speak, but the opportunity was gone.

---

#### A SCION OF BOONE.

The following was sent us by some one in the West. It is taken from the *Daily Mercury*, of San Jose, California, for September 2. It will be of some interest to our readers, because of its connection with our church history. It appears that the reporter has made some mistakes concerning the time when polygamy was practiced. This reporter has the practice introduced in Missouri in the very earliest days of the church, near some twenty years before it was first introduced, and that in Utah,

#### SCION OF DANIEL BOONE VISITING IN SAN JOSE.

There was a notable guest at the reunion of the Pioneers on Saturday last when Mrs. Colonel Younger introduced to the visitors Mrs. J. M. Palmer of Napa. Mrs. Palmer comes of good Southern stock. Her father was Governor Lillburn Boggs of Missouri, who achieved a unique place in history by his efforts to drive the Mormons from Jackson County in that State, the fabled Garden of Eden of the followers of Joseph Smith and afterwards of Brigham Young.

The agitation against the Mormons was accompanied by many acts of violence. They had come West from Ohio and according to "revelation" of Joseph Smith the area included in Jackson County was accorded the Garden of Eden.

Governor Boggs was importuned to ask the Mormons to move. The people were opposed to the polygamous practices then a part and parcel of the Mormon religion, and in his zeal to serve the State he was shot from ambush twice. The wounds were not serious and he recovered to be elected a second term, while the Mormon colony pursued their way to Nauvoo, Illinois, a year later to move West under the leadership of Brigham Young to Utah, where the "prophet" selected Salt Lake City as the future capital of his followers.

Mrs. Palmer came to California in 1846 with her father. The house of Boggs became famous in Sonoma County and became the headquarters of General Vallejo. At that time she was a mere girl but she remembers distinctly the raising of the "Bear Flag."

As a child she remembers the crossing of the plains. As a great-granddaughter of Daniel Boone she is justly proud of her Southern descent. In her youth she was an intimate friend of many of the early figures in the history of the State. She is a magnificent specimen of the old-time Southern woman and bears her three score years gracefully.

---

It seems that the editorial departments of the *HERALD* and *Ensign* have common experiences. In the *Ensign* for September 11 the following item appeared in the editorial column. We wish to indorse it, and hence republish it: "We occasionally receive letters in which the writers aver that they were impressed by the Spirit—meaning, of course, the Holy Spirit—to write. But when reading that which has been written as the result of such impression, the absence of that which instructs and edifies, bears unmistakable evidence that the writers were moved, perhaps, only by their emotional nature, and a desire to manifest their love for the work of the Lord; commendable in itself, but not, correctly speaking, the inspiration of the Holy Spirit. The Spirit of God is one of intelligence, and when any one is moved by his influence that which is uttered, either orally, or by writing, will be edifying and instructive, and uplifting to those who hear and heed."

---

#### EXTRACTS FROM LETTERS.

Mrs. Helen Sherwin, of Miami, Indiana, wrote on September 2, ordering some tracts. She says: "I could use hundreds of them if I was able to buy so many. I have tried to start a tract fund so the traveling ministry could be kept supplied, without cost to them, for I know much good can be done by giving tracts and papers to my neighbors, and

strangers, too. I have found a family who is acquainted with Bro. E. C. Briggs, and his early ministry. I am trying to keep them in reading matter. They are favorable; if I can not convert them I will at least clear my skirts of their blood. That part belongs to God, anyway."

J. Arthur Davis wrote from Rock Island, Illinois, September 15: "We had a splendid conference at Canton, Illinois, yesterday."

Joseph Smith wrote from Dow City, Iowa, September 12: "The reunion is growing, there being some fifty-five or sixty tents on the ground; but it is still not up to either of the two previous years here. No sickness in the camp."

Under date of July 23, Joseph F. Burton wrote from Papeete, Tahiti: "We have just got through with the printing matter for this year. We have printed the work and instruction of Bro. Alexander to the church here, in a small pamphlet of twenty-two pages, and a new Sunday-school book of lessons principally prepared by Bro. Gilbert and Emma, who were appointed by the conference, with myself, to prepare and print them. They will be ready for mailing next Thursday, and Emma and I expect to start for the Paumotus on a schooner Friday. Bro. and Sr. Gilbert are up there now, but we have not had any way to get word to them nor from them for about six weeks. Elder Tuata, of Taenga was lately visiting his daughter in Fakarava. She is a member of the church, but her husband is a Catholic. Tuata encouraged his daughter to go to his meetings. She went, and for so doing her husband abused her. The French policeman learning the cause forbade Tuata preaching or praying in his own house or elsewhere. He wrote me of the affair and I went to see the authorities about the matter, who after hearing the matter said: 'Well, we can not put brains into the heads of the natives. They are free to pray or worship whatever they like, and neither that policeman nor any one else has a right to stop them. But what can we do? Of course he is free to worship before this.' And so it proved; for when the policeman learned that Tuata had written to Tahiti, he revoked his former order. This same thing was also lately attempted in Niau and Anaa, and possibly in other places. Such petty annoyances are continually taking place, through the efforts of the Protestants and Catholics, who, I suppose, think they are doing God service in such petty persecutions of their neighbors. Emma and I are quite well. I had an attack of the lumbago, which made me feel about ninety-nine years old; but again being free from that I feel as well as usual, and as young as I did twenty years ago."

Bro. H. A. McCoy writes us from Milo, Iowa, asking us to make correction about the Newton reunion committee. Bro. McCoy disclaims any credit, but speaks highly of the work of Brn. Pitcher and Clark. We have previously made note of the error.

## EDITORIAL ITEMS.

In HERALD for August 27, 1902, volume 49, number 35, fourth and fifth lines should read, "For God sent *not* his Son into the world to condemn the world;" also in HERALD for September 10, 1902, volume 49, number 37, in article entitled, "Birthright in the Priesthood," Bible verses credited "Habakkuk" should read *Hebrews*, the abbreviation *Heb.* misread *Hab.* causing the mistake.

E. Rannie writes us from Omaha, Nebraska, that the *St. Louis Post-Despatch* for August 31 contains the first of a series of articles about the Aztecs, an exploring party of seven persons having been sent out by that journal. Bro. Rannie thought this would be of sufficient interest to the Saints to justify notice.

A glass worker at Matthews, Indiana, has succeeded in making malleable glass. For many, many years the secret of making this glass has been sought. It was known to the ancients, but the secret was lost.

Graceland College opened its doors Monday for another year's work. Little or no class work was done that day, the time being largely spent in scheduling students. Prospects are good. Quite a number of students have come in from outside places, and the strength of the faculty insures a splendid year's work being done. At a meeting of the Board on Saturday last Bro. J. P. Anderson was made instructor in botany, zoölogy, and allied sciences. He makes a very worthy addition to the teaching force. The members of the faculty were all at their places Monday, and all seemed imbued with a determination to do a year of earnest and good work. We shall keep our readers informed as to Graceland developments.

Our business manager returned from Dow City Tuesday morning. He reports the attendance as being rather small as compared with previous years. He thought the coolness of the weather and the farmers being behind with their work were the chief factors in causing poor attendance; but we must remember that there are scores of reunions being held every year now, and hence the Western Iowa reunion can not expect to be as large as in previous years when reunions were not so numerous.

Some of the South American republics are having troublesome times. News was received, however, at Washington on September 15 that the Colombian revolution was entirely quelled, and that Colombia was again quiet. Rebellions and revolutions seem quite common in South America. Fighting in Venezuela has been quite severe. News from Willemstad, Curacao, September 13, stated that on September 11 a serious battle commenced in the vicinity of Tinaquillo, Venezuela. There were about four thousand troops on either side, the government troops being commanded by General Garrido, and the revolutionists by Generals Mendoza, Botalla, and Riera.

## Original Articles.

### AMERICAN ANTI-CIGARET LEAGUE.

The American Anti-Cigaret League, which is an organization of boys and girls of the United States and Canada, now numbering over one million members, bids fair to be one of the greatest juvenile organizations that has ever existed. Already it outnumbers the once very popular Childrens' Band of Hope clubs.

As the cigaret is primarily the enemy of the youth, it is not surprising that these million pledge signers with their enthusiasm will be the greatest factor in extending the agitation which is bound to result in the passing of the cigaret as a popular habit. In fact, the cigaret smoker is already classed with the opium and morphine user, the drunkard and "the smart, tricky chap" who is not wanted in society, business, or healthy sports.

During an anti-cigaret campaign held recently in Winnepeg, Manitoba, a reporter of the *Evening Telegram* of that city interviewed a number of prominent local business men with the hope of ascertaining whether any of them barred the cigaret.

D. B. Hanna, Superintendent of the Canadian Northern Railway, said: "I would not have a young man in my employ, if I knew that he smoked cigarets. I consider that the effects of such a habit make it impossible for a young man to do his work properly."

J. H. Ashdown, the wholesale and retail merchant of Winnepeg, makes the following statement: "I allow no smoking, whatsoever, during business hours, and I would not knowingly engage a young man whom I knew to be a cigaret smoker."

G. R. Crow, Manager of the Northern Elevator Company, said he would not take a young man into his employ who smoked cigarets. He added that if he were able to carry out his wishes, no one in his employ at the present time should do so.

Not long ago, the Superintendent of the West Superior, Wisconsin, Railway Company discharged twenty-five laborers, because he found them smoking cigarets.

Ayer's Sarsaparilla Company has made the following public announcement: "Believing that the smoking of cigarets is injurious to both mind and body, thereby unfitting young men for their best work; therefore, after this date, we will not employ any young man under the age of twenty-one years who smokes cigarets."

The above notice is placarded all over their establishments, and the manager of the company, Charles H. Stowell, M. D., gives the following reasons for opposing the use of cigarets by minors: "It lessens the natural appetite for food, injures digestion, and seriously affects the nervous system. It creates a

craving for strong drink. It is a filthy, offensive, expensive, and unlawful habit."

Dr. Stowell says close observation shows that the alert, active, and energetic boys do not smoke, while the dull, lazy, sleepy, listless, uninteresting, and unentertaining boys are found to use cigarets.

**PLEDGE OF THE  
AMERICAN ANTI-CIGARET  
LEAGUE**

HEADQUARTERS: 106 LaSALLE AVENUE.  
CHICAGO


Desiring to become a member of the American Anti-Cigaret League, I hereby agree to abstain from the use of cigarets or tobacco in any form, at least until I reach the age of twenty-one years, and to use my influence against its use by others.

Name \_\_\_\_\_

Street No. \_\_\_\_\_

Town \_\_\_\_\_ State \_\_\_\_\_

Age \_\_\_\_\_



This card should be sent at once to headquarters for registration, after which the signer is entitled to wear the official badge of the League.

The business men responsible for this ban against the cigaret certainly know what they are about when they declare that a man who smokes cigarets can not pack beef, can not guide an engine, and can not even drive a spike or weld iron. Some employers have even declared that a man or boy addicted to this vice is unfit to draw soda-water, sell dry goods or even propagate plants. It is a matter of dollars and cents with them and as such becomes a matter of deep concern. The time is soon at hand when it will be impossible for a cigaret smoker to secure employment anywhere. When these facts are presented to bright boys and girls, no further argument is needed to convince all of them that they should leave the cigaret alone, and they readily join the League which stands for its overthrow.

No boy should be chained to this habit, when we have such splendid plans supported by public sentiment, business edicts and stringent laws. The American Anti-Cigaret League, 106 La Salle Avenue, Chicago, Illinois, will cheerfully give any further information in regard to this movement. Every city, town, and hamlet should have hundreds of boys and girls enlisted in this great crusade.

One Chicago boy who became interested in the Anti-Cigaret League, after signing the pledge and pinning a badge on his coat, started out and in a week had one hundred thirty-two new members. Every boy under twenty-one years of age who reads this, should sign the pledge herewith given and send it to headquarters.

WILLIE BROWN.

## REMARKABLE DREAMS AND VISIONS.

The promises in the Scriptures are numerous that there shall be knowledge obtained by dreams and visions of events past, present, and future. It is strange but true that hidden mysteries have been made known through dreams and visions. The downfall and growth of nations and kingdoms; the apostasy and restoration of the kingdom of God; also of temporal and physical events. I shall not say anything concerning the remarkable dreams and visions related in the Holy Scriptures, but would suggest that the reader take his concordance and look up the passages that have reference to the same, for it is very interesting and profitable and will strengthen your faith in those sacred gifts.

There are various causes for dreams, yet all dreams are not reliable. First, we dream when the mind is overtaxed by business cares. Second, because of spells of sickness and high fever. Third, you may be so unfortunate or unwise as to have unpleasant words to cause ill-feelings towards friends and neighbors. Fourth, we may overload the stomach just before retiring, and that at a late hour of the night. The above conditions are just causes for unpleasant, unreliable, and unprofitable dreams.

Again, there are what are known as evil dreams, brought about to the mind of man by the power of darkness, to mislead, deceive, and worry. To this class we will refer later on. There are, thank the Lord, good, spiritual dreams and visions that can be relied upon in this age, as well as in the days of the prophets, the Savior and his apostles. These are the gifts of God, bestowed to his people in various conditions in life, by which many things are revealed which are not always pleasant, but are profitable, cheering, and strengthening. It matters not what may be the nature of that revealed by the Spirit of God, we will have strength to accomplish it, or stand the trial we may be called upon to pass through.

Paul said that everywhere he went it was made known by the Spirit that trials and tribulations awaited him, which were not pleasant, but profitable to him. For he said that he was not only willing to be bound, as was predicted by Agabus the prophet, (see Acts 20:23; 21:11,) but was willing to die. Strength and qualification always come through the warning voice. We notice that Paul was informed of the trials that awaited him, and while it was wise that he should be forewarned, he was strengthened for the task that was before him. Foreknowledge sometimes comes by dreams and visions and is in fulfillment of the promise made by Joel, second chapter. Also the Lord says, "I will speak to you by dreams and visions," and "where there is no vision the people perish."

I do not claim but what people have dreams that are neither of good or of evil spirits, and yet the

dream sometimes comes true. But as I have already stated, the only class that can be depended upon are those given through the Holy Spirit—the gift of God, and which was very largely enjoyed in former days, promised again to the old and young in the last days.

I shall now give some of my personal experiences with dreams, and in so doing, I ask, kind reader, that you do not think that I mention these things because of any desire upon my part to appear more worthy than others. I do so first, because I feel impressed to write; second, that it may strengthen and encourage the faith of those who read.

In the year 1872 I was living on a homestead in Platt County, Nebraska, when the grasshoppers came and destroyed our crops. I sent a letter to Bro. William D. Williams of Churchhill, Ohio, who was manager of one of the mines, asking if he could give me employment, as we were in destitute circumstances. He invited me to come at once. I borrowed forty dollars and started in the month of September, leaving my wife and three children in the wild prairie-home, and twenty miles from the nearest town, Columbus, a quarter of a mile from the nearest house, in a 14x16 room, part dug-out and part log; small, yet comfortable for the cold wintry months. While the sacrifice for us both was great, yet that of the wife was the greater—being alone under those conditions. I reached Ohio in safety, commenced to work, and in a few weeks time coal and iron works were beginning to close down, and I was impressed with the thought that I would give up my position under Bro. Williams, and accept one that was offered me in another mine. I mentioned the matter to Bro. Williams, and he advised me to stay, giving as a reason that his mines were as liable to run all winter as the one to which I intended to go. By this time the panic of 1872-3 was becoming quite serious. Hundreds and thousands of men were out of employment, and the prospects for me were gloomy, for the rumor was afloat that the mines in which I was working would soon close. So I again asked the consent of Bro. Williams who had been so kindly giving me employment to permit me to make the change. "Well," he says, "you can go, but if that mine should close, you will stand no show of coming back to work for me."

Now, kind reader, take in my condition and situation; a thousand miles away from my loved ones who were left upon the open prairies in destitute circumstances, with debts hanging over my head, and prospects of being out of employment. My impressions again were to leave Bro. Williams and go to the mines called Sodom; thinking that if either one should continue to work it would be the latter. I did not wish to trust alone in my judgment or impression, and could not obtain any information that was satisfactory from those in charge of mines. I made it a subject of prayer, and in answer had the follow-

ing dream: I saw two boys, one from each mine. The one from the mine in which I was working held in his hand a piece of dry bread. The boy from the Sodom mines held in his hand a piece of apple pie. They asked, "Which do you prefer?" Of course, I reached for the apple pie. I then awoke and was grateful to God for the information. I was just as satisfied with the information conveyed by the humble and simple dream as though an angel had personally instructed me to make the change. And upon the strength of the information so obtained, I notified Bro. Williams that that would be my last week's work with him. Again he advised me to stay, but under the circumstances I could not. In two days after the change was made, the mine I left closed down and I was permitted to work on steady until the month of April, 1873, when I returned home to my family with debts paid, and means to support them until we had harvested the coming crop. I will state that Bro. Williams' mine worked but one and two days a week, which represented the dry bread. I did not relate the dream to any one until after its fulfillment.

The summer of 1873 was a repetition of the previous year. The prospect for crops was excellent, but the grasshoppers again made their appearance; destroyed our corn, vegetables, and even went for the tobacco, like a good old Missourian, but not nearly so filthy as some who use the weed. This was another trying time. No feed for horses, cattle, or hogs; and no sale for the same. I saw some men that had from two to five hundred head of stock that were wild—more like lunatics than rational beings, because of this great calamity. Some even cursed God. A Mr. Clark said to me, "I can not see how you take it so coolly." I answered, "I can not make things any better, but much worse if I do as others are doing." I shall trust that some way will be opened up that we shall be provided for.

I was again penniless and did not know which direction to go to seek for work. In the meantime, I wrote letters back to Ohio, and west to Carbon, Wyoming. Information came that I could get work at either place. Not knowing anything about Carbon, I concluded to go back to Ohio, but I changed my mind on the strength of a dream and went to Carbon. After reaching there, I saw that my dream was literally fulfilled. The lay of the country, the style of the houses, and the railway and pithead were all just as I had seen them in the dream. I was also informed that it was a good place to make money, for during the seven months I stayed I made from three and one half to four dollars per day. During this period I "kept batch," which was the longest seven months I ever spent. The reason I "batched" was because they wanted seven dollars per week for board and find your own lodging. I spent Christmas Day of 1874 in company with my friend, Morgan

\*

Watkins, and ate some of the plum pudding made by him in a bachelor's hall, that tasted better to me than any I have had before or since.

Well, springtime came and I was making preparations to return home to loved ones, when the news came that in Southeastern Kansas and Southern Missouri, the grasshoppers which had destroyed our crops had deposited their eggs there in the fall, and were now hatching out by the millions, covering a territory between two and four hundred miles long and fifty miles wide, eating up everything that was green—even the grass. The general idea was that as soon as they became large enough to fly they would go east or west; if west, we would again suffer through their unwelcome visit. What should I do? Return home to put in my crop, or stay another year in that rough sinful town? Of course I was anxious to see my family, but was willing to stay; would prefer to do so than to go home and then have to return again, for in those days it cost ten cents a mile to travel on the Union Pacific Railroad, which meant eighty dollars to go and to come. At this time I needed light and some one to guide me, for I could not trust my own judgment, and the wise men did not agree. Some said the grasshoppers would not go back over the ground they came from, so that I would be safe in going home to put in my crop. The experiences of the past and the promise in the Sacred Book, "If anyone lack wisdom let him ask of God, who giveth liberally" gave me faith to seek for light, when I had the following dream: I saw myself at home putting in the crop. The prospect for wheat, oats, corn, and vegetables were excellent. Later, I saw the grasshoppers coming until they darkened the sun, and they fell as thick as snowflakes. "Well, well," I said, "they have come for the third time to take away our crops, and I will again have to leave home to work in order to obtain the necessaries of life." But suddenly after they had alighted a gust of wind came and they all left, and had done the crops but little damage. So on the strength of that dream I made up my mind to return home, which I did and put in the crop. In the month of June, lo, and behold, the heavens were darkened by the great army of grasshoppers. They came down as I saw them in the dream, but no sooner down than a gust of wind carried them away, and that year we had an abundant harvest.

July 23, 1902, I was sitting by the bedside of our aged sister, Anne Price, at Maerdy, South Wales, who was then laying low from a paralytic stroke, in her seventy-eighth year. I asked her if she would tell me of the experience of her late husband, Philip Price, in the explosion in 1885, to which she replied that it had all been published once. I remarked that I had heard of it, but would like to get the particulars from her. She said that Philip was working in the mine at Maerdy, which is something over four hun-

dred yards deep, and was in the furthest part, about two miles under ground. About three o'clock in the afternoon, he sat down, and in a moment was asleep. He dreamed there was an explosion, and saw dead men on every hand. When he awoke, the dream had such an impression on his mind that he started to go out. On the way he met one of the drivers, and inquired if there had been an explosion. The driver answered, No. Well, he said, I dreamt about it, and it seemed so real, that I shall go out. The driver, like thousands of others, who did not believe in dreams or visions in these days, laughed at him and told him to go back to his work and not be so foolish. As it was so near quitting time, and having urgent work to do, he went back to his labor. At four o'clock the explosion came sure enough with death and ruin in its path. The excitement in the village was intense. Women and children were running to the mouth of the pit screaming, in hopes that their loved ones were safe.

Sr. Price, at this time, went to the Lord in earnest prayer, in the behalf of her dear husband, whom she knew was working in the extreme part of the mine. She received evidence by the Spirit that Philip would arrive home safely. She proceeded with her house work as best she could. Women came in and asked if she had not heard the sad news, and whether she was going down towards the pit. She answered, No; that she could do no good if she went, and it would be better if others did not go, for the cries of wives, mothers, and children were heartrending. Though she had received comfort by the Spirit concerning Philip's safe return, yet she could not hold back the tears because of the sad calamity that had befallen others. Bro. Price regretted that he had not given heed to the warning, and thought of her at home praying the Lord to bless and comfort her. He knew that he had a hard road ahead to travel in the dark, so in company with others, he started, but was the only one to reach the top from that part of the mine, and once again was permitted to enjoy the society of his family as had been promised by the Spirit to Sr. Price. I have been unable to ascertain the correct number of deaths, but it was between one and two hundred. Bro. Price was an elder in good standing prior and up to his death, and was highly respected by all who knew him.

I will now relate two dreams which in my judgment were given by the powers of darkness, and whose mission is to deceive, destroy, and disqualify the people of God from receiving needed blessings. In the early days of the church in South Wales, a young man of more than ordinary ability and of good standing, dreamed that he saw a casket in one of the rooms at his home upon which was laid a large silver plate with his name, age, days, month, and year inscribed. When he awoke he concluded that he had but a short time to live. He first thought to tell the

dream to his parents, but concluded not to, lest it should worry them. So having kept it all to himself, the effects of which were plainly noticed, because of the change in his appearance and ways. Not being happy, sociable, and cheerful, he became despondent and distant in all his ways. His health failing he soon became the talk of all the town, and as days and weeks passed by the young man felt that his dream would soon be fulfilled. He wondered why he should have such dark and gloomy feelings. Why not be brave like Paul and Stephen who also had foreknowledge of their death? Simply because his manifestation was of the wrong source as the following will show. Father John Morgan called on him, and soon learned of the strange dream that had so wrought upon him mentally and physically. And for the first time, the young man was informed that the dream was of an evil source. Then after being administered to he was immediately relieved of his dark and gloomy feelings and praised the Lord for the happy change.

Now for the other dream: In the summer of 1877, in DeKalb County, Missouri, my wife was seriously sick when all remedies seemed of no avail. I dreamed I gave to my neighbor, Jacob Faul, the exact dimensions of a safe with a glass front, resembling a casket, which was of sufficient size for my wife had she passed away. I then awoke and interpreted the dream to mean death. My faith which all along had been strong for her recovery was now destroyed, and I was possessed with the spirit of unbelief that disqualified me to officiate effectually in the sacred ordinance. The same night my wife had a vision in which she saw the house surrounded by vehicles as though they were gathered for a funeral. A dark person inquired of her if she was ready, to which she replied: "No, not yet a little while." Turning to the east, she saw a team of white horses coming towards the house at full speed. As they approached the house the vehicles seemed to vanish away. She then turned and saw her body upon the bed, and was conscious of the fact that a separation had taken place, after which she discovered that the body and spirit had reunited. And in trying to tell me of her experience, it took twenty minutes to relate the above because of her weak and exhausted condition. I did not tell her my dream, and could find no comfort in what she related, save the coming of the white horses, which represented power or authority. The next day Elders C. A. Bishop, James Kemp, and Sr. Faul having learned of the low condition of my wife, came to the house from the same direction as the horses came indicated in the dream. Five prayers were offered, two in English, two in German, and one in Welsh by Elder D. M. Lewis, my father. My wife being anointed by father, he praying in the Welsh tongue, the Spirit of the Lord rested upon him by which he spoke in prophecy to my wife that from

that moment the blessing of health would be given, and that she would live for many days and that much good should be done by her. Up to the time that father spoke, I was captured by the power of unbelief, which is one of Satan's strongest weapons to hinder man from receiving the blessings of God. And when the above promise was given, I was liberated from the unpleasant condition and partook of the gift of faith that brought the assurance of the promise made. That which had been spoken was in an unknown tongue to Brn. Kemp and Bishop; the former being mouth in the administration gave the interpretation in English to what had been given in the Welsh tongue; and in confirmation of the above promise, my wife raised from her bed and went into the garden to procure vegetables for Sr. Faul. From this time her health was good.

The reader will please note, first, my dream was from an evil source, therefore misleading; second, my wife's vision being from the true source was comforting and strengthening; third, the promise of health through the Spirit; fourth, the interpretation of that given in the Welsh tongue by one not having understood before one word of the same; fifth, the blessing of health enjoyed instantaneously and in full. Much could be written that has come under my own observation to confirm the precious gift of dreams, but will conclude with the following:

Having lived in Nebraska, isolated from the Saints, I concluded in December, 1875, to move to the Far West District, Missouri. At this time there were four small branches in the district, which were not in unity or in the spirit of the work as Saints in Zion should be. Because of this condition of affairs, I became very much discouraged and informed my wife that I would go to Decatur County, Iowa, and if the country and surroundings were satisfactory, I would send for her and the children. Then I had the following dream which I have before now related to the Saints of the above district. I thought I was standing in Stewartville, Missouri, and saw the Saints coming from all directions, locating in all parts of the district. Branches and churches were numerous, and many citizens of the country united with the church. On the strength of the above dream, I concluded to make Missouri my home. At the present time there are about twelve branches with a membership of fifteen hundred, and nine houses of worship. At the time of the above dream the membership hardly exceeded a hundred, and not one house of worship. While the above is not yet all fulfilled, there is comfort in the thought that obedience to the dream has been satisfactory, temporally and spiritually.

Therefore, in conclusion, will say that things past, present, and future are revealed through dreams and visions in this our day as well as in former days, and as foretold by the Prophet Joel: "And it shall come

to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."—Joel 2: 28.

WILLIAM LEWIS.

137 Severn Road, Canton CARDIFF, August 25, 1902.



#### WHO WAS JOSEPH SMITH?—NO. 10.

WAS HE A FALSE PROPHET?

BY J. W. PETERSON.

NATIONAL BANKS.

Long before the United States saw the necessity of establishing national banks in every State, Joseph Smith advocated such an idea. In a book entitled "Joseph the Seer," page 197, we find the following as the words of Joseph Smith and the comment of the writer of that book: "For the accomodation of the people in every State and Territory, let congress show their wisdom by granting a national bank, with branches in each State and Territory . . . and the bills to be par throughout the nation. The country will then be full of money and confidence."

Of the above the writer comments as follows: "Our nation was forced to come to this at last, but Joseph had this wisdom many years in advance of the wise men of the nation as he did upon many other questions. . . . Nothing short of the Spirit of God, by revelation and prophecy, could impart such facts and information, and so plainly make known the future."

#### OF STATE RIGHTS.

The prophet then talked of the details of government. He thought that the "number or members admitted to the Lower House of the National Legislature should be reduced. A crowd only darkened council and impeded business. A member to every half million population would be ample. The powers of the President should be increased. He should have authority to put down rebellion in a State without waiting for a request of any governor, for it might happen that the governor himself would be the leader of the rebels." It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness that caused thousands of lives and millions of treasury.—Josiah Quincy, in "Figures of the Past," page 399.

#### OF TEMPERANCE.

In a revelation given to the church by Joseph Smith on Wednesday, February 27, 1833, we find the following:

Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.—Church History, vol 1, p. 279.



The "Good Templars" and "Woman's Christian Temperance Union" are lauded to the skies, most of which they are worthy, but what shall we say of Joseph Smith and his people who were far in advance of those societies both in time and matter? In 1833 when the ministers generally, thought they could preach better when aided by a little liquor and the people thought so too, Mr. Smith and his people came out squarely against it and stood for total abstinence.

WHAT THE PAPERS SAY OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

IOWA.

The Reorganized Mormon church under President Smith not only refrains from indorsing polygamy, but is perhaps the most alert and active enemy that the abomination has. As a church under this president, it is as much entitled to recognition and public favor as any of the many churches of the day, so far as honesty of purpose and action are concerned.—*Iowa State Register*, March 20, 1887.

From the same paper, October 17, 1892, we copy the following: "The fact is it would be impossible to have a more quiet, devout assemblage than has occupied the grove on the hill for the last sixteen days." This was written of a Latter Day Saint reunion held on the hill at Logan, Iowa, about that time.

The following appeared in the *Council Bluffs (Iowa) Globe*, October 13, 1892:

At Logan to-morrow the Latter Day Saints will decide upon the next place of meeting for next year. About fifteen thousand people attended the meeting at Logan, and it will be seen that the city that secures the meeting captures a big prize. Council Bluffs will make an effort to have the next meeting held here. The Chautauqua grounds are especially fitted for such, and the city could easily care for this large assemblage. The people of Council Bluffs will gladly welcome them, and the *Globe* bespeaks for them a generous and kind treatment in the event of their coming. The Latter Day Saints can rest assured that if they honor Council Bluffs by holding their next annual reunion here, and it is an honor to the city to be the scene of the meeting of such a body of respectful citizens, they will be given the best of treatment.

The following concerning the same gathering was published in the editorial columns of the *Missouri Valley News*:

These Latter Day Saints in camp in our county for their annual harvest of souls, point with pride to their open creed as evidence of their true Christian spirit, and the world can not but say: "Ye have done well, abide with us." Their devotions are genuine. Their moral lives of the best. Their presses are messengers bearing good tidings. Their loyalty leads them to place the national colors over their holy altars. . . . Tried by these signs the Latter Day Saints are worthy of a welcome as one of the forces that will at times hold high the starry banner, honor the powers that created it, gave them a home when freedom of conscience is the keystone of all liberty, of all Christianity, and of all civilization.—Palmyra to Independence, pages 298, 299.

MISSOURI.

The Reorganized Church of Latter Day Saints is holding an annual conference of the world here at the present time. . . . The people who have come have the appearance of honest, zealous, faithful men, engaged in what they conceived to be the propagation of great truths that have been confided to their care

and been made their special responsibilities. They teach the cardinal virtues of the Christian religion and such as the orthodox churches hold and believe. They claim a new revelation and that the day of special revelation is not past. They invite investigation and are open and candid in their lives and conduct. It is no longer excusable to charge upon the Reorganized Church, sympathy with the polygamists. They regret the Salt Lake dogma with loathing and disgust, and teach and keep the marriage relation as sacred as other Protestant people. The sobriety of the Mormon people of this community and their testimony against all forms of dissipation does them great honor and ought to silence the tongue of ignorant criticism.—*Independence (Missouri) Sentinel*, April 7, 1888.

From the *Independence (Missouri) Progress*, for October, 1897, we clip the following:

It is not the province of the *Progress* to engage in any sort of religious discussion or controversy, but right is right and hurts no one. There is over the world a misapprehension of the people called Mormons here in Independence. They do not relish the name of Mormon although they accept the Book of Mormon as a part of Holy Writ. They prefer to be called Latter Day Saints of the Reorganized Church of Jesus Christ. They call themselves Saints for short. They are bitterly antagonistic to the Mormons of Utah. The Mormons of Independence believe in Joseph Smith but not in Brigham Young, whom they detest as an apostate and despise as a deceiver. When Joseph Smith was killed, the Mormon church broke into fragments. The ambitious Brigham Young got a following and went to Utah where he perverted the original doctrine, introducing among other unholy practices that of polygamy, utterly denounced by all Mormons at Independence. The Mormons in this city are a quiet, orderly, industrious people, enjoying the good opinion of their Gentile neighbors, from whom they differ mainly in their acceptance of the Book of Mormon. Of course there is not the slightest fellowship between the communicants of the Mormon church and those of other churches here, but as neighbors there is no friction. The Mormon children in the public schools reflect excellent home training. The Saints here are good citizens and no objection could be alleged against them save their adherence to the Book of Mormon, regarded by all except Mormons as a work of fiction.

The following from the editorial columns of the daily *Kansas City Star*, for February 9, will be read with much satisfaction by every one who possesses a sense of justice and a love for truth:

Joseph Smith, president of the Church of Latter Day Saints of Jesus Christ, lately took occasion to deny in the most solemn manner, as he has often done before, any responsibility on the part of his father, "Joseph the Seer," for the doctrine of polygamy as held by the Mormon church in Utah. He states that it was not until eight years after his father's death that the doctrine and the practice of plural marriages was introduced. President Smith speaks in this matter not from tradition and a desire to vindicate his father's memory, but from recollection of the constitution and practice of the original Mormon church in his youth. His high personal reputation and sincerity of character, well established in the communities where he has lived all his life, should lend weight to his words.

We take the following from the *Kansas City (Missouri) Times*, April 11, 1898:

CREED BASED ON THE BIBLE.

Easter Sunday was not observed at the Latter Day Saints' conference in Independence, [Missouri,] further than to incorporate an anthem and a few extra numbers in the song service. The chief event, both with the attending members and visiting strangers, was the address of the forenoon, delivered by Joseph Smith, chief of the presidency of three and head of the church.

This is the first time that the most distinguished of all of the officials had spoken publicly at any length since the opening of the conference, and the interest taken in his address was evidenced by the fact that a count made as the audience was dispersing showed that nearly one thousand eight hundred persons had heard him. Elder Smith's address was not in the nature of a sermon, partaking more of a general talk upon the doctrine and practices of the Latter Day Saints' religion. Though about seventy years of age, Joseph Smith has the appearance of a man fifteen years younger, is hale and hearty, and a forceful speaker. Regarded as a prophet and infallible [this statement is untrue] in matters pertaining to the faith, his utterances are listened to as almost gospel by his fellow members.

The president said, in part, that the members of the Latter Day Saints' Church were believers in the Bible, that they believed the Bible more than any other people. He stated that while there were many people and denominations who professed to believe the Bible when it was closed, when it was opened and read to them they were not willing to believe it. He asserted that the church he represented was the only church that had followed out the plan of the New Testament in having in it all of the officers mentioned in the New Testament, and which complied with the church of that book as an organization.

Continuing, Elder Smith said that the central idea of the Latter Day Saints' Church religion was Jesus Christ. That he was the basis of their faith, regardless of the Book of Mormon, Doctrine and Covenants, or the claims of divine inspiration of any of its members. He said that efforts had been made to prove him a false prophet, to be shown as an evidence that the Latter Day Saints' religion was wrong, but that his own overthrow would no more affect the church itself than would the Bible be affected by proving any of the ancient prophets to be false. He stated that the people in the valley of the West (meaning the Utah Mormons) characterized him as a degenerate son of an illustrious father, because he refused to follow them in their iniquitous practices. But that upon the judgment day the Bible, the Book of Mormon, and the Book of Covenants would show the works of the church and entrance to heaven would be claimed upon these and not upon such practices as polygamy.

In speaking of the claims of divine inspiration held by members of the church, permitting of revelations, Elder Smith said that in the beginning of the Latter Day Saints' work ministers of other denominations charged the church with an attempt to add to the Bible by incorporating these revelations with the Holy Writ, and that the Bible stated if any man should add to the prophecy of that book or take one jot away therefrom he should be damned, etc. He said that this was an inconsistency, because the book of Revelation was not of the Bible, but had been added.

The claim of the Latter Day Saints' Church is not that anything is being added to these revelations, but that they are being interpreted correctly, as they had never been before and as they were not accepted by the members of other denominations. The realization of the wrongful interpretation had come to Joseph Smith through the visitation of an angel who had stated that the creeds of men were wrong and were an abomination in the sight of the Lord; that he was made to see them in their true light and was instructed to preach the true gospel to all nations of every tongue. His natural conclusions were that if the nations of every race and tongue were to be preached to, they were of a necessity all wrong. Elder Smith asserted that the Bible was simply a history of the power of God that was among his people in the ancient times.

OHIO.

The following from the correspondent of the Cleveland, Ohio, *Plain Dealer*, April 15, 1896, speaks for itself:

To President Smith and the Delegates to the Latter Day Saints' Conference; Dear Sirs and Brothers: As your confer-

ence draws to a close and you depart to your many fields of work very soon, I want to at this time thank you for the uniform courtesy and kindness extended to me during my work in Kirtland.

I will ever regard the week just past as one of the brightest in my life. I am not converted to your faith but I part from you, feeling that my life will be better because of the week's association with noble men and women, who are doing an unquestionably good work in uplifting humanity.

I have a vastly different opinion of the Latter Day Saints than when I first came among you. Where you then had, because of my ignorance, an indifferent enemy, you now have a warm friend.

It may be sometime that I can be able to remove from the minds of others many of the false ideas they have of your society. I have in my reportorial capacity been closely associated with the many denominations, and I want to volunteer the testimony that in my judgment you are the nearest to the Carpenter of Nazareth that I have seen.

I have endeavored to make a fair and accurate report of your proceedings, and if I have offended any one I assure him it was purely an accident, and contained naught of malice.

Wishing you a large measure of success in your work of love and sacrifice,

I remain, yours truly,

GEORGE H. GORDON,  
*Plain Dealer* Correspondent.

The following is taken from the Cleveland, Ohio, *Herald*, April 9, 1883:

A more devoted or conscientious body of delegates never assembled for a like purpose. Nothing can equal the persistency with which the Mormons gathered here denounce the evils of the brethren of the Utah church. The consciousness that they are continually reproached on that account evidently aggravates them greatly. Said President Smith, to your representative this morning, "We differ from them (Utah Mormons) in almost everything. They are a Theocracy. What they are told to do must be done. With us there is freedom of thought." The Honorable R. P. Harmon in speaking of the ministers present, says, "In intellectual acumen I think they stand above the average clerical assemblies.

CANADA.

The following is taken from the decision of Chief Justice Armour, of Canada:

Chief Justice Armour, and other judges concurring, said: "I have read the evidence over and find nothing contrary to the doctrine of Christ in the teaching of the Reorganized Church of Jesus Christ of Latter Day Saints." "The great trouble is the Latter Day Saints' doctrine is Christian in the highest sense, and the rest of the religious world is opposed to them because they (the Saints) cling so closely to the Bible." "It seems as though it is jealousy, not justice, that moves the action in this case." These people teach that one man should have one wife only, and they stand by that."—Palmyra to Independence, page 413.

AUSTRALIA.

The following is from the *Evening News*, Sydney, N. S. W., which needs no comment. It speaks plain and positive:

MORMONS IN AUSTRALIA.

To the Editor of the *Evening News*; Sir: I read with interest in one of your recent issues a statement under the above caption. Permit me to point out that there are two separate and distinct bodies of Latter Saints: The one with headquarters in Utah, U. S. A. (commonly called Polygamous Mormons), and the other with headquarters in Iowa State, the very heart of America. The latter are known as "Reorganized" Latter Day Saints, and claim to be the original true Latter Day Saintism.

They set up the claim of being the first church in all Christendom which sent missionaries to Utah to convert the followers of Brigham Young from the error of their way. In the article above referred to it is remarked that "some of the Christian sects, which at the present day deservedly claim general respect, were originally associated with enthusiasts, whose zeal took the most extravagant and dangerous shapes." The Anabaptists are cited as an example, and the writer then suggests that Mormonism may experience a similar transformation.

It is interesting to know that the Reorganized Church of Latter Day Saints has been contending for the last twenty or more years that originally the church contained nothing "dangerous," though to other religionists it might have appeared "new" from a doctrinal standpoint. They claim as a fact that not until years after the organization of the church, and eight years after the death of Smith, was anything hurtful or frightful introduced—and then by Brigham Young, after he led a section away to Utah in the far west of America. The other section repudiated these innovations from the first, and moved right on upon the original principles; but for purposes of property and distinction in print they were compelled to prefix the term "Reorganized" to the name of the church. If your readers will turn to the "Government Gazette" New South Wales, also "Directory," they will see ministers' names registered under such a head.

A recent high court decision in matters of property in United States, America, sustains the contention made by the original or Reorganized Saints. The line of distinction is being recognized more generally throughout America, and the churches in Australia are hopeful that the facts will be more fully known here at no distant day. Representatives of both churches are now in Australia; but the Brighamites peremptorily refuse to meet the representatives of the Reorganized Church in debate upon the points at issue, which is very suggestive. There seems to be a movement back towards original Mormonism by the apostate section in Utah. The writer met three missionaries from Utah lately, and they stated they were not willing to defend Brighamism. The Reorganized Church claim some credit in having brought about this change of policy. This body claims a membership of over five hundred in New South Wales and Victoria. They have several chapels in Sydney and Newcastle,—and claim that they are here to stay. Yours,

A. READER.

—Sydney, N. S. W., *Evening News*, September 25, 1897.

Not only have we given evidence sufficient to convince those whose minds are open for conviction that Joseph Smith was a kind-hearted, noble-minded Christian gentleman, but also that he stood far in advance of the best thinking men of this nation in many things, as we have shown. It might be well to inquire whether Mr. Smith's superior wisdom was natural or whether he obtained it by revelation. To say that it was natural, very effectually destroys the old statement that he was low, ignorant, and lazy. To say that an unlettered youth would become such a sound thinker, so much in advance of other men in America, and that, too, before his thirty-ninth year, is out of the ordinary. Accepting Mr. Smith's own claims and the proofs at hand, we would rather believe that his mind was illuminated with the Spirit of God—that it did "partake of the things of the Father and reveal them unto him—it did guide him into *all truth*, and did show him things to come." See St. John 16: 7-13. We have proven his character good. We have answered the vile attacks of the

adversary against him. We have shown text after text in the Bible which speaks of just such a work as he performed, and now we give the Bible text:

"He that abideth in the doctrine of Christ hath both the Father and the Son."—2 John 9.

Joseph Smith taught the old gospel as recorded in the Bible, but cared little for the so-called modern and changed Christianity. The church he organized has suffered all manner of persecution, more severe perhaps than any other church in America, and perhaps in the world; but it yet stands firm as ever and growing more solid and healthy all the while. The reader can safely trust in it. Preachers have preached against it. Teachers have taught against it. Writers have written against it. All churches have combined against it. We have been slandered, ridiculed, ostracized, and opposed, and yet we move steadily on. All the combined forces of earth and hell have not been able to overthrow it. It reminds us of Jeremiah's statement: "Mine heritage is unto me as a speckled bird, the birds round about are against her."—Jer. 12: 9.

It has in it the elements of success to withstand all opposing forces for it is founded on a rock and that rock is the gospel of Christ. To us this is evidence that Joseph Smith was inspired to lay the foundation of the restored church of God.

Though *all* other churches have from time to time changed their doctrine, the true Latter Day Saints have never done so, though attacked from every quarter. This is good evidence that it is from the unchangeable One. It is in harmony with the New Testament church in organization, in doctrine, in the gifts of the Holy Ghost, and in practice. And we therefore take pleasure in recommending it to the careful consideration of all honest seekers after truth. If "by their works ye shall know them," then we conclude very readily that Joseph Smith was a man of God, a servant of God, a prophet of God.

(The end.)

## Selected Articles.

### SOME RECENT ARCHÆOLOGICAL DISCOVERIES IN MEXICO CITY.

(Republished by permission of Munn & Co., New York, publishers of the *Scientific American*.)

The unearthing of the remains of an Aztec temple in the city of Mexico last winter promises to shed much additional light upon the ancient capital of the Aztecs. The discovery was made in the heart of the city, only two squares east of the great plaza, or Zocolo, and constitutes one of the most important archæological discoveries made in years. In addition to the temple, several huge monoliths, stone idols, incense gum, spear-heads and other interesting objects were brought to light.

Some years ago the eminent archæologist, Señor Batres, of Mexico, projected a map of the city of

Tenochtitlan as it existed in the year 1519, when first seen by the Spaniards. This map represented the city as an island intersected with canals running nearly at right angles, corresponding to the streets of the present city. He located on the map the various temples and public edifices of the Aztecs, all of which, of course, had been destroyed by the conquerors. Back of the great temple, or Teocalli, which occupied the present site of the cathedral and major portion of the plaza, he located a temple called Coateocalli, meaning the house of many gods. He gave as his authority for locating this temple, Padre Duran, who wrote that the temple existed on the site occupied by the property of the Acevedos. Searching the archives, Batres found among the records in reference to an ordinance regarding the supply of water, under date of October 27, 1710, that the property referred to was on the corner of Relox and Cordobanes Streets, and consequently gave that as the locality of the temple of many gods, but as the corner was occupied by a fine old building, it was not supposed for a moment that any remains of the ancient temple could possibly be in existence.

Last winter the work of renovating, or practically rebuilding the old palace occupying this corner was undertaken, for the purpose of furnishing suitable quarters for the Department of Justice. Captain Diaz, the son of President Diaz, was given charge of the work, and it is due chiefly to him that the discoveries were made. While the workmen were leveling off the patio, or central courtyard of the edifice, previous to putting down a new pavement, they came in contact with a hard solid foundation which proved to be a flight of stone steps going down into the earth. They would probably have covered them up again, and leveled off the projecting one at the desired height, had not young Diaz happened along just in time.

Diaz ordered the men to keep on digging, cautioning them to use their tools carefully, and following a line parallel with the steps, a trench was opened the entire length of the patio. At the further end of the trench, scarcely two feet below the surface the men struck what appeared to be a round, polished rock, around which they carefully worked, pulling the dirt out with their hands, till they had disclosed a monolith weighing several tons, representing a tiger recumbent, or ocelotl, ready to spring. A rude derrick was rigged up, the sculptured rock hoisted out of the hole and it was weighed and measured.

Further excavating brought to light another rock sculptured to represent a serpent's head, which corresponds with two others previously discovered, and which were the corner pieces of the great wall inclosing the great Teocalli, within which are said to have dwelt seven thousand Aztec priests. Besides the great pyramid rising in the center, upon which they made their human sacrifices to the war god, there

were seventy-eight chapels devoted to the worship of special deities. After the two huge monoliths were removed from the excavation, the digging proceeded, and the dirt carefully removed, every object found was cleaned and put aside for the inspection and study of Señor Batres. The foot of the steps was finally reached at a depth of thirteen feet below the level of the present city of Mexico, where they rested on a solid base, or foundation of masonry, which was without question the level of the old city of Tenochtitlan; consequently the present city of Mexico must be some thirteen feet above the level of the original city, which presents an interesting problem to the archæologist.

At the foot of the steps many of the smaller objects were found, such as idols, remains of idols, incense gum, spear-heads, and ornaments, just as they had been thrown down by the Spanish conquerors. The stumps of two trees growing at the foot of the temple were also uncovered. These trees had evidently taken root after the destruction of the temple. They were found at irregular distances from the steps, and had the appearance of having grown spontaneously, just as the trees are growing at the present day out of the ruined walls of Palenque, and other aboriginal cities.

The recumbent tiger of ocelotl, weighs four tons. It measures two meters thirty centimeters long, one meter five centimeters wide, and ninety-four centimeters in height. Its mouth is opened, showing huge teeth and a part of its tongue, and great round eyes give it a ferocious look. It is well modeled, with the tail properly curved around on one side as the animal is often seen in life. On each side of the head is a mane resembling somewhat the pendant part of the head-dress on the Egyptian Sphinx. On its under side are vestiges of painting showing that it was originally painted with red and yellow to carry out more perfectly the idea, or imitation of the American tiger. Cut in its back is a cylindrical cavity about eighteen inches in diameter and five in depth. The sides and bottom of this cavity are sculptured with representations of Aztec figures, or warriors.

The serpent's head, identical with the other two already discovered, represents the serpent with its mouth open and the upper lip rolled up over its forehead, disclosing the upper jaw with great tusks projecting down over the under lip. It is supposed that there were four of these heads, one in each corner of the great wall, and the design corresponds to similar heads graven on the Aztec Calendar stone. On the under surface of the heads, Batres has deciphered a hieroglyphic which he calls *tres acatl*, the date of the foundation of the Great Teocalli.

Among the other relics unearthed was a curious little idol cut out of a dark porous stone, about ten inches in height. The workmanship is rather crude, but decidedly interesting, representing a head with

scarcely any body, perhaps in a sitting posture with arms folded. The incense gum upon being removed from the earth which had surrounded it for centuries resembled pieces of bone, but when, by the simple application of a lighted match, it burned and gave off the proper perfume, it was proved to be incense.

A number of stones were fashioned in the shape of skulls, or death heads, with projections at the back as though they had been inserted into a wall. Some of them were painted white, which gave them a more horrible aspect. A very interesting relic was a piece of baked clay, a part of a foot of a colossal statue. The toes were perfectly modeled, showing the edge of the leather sandal beneath, and the knots of the thongs holding it over the instep as worn at the present day by the native Indians. Other smaller pieces of this same statue were found, and in handling them one could imagine the great war chief in full regalia guarding the portals of the temple when set upon by the Spaniards and hurled down the steps to the bottom.

All the objects found are to be preserved in the National Museum, and it is proposed by Captain Diaz to leave the patio with the excavation open, showing the remains of the temple. The very interesting question now arises, how it is that the present city is thirteen feet above the old one, as shown by the excavation.

We know that when Cortez first saw the Aztec city, he compared it to Venice on account of its being composed of islands, and having canals for its streets. With the destruction of the city, the temples and public edifices were toppled over, filling up the canals. It would seem that the Spaniards would have taken this material to build their new city, but it is evident that they did not. In building the new city they brought building material from elsewhere and built on top of the old.

Another fact demonstrated by the discovery of the temple is that the reconstruction of the city began in a very feeble manner, for the stumps of trees growing at the base of the steps show that the ruins of the temple must have remained just as the Spaniards destroyed it a long time, thus giving the two trees ample time to sprout between the crevices and grow before they were eventually buried by the debris, upon which the palace of the Acevedos was built, more than a century, or a century and a half later.

The great cathedral was not commenced till a century after the destruction of the city by Cortez, and like the palace of the Acevedos, it must have been built upon the ruins of the Great Teocalli. We can therefore conceive Tenochtitlan a ruined city for upward of a century, with its demoralized remnants of a once proud race wandering about the ruins till finally the site was accepted for the capital and the reconstruction commenced in earnest. The value

and quantity of relics which are buried beneath these structures can only be conjectured. — Thomas R. Dawley, Jr., in *Scientific American* for August 23.

## Mothers' Home Column.

EDITED BY FRANCES.

### Take Time.

#### Take time to think:

Thought oft will save thee from the snare,  
Bring thee to cooling streams and bowers,  
Spare thee from nursing needless care,  
Surround thee with defensive towers;  
Yield thee the harvest of content,  
Lift thee from dust to starry ways,  
Discover comfort heaven-sent  
In thy most dark and cheerless days,  
Therefore, take time to think.

#### Take time to pray:

For when thou pray'st the vision's cleared,  
The voice is toned, the will's subdued,  
The dear are to thee more endeared,  
And the soul's failing strength's renewed.  
In prayer the purest words are spoken,  
The mind receives heaven's holy light,  
The heart is given the Spirit's token,  
The hands are charged with wisdom's might.  
Therefore, take time to pray.

#### Take time to praise:

Praise is the witness that you see,  
Or hear, or feel, or understand,  
Or trust where there is mystery  
About the workings of his hand.  
It is thy child-attempt to prove  
Thy kinship with the hosts above,  
Who, as they in God's presence move,  
Praise him for his exhaustless love.  
Therefore, take time to praise.

#### Take time to work:

Know what a privilege it is  
To work with God, to have thy hand  
Engaged for him, thy energies  
Developing 'neath his command.  
To share the stores of grace and truth  
Which to his faithful ones are given;  
In service to maintain thy youth,  
And hear the Lord's "Well done!" in heaven.  
Therefore, take time to work.

—The Christian.

### Supplementary Reading for Daughters of Zion Meetings.

#### HOW SHALL WE PUNISH?

The subject of the punishment of children has been frequently before us, I know, but as it is a constant problem to those having the care of the young, it can do no harm, perhaps, to talk a little about it again.

I have been thinking much lately of the alarming prevalence of nervous disorders; their cause, and possible prevention. Among other causes I was led to wonder whether certain modes of punishment have not a tendency to work injuriously upon the nerves of children more than we realize.

There is much written about "ruling by love," which some interpret to mean that *all* corporal punishment must be barred, and so devise various means of correction without resorting to the objectionable rod. "I love my child too well to ever whip

it," you say. Do you? Stop a moment. Does it show a lack of love to whip? True affection seeks first and always the best welfare of its object, regardless of its own personal feelings. It seems cruel to whip, so you seek some more fitting way of punishment. Perhaps the way you choose is more fitting, for the punishment should suit the offense. I would not take the ground for a moment that there should be but one way, but, perhaps, you might choose a way that would be more unkind than a whipping. You have all heard of instances of the kind, even among good and intelligent mothers.

Of course there are physical punishments which will have the same effect as a whipping, but can't some of you remember some childish naughtiness of your own, and what a relief it was to get your "switching" or "strapping" or "spanking," whichever it was, and have it over? I can, and it is a source of wonder to me, how a little switch could accomplish so much of good as my mother used to bring about by its means. I know that I do not love her any the less because she used it, rather more, for in that way she taught me that punishment always follows wrongdoing—a most important lesson for children to learn.

We need not go to the extreme, and use the rod for every offense, neither should we eliminate that form of punishment altogether. At least I think not.

Another objection is that some children will not endure a whipping. Probably not, if you wait until they are half grown before beginning it; there may be children, of course, too nervously sensitive to need such punishment. Such children, if they have been properly taught, will suffer enough from self-accusation over any little wrong they may be guilty of.

The thought I had in mind, however, was, whether there are not modes of punishment which directly affect the nerves of children. I feel certain that there are, and we ought to take this thought into consideration in dealing with those in our care. I hardly know just how to make my meaning clear. Perhaps I can illustrate briefly by giving an example. Almost any healthy child is sometimes so full of energy or "spirits," that he simply can not keep still. Then it is that he is apt to do some naughty thing before he thinks. Isn't it cruel to make such a child sit still for an hour, or some such punishment as that, in which his over-abundant energy, instead of finding vent in exercise, is "bottled up," if I may use the expression, to work upon his nerves, and make him cross, unreasonable, perhaps resentful and ready to be bad again, if he dare? It would be better to punish such a one by having him do something to carry off part of his energy such as bringing wood or water, mowing weeds, hoeing the garden, etc., if he is large enough for these tasks.

Another unwise and cruel punishment is to deprive a child of a meal, or at least of a proper amount of food. It might be all right to deny him a favorite kind for a time, but for a hungry, romping child to have to go to bed without supper is not exactly conducive to the state of mind which punishment is supposed to effect.

Another thought. "To rule by love" does not imply that a child is to be coaxed and petted over every disagreeable experience; rather, the true meaning of the expression is, that we should so conduct ourselves in training those under our care, that their love for us will rule them—cause them to desire to act according to our wishes—to have sufficient confidence in us to believe that whatever mode of punishment we adopt, it is for their own best good.

CLARA M. FRICK.

#### Letter that Christ Wrote.

A remarkable story comes from the Rome correspondent of the *Daily Express*, who sends an authentic facsimile of the wonderful Doric-Greek inscription, the discovery of which on the gateway of the old palace of Ephesus was announced to members of the Archæological Congress in Rome by Professor Bohrmann of Vienna University. He submitted the facsimile to Professor Murry of the British Museum on his return from the

Rome congress yesterday, and Professor Murry declares the inscription undoubtedly genuine and of the highest possible importance, tending as it does to establish the authority of the correspondence alleged by Eusebius to have passed between Abgarus V, of Odessa, and our Lord. The letter from Abgarus runs as follows:

"I have heard of thee and of the cures wrought by thee without herbs or medicines, for it is reported that thou restorest the sight of the blind, maketh the lame walk, cleanseth the leper, raiseth the dead, casteth out devils and unclean spirits, and restoreth the health of those tormented by diseases of long continuance. Hearing all this of thee, I am fully persuaded that thou art a very God coming down from heaven to do such miracles, or that thou art the Son of God and performeth them; wherefore I have sent thee this few lines entreating thee to come hither and cure my diseases. Besides, hearing the Jews murmur against thee and continue to do thee mischief, I invite thee to my city, which is but a little one, but beautiful and sufficient to entertain us both."

Christ's reply is thus translated: "Blessed art thou for believing in me, whom thou hast not seen, for it is written of me, that they have seen me shall not believe and be saved, but they that have not seen me shall believe and be saved. But, concerning the matter that thou hast written about, this will acquaint you that all things for which I was sent hither must be fulfilled. Then I shall be taken up to return to him that sent me. But after my ascension I will send one of my disciples that shall cure thee of thy distemper and give life to all them that abide with thee."—*St. Louis Republic*.

#### Prayer Union.

Sr. Lura Corl asks for the prayers of the Prayer Union that she may be healed of her afflictions if it be God's will.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### The Quarterly.

With this initiatory article relating to the quarterly form of Sunday-school lessons and its advantages, I shall only present a few points briefly.

The quarterly form of lessons gives opportunity to study *all* the Scriptures, either chapter after chapter as they occur, as now prepared, or by way of tracing the history of a subject, and the use of all that relates to the subject, as formerly. Complaint is urged that the *Quarterlies* are not perfect, and do not exactly suit a certain class of minds. It certainly is not expected that anything that can be produced by finite beings will be perfect. When the *Quarterlies* took up the study of the history of Abraham's seed as a *subject*, objections were urged by quite a large minority that this was not studying the gospel, yet it was taking up one of the subjects that relates directly to the coming of the Christ, and what the purposes of God were and are, relating to the blessing of the race through Christ, and the principles of faith and repentance were taught in nearly every lesson, and this subject was treated in a manner more comprehensive than could be treated in book form, unless the work was made too large for practical use. Some would conclude that in treating *that* subject much might have been omitted. The editors at that time decided *all* could be considered to advantage. Should they have decided to have omitted certain parts of that subject it would not have suited some as well, and should they have omitted certain parts, others would have decided *that* should have been considered, and other parts omitted, and should other editors have been treating the subject

they would in all probability have treated the subject somewhat differently, but would that have suited as well in a general way? We doubt not.

The plan of studying subjects was taken up some years ago, yet it did not suit the majority, hence quarterlies were instituted. Why should we return to that plan? Some will answer, Because we can prepare more perfect text-books to-day. Possibly we could. How long would they be satisfactory? If they suffered the fate of all other text-books, prepared by imperfect beings, they would need to be revised, according to the decision of the majority in a short time. Every revision would make the old edition partially, if not wholly, worthless, and those remaining on hand would be a loss.

We have no censorship in the church, and no application of Scripture is accepted as perfect by all. It may be thought that only such passages should be used as are interpreted alike by the leading quorums, and that interpretation decided canonical. That would necessitate work the church is not in a situation to undertake, and even if they were, to wait till the church has decided upon every subject, and its treatment, and what passages of Scripture relate to such subject, that should form a part of a text-book, such as I have heard should take the place of the *Quarterly*, it would be a long time before a text-book to suit that class better than the *Quarterly* could be issued.

In the treatment of Scripture the *Quarterly* becomes a text-book so far as the interpretation of texts, and that by parties who stand equal to any others in the church, and such was the Revising Committee last year. But it was argued, and is argued, that we want something we can *rely* upon. Nothing is more carefully prepared by the church as to "historical and doctrinal" matter than is the *Quarterly*, and if we can't rely upon them under the careful preparation they undergo, how could any other kind of a text-book be formed upon which we could reply?

The *Quarterlies* are now paying their way, helping the church financially, and supplying the needed finances to support the Sunday-school Association and its officials. These conditions could not be more perfectly met.

The *Quarterly* furnishes the ministry a privilege of keeping in touch with the lesson, so that wherever they may be they may associate with the Sunday-school with lesson prepared, because the same scriptural lesson is studied by every school on the same day. With text-books of subjects, such as has been suggested, and to study it as has been suggested, this could not be. To take up the subjects as they would occur in the book, beginning with the organization of the school, and as that subject was completed by the school proceed to the next, as in graded schools, would bring about confusion, one school studying one lesson, and one class studying one subject and another another, and the missionary going from place to place would have a good excuse not to attend the Sunday-school, or if attending, for not having the lesson. Besides this the missionary has all the load he cares to carry, and those who desire to keep in touch with all the departments would be compelled to carry quite a load, for there would need to be at least four, if not five or more text-books to meet the present demands.

While the *Quarterly* is not all in every way that I would desire, yet I can not decide that it would be an improvement to change for a text-book such as has been suggested by any whom I have heard advocate the supplanting of the *Quarterly* with text-books.

I shall wait till I hear the other side of this question before I decide how I will vote at the next convention when this matter is considered, but unless I hear reasons for such change superior to what I have heard I shall decide in favor of the *Quarterly*, and work to make it more perfect in its sphere, as knowledge shall come of changes that will be an advantage.

Other points will be brought out by those whom I am associated with to present the *Quarterly* side of this question, as against suggested text-books. In going on to perfection, I am,  
J. F. MINTUN.

THE Home Department supplies are now ready to mail. Every school in the association should order a package and endeavor to establish this department of the work in the school. District associations should look after the matter in places not in reach of schools, and, also, see that it is taken up by the several schools. Order all supplies from the HERALD Publishing House, Lamoni, Iowa. Prices are as follows: Leaflets of Instruction on Home Department work, 3 cents per dozen, 20 cents per 100. Record envelopes, 4 cents per dozen, 25 cents per 100. Membership cards, 5 cents per dozen, 40 cents per 100. Package containing 12 leaflets, 20 envelopes, 4 visitor's records, about enough for a school of not more than thirty members, 20 cents. These, with suitable grade *Quarterly*, completes the outfit. Report blanks, including the Home Department work, will soon be ready to mail.

## Letter Department.

BATES, Idaho, September 1.

*Editors Herald:* In letter of Bro. Goodwin in HERALD of August 13, we read of the Josephite elders having "flatly refused to debate" with the Brighamites at St. Anthony, Idaho. Bro. Goodwin did not tell us who the Josephite elders were, neither who had challenged them or when. We would like the particulars and might then be able to tell how it was. We have no knowledge of Josephite elders being in St. Anthony since Bro. Anthony visited there some years ago; and we are told he held some meetings there. I have passed through there a few times the last year but have done no work till last week. I met Bro. John Condit there and we held three meetings at Willford, four miles from St. Anthony. Debates continuing each night up to about midnight and after. St. Anthony represented there by her bishop at least, but if there were or are any in that region or any of this country who have been or are ready and authorized to represent their church in debate they have been and will be accommodated so far as the Idaho elders of the Reorganized Church are concerned. Bishop Carbine of St. Anthony said he knew of no such case as complained of. The flat refusals come from the other side wherever we go. While they accept the privilege granted them in all our meetings to ask questions, or occupy part of the time with us, they will not engage in a regular debate, but when their members show courage to attend, some one is on hand to try to destroy the influence of the meeting by asking questions, bearing testimony, relating old wives' fables, etc.

We were publicly called "black-hearted Josephite wolves" Friday night before the congregation of two or three hundred and the people were warned to stay away, but the congregation was not less the next night. Perhaps some came to see tar and feathers applied, as there was talk of that. However, the only opposition was confusion in the house while we were occupying, though silence reigned while their elder was speaking.

We have come on to Teton Basin to labor until our conference of September 13 and 14 with the Cedrine Branch.

Outlook for the work is promising.

S. D. CONDIT.

RIVER DELL RANCH, Idaho, August 31.

*Editors Herald:* It has been a long time since I have written you, and many incidents have occurred since then. I have done many wrong things, for which God knows I am truly sorry, and pray his forgiveness. I also ask the forgiveness of the Saints and ask them to pray for me that I may be able to live nearer his law in the future.

In the HERALD to-day I noticed a letter from Bro. B. M. Anderson. It called to my mind many things. He spoke of the enjoyable time he had had with the Saints, and how he did enjoy it after being shut off from their society. Saints, how little we appreciate the blessings God has given us! How hard

it is to live as we should, especially out here! But God is merciful, and I feel that he has forgiven me inasmuch as I have repented, and I am sure I will make a greater struggle hereafter to overcome my faults so that I may be more worthy his blessings and the way be opened for me to get away from this place.

I ever pray for the redemption of Zion and the welfare of her people.

FRANCIS HEATON.

BLACKFOOT, Idaho.

LAMOINE, Maine, September 4.

*Editors Herald:* As you have heard but little of my movements in the field in the past. I will jot a few things so you may know that I am not sleeping, but have been trying to push the gospel work as best I could. I left the Eastern Maine District June 11, in company with Bro. S. O. Foss, and we parted again at North Deer Isle, Western Maine, he to go to Dexter, and I to Mountainville, where I found a few Saints and friends trying with commendable zeal to build a chapel. As the building trade had been my business in the past I thought I could do no better than to give them a lift, so I worked some and preached for them until July 9 and then left for Little Deer Isle where I met Bro. Foss, and together we went to Vinalhaven, taken to that place by Bro. J. J. Billings, district president, in his big sailboat. We preached there about ten days with good liberty and increasing interest, and left with an invitation from many to come again. We were kindly cared for while there by Bro. and Sr. Raymond. From there we went to Stonington and held meetings until July 30. Then to Mountainville where we found that some one had set the chapel on fire; but fortunately it was discovered and put out before it had done much damage.

On August 6 we landed in West Surry, but was rained out and held but one meeting, and on the 9th we went to another part of the town, Morgan's Bay, and held two meetings. The people being in the midst of haying could not stop for meetings. Bro. Foss then left for Jonesport, his home, and I to Sedgwick, where I preached the funeral sermon of Sr. Damaris Gray. All that was mortal of this faithful sister we laid to rest in mother earth until the spirit of him who raised up Christ from the dead shall also quicken her to life eternal. From there I went to Little Deer Isle and preached for them on Sunday the 18th. On the 19th I went to Bangor and attended a reunion of my regiment and made some calls on relatives in that vicinity. August 28 I started by steamer for the conference at Lamoine. Was joined on the way by Brn. Billings and Eaton. We arrived late at night, and the next day we had to take off our coats and help get the new chapel ready and seated for conference to convene on the 30th. The 29th Brn. Sheehy and Bullard came in from Boston, also Bro. T. A. Hougas. All were glad to see them. We had an enjoyable time. Brn. Sheehy and Bullard left on the 2d inst. en route to Eastern Maine conference. The few Saints here are making a strong effort to build a house to worship in, and I think they will succeed, for many of the outside friends seem to be about as much interested in it as any one. I may stop a few days and help them out, and then away again to try to sow the gospel seed. But with fairs and political lectures everywhere, the people have but little time or inclination for other meetings.

Field address, Mountainville, Maine.

J. N. AMES.

STANBERRY, Missouri, August 30.

*Editors Herald:* The work is moving along slowly in this part of the field. We are few in number, but we are endeavoring to keep the camp-fire burning. We have sacrament and prayer and social meeting once a month, and Sunday-school every Sunday. We started in with a primary class with six or seven and part of the time three or four, but now we have three classes with prospects of doing better, and interest seems to be manifested. We have been blessed by the advice given us by our beloved Bro. Peter Anderson, whose home is here. I know

by experience that God blesses those who honor the priesthood and receive them as men sent of God. While Utahism has gone to one extreme in doing as they "are told, whether right or wrong," it is possible that we have, to some extent, gone to another extreme in not honoring the priesthood or those in authority. There is, however, a duty that is obligatory upon us all; namely, to hold up by the prayer of faith those called of God that he may deal with them as seemeth good to him.

It has now been over a year since I was ordained to the office of priest, and while I have not been blessed with any of the miraculous gifts, God has wonderfully blessed me with light and knowledge from on high, pouring his Spirit into my soul, which has enabled me to present the gospel to my astonishment. I know this work is of divine origin, and I wish that my testimony could be recorded before ten thousand angels, and that I might join in with them and sing praises unto the Most High, whose mercy endureth for ever and ever. "Praise the Lord, O my soul and all that is within me, praise his holy name," for "'tis good to be a Saint in latter days." O the warmth, the grandeur, and the magnificence of the promise: "Ye shall know of the doctrine, whether it be of God, or whether I speak of myself," if we do his will.

How I wish that I could see some of the Saints at Lamoni whom I got acquainted with when I was first baptized, especially Brn. Heman C. Smith, J. A. Gunsolley and their accomplished families.

I do not hesitate to say that I am a Latter Day Saint and "if there are mistakes they are the faults of men." I have been criticised because of manifest positiveness in regard to this work. Why not know and be positive? I am glad that we represent something that is true and as firm and as solid as adamantine walls, and that we do not have to remain as silent as the charnel house when called upon to give a reason for the hope that is within us. When I meet with old-time Saints, who "have set to their seal that God is true," it convinces me of the divinity of the work. May God help us all to attain unto that perfection and get up into the spiritual realm that he may use us for the accomplishment of his purposes, is the prayer of your brother,

JAMES D. SCHOFIELD.

JANESVILLE, Wisconsin, September 9.

*Dear Herald:* The reunion held at this place is now history. The increased attendance over last year, the finest of weather, an abundance of preachers, the good Spirit prevailing from start to finish, all combined to make it an enjoyable week for all concerned. The coöperative dining tent, at which all the campers boarded, was a grand success, demonstrating the fact that it is the best way to care for the campers. Meals for the whole term averaged seven cents each. Much credit is due the committee, also to Bro. Dutton's family who contributed largely to the success of the meeting. Four baptized.

T. W. CHATBURN.

MARLIN, Texas, September 6.

*Editors Herald:* I went to San Antonio August 20; met Brn. Ed W. McRae and John Harp at the depot, who were very glad to see me. Bro. McRae drove us to his house, where we met his interesting family, and soon met all the Saints near by, which we enjoyed. Bro. Harp had arranged for meetings at Coner's Grove, a very nice place. There was a very nice pavillion there, which was soon seated and lighted. We commenced meetings on Friday night, August 22. We continued until the 31st. Held in all fourteen meetings. The turnout and interest from beginning to end was good. Larger turnout than had been for quite a long time, so people told us who lived there. None baptized, but quite a number seemed near the kingdom. The Saints were edified.

Brn. John and Charlie Harp are good companions to labor with; they are very zealous and persevering.



I left them on last Thursday. They expect to stay there until next week, then go to district conference. I left to fill an appointment in Falls County, to preach a funeral sermon of Bro. B. F. Spicer, who died March 26, 1902. After I preach a while here I will pass by home and to Grimes County. I hope to visit San Antonio again in the future. I receive fine treatment from all the Saints and friends at that place, so I am very much attached to them and interested in their welfare in time and eternity. I am behind with calls for preaching, they are so far apart in this country. Much traveling required to meet the people who will hear the gospel.

I arrived here near Marlin, Falls County, on September 6; have preached three times, held one business meeting; baptized and confirmed one to-day. Meetings closed here for this time.

District conference will meet at this place on October 11; then we expect to baptize some more at this place. The good work still moves on.

E. W. NUNLEY.

NINA, Ohio, September 5.

*Editors Herald:* Just a few lines that my friends, and the readers of the HERALD may know that I am doing what I can with the Lord's help.

Since General Conference I have been at Kirtland and Columbus, and now I am here in this county, Ottawa, all being in this State.

Making Kirtland my home, I assisted while there, and also at Cleveland, wherever the opportunity afforded itself.

While at Columbus I did what I could to aid and encourage the Saints, and help Bro. T. J. Beatty, who is the "father" of the work in that place. Had the pleasure of becoming acquainted with some new Saints, to us, and earnest workers. It encourages "us boys" to meet others near our own age who love the work.

After returning to Kirtland to attend to some business, Bro. U. W. Greene, our missionary in charge, sent me up here to labor in this section under Bro. O. B. Thomas.

I arrived at Oakharbor the evening of August 13, a year from the time I started on my first mission. Found a home at Bro. and Sr. J. W. Moxon's, and a home it has proven, indeed. I think that Brn. Robley, Scott, and others can testify to the hospitality and kindness found there. Bro. J. W. used to live at our home, some few years ago.

An appointment at this place, which is about six miles from Oakharbor, was arranged by telephone for Friday evening. This was the beginning of a ten-day effort, my first one, too, and not having an associate it was trying for the "boy." But the Lord blessed me with both liberty and power, and I feel encouraged to fight on.

The evenings of the 28th and 29th and Sunday the 31st I spoke at the camp grounds at Locust Point on the bank of Lake Erie, a new place.

Here at Nina I found a good Sunday-school which had been organized by, and was receiving the assistance of, Bro. Moxon and a few Saints who seem willing to do all they can. I am pleasantly quartered here at the home of Sr. Nannie Davis. Her husband, though not a member, is very kind and friendly. Many people here ask about Bro. Francis Smith.

The Lord willing we anticipate beginning an effort in Oakharbor, in the G. A. R. Hall, on the evening of the 9th. We are looking for Bro. Leonard Scott to arrive soon.

The footing of the work in this country is greatly due to the efforts and daily example of Bro. Moxon and wife, who continue to liberally assist with talent, means, and time. Their friends, Mr. Eastwood, the genial manager at the Lake Shore office, and his wife, have assisted greatly with their musical talent. Mission address, Oakharbor, Ohio, care J. W. Moxon.

Fraternally,

JAMES E. KELLEY.

DETROIT, Texas, August 4.

*Editors Herald:* It is indeed strengthening and encouraging to me to read the many letters and articles, written by the brethren and sisters, that appear from time to time.

The work is progressing nicely in this part of the Lord's vineyard, considering the small number of laborers here. This country is ripe for the gospel, and hundreds of noble souls are starving for the bread of life. Only two missionaries, Brn. E. L. Henson and E. A. Erwin, in this part, with the writer's assistance as circumstances permit, and that is not much, being compelled to stay at home and labor for the meat that perisheth, most of the time. Am trying, however, to assist all that is possible.

On the 16th of August Brn. Henson and Erwin returned from district conference and began a meeting at Rosalie, Red River County, which lasted till the 24th.

On the morning of the 23d in company with Bro. Henson we wended our way westward over the dry, dusty prairies about twenty miles into Lamar County, where we had an appointment. We found the good people of that section awaiting our arrival with a nice arbor prepared. They were anxious to hear the tale we had to tell, so we began meeting that night with a large congregation, Bro. Henson being the speaker. The writer spoke Sunday at eleven o'clock, and on Monday night, the 25th. On Wednesday, the 27th, I was taken very sick and was not able to attend the meeting any more. Bro. E. A. Erwin joined Bro. Henson on the 27th, so the meeting continued with increased interest and closed the 31st. One baptized and several more about ready.

May the good Lord speed the day when your humble servant will be able to do more for the cause.

P. B. BUSSELL.

BOONE, Colorado, July 19.

*Editors Herald:* I am not a member of the church, but am a firm believer, only waiting an opportunity to unite with this great work. It has been many long months since I have had the blessed privilege of hearing the elders preach, and they have been weary ones, too. Oh, how lonely I feel since my isolation! We did not know there were any Saints in Pueblo till we read the letter written by Mrs. Minnie Woolsey from there, and how thankful I was. Mrs. Woolsey will you please write to me, so we will learn where you are and where the meetings are held? We would be ever so thankful for the privilege of getting to attend meetings again. My parents are both members of the work.

The letter from Bro. Baker, which was in the HERALD, was read with great pleasure, but with sorrow, too, for I did not read it until he had already been to and left Pueblo. We would have been glad to have seen him. How much pleasure it used to be to have him come to see us at Maysville, Arkansas, where we lived before coming here. If you ever come out this way again, Bro. Baker, I hope you will remember to come and see us. We live twenty miles east of Pueblo.

I would be pleased to hear from any of the Saints, especially from the East and South, and to know where the Saints' reunion held a year ago in Fairland, Indian Territory, is to be this year, and what date.

MISS PEARL SIMS.

OLDS, Oklahoma, September 3.

*Dear Herald:* To me this is a grand work. I was greatly encouraged at the last General Conference. Went out into my mission work hopeful of good results, and never before in all of my work has the way opened so completely to my satisfaction as it has thus far this year. Calls for preaching are many. The good Lord is opening the way and providing the means enabling me to reach more people than ever before in the same length of time. Northern Texas and Indian Territory is a ripe field. I have done more preaching since conference than ever before in the same length of time, notwithstanding I have been kept at

home one whole month helping to care for little Floyd, who was confined to his bed for thirty-three days with typhoid fever. He lost his speech when he began to recover and had to learn again to talk, crawl, and walk. I left him in the care of his patient mother not able to speak or move himself in bed. This was the hardest task of my life, but wife and I agreed that I must go and preach the gospel to the people who were constantly writing to me to come and preach for them.

I held two meetings at Coalgate, Indian Territory, creating quite an interest. Met eleven Utah elders in conference at that place. Called on them, had several talks with them, spoke in their conference, and offered to discuss differences. But they said, "No; debating is of the Devil." They prefer to obey counsel.

Two of our brethren, Brn. McLain and Hufford, went to work to build a house of worship. An outsider gave the lot and twenty dollars towards the house. Now we have a nice little house. Seventy-two chairs, house canvased, papered, and painted, by the efforts of these three sacrificing men. Now, brethren of the missionary force, do not pass Coalgate without stopping. You will find a welcome and something to do.

I have just recently closed a fine meeting twenty miles south of Vernon, Texas, in company with Elder B. F. Renfroe. Baptized four and left an appointment for another meeting to commence the second Sunday in September. A great many people are interested at that place. We expect to baptize some more in this meeting.

Came here to assist some old friends and preach some. Olds is two miles from Red River in Oklahoma. This is the home of several of our brethren who were among the lucky ones to draw homes in this new country.

I find Bro. Renfroe a congenial companion. We will continue together until October 1.

All who desire preaching in Southern Indian Territory, please notify me. My permanent address is Wilburton, Indian Territory.

May the good Lord continue to bless us all.

S. W. SIMMONS.

FLORESVILLE, Texas, August 19.

*Editors Herald:* We rejoice in this glorious work in which we are engaged as we read your columns and learn of its greatness and glory. I have not been a member of the church long, but I feel and know that its teachings are true. I feel that I am not always worthy of the many blessings which I receive, but I sincerely wish to do my Master's will. We are among the isolated ones. We seldom hear any preaching, only through your columns. Bro. Harp preached for us a few times this year. We are expecting a visit from him the last of this month. We very much enjoy visits from the elders. They are always welcome guests. Bro. Harp is a faithful worker for the cause and we pray that God will bless him in all his labors and send more like him to spread the gospel in this land.

We get the *HERALD*, *Ensign*, and *Autumn Leaves*, and feel that we could not do without any one of them. When we get through reading them we give them to others who will read them. There are a few interested here, and I think that good can be done if we could have a few weeks preaching. We have but three members and our nearest branch is about thirty-five miles away. So you see, dear Saints, we do not get to meet the Saints very often, but we hope in the near future to have a branch here. Some are near the kingdom. One woman after reading an article in the *HERALD*, entitled, "Who Was Joseph Smith?" said it was the best piece she ever read.

Pray for us, dear Saints, that we may live faithfully, and that we will not be found lacking when Christ comes to make up his jewels. I ever pray for the building up of Zion.

Your sister,

EMMA JACKSON.

TORY HILL, September 1.

*Editors Herald:* This is my first letter to the *HERALD*, although I often thought I would like to write. We are in an isolated condition, yet our heavenly Father has been mindful of us in many ways; but the greatest of all blessings is that he sent us this glorious gospel whereby we may worship God in spirit and in truth, and have the inward man renewed day by day, and prepare ourselves to meet with our loved ones whom God has, in his infinite wisdom, called home. There were eight boys and five girls in our family. One brother and one sister we laid to rest years ago, long before we ever heard this gospel, while they were yet babies, and my other four brothers we have laid to rest in the past five years. Truly we can say with the prophet of old, "Our days are full of sorrow." Our youngest brother would have been eighteen years old in November next if he had been spared, but was brought home to us last Monday, August 25, a corpse. He had been living with his uncle for over two years. He asked for us all, then prayed for all his loved ones, and then for all. Said good-bye and passed away like a summer's evening. Mother and father were there when he died. He was baptized and confirmed a member of the church when he was eleven years old by Elder J. H. Lake. Elder T. A. Phillips preached the funeral sermon.

Elders T. A. Phillips and S. Tomlinson have been laboring up here in this part of the country and trying to get the Saints in good working order, although it is very hard working in branches where the Saints have grown cold. I trust Bro. Phillips' revival has aroused hopes that were worse than dead, and we will all take fresh courage in this great work of God. Elder T. A. Phillips has gone back to Finlon Falls, where he hopes to make two new openings, and Elder S. Tomlinson is preaching in a new opening called the Billings settlement. It is eight miles to where Bro. Tomlinson is preaching, but we have driven down twice to encourage the new work there. We have a nice Sunday-school and hold prayer-meeting once a week.

Your sister,

CORA RUTH ETTA DACK.

RICHMOND, Virginia, August 28.

*Dear Herald Readers:* It has been a long time since I have addressed any of you through the *HERALD*. There have been many reasons and hindering causes, but never for a moment a lack of interest. I am more and more convinced of the truth of this great and marvelous work. I am more firmly established with every wave of trial that passes over me. God is certainly vindicating his own word here in a wonderful way before the eyes of all these people who claim to be his saints, of the Apostolic church, but not all can yet see it. He has given me more liberty and courage lately, and I needed the latter especially. The pastor was heard to say in a prayer-meeting, at which I was not present, that "no one ever got filled with the Holy Ghost that did not fall on the floor." One sister, who has herself been prostrated at least twice under this power, said that what he said tore her to pieces. She went boldly to him and told him that she had searched her Bible and could not find where it taught that falling was necessary to the baptism of the Holy Ghost, but that the word said Peter and the eleven stood up and preached and testified.

"But," he says, "sister, you have been thrown down by the power of the Spirit many times."

"No sir, I have not," she replied. "Twice only. On the other occasions either some one fell against me and knocked me down, or just physical weakness prostrated me. Only twice could I say it was the Lord."

It seems he did not like it and publicly reproved her, telling the conversation, but not giving the name, and says, "I could not see the woman for the devil." So in prayer-meeting the other night she told that she was the woman he referred to, and

she wanted to tell it, that no one might think he referred to any other sister.

"I was the woman, dear ones, he could not see for the devil. But did you notice God did not let him once say the devil was in me? I knew the devil was there, but he was not in me; he was on the outside tempting me, but I said, Brother, I must stand on the word, and let God be true, though it makes every man a liar. The word does not teach that it is necessary to fall to receive the Spirit."

Dear, true sister, once she was a firm advocate of the falling, too. Somehow she and some others are getting their eyes open. I arose to testify, or to say whatever the Spirit gave me, and said, "I rejoiced to hear Sr. Jane say just what she did on that line. When I first came among you, and witnessed these signs and manifestations of the Spirit, I wondered if it were of God or not, and I studied the word and could not find that it taught anything like that, but I felt it would be wise to say but little about it, lest I might be found speaking against the Holy Ghost. Once I heard Bro. D. say they were the only people who had these signs, but I received a letter from my daughter, telling of the meetings of a Methodist sect, where the people would fall and lie prostrate for hours. Now Bro. D. said this was the Holy Ghost witnessing that their gospel was the truth, yet there are others preaching exactly opposite in almost every item of faith and yet received the same witness. Now, how was this? Both could not be true, but I found the word said 'by their fruits ye shall know them.' I also found the fruits enumerated. You know what they are,—love, joy, etc. I noticed the fruits manifested by those among you who were loudest in upholding this sign, and who were oftenest prostrated, were of an opposite character. Strife, malice, hatred, confusion, etc., marked them wherever they went. And you know God is not the author of confusion. And I must testify to-night that the Spirit I received, by obedience to the gospel and under the hands of the elders God sent, was of God as I knew it produced those right fruits in me. Once when I had been evilly spoken of and mistreated, I would have been for standing up for my rights and talking back, but since I had received his Spirit, I only felt tender pity and love and could pray, 'God forgive them; they know not what they do.'"

I also told them that the trouble was that they had been pinning their faith to the outward manifestations, rather than to the word, and, when that was the case, Satan would produce the same manifestations and deceive those who were looking for signs instead of the fruits. That he would even work miracles to deceive. That was why we were told to try the spirits, that not all were of God.

Once I was prostrated. I, too, was certain it was God's power, but I did not even then think that was the first I had received of his Spirit, for I was completely submerged in the Spirit during the whole meeting, and, in fact, had been for some time previous. I testified to the fact that night that I had been completely filled with and submerged in the Spirit, but had never been prostrated under its power. That Satan tried to get me to eat, still tempting me thus: "If you arise to-night to speak, you will fall and make a fool of yourself as these have," and I said, "Well, if God wants to lay me on the floor, I am willing; no pride should be in my way." But instead of falling I felt more like standing firm. Bro. D. said: "Sister, if you do not need this for yourself, you will receive it for the sake of others as a witness."

How could I receive it as a witness for others unless it was to show them God had accepted me, and that it was truth I was contending for? After the meeting was dismissed, a sister came back for special prayer, and Bro. D. prayed. I had asked God silently if it would be a witness for the truth that in his own time, and in his own way, I might receive it. And as I went to get off my knees, some power laid me down as gently as a mother does her sleeping babe. I could not resist, nor did I have any desire

to. "It has come," flashed through my mind, and with a Hallelujah that rings in my ears yet, Bro. D. knelt and taking my hand in his said, "You are my sister, you are my sister! I don't care what any one says you are my sister!" "Brethren, I always felt as if we were close kin if not brother and sister." Love these people? Yes, though they have despitefully used me since then, but they thought that would make me denounce what I held concerning Joseph being a prophet, etc., and unite with them.

Bro. D. never has thought so. While he has pointed to me three times from the pulpit and said: "I will fellowship this sister, no matter what any one says," and has told me he never again would antagonize my faith, yet the sisters have been many times frightened, especially if he seems to sanction something for which I contend. More and more clearly are they beginning to see, even talking among themselves about authority, etc.

Once Bro. D. denied the necessity for organization, saying man made a mistake when he organized the church and set officers in it. I was shocked. I knew he was trying to silence a conviction that organization was necessary and that Christ could not organize only the one body. I had sent him something to read. It was the HERALD with my article "The Soliloquy of Satan" in it, and this sermon soon followed. After about two months he said in another sermon:

"Brethren, I no longer have any sympathy with the theory that organization is not necessary; it is necessary, and should be according to the word, and we find there that prophets and apostles were in the organization, but what can we do? We can not elect a prophet, God must give a prophet. Neither can we send apostles, God must send the apostles. And we do not even have elders in our church, and if we did we do not even know their duties only that they laid hands on the sick. I tell you, brethren, we need teaching on this line. Do not be alarmed. No man has been teaching me, but the Spirit of God has." And speaking of his work he said, "One thing I know, God never sent me to baptize any one." Yet he baptized for the remission of sins, using about the same formula as do our elders.

Pray that I may be faithful and that God will send a laborer here.

ALICE R. CORSON.

3829 Fourth Fulton Street.

### The Changing Year.

Behold September! Tripping from the hills she comes and lo! the mystic spell of August's weaving breaks at her touch. Indolence flees to the mistress who has gone before, and the languor and lassitude and lazy contentment of midsummer gives way to a quickening of vital forces and the inspiration of endeavor. Fair September! Not the wealth of floral tribute of her sister months doth she bring, but of the fullness of the harvest doth she scatter on every side. Sere and yellow leaves flutter from the trees; they are her pledges in gold that there is no death, and April shall redeem them. The hills robe themselves in purple in the twilight hour and the air is vibrant with the plaint that "Katy did" and "Katy didn't." Once more the feathered hosts fill copse and grove and garden shrubbery, and if there be a new note, a minor chord, not present in their songs of the spring, therein is the promise that they go but for a little while. The clear air has in it a tonic which sets the rich blood to racing gloriously and fills with the desire of accomplishment the vigor which seeks expression in the world's work. It is the month of inspiration.—From *Country Life in America*.

Perhaps the most remarkable scientific discovery made in a long time—so far at least as its wonderful possibilities are concerned—is that of radium. Apparently this substance has from the beginning been giving off particles at the rate of sixty to ninety thousand miles per second, without diminution of its own force—and will continue to do so for ever. It supplies light without heat. A ray of this light conducts electricity. It converts oxygen into ozone and colors glass permanently brown. These are only a few of the properties of this remarkable substance. In *The Cosmopolitan* for September a brief article is published under the title, "A New Field For Speculation," and announcement is made of a prize of three hundred dollars for the best paper on this subject.

## Miscellaneous Department.

### Conference Minutes.

**European Mission.**—Annual conference of the European Mission met in the Priestley Road meeting room, Birmingham, at 6 p. m., August 2, 1902, Apostle G. T. Griffiths, assisted by Apostles Peter Anderson and J. W. Rushton, occupied the chair. The business sessions were opened by singing and prayer. Suitable introductory remarks were made by Brn. Peter Anderson, J. W. Rushton, Bishop T. Taylor, and G. T. Griffiths. Brn. Herbert Smith and Frank Edwards, of Birmingham, were appointed conference deacons, and Bro. John Hoole conference chorister with power to choose assistants. The conference with a unanimous vote indorsed the action of General Conference in calling Elder C. H. Caton of the Bishopric to the office of high priest. Our brother, who has been 32 years in the work, signified his willingness to act in the office, after which he was ordained by Brn. G. T. Griffiths, P. Anderson, J. W. Rushton, W. Lewis, and Joseph Dewsnup, Sr. The minutes of the 1901 conference were read, after which voice and vote was accorded to all the visiting brethren of the eldership in the conference. Missionary reports were now presented: Bro. J. W. Rushton, of Scotland, reports that one branch has been organized at Hamilton with 18 members during the conference year, 4 persons have been baptized, 2 have been ordained priests, and one as teacher. He had been assisted by Elder Joseph Arber, late of Claycross, and Elder G. W. Thorburn of the Second Quorum of Seventy. The outlook was exceptionally encouraging. Bro. George W. Thorburn reports labor in Scotland, especially at Glasgow. Bro. Joseph Arber reports labor in the Sheffield District and Scotland. He had presided over the Hamilton Branch for a time and was then removed to Glasgow where he at present labors. Elder P. Muceus (Seventy) reports that he has baptized 10 in Scandinavia, confirmed 12, blessed 3 children, preached and performed other duties. He feels confident that the Lord has called him to labor in that mission. John Davies (Seventy) reports labor in Wales. His health has not been good since coming here. He has met with some opposition but is manfully contending for the right. Elder W. H. Greenwood reports labor in the Sheffield District since June 18, 1902. There were prospects of some uniting with the church ere long. He had distributed tracts and performed other duties.

District presidents' reports: Elder W. H. Greenwood reported the work in the Sheffield District as low, but there were signs of better times. Brethren were doing their duty and there were prospects of increase. Elder Wm. Ecclestone reports the Birmingham District with 4 branches and 230 members. The condition was fair spiritually. Elder Thomas Gould reported Eastern Wales with 3 branches as fair spiritually. Three had died during the year. Elder H. Greenwood reported Manchester in a good spiritual condition generally. The ministry were earnestly engaged in the work of the branches. We need tracts. We have a band of willing workers. We have gained some during the year and hope soon to organize new branches.

Isolated branch reports: Bro. J. W. Worth reports that the work has moved forward spiritually in London during the year. A few had been baptized. Bro. T. J. Sheldon had greatly helped them and there were prospects of further success. Hamilton was reported by Bro. R. W. Munro and J. Skene as having 18 members. All were working to spread the cause. Indoor and outdoor labor had been performed.

Reports of isolated ministers: Bro. A. Porteous of Hamilton, reported labor in that branch and that he was willing to continue work. Elder Joseph Bennett, nearly 77 years, desires that the work may be established in Birkenhead and Tranmere and that he does what he can. During an interval Sr. A. Green sang feelingly a solo entitled, "Moment by Moment."

Bishop Taylor's report was now presented and read along with those of his counselors, Elders C. H. Caton and Joseph Dewsnup. His agents, Elders Thomas Gould and Hy Ellis presented reports for Eastern and Western Wales respectively. A committee consisting of Elders J. E. Meredith, N. J. Weate, and Joseph Roberts were chosen to audit the foregoing reports of the Bishopric. Upon a motion to adjourn being put and lost an informal discussion followed upon the advisability of holding mission conference. At 9.40 p. m. the meeting adjourned. The doxology was sung and the benediction offered by Bro. G. T. Griffiths. On Monday, August 4, 1902, conference resumed its sittings at 9.45 a. m. A hymn was sung and Elder H. Greenwood offered prayer. The informal talk of Saturday evening on the holding of mission conferences was continued until 11 a. m. The question of the publication of a periodical in the interests of the mission was next discussed. The report of the committee on "rules governing the mission conferences" was here presented: "In considering this question we must first determine the status

of the body in relation to church work and the question arises, 'Is the European mission conference a body whose functions are legislative? Is it administrative, or is it merely intended as a means whereby persons engaged in a common cause can meet and compare notes and confer in a general way?' If it is legislative it would seem only fair that all who are amenable to its laws should in some way have voice and vote in the assembly, either directly or indirectly. If its functions are administrative, then it is enough if those who are subject to its administration have voice and vote in the assembly either directly or indirectly. If it is simply a gathering of those engaged in a common cause for the purpose of social interchange of thought, and ways, and means, then it would seem the right of voice and vote in the assembly extends no further than to those so engaged. If composed of elders only, it would restrict its considerations to matters affecting elders only. If matters affecting others, such as priests, teachers, and deacons are considered, and that in a way which calls for submission to such actions, then the priests, teachers, and deacons should have equal voice and vote in the assembly. To facilitate the forming of proper rules we would suggest that your honorable assembly determine the exact power and standing of the body known as; 'The European Mission Conference.' It will then be an easy matter to determine who should or should not have voice and vote in the assembly. In any case the principle of common consent should not be lost sight of. The present scattered condition of the church is such that common consent in its widest form can not be had. Representation as adopted by the church in America seems to be the best and most suitable to our condition and if the rules of the European Mission Conference are to be altered it would be well to base them upon some such basis; all of which is submitted. Elders C. H. Caton and George Baty committee." It was here stated that a minority report upon this question would be made out by Elder E. R. Dewsnup and forwarded to the secretary at a later date. It would then be spread upon the minutes: Resolved that the matter relating to the consideration of the rules for the mission conference be deferred until the question of the continuance or otherwise of mission conferences be decided by the new body.

Bro. Enge here reported his labors in Scandinavia. He had held 36 services, baptized 3, confirmed 3, administered the sacrament, and attended to the sick. He had labored in Homborgsund and Christiansand, Norway. He had distributed tracts, preached where possible. Hopeful for the success of the work in his field. Bro. Pierce of Western Wales, said he arrived in November, 1901. He had labored and felt well and hopeful. He had delivered tracts and preached the word. He saw the need for clearly discriminating between the Utah church and ours. had met many noble and good people. Bro. T. J. Sheldon reported labor in Rothwell, Leeds, and London. He had preached 67 times, baptized 2, confirmed 3, blessed 3 children, and had ordained 1 elder. He had done open air work in Rothwell and Leeds. Hard and persistent work was needed in London and we shall succeed. Bro. Wm. Lewis reports labor in Cardiff, Lydney, Nantyglo, Aberaman, Llanelly, Penygraig, Porth, Tony-pandy. Much need for labor. Local brethren doing what they can with few exceptions. Have preached 125 times. Held open air service. No trouble to get crowds outside, but not inside. Good may be done after the mistakes of Brighamism have been pointed out. He had confirmed two, blessed 2 children, and administered to the sick. Brethren John Davies and Thomas Jones are doing all they can; also Bro. F. G. Pierce who visited from house to house and preached in the streets. He had been offered the Congregational chapel near Merthyr on Monday and Friday evenings. Hopes a missionary home may be established in Merthyr so that work may be prosecuted in the surrounding towns. The brethren are not able to obtain sleeping accommodation in this part. This is a drawback. Bro. Thomas Jones of Eastern Wales reports labor in Penygraig, Brynmawr, and Blaina with Brn. Pierce and John Davies. They had done persistent street preaching to hundreds. He had baptized 2 and performed other duties. Resolved, That the mission conference of 1903 be held as per Rules and that the place be left in the hands of the missionaries in charge of the European Mission. The assembly here arose and sang, "Redeemer of Israel."

A petition was now presented by the priests' quorum asking that the members thereof might become members of the European Mission conference. Resolved, That the priests have voice on this question. The petition was now received. Resolved, That the priests' petition be granted. There were 41 for and 4 against it. The meeting now adjourned, prayer being offered by Bishop Taylor.

At 2.10 p. m. business was resumed, "Guide us oh thou Great Jehovah" was sung and prayer offered by Elder E. R. Dewsnup. Resolved, That the chair appoint a committee of five

to draft a petition to General Conference setting forth our needs as a mission conference. The president then appointed the following brethren a committee: Joseph Dewsnup, Sr., C. H. Caton, Hy Greenwood, Wm. Lewis, and T. J. Sheldon. The following report of committee was then presented, adopted, and spread upon the minutes: "Whereas we believe the work in the European Mission demands that the European Mission conference be an authoritative body within its own area, therefore be it Resolved, That we petition the General Conference of 1903 that they recognize the European Mission conference as an authoritative legislative body in harmony with the organic laws of the church, the decisions of which shall be subject in case of appeal to the General Conference. Signed, Joseph Dewsnup, Sr., C. H. Caton, Hy Greenwood, Wm. Lewis, T. J. Sheldon." The committee was now discharged with thanks.

Resolved, That this conference realizes the necessity of a church publication in this country and that this conference take such steps as in its judgment will bring about the same. Resolved, That a committee of three be appointed to attend to the matter of publication and report to the next mission conference. The committee chosen were J. W. Rushton, W. R. Armstrong, and E. R. Dewsnup. Resolved, That we ask the Board of Publication to establish a book depot in this country. At this juncture Bro. and Sr. Fish and Sr. Roberts of Warrington who had been baptized by Apostle J. W. Rushton, were confirmed, Bro. Fish by Bro. P. Anderson, Sr. Fish by Bro. G. T. Griffiths, and Sr. Roberts by Bro. J. W. Rushton. The conference then adjourned for tea, the benediction being offered by Bro. W. R. Armstrong. Upon the resumption of business it was resolved that the secretary's expenses be paid by the conference. Resolved, That we are of the opinion that a visit of President Joseph Smith to this country would lend a great impetus to the work; we therefore extend an invitation to him to pay us a visit as early as convenient. Resolved, That we sustain the secretary, Elder W. R. Armstrong, and assistant secretary, Elder S. F. Mather. Resolved, That we sustain the treasurer of the mission, Bishop T. Taylor. Resolved, That we approve of the appointment and sustain the local historian to the British Isles, Elder W. R. Armstrong. Resolved, That a hearty vote of thanks be extended to Apostle Peter Anderson for his visit, instruction, and gentlemanly bearing amongst us. We wish him "God-speed" and his labors more blessed than when he last visited Scandinavia and that he may return home to his family safely when his mission has been accomplished. Resolved, That a hearty vote of thanks be awarded the brethren and sisters of Birmingham for their kindness and hospitality. Resolved, That we sustain the presidents of the mission, the Bishopric of the British Isles, the Bishop's agents, the local historian to Scandinavia, Elder P. Muecus, and the presidents of the conference. Resolved, That a vote of thanks be awarded the catering committee and deacons. Resolved, That we sustain our patriarchs laboring in the British Isles; viz., Elders James Baty and Joseph Greenwood. Resolved, That we sustain our missionaries in the British Isles and Scandinavia. Resolved, That a vote of thanks be awarded Bro. John Hoole, organist, Bro. and Sr. Green of Manchester, and Bro. and Sr. Fish of Warrington, instrumentalists and vocalists of the conference.

Bro. Griffiths here spoke feelingly and approvingly of the godly manner which the brethren had exhibited one toward the other during the transaction of business. Report of the auditing committee on bishop's accounts: They report that they find in the postage account an error of 2d.; in the railway fares 1d.; a discrepancy in casting up of one shilling in Bishop Taylor's accounts. The counselor's accounts are correct. Resolved, That we receive and adopt the report and discharge the committee.

Bro. P. Anderson now said he had enjoyed his visit to England. He had noticed the names of different brethren for years and now he was pleased to become personally acquainted with them. "You enjoy the same Spirit here that we do over there." He said he would remember his visit as long as he lived. He felt grateful for the kindness received and good he had obtained. He and his brethren would remember us.

Bro. Rushton said he had received many kindnesses for which he was thankful. He spoke as one of the boys of the British mission. He realized the gravity of the situation.

Bro. Enge said he felt overjoyed but dared not show it. He felt thankful for the kindness he had received. He had been alone—had no one to commune with, no one to shelter him. He felt very happy. Letters and HERALDS had been his chief comfort. He said that if he had not obtained his fare he would have taken the helm of a vessel to reach conference. He had had many discouragements. The man appointed with him had died.

Bro. Griffiths said it had been made known by the Spirit that Bro. Rushton should go to General Conference. The Bishop felt he ought to go. It was left to him and he felt Bro. Rushton ought to go even if he, Bro. Griffiths, borrowed the money. What transpired proved that it was right. He felt proud of him

and so did the brethren there. He exhorted him to be humble, then the Lord would stand by him. He asked the assembly to remember the brethren in their hard missions.

Bro. C. H. Caton spoke feelingly of Bro. Rushton's recognition of the Lord.

Bro. Griffiths spoke of Bro. Thomas Taylor as the father of the work in this land, Bro. C. H. Caton as an Aaron, Bro. J. Dewsnup, Sr., as an honorable man and true, and a friend of the work, and with Henry Greenwood and James Baty as men of God. Much credit was due to these brethren for the great interest they had taken in the young men, for truly they had been fathers unto them. Bro. and Sr. Meredith and Bro. Swan, also others, had helped with their means.

Resolved, That the conference do now adjourn. A most enjoyable and spiritual conference was brought to a close by the singing of "God be with you till we meet again." Closing prayer by Bro. G. T. Griffiths. Sunday services. At 9.30 a. m. a prayer and testimony meeting was held in charge of Elders N. C. Enge and W. H. Greenwood. This was a most enjoyable and blessed time. At 11 a. m. a preaching service in charge of Apostles G. T. Griffiths and P. Anderson was held. A musical composition for the organ by Stainer was played by Brn. John Hoole and J. W. Green (cornet) and a solo by Mrs. Fisher, after which Bro. Anderson addressed the congregation, reading Romans 12, which he said was a good starting point. He exhorted those present to be careful in language and conduct to cultivate both the head and the heart. There was a need for growth. We should speak the truth with sincerity, devotion, and calmness. We must preach with mildness and meekness. Jesus said: "Learn of me." Jesus condemned but he knew all things. We must not condemn. At the close Elder Mather sang with much pathos the song, "Oh the best friend to have is Jesus." At 3 p. m. a social meeting in charge of Brn. G. T. Griffiths, Joseph Dewsnup, Sr., and F. G. Pearce was held. Many interesting testimonies were borne, including that of Bishop Taylor, who stated that he was the first person baptized into the Reorganization in this mission and the Lord had stood by him or he would have gone to the wall. It seemed a comparatively easy thing to be a Latter Day Saint now-a-days. It was not so one time. At 6.30 p. m. preaching services in charge of T. J. Sheldon, G. W. Thorburn, and J. W. Rushton. A solo entitled, "Count your many blessings" was sung feelingly by Sr. A. Green, after which Bro. Rushton addressed the meeting in an instructive, interesting, and rousing sermon which was much appreciated by both ministry and laity.

**Western Maine.**—Conference convened at East Lamoine, August 30, F. M. Sheehy and J. J. Billings presiding, Eugene Braun and C. H. Rich clerks. Bishop's agent reported: Received \$188.17; expended \$146.17; balance \$42.00. Branches reporting: Stonington 96, loss 1; West Surry 34, gain 2; Little Deer Isle 59, no change; Pleasant Home 16, no change; Brays Mountain 41, gain 2. Officers reporting: Elders F. M. Sheehy, S. O. Foss, J. N. Ames, J. J. Billings, E. E. Holman; Priests A. C. Dunham and Eugene Braun; Teachers Hollis Saunders and Henry Eaton. Election of officers: President, J. J. Billings; secretary, Eugene Braun. Henry R. Eaton sustained as Bishop's agent. The ordination of Eugene Braun was left to the missionary in charge. Prayer-meeting in charge of J. J. Billings, assisted by F. M. Sheehy. Preaching by R. Bullard and F. M. Sheehy. Adjourned to meet at West Ellsworth, November 15, 16.

**Des Moines.**—District conference convened at Newton, August 23, Fred A. Smith and H. A. McCoy presiding. Ten of the eleven branches of the district reported as follows: Perry 70, Grinnell 15, Clear Creek 31, Boonesboro 61, Valley 127, What Cheer 25, Oskaloosa 44, Des Moines 149, Richland 83, Rhodes 47. Elders reporting: J. F. Mintun, M. M. Turpen, H. A. McCoy, G. W. Shimel, M. H. Cook, W. C. Earhart, C. J. Peters, Samuel McBirnie, W. F. Clark, E. J. Clarke, W. C. Nirk, and P. Batten. Priests C. Rowley, E. Rowley, J. R. Epperson, C. B. Brown, W. W. Owens, T. P. Cook, C. F. Merrill, E. O. Clark, H. Lyke, John Clark, V. Boatwright, W. Christy, C. J. Carlson, and G. M. Jamison. Teachers F. A. Brown, J. C. Hidy, G. W. Johnson, G. Longdon, G. Emslie, A. Walls, W. L. Pitcher. Deacons D. Batten, F. W. Briggs, F. Chandler, and J. S. Young. J. F. Mintun and H. A. McCoy reported on the tent fund: Receipts \$25.72, expenditures \$21.25. W. C. Nirk, Bishop's agent, reported, the report being audited and found correct. The Valley Branch recommended the ordination of James E. Laughlin to the office of an elder, which recommendation was indorsed and the ordination provided for. A priest's license was granted to Wardell Christy. Elder C. J. Peters was appointed to labor in the district. Conference adjourned to meet at Des Moines, February 21, 1903.

**Oklahoma.**—Conference convened at reunion at Dover, Oklahoma, August 15, George Montague and W. P. Pickering in charge. Elders reporting: Hubert Case, W. P. Pickering, James Yates, D. S. Crawley, I. P. Baggerly, H. F. Durfey, R. M. Maloney, W. M. Aylor, George Montague, Jephtha Scott, Thomas J. Smith, and S. J. Hinkle. Priest S. S. Smith. Bishop's agent reported from February 22 to August 7, 1902: Received in tithes and offerings and assistance from Bishop \$463.88, expended for missionaries families and otherwise \$460.50, balance on hand \$3.38. Report was referred back to agent for correction. Monument fund custodian reported: \$13.15 on hand and several dollars more to be collected. Report accepted. Sr. S. J. Hinkle and Sr. Fate were empowered to purchase the monument for the grave of Elder George Shupe. Branches reporting: Oak Grove, Seiling, Oklahoma, and Canadian Center. Slight corrections were made in the Seiling and Oak Grove reports by the conference. Oklahoma and Canadian Center were referred back to branches for Correction. Redmoon and Stillwater branches did not report. Adjourned to meet with the Seiling branch, December 5, 1902.

**Eastern Iowa.**—District conference convened with the Osterdock Branch, August 16, Warren Turner and D. M. Rudd presiding. Elders reporting: Warren Turner, D. M. Rudd, J. W. Peterson, John Heide, A. R. Crippen, J. F. Rulon; Priests D. L. Palsgrove, C. G. Dykes; Teacher W. N. Potter. Bishop's agent reported: On hand last report \$184.60, received since \$504.10, total received and on hand \$688.70, expended \$427.23, on hand \$261.47. Branches reporting: Arlington, Osterdock, Muscatine, Clinton, Green Valley, and Fulton. Preaching during conference by Warren Turner, John Heide, D. M. Rudd, and J. W. Peterson. Adjourned to meet subject to call of district president.

#### Release of Appointment.

At his own request, and for reasons which he believes to be proper, Bro. J. S. Strain, of Council Bluffs, Iowa, is hereby released from the appointment given him last spring, and will labor as a local elder only.

JOSEPH SMITH,  
For Presidency.

#### Appointment to Field.

Notice is hereby given that Elder Warren Turner, of Clinton, Iowa, is appointed to labor in the Eastern Iowa District, appointment being made by F. A. Smith, missionary in charge, Presidency concurring.

JOSEPH SMITH,  
For Presidency.

LAMONI, Iowa, September 12, 1902.

#### Notices.

To the members of the Maysville Branch of the Church of Jesus Christ of Latter Day Saints: By an act of the Spring River District at Angola, Kansas, August 21, 22, 1902, the branch at Maysville was declared disorganized, and the members of said branch, to be in harmony with the rulings of the church, must get letters of removal and unite with the nearest branch. Address M. S. Frick, District Secretary, 2226 Empire Street, Joplin, Missouri.

#### Reunion Notices.

Reunion of the Fremont District for 1903 will be held in Hougas' Grove, near Henderson, Mills County, Iowa. Date to be announced later.

#### Special Round-Trip Excursion Rates to New York

via Nickel Plate Road. Tickets on sale October 3 to 16 inclusive, good leaving New York not later than October 14. Address John Y. Calahan, General Agent, 113 Adams Street, Chicago, for reservation or sleeping-car space and other information. 50 37-4

#### Conference Notices.

Northeastern Kansas District Conference will convene at Neta-waka, Kansas, at 10 a. m., September 27.

Conference of the Kentucky and Tennessee District will convene with the Sedalia Branch, two miles east of Fulton, Kentucky, at the reunion grounds, October 4, at 10 a. m.

The Montana District conference will convene at Anaconda, October 11 and 12, 1902. The ministry throughout the State will

please take notice and have a full report, also presidents of branches will please see that their respective branches are represented and have a full report of the same. Let all the Saints make an effort to attend.

Southern Michigan and Northern Indiana District will meet at the Saints' chapel in Clear Lake, Indiana, October 18, at 9 a. m. Let each one bring the spirit of peace and devotion with him. Bishop Kelley will be with us if the Lord wills. We are looking and hoping that President Joseph Smith will be with us also, and possibly Heman C. Smith; also High Priest A. S. Cochran, with the missionary force. All visiting members come to Fremont, Indiana.

Northern California District conference meets in Oakland, October 4. Branches and all presidents of branches, also those of the priesthood performing labor in the district outside of branches are expected to report. Let us pray God to bless our sessions, and all come prepared for a spiritual time.

Eastern Michigan District conference will convene with the Pigeon River Branch, October 4. All branch reports can be sent to J. W. Davis, Canboro, Huron County, Michigan. All parties coming by train will be met at Owendale.

#### Convention Notices.

The Peninsular State Association of Zion's Religio-Literary Society will hold its convention with the Gagetown local in Huron County, Michigan, October 2, at 2 p. m., 1902. We trust there may be full and complete reports as well as a full delegation from all the locals. An impromptu entertainment, concluding with a parliamentary drill, will be given in the evening. Everybody come prepared to take part. Pontiac, Oxford, and Northern Road is the only road through Gagetown. Those from south get off at Gagetown. Those from north at Owendale. The local at Gagetown will please appoint committee to meet trains Wednesday p. m. and Thursday. Send all reports to F. O. Benedict, Applegate, Sanilac County, Michigan, until September 25. After that to Gagetown, Huron County, Michigan.

#### \$8.50—Cleveland and Return—\$8.50

On September 26 and 27, via Nickel Plate Road. Return limit of October 28 may be obtained by depositing tickets in Cleveland. Three trains daily, with vestibuled sleeping cars. American Club Meals, ranging in price from 35c to \$1.00 in dining-cars. Also meals A la Carte. City Ticket Office, Chicago, 111 Adams Street. For detailed information address John Y. Calahan, General Agent, 113 Adams Street. 45 36-3

#### Married.

**WATKINS—STUBBART.**—At the home of the groom's parents at Lucas, Iowa, the evening of August 27, 1902, Bro. Thomas J. Watkins and Sister Anna Stubbart were united in marriage. Elder Evan B. Morgan spoke those magic words that made them one, uniting two destinies. The evening was pleasant, the crowd large and orderly. Light refreshments were served. The many presents given to the happy couple will prove valuable souvenirs in years to come. The music rendered and songs sung made the occasion truly enjoyable for all.

**EK—DOWNEY.**—Bro. Hartman Ek and Sr. Mae Downey were joined in the holy bonds of matrimony at the Saints' church, Inman, on the evening of September 3 at 8 o'clock, Elder Levi Gamet officiating. A reception was given the same evening at the home of the bride's parents. About one hundred guests were present. Many testified their interest in the future of the pair by gifts both useful and ornamental. The newly married couple started for Dow City reunion next morning.

#### Died.

**STEELE.**—Fielding was born in St. Clare County, Illinois, December 26, 1832, died March 26, 1902. In 1852 he was married to Miss Jane Brooks. To this union 12 children were born, 11 of whom survive him. He came to Pottawattamie County in 1862 and resided there until 1887, when he moved to Grand Junction, Colorado, and resided there until 1891. About the 15th of January, 1902, he came to stay with his daughter, Sr. R. M. Haugh, who took care of him through his last illness. Funeral was held at Neola, Iowa. Sermon by D. R. Chambers.

**CRANE.**—Agnes Marie, only child of Bro. and Sr. Charles Crane, was born December 25, 1899, and passed to the paradise of rest December 9, 1901. "Suffer them to come unto me and forbid them not, for of such is the kingdom of heaven." Sermon by C. G. McIntosh.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

OLSON.—Ruth Elizabeth infant daughter of Peter W. and Eva G. Olson, born October 29, 1900, and departed this life July 21, 1902, aged one year, eight months, twenty-three days. Words of consolation were offered at the house. Sermon by A. H. Parsons at the Latter Day Saints' church in Stewartsville, Missouri. The remains were carefully placed to rest in the city cemetery to await the resurrection morn.

VICKERS.—At Greenville, Rhode Island, August 6, Sr. Tena Vickers. Departed this life at the age of 36 years. Was baptized by Elder George W. Robley. Funeral services were conducted by a Baptist minister, Elder Cutler.

POTTS.—Bro. Arthur, son of Elder George and Sr. Ann Potts, was born September 15, 1872, at Yoxall, Staffordshire, England. Departed this life June 4, 1902, at Brooklyn, New York, after a lingering illness of about three years. The brother immigrated to America in 1884 with his parents, and here embraced the restored gospel and remained faithful until death. It would be difficult to find a more dutiful, kind, and obedient son. His call home has truly left a vacancy in a sad home. He leaves a father, mother, brother, and six sisters to mourn his loss. Funeral services in charge of Apostle U. W. Greene.

CORRELL.—Mary A. Correll was born June 24, 1852, at New Lebanon, Sullivan County, Indiana, died September 2, 1902. She was married to Bro. Richard Reynolds, June 1, 1870. Five children were born to this union, of whom four are still living. Sr. Reynolds was a member of the M. E. Church for years, but united with the Latter Day Saints about two years ago, being baptized by Bro. F. A. Russell, Bro. Reynolds joining two months later. Funeral services at the Free Mission church, September 3, at 2 p. m., by Bro. J. Arthur Davis.

KILTS.—Sarah Winnie was born in Montgomery County, New York, December 11, 1838, departed this life June 7, 1902, at the age of 63 years, 5 months, 27 days. In her twenty-first year she was united in marriage to Lysander Kilts. To this union 10 children were born, five sons and five daughters. In 1882 Bro. and Sr. Kilts left New York and came to Harrison County, Iowa, and there resided until her death. Sr. Kilts was a true Christian and a loving wife and mother. She was a friend to those in need. Was laid to rest in the Magnolia Cemetery, June 8, 1902. Sermon by D. R. Chambers.

RYON.—Neilsine Christina was born June 19, 1819, in Sweden, died May 31, 1902. At the age of twenty-five years she was united in marriage to Nelson Peterson. To this union six children were born, one son and five daughters. The son and two daughters preceded her to the haven of rest. Three daughters survive her; namely, Srs. A. E. Woodworth, J. L. Smith, and A. H. Smith. After the death of Bro. Peterson, Sr. Peterson was united in marriage to Lewis Ryon. She became a member of the L. D. S. church in 1864. Sermon by D. R. Chambers.

## Addresses.

William Lewis, 51 Bryn Road, Seaside, Llanelly, S. Wales, England.

If any publication in this country epitomizes modern progress, it is the *Review of Reviews*. The September number of that enterprising magazine interprets significant changes in American social and industrial life in a masterly way. Little can be added to its summaries of the wonderful crop statistics of the present season, while the nation's advance in manufacturing and in the solution of great economic problems is graphically described. Altogether, the September *Review of Reviews* is a sort of marker in America's industrial development for the year 1902.

The *World's Work* for September is full of interesting and important things, notable among which is the first of Mr. M. G. Cunniff's articles on Labor Unions. Mr. Cunniff has been living among union men and he writes of the spirit of union methods as seen from the inside. Albert Bigelow Paine, the author of "The Bread Line," took a trip lately from New York to Chicago by trolley, and tells the story of his journey, illustrating it from photographs. Two strikingly illustrated articles are William Bulfin's about The United States in Latin America—the relations of this country with South America from every important point of view,—and an investigation of New Jersey—The Home of the Trusts, by S. McReynolds. Walter H. Page, the editor of *The World's Work*, signs An Intimate View of Publishing. Arthur Goodrich reports the frank feeling of an American business man about conditions in England, and O. P. Austin, the Chief of the Bureau of Statistics at Washington, has collected interesting statistics about Our Natural Foreign Markets. There are a number of well-illustrated contributions: Breeding New Kinds of Corn—striking new developments in corn culture—by W. S. Harwood; A Typical Irrigated Community in Washington—showing vividly the contrasts between the desert preceding irrigation and the fine harvests that follow it,—by Joseph Blethen; The Highest of All Railroads,—a remarkable engineering feat in the Andes Mountains,—by E. C. Rost, and The Latest Lessons in Modern Farming from Kansas, by C. H. Matson. Some interesting stories are told in A New York Clergyman's Study of the "Stranded," and Russell Doubleday's facts about Correspondence Schools and Ivy Lee's concerning Savings Banks are fresh and significant. The financial article of the month has to do with the New Realty Company in New York, and beside the vigorous editorials, including a summary of A Year of President Roosevelt and the well-depicted facts in Among the World's Workers, there are some interesting details given about American Books Abroad.

## Niagara.

Stand with bowed head, and out of reverent eyes  
Look on the flood of waters as it leaps  
The mighty precipice, to find the deeps  
Where the great tides for ever ebb and rise.  
No words have we to voice the thoughts that stir  
Our hearts with awe, before a sight so grand.  
God speaks to us, as we adoring stand,  
And makes the flood his strong interpreter.  
Oh, world of waters, seeking for the sea,  
The great gray sea, resistless in its spell,  
That draws you ever onward: kin are we,  
For since Time was, so all its annals tell,  
Man dares the rocks of fate, beneath a spell  
That lures him on to find—Eternity!  
—Eben Rexford, in *Four-Track News* for September.

## Money-Making at Home.

The October *Delineator* offers many valuable suggestions to women who would like employment at home and notes several instances in which a competence has been acquired by women who have followed such unusual lines of work as marking linen, sewing on skirt braids, making plum pudding, Saratoga chips, paper dolls, favors for weddings, etc.

The recent death of Chief Rabbi Jacob Joseph in New York City called attention to the vast population of Russian Jews who have lately made their homes in American cities. There are said to be over 360,000 of these people in New York City alone. In the *Review of Reviews* for September, the pathetic story of the late chief rabbi, who died in an alien land, is told by Abraham Cahan, while Doctor Maurice Fishberg contributes an interesting study of the people among whom he ministered, describing their social and industrial traits and their qualities as immigrants.

## \$23.30 Chicago to New York and Return

via Nickel Plate Road, on October 3, 4, 5, and 6, with return limit leaving New York, October 14, 1902. Three trains daily, at convenient hours. Vestibuled Sleeping-cars. American Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. Chicago depot, Harrison Street and Fifth Avenue. City Ticket Office, 111 Adams Street. Phone Central 2057. Write John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. 51

# ROYAL BAKING POWDER

ABSOLUTELY PURE

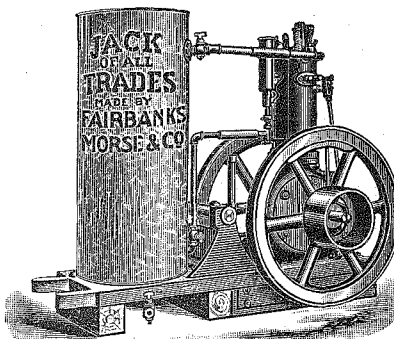
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

HAVE YOU  
SEEN THE



## JACK OF ALL TRADES?

Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by

Fairbanks, Morse & Co.,  
CHICAGO

19

**WANTED—A TRUSTWORTHY GENTLEMAN or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.**

**SOUTH SIDE BARBER SHOP.**  
 Laundry in connection. The same old stand. F. A. BLACK. 15

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to  
**F. J. EBELING,**  
 Conneautville, Pennsylvania, Route 7. 30

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**  
 By Gomer T. Griffiths.  
 Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

**To All the Herald Readers**

I want a Pharmacist to conduct a Drug Store in Lawton. Will pay good wages. He must register in Oklahoma. Must be a member of the Reorganized Church of Jesus Christ of Latter Day Saints in good standing and an up to date business man. Would like to correspond with any thinking the position would suit them. Address, Box 154, Lawton, Oklahoma Territory. 37-2

FOR SALE.

2 1/2 miles east of Burnham, Howell County, Missouri, 80 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address.

W. R. STEELE,  
 Pittsburg, Crawford Co., Kan. Rural Route No. 2.  
 35-4t

**One Fare for Round Trip.**

or \$8.50 to Cleveland, O., and return, via Nickel Plate Road, September 26 and 27, with extended return limit of October 28 by depositing tickets in Cleveland. First-class equipment and service. Three daily trains. Chicago Passenger Station, Harrison Street and 5th Avenue. Write John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. 46  
 36-3

**\$19.00—Boston and Return—\$19.00**

via Nickel Plate Road, October 7 to 11 inclusive, good returning until November 12 by depositing tickets at Boston and paying fee of 50c. Three trains daily, carrying through vestibuled sleeping-cars. Individual Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. City Ticket Office, 111 Adams Street, Chicago. Full information can be secured from John Y. Calahan, General Agent, 113 Adams Street, Chicago. 48 37-5

STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

OFFICERS.

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

THE  
Commercial Bank

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
**D. F. NICHOLSON, Cashier.**

KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**WANTED—A TRUSTWORTHY GENTLEMAN or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.**

**One Fare for the Round Trip**

to Boston and return, via Nickel Plate Road, October 7 to 11, account meeting of Brotherhood of St. Andrews. By depositing tickets at Boston and paying fee of 50c, extended return limit of November 12 may be obtained. Through vestibuled sleeping-cars and first-class service in every respect. Cheap rates to all New England points. Write John Y. Calahan, 113 Adams Street, Chicago, for particulars. 49 37-5

Herald Office Publications.

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

PRESIDE TALKS WITH OUR GIRLS. (Published by the Daughters of Zion.)

212 Paper covers.....	20
213 Imp cloth.....	30

TACTICS OF INFIDELS.

218. Cloth.....	60
223. Paper.....	30



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, September 24, 1902

Number 39

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Dow City Reunion - - - - -	929
State Aid to Sectarian Schools - - - - -	931

### Original Articles:

The Church in the Wilderness.—No. 1 - - - - -	934
For What Was Christ's Baptism? - - - - -	938

### Original Poetry:

The Plan - - - - -	939
--------------------	-----

### Mothers' Home Column:

Reading for October Daughters of Zion Meetings - - - - -	939
--	-----

### Sunday-School Department

- - - - -	940
-----------	-----

### Letter Department

- - - - -	941
Conference Sunday at Independence - - - - -	945

### Miscellaneous Department:

North Missouri Reunion - - - - -	947
Wisconsin Reunion - - - - -	948

#### Conference Minutes:

Southern Wisconsin - - - - -	948
Pottawattamie - - - - -	948
Oregon - - - - -	949
Ohio - - - - -	949
Central Nebraska - - - - -	949

#### Convention Minutes:

Pottawattamie - - - - -	949
Statement - - - - -	949
Correction; Published Items, Bishop's Report, 1902	949

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart.

## Editorial.

### DOW CITY REUNION.

The reunion at Dow City is over. Bro. R. C. Evans and the Editor are the last of the elders in the field to leave.

The big tent is down, and the "hired canvas houses" are empty, and the camp ground deserted.

Rain fell on the first day of the session, but the rest of the time the weather was dry, and except the nights of Thursday and Friday, the 11th and 12th, fine. Those two nights very cold, heavy frost covering the hills and vales of the Boyer Valley and freezing the green vegetation to an early decline and death. It was rather unpleasantly cold in the cloth houses, in which proper foresight had not provided a needed amount of bed covering. But as no one was hurt, so far as we learned, it passed as one of the vicissitudes of this unusual summer.

The attendance was not so large as heretofore, though there were some twenty-five hundred persons on the grounds the afternoon of Sunday the 14th.

A general report of the occasion would be, that from the organization effected on Friday the 5th, at eleven o'clock in the forenoon to the close on the evening of the 14th, the prayer and testimony services were well attended and quite spiritual, some manifestations in prophecy, tongues and interpretation were had and enjoyed by many. The preaching as a whole was unusually good, each speaker having the due modicum of the Spirit's presence and power.

At organization Brn. Joseph Smith, R. C. Evans, F. A. Smith, and J. M. Baker were chosen to preside and have charge of the exercises. S. B. Kibler, of Woodbine, Iowa, and James Pearsall, of Galland's Grove, choristers; A. H. Rudd, of Dow City, and Oscar Case, of Moorhead, Iowa, secretaries and press correspondents; D. M. Rudd, Brig. Reynolds, Archie McCord, W. D. Bullard, Ichabod McCord, and W. A. Carroll, police. Several short talks were indulged in by Brn. Smith, Butterworth, Rudd, and Baker, after the organization was effected.

Upon convening at half past two in the afternoon, the hour set for afternoon meetings, Bro. F. A. Smith opened the campaign by an excellent sermon, full of cheer and comfort, notwithstanding rain dampened the prospect for camping. President Joseph Smith followed this in the evening, filling the

hour appointed, and the Dow City reunion was in full swing.

The prayer services of the 6th were in charge of Brn. D. M. Rudd and Thomas Jones. Bro. A. H. Smith was the speaker at a quarter to eleven, the service being in charge of Bro. F. B. Shumate, a rising young officer. At half past two Bro. James R. Sutton, a missionary of the Eastern Iowa field, occupied, Bro. Joseph Smith presiding. At half past seven Bro. Oscar Case, another of the coming men of the church, occupied the evening hour very acceptably and with profit to those who heard him. Bro. Fred A. Smith, in charge of the mission, presided.

Sunday, September 7, was occupied fully, Brn. C. E. Butterworth and C. J. Hunt presiding at the nine o'clock prayer service. At a quarter to eleven Bro. F. A. Smith was the speaker. The audience was composed of the Saints, not many of the outside world being present. Bro. A. H. Smith presided. Bro. Joseph Smith filled the half past two hour, with Bro. Dorus Hutchings presiding. In the evening Bro. R. C. Evans, of London, Ontario, was the speaker. "Some objections to the Latter Day Work," was his topic for consideration.

Brn. Henry Kemp, O. H. Holcomb, Dorus Hutchings, Thomas Jones, Fred Shumate, and Oscar Case were appointed as administrators to those who felt the need of the ordinance for the sick. Fortunately there were no serious cases of illness during the session.

The succeeding days of the session were occupied as follows: For Monday, September 8, Brn. W. H. Garrett and Archie McCord, prayer service; Charles Derry and C. E. Butterworth at fifteen minutes to eleven a. m.; Dorus Hutchings and R. C. Evans at half past two p. m., and C. J. Hunt and Joseph Smith at half past seven.

Tuesday, September 9. Prayer service, W. D. Bullard and W. T. Fallon; half past two p. m., F. A. Smith and Herbert Lytle; half past seven, R. C. Evans and David Brewster.

Wednesday, September 10. F. B. Blair and Ichabod McCord, prayer service; half past two, Joseph Smith and D. M. Rudd; half past seven p. m., Heman C. Smith and Joseph Ward.

Thursday, September 11. Nine a. m., W. H. Garrett, J. S. Strain; fifteen minutes to eleven a. m., D. M. Rudd, R. C. Evans; half past two, Hans N. Hansen, C. E. Butterworth; half past seven, R. C. Evans, Heman C. Smith.

Friday, September 12. Nine a. m., J. A. Gunsolley, George Jurgensen; fifteen minutes to eleven a. m., F. A. Smith, Henry Kemp; half past two, Heman C. Smith, S. B. Kibler; half past seven, Joseph Smith, Thomas N. Franklin.

Saturday, September 13. Prayer service, nine a. m., F. B. Blair, H. N. Hansen; fifteen minutes to eleven a. m., E. L. Kelley, C. J. Hunt; half past

two p. m., a business meeting; half past seven, A. H. Smith, Charles Derry.

Sunday, September 14. This was *the day* of the session. The weather had cleared, the air was warm and balmy, there was no dust nor heat to annoy, and the people gathered in crowds to the city park, where the camp was pitched. The prayer service was presided over by Brn. Joseph Smith and Joseph Lane. Bro. E. L. Kelley occupied at fifteen minutes to eleven, in one of his happiest efforts, and had a good audience, Bro. J. M. Baker in charge. The afternoon service was in charge of Bro. Oscar Case, the sermon by Bro. R. C. Evans. It was a characteristic effort, "The Celestial Lawsuit," and was well received. The crowd was large, some twenty-five hundred people being on the grounds.

Heman C. Smith occupied at the evening session, Bro. F. A. Smith in charge. Bro. Heman's effort was a strong one and he had an excellent hearing, the order in the tent and around it being very good. "Not every one that sayeth Lord, Lord," was his text. The conclusions were irresistible, and he was listened to with close attention.

The business men of the town closed their places of business for the evenings of the week, except Saturday, in order that no counter attraction should prevent persons from attending the meetings. Many of the citizens attended the meetings, and showed much interest in the affair from first to last. The doors of many received the visiting Saints as guests so that all who came were provided for.

At the business session of Saturday some of the business citizens were present and were quite interested in the question of location for the reunion of 1903. It was decided to hold one next year, and Dow City was again chosen by vote of the assembly. The report of the committee showed that about one hundred fifty dollars would be needed to meet expenses, including a balance due on repair of the large tent. By personal contribution and a collection on Sunday afternoon, one hundred seventy-five dollars were raised, leaving a balance in the hands of the committee as a basis for next year's operations.

The grounds were in excellent condition, covered with a mantle of grass and clover, and it was a pleasant sight on Sunday after the morning session to see the groups of cheerful visitors scattered about in the shade on the green sward appeasing the demands of hunger out of well-stocked hampers. All were good natured and the office of policeman was a sinecure, as no one disturbed the peace.

Eleven were baptized during the session, Brn. J. R. Sutton and D. M. Rudd officiating, while J. M. Baker and J. A. Gunsolley were in charge. They came by twos and threes, but were all welcomed into the covenant of grace.

Patriarchs Alexander H. Smith, Charles Derry, and

Henry Kemp were in attendance, and quite a number received the ministrations of their office.

Bishops E. L. Kelley and Charles J. Hunt, represented the Bishopric and were occupied in the duties of their calling.

The publishing department was represented by Bro. F. B. Blair for the HERALD Office, Bro. W. H. Garrett for the *Ensign*. Many of the visiting Saints evidently took advantage of their being present to pay up arrears, renew subscriptions, and place new ones, as their tent was a place of attraction during the times of intermission during the services. They are kind and patient agents of this arm of the public service.

Bro. James M. Baker, A. H. Rudd, Charles E. Butterworth, Leonard Butterworth, and Wm. A. Carroll, five of this year's committee, were by vote rechosen for 1903. Bro. A. H. Rudd is secretary. The time of holding the reunion was left to be decided by the committee, of which due notice will be given.

The Sunday-school and Religio, under the care of Bro. J. A. Gunsolley and others, occupied the forenoons of Tuesday and Wednesday, the seventh and eighth, and held daily sessions at eight in the morning and a quarter past four in the afternoon, after their organization on Tuesday. A good interest was manifest.

---

#### STATE AID TO SECTARIAN SCHOOLS.

We have received from the Catholic Book Exchange, 120 West 60th Street, New York City, New York, a little pamphlet containing an article reprinted from the *Catholic World*. It is called "The 'Grievous School Question' Again Discussed," and is by Reverend P. R. McDevitt. It is decidedly from a Catholic standpoint, and constitutes another plea for state aid to Catholic parish schools. The question is handled quite logically, however, and is one of considerable importance to those interested in our general educational system. Mr. McDevitt makes an editorial in the *New York Tribune* an excuse for opening up the question. He then presents figures showing the enrollment in schools, public and private, and attempts to show by figures that Catholic educational institutions "contain double the number that are being educated in all other schools not of distinctly public character."

Mr. McDevitt says there are two "clearly defined agencies working side by side" in the education of the American youth: "one, the creation of the state; the other, the offspring of private enterprise."

"The dominating thought and purpose," he says, "of both agencies are the same—the formation and development of character, and the instilling of those principles which beget the highest ideal of true womanhood and manhood." But these ideals are, in

the opinions of men, reached by various methods.

The writer then discusses the religious element in the development of the child, taking the ground that the necessary religious training can not be gained in the Sunday-schools or church, but must be made a part of the every-day work and training of the child. He tries to make a distinction between a religious training and a training in moral ethics. He quotes from a description of the course of study of the Boston schools, in which it is stated that in the instructions in morals and manners, teachers will at all times exert their best endeavors to impress "principles of piety and justice, and a sacred regard for truth; love of their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance." He takes the position that while schools may attempt to do this, yet there is something more in religious training not supplied in the public schools. This he thinks the Catholic schools supply. He calls attention to the fact that to-day in our public schools the idea of God, the great Creator, the Father of all, the Source of all, is studiously kept from being discussed by the teacher to his pupils in an attempt to avoid the idea that sectarian ideas and doctrines must not be taught.

He quotes one of the ablest Catholic educators as follows: "However, we do not hold that religion can be imparted as is the knowledge of history or grammar; the repetition of the catechism or the reading of the gospel is not religion. Religion is something more subtle, more intimate, more all-pervading; it speaks to the heart and the head; it is an ever-living presence in the schoolroom; it is reflected from the pages of our reading books. It is nourished by the prayers with which our daily exercises are opened and closed; it is brought in to control the affections, to keep watch over the imagination; it forbids to the mind any but useful, holy, and innocent thoughts; it enables the soul to resist temptation, it guides the conscience, inspires horror for sin and love of virtue. It must be an essential element of our lives, the very atmosphere of our breathing, the soul of every action.

"This is religion as the Catholic Church understands it, and this is why she seeks to foster the religious spirit in every soul confided to her, at all times, under all circumstances, without rest, without break, from the cradle to the grave."

He then adds that the parish schools of the Catholic Church contend for the union of secular learning and religious training. He thinks there are dangers in state "paternalism" in that there might be the attempt to take from the parent some of his natural rights. He then calls attention to the fact that the Catholic Church stands for law and order, and makes a plea that they have liberty to educate as they deem best; and that while they as citizens have the right to use the public schools they also have the right or

privilege to establish their own institutions. And if they do not care to avail themselves of the privileges afforded by the public schools, they can send to their own schools, wherein their children may be educated according to their own standards of education. And while they are thus keeping up their private schools they are also giving aid by taxes for the support of the public schools; and he makes the plea that because they do contribute to the public fund for maintaining the public schools, they have a right to say how these funds shall be expended to a certain extent, and hence his plea for state aid for Catholic schools. To offset the great demand which would be made upon the public fund for aid for private institutions by reason of various denominations claiming aid for their schools, he suggests that the state fix a certain standard to which these schools must attain before they shall be considered worthy of state aid. He claims that when these schools thus attain that standard and succeed in fulfilling all that is required of them by the state, they become of material aid to the state in educating its young, perform a part of the work of the state in education, and are entitled to aid.

The writer also claims that the Catholic Church is not alone in its opposition to education without religion, but quotes from authorities outside of the Catholic Church to show that others are remonstrating against an education in which science, literature, and history, and other subjects are taught with a "studied absence of reference to the 'Divine intelligence at the heart of things.'" He also makes the claim that the state is practically unable to educate all the children, and cites an instance where in Philadelphia alone there are not adequate schools for thousands of children who are not Catholics, and that the Catholics alone are educating thirty-five thousand children. "Were these schools to be closed," says Mr. McDevitt, "thirty-five thousand more would be on the streets."

He thinks there is a danger of monopoly in education, and that it is one of the most dangerous of all monopolies.

He calls attention to the fact that Catholics are not an unimportant minority, but they are indeed a strong factor in the educational system of this country.

He says that a common objection to the appropriation of money for the denominational schools is that such an act would be a violation of the fundamental law which recognizes no religion or sect. "Does it ever occur to those who insist on this view," says Mr. McDevitt, "that the very policy excluding religious instruction from schools maintained by a general taxation is a *de facto* class legislation in favor of unbelievers and agnostics, and utterly opposed to the principles of Christian denominations?" He thinks that Christians may justly protest against a "system

which permits any state institution becoming tacitly an agency for the spread of infidelity."

He closes by claiming that the Catholic school system can not be ignored; that it is becoming so strong a system and so strong a factor in public education that it can not be ignored. Whether they receive aid from the state or not, they will still continue their educational work, and he hopes that the day will soon dawn when Americans will appreciate or recognize what the Catholic Church has done in her parish schools for the "family and state by jealously safeguarding the moral, religious, and intellectual welfare of the child, and when all will recognize the necessity and the permanence of the Catholic parish school."

Whether or not we sanction what the author of the pamphlet has written concerning the Catholic parish schools, we nevertheless realize that it is a question which sooner or later is going to become of importance to Latter Day Saints, for we can not but believe that the time is not so very far distant when we shall have schools of our own, instituted by us for much the same reason as the Catholic schools are. And hence it becomes of vital interest to us. However, that does not change the justice of the case one way or the other, and the question should be treated fairly and squarely, and not upon selfish principles. However, we are of the opinion that religion and good morals can be taught in our public schools without the instruction of a special theology. We mean by that that it is not necessary for the tenets of any particular church to be taught in the schools in order to inculcate the religious idea within the heart and soul of the youth of our land.

While it may be true that the exclusion of religion from our public schools may be a profession of irreligion, as claimed by Mr. McDevitt, it is also true that it would not be right for the public funds to be expended for the propagation of the tenets of one church; and this would be the case were the state to furnish aid to denominational schools in which are taught the catechisms or doctrines of any one particular church. Why should the public at large pay for the propagation of Catholic training in Catholic schools, or Presbyterian training in Presbyterian schools, etc.?

The question of religion in the public schools should be separate and distinct from that of furnishing state aid to private institutions. And although there may be a lack of religious training in our public schools to-day, we are inclined to think that the remedy will not be found by the appropriation of state funds towards the aid of sectarian schools.

---

THERE is only one real failure in life possible, and that is: not to be true to the best one knows.  
—Farrar.

THE following clipping from the *Christian Herald* has been sent us:

W. G. S., Grange, Maryland. Enclosed find clipping from an English paper (the Andover, Hampshire, *Advertiser*), which, if true, deserves to be published.

The clipping describes the morals of Martinique and says:

"The people of Martinique are a very wicked crowd. The *Kennet* [relief-ship] arrived at Fort-au-France on Sunday afternoon. They found the town all excited. Some election was going on. Bands of music were playing in the streets. The theatre was open ready for the play in the evening; a masked ball was to be held. The Acting Governor asked first who was to pay the freight, and even wanted the gentlemen to pay duty for the things they were giving them. They said, 'Yes, St. Pierre is gone,' and were perfectly indifferent. 'It seems ridiculous,' they added, 'sending one cent to Martinique. What for? The people are all dead.' On Good Friday the mob killed a pig, hung it upon a cross, with a crown upon its head, representing our Savior, then buried it; they dug it up on Easter Sunday, and dressed it as a priest, making a mockery of his death and resurrection, and yet on His Ascension Day they were called to their account. . . . Sodom and Gomorrah must have been similar to Martinique."

Charges of godlessness and immorality have been made in many quarters against the people of Martinique, and especially the people of St. Pierre. If these are facts, the truth should be known, as a warning to other cities.

THE following appeared in the *Semi-Weekly Deseret News* for August 14:

IN AUSTRALIA.

Elder J. C. Call, writing from Islington, Newcastle, Australia, June 23, says in part:

"Elder Wm. Wheeler, of Lewiston, Cache County, Utah, and myself have labored here since the fore part of January of this year. We have baptized one brother, John Wilks, and have a few investigating. We meet some opposition from the Reorganized Church. On the 31st of March we attended their reunion. Alexander H. Smith was in attendance. He is one of the sons of the Prophet Joseph. We attended three meetings. The one at two in the afternoon was a testimony meeting. During the course of the meeting one Mrs. Lewis, wife of Bishop Lewis of that denomination, came and placed her hands on Elder Wheeler's head and pronounced a blessing on him. Among other things she said that he would yet preach the truth in this land and that his prayer had been answered. Then the whole congregation wept for joy."

EXTRACTS FROM LETTERS.

Sr. Fannie M. Montgomery wrote from Soldier's Grove, Wisconsin, September 15: "Our Sabbath-school is progressing finely. Last Sunday we had an attendance of forty-two."

S. S. Smith wrote from Charley, Oklahoma, September 16: "I am here endeavoring to instill in the minds of the people the true gospel of Jesus Christ. I have made many friends to the cause and have enjoyed good liberty, and especially on the subjects of the Book of Mormon and latter-day prophets and prophecies. I know if I put my whole trust in God I have nothing to fear, so I feel confident of final victory."

Under date of September 1, William R. Armstrong wrote from Manchester, England: "The work is

slowly forging its way ahead here. Three were baptized during our mission conference at Birmingham. Four have just been baptized at Leeds, several have also recently been added to the work in Stockport and East Manchester. I have spent a week preaching with our missionary brethren, J. W. Rushton and Thorburn, in Scotland, at Hamilton and Glasgow. Hard, earnest work is being done there. Large crowds earnestly listen to the work there for one and one half and two hours at a time, and this interest is redoubled when opposition is aroused. I have seen my brethren enthusiastically supported by the crowd when they have been maligned and insulted by men who say they are 'saved by grace.' Some are beginning to inquire there. I hope my brethren will pardon these allusions to their labors, but such work as our Bro. Rushton and his staff perform must succeed, God helping them."

Under date of September 4, Isaac M. Smith wrote from Attleboro, Massachusetts: "Am here with the district tent. Audiences not large, neither is the interest anything extra; but I am trying to enlighten the few. Our reunion at Silver Lake was splendid; all seemed happy, cheerful, and hopeful."

Under date of September 15, D. I. Wyatt writes from Rosendale, Missouri, remitting money for subscription to *HERALD* for a person in Rosendale of whom he says: "He is one that was convinced of the truth by hearing Brn. J. S. Snively and J. D. Stead while they were with the tent here in August. They removed prejudice and malice in this vicinity. May the Lord bless them."

EDITORIAL ITEMS.

By letter from Bro. George H. Graves, of Chicago, we learn that his wife died September 15, at her home. We extend to Bro. Graves our sympathy.

Bishop Kelley informs us that the pure "Elwood Cooper" olive-oil can be had by the Saints at his office for sixty cents per bottle.

By letter from James E. Kelley, dated September 15, we learned that he was at Oakharbor, Ohio. His meetings had been small, but attention good. He was expecting S. W. L. Scott to join him soon.

By letter from F. M. Cooper, we learn that Adam J. Keck has resigned his missionary appointment. We regret to see Bro. Keck leave the field.

D. J. Krahl, who was this year appointed to Pittsburg, was released from his mission, and is at work again in Bishop Kelley's office.

Joseph Smith and R. C. Evans, who after leaving the Dow City reunion went to dedicate a church at Pisgah, Iowa, Sunday the 21st, are expected to reach Lamoni to-day.

William Hooper Young, a grandson of Brigham Young, is being sought by the New York police, suspected of murdering Mrs. Anna Pulitzer, whose body was recently found in the Morris Canal, New Jersey. Evidences point strongly to his guilt.

Heman C. Smith, who has been away for some time past looking after the affairs of his mission field, has been at home of late. He has been at work in the Historian's office. He came to Lamoni from the Dow City reunion.

Brn. E. L. Kelley and A. H. Smith returned last week from the Dow City reunion, and Brn. Elwin and Salyards from the Stewartsville reunion.

Our bright and interesting exchange, the *Paradise of the Pacific*, is rejoicing in anticipation of the coming of the Pacific cable which will connect Honolulu, where that excellent monthly is published, with San Francisco. It will be cause for us all to rejoice, for when our Island Territory is in instant communication with the mainland it will seem much nearer, and hence our interest will grow. Already we have, largely through the medium of the *Paradise of the Pacific*, found our interest in development of the Hawaiian Islands growing. Success to Hawaii and the *Paradise*.

The *Stewartsville Record* for September 11 contains an account of the Stewartsville reunion.

We have received marked copies of the *Lowry City Independent*, of Lowry City, Missouri, issues of September 5 and 12, which contain an answer to some questions concerning this church. The editor has also reproduced a published sermon by Joseph Smith. The *Independent* is owned and published by Bro. Willis Kearney, son of Sr. M. E. Kearney, well known to many Saints through her writings.

The Sunday-school superintendents will please take notice that the *Quarterlies* for the last quarter of the year have been mailed. If any have not received their supply it would be well to investigate, as their subscription may have expired.

The Book of Mormon *Quarterly* will probably be mailed this week. Those who have ordered the paper and have not remitted should send their money at once if they wish to be placed on the mailing list. No names will be put on the regular mailing list unless the subscription is paid in advance. The subscription price is thirty-five cents per year—low enough, indeed.

Bro. F. E. Cochran, who for over a decade and a half was in the employ of the HERALD Office, is now doing successful work as a traveling salesman for the Pittsburg Plate Glass Company, of Davenport, Iowa. Bro. Cochran began work in the HERALD Office as "devil" shortly after the plant was moved to Lamoni. He worked his way up the scale, having worked as "devil," "feeder," "comp," in the business department, and proof-reader. When he quit the fore part of last month he was acting as assistant editor on the *Autumn Leaves* and *Hope*, and copy preparer on HERALD. The office has lost a valuable man, and his fellow workers were confident of his success in his new undertaking, so it is no surprise to them that he succeeds. We wish him continued success.

## Original Articles.

THE CHURCH IN THE WILDERNESS.—No. 1.

BY ISAAC M. SMITH.

(All quotations are from the Inspired Translation of the Bible, large print edition of the Book of Mormon, and the 1897 edition of Doctrine and Covenants.)

Without an understanding of what is meant by "the church" and "the wilderness," we can not investigate this subject intelligently; can not hope to arrive at correct conclusions, unless it should be by mere chance. If I investigate with the understanding that "the church" means one thing, and my brother investigates with the understanding that it means something else, something different, we shall certainly reach different conclusions. And what is true of "the church" is true of "the wilderness."

The first thing I shall attempt, therefore, will be to define these terms; and I shall go to "the law and the testimony" for my definitions.

The Church of Christ: What is it?

1. The church is the house of God:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God."—1 Timothy 3: 15.

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Hebrews 3: 6.

"Ye also, as lively stones, are built up a spiritual house."—1 Peter 2: 5.

"For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Corinthians 6: 16.

"In whom ye also are builded together for an habitation of God through the Spirit."—Ephesians 2: 22.

2. The church is the body of Christ:

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Ephesians 1: 22, 23.

"And he is the head of the body, the church."—Colossians 1: 18.

"And fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Colossians 1: 24.

"Now ye are the body of Christ."—1 Corinthians 12: 27.

3. The church is the body of baptized believers who follow Christ:

"And they who were baptized in the name of Jesus, were called the church of Christ."—Nephi 12: 11.

"And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ."—Moroni 6: 4.

"Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church."—Doctrine and Covenants 3: 16.

"All men must come unto him or they can not be saved; and they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb."—1 Nephi 3: 126.

Those who repent and come unto Him, "according to the words which shall be established by the mouth of the Lamb," are the church of Christ; but we must come according to that word. And the fullness of the gospel has been sent forth in these latter days, "that they may know how to come unto him and be saved."—1 Nephi 4: 11. Question: Were people coming unto him, according to the words of the Lamb, and being saved with a gospel salvation, before the angel brought the gospel from heaven?

4. The church must be called in Christ's name: "Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day."—Doctrine and Covenants 16: 4.

"Therefore ye shall call the church in my name; . . . and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel."—Nephi 12: 16, 17.

From the last thought, expressed in the above quotation, we get this important fact:

5. Christ's church must be built upon the foundation of his gospel:

"But if it be called in my name, then it is my church, if it so be that they are built upon my gospel."—Nephi 12: 17.

"Now this is the commandment; Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, this is my gospel."—Nephi 12: 23, 24.

"Wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you."—Doctrine and Covenants 16: 1.

And the gospel and the rock are the same:

"Build upon my rock, which is my gospel."—Doctrine and Covenants 10: 11.

"Yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost. Behold, verily, verily I say unto you, This is my gospel, and remember that they shall have faith in me, or they can in nowise be saved; and upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you."—Doctrine and Covenants 32: 2, 3.

"Then it is my church, if it so be that they are built upon my gospel."

"And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom."—Doctrine and Covenants 39: 2.

Yes, the church of Christ must be built upon this rock; but men could not build upon this rock if they did not have it, and the rock is something more than the word alone. In May, 1829, the Lord said:

"Behold, I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine."—Doctrine and Covenants 10: 8.

Wait till you have the gospel; and wait till you have "my church;" wait till you have these essentials before going out to preach. And in harmony with this the Lord said in November, 1831:

"And also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church on the face of the whole earth, with which I the Lord am well pleased, speaking of the church collectively and not individually."—Doctrine and Covenants 1: 5.

If Christ had a church hid away somewhere "in the wilderness," it must have been built upon some other foundation; for these men were called and authorized to lay the foundation of this church, and were commanded to wait until they should receive the gospel of Christ, the rock upon which the church must be built, or in other words a knowledge of the gospel of Christ, before attempting to build. And, if this church, in 1831, was "the only true and living church upon the face of the whole earth," the only church built upon Christ's gospel, his rock, then I should like to know upon what that "church in the wilderness" was built; and was it a *dead* church? In 1830, April 6, the Lord said to Joseph Smith:

"Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the

grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April."—Doctrine and Covenants 19:1; also 17:1.

The Lord called men to "lay the foundation" of the church and to "build it up," and it was "organized and established," April 6, 1830. I have shown that the church of Christ is the house of God, and I never knew a house to exist, as a house, before the foundation was laid and before it was built up; I never knew a house to exist, as a house, before it was "organized and established." The material existed, but not the house. And in this case they had to wait for the gospel, the rock upon which the church was to be built, before even the foundation could be laid. The rock, the gospel, was sent down from heaven; but the church was organized, established, and built up, here on the earth. "And they who were baptized in the name of Jesus, were called the church of Christ." They must be baptized "in the name of Jesus;" that is, by virtue of the authority received from him, before they are "called the church of Christ." The material, even when made ready, is not called the church, as is witnessed by the following:

"And now since the coming of Ammon, king Limhi had also entered into a covenant with God, and also many of his people, to serve him, and keep his commandments. And it came to pass that king Limhi and many of his people were desirous to be baptized; but there was none in the land that had authority from God. And Ammon declined doing this thing, considering himself an unworthy servant; therefore they did not at that time form themselves into a church, waiting upon the Spirit of the Lord."—Mosiah 9: 153-155.

Please note that they entered into a covenant with God, "to serve him, and keep his commandments;" but, because there was "none in the land that had authority from God," they did not at that time "form themselves into a church." They waited for "authority from God." And I confess that I am not able to see how a "church of Christ" can be established, organized, built up, or exist, without this "authority from God"—authority to baptize "in the name of Jesus."

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God."—Doctrine and Covenants 83: 6.

They became the seed of Abraham: they became

the church of God; they became the kingdom of God; but they are not the church of God nor the kingdom of God until they become such, and they do not become such until they obtain these two priesthoods; "authority from God" to baptize "in the name of Jesus."

The church of the Firstborn is clearly defined in Doctrine and Covenants 76: 5, and also in section 90, paragraph 4. Please carefully read both texts.

The church of Christ, then, is the house or temple of God in which he dwells; it is the body of Christ in which the Spirit of Christ dwells; it is the body of men and women who believe in Christ, repent of their sins, are baptized for the remission of their sins, and are cleansed and sanctified by the Holy Spirit; it wears the name of Christ, and it is built upon the gospel of Christ. And, as shown in the last text quoted, it becomes the church of God when it obtains the Melchisedec and Aaronic priesthoods. This is the church of Christ as defined in the books. If the Lord has another church, hid away in the wilderness somewhere, I should like for some one to define it, with a "thus saith the Lord," and tell us wherein it differs from the one described in the books.

But, says one, the wilderness represents paradise; and the church of Christ, because of its being so bitterly and hotly persecuted, was given two wings of an eagle that it might fly away into paradise, the place which God prepared for it, and be fed there by the angels for twelve hundred sixty years. And this theory makes it necessary to define "wilderness," as the word is used in the Bible. I have by me a small dictionary, and it defines "wilderness" as "a desert; a tract of land or region, uncultivated and uninhabited by human beings, whether a forest or an open plain; a waste; a part of a garden left to grow waste." But I shall not ask any one to accept this definition; the Bible defines that word too clearly to be misunderstood.

"And made the world as a wilderness, and destroyed the cities thereof; and opened not the house of his prisoners."—Isaiah 14: 17.

"Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation."—Isaiah 64: 10.

"I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."—Jeremiah 4: 26.

"Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."—Jeremiah 12: 10.

"Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited."—Jeremiah 22: 6.

And the reason assigned for this is:

"Because they have forsaken the covenant of the



Lord their God, and worshiped other Gods, and served them."—Verse 9.

"Flee, save your lives, and be like the heath in the wilderness."—Jeremiah 48: 6.

This was spoken of Moab and in verse 9 he says:

"Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein."

"Moab also shall wallow in his vomit, and he also shall be in derision."—Verse 26.

"For every head shall be bald, and every beard clipped; upon all the hands shall be cuttings, and upon the loins sackcloth."—Verse 37.

"And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord."—Verse 42.

"For thy sons are taken captives, and thy daughters captives."—Verse 46.

Moab, with his sons and daughters in captivity, with every head bald, wallowing in his vomit, in derision, destroyed from being a people, is represented "as a heath in the wilderness." But wings were given unto him that he might flee and get away, "save your lives;" and their lives were saved, for the Lord says:

"Yet will I bring again the captivity of Moab in the latter days, saith the Lord." Verse 47.

But being in the wilderness, or "as a heath in the wilderness," is not much like paradise, even though a people may be fed and preserved there, not as a nation, nor as a church, but as individuals for many centuries.

"O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness?"—Jeremiah 2: 31.

"And now she is planted in the wilderness, in a dry and thirsty ground."—Ezekial 19: 13.

"Wilderness," then, when used figuratively in the Bible, means darkness, drought, desolation, captivity, and confusion; and I can not believe the Lord would choose a word of that meaning to represent paradise. Surely inspiration could find a more appropriate word to represent the place of rest prepared for the righteous.

Having defined "the church" and also "the wilderness," let us now examine Revelation 12: 1-17:

The writer says he saw "a great sign in heaven;" but this sign was "in the likeness of things on the earth." It was "a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars."—Verse 1. This woman "brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne."—Verse 3. "And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and three score years."—Verse 5. This woman "was the church of God," and she had

"brought forth the kingdom of God and his Christ."—Verse 7.

The woman fled into the wilderness, that is, the church fled into the wilderness, after the man child, "the kingdom of God and his Christ," had been "caught up unto God and his throne." I have already defined "the church" and "the wilderness;" but it is just as necessary that we understand what is meant by "the kingdom of God," which the woman brought forth, as it is to understand what is meant by "the church" or "the wilderness;" hence I shall now attempt to define "the kingdom of God:"

"For unto you the kingdom, or in other words, the keys of the church, have been given. Even so. Amen."—Doctrine and Covenants 42: 18.

This is plain, clearly stated, and easily understood. The kingdom is "the keys of the church;" and "keys" means authority:

"For the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same."—Doctrine and Covenants 68: 2.

"The bishopric is the presidency of this priesthood, and holds the keys or authority of the same."—Doctrine and Covenants 104: 8:

"Keys" and "authority" are used in both these texts as representing the same thing; they are the same. Hence "the kingdom" is the authority of the church. It is given to the church:

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 35.

"Hearken, O ye people of my church, to whom the kingdom has been given."—Doctrine and Covenants 45: 1.

"For I have given unto you the kingdom."—64: 2.

"The high priests of my church, to whom the kingdom and power has been given."—72: 1.

"But verily I say unto all those to whom the kingdom has been given."—83: 12.

"And whoso receiveth you as a little child, receiveth my kingdom."—96: 1.

"Behold, the kingdom is yours and the enemy shall not overcome."—38: 2.

"Fear not for the kingdom is yours."—38: 4.

"Behold, the kingdom is yours."—62: 3.

"The kingdom is yours and the blessings thereof are yours."—77: 4.

"For even yet the kingdom is yours."—81: 6.

Does the Lord ever say: "I have given you the church," or "the church is yours"? I do not remember it, if he has. No, the church is the body of Christ; those who are baptized "in the name of Jesus;" but the kingdom is "the keys of the church," the "authority from God" which has been given to the church. Hence, when the man child, "the kingdom of God," was "caught up unto God and his throne," the church was stripped of her authority, and was no longer the church of Christ. She might remain a church; but not the church of Christ. No

wonder she fled into the wilderness, "a land of darkness," when the kingdom was caught up to God; that is just where one would expect her to go.



#### FOR WHAT WAS CHRIST'S BAPTISM?

What was Christ's baptism for? Was it to remit the sins of the world? I say not. It was to fulfill all righteousness. How is righteousness fulfilled? By keeping the commandments of God, is it not? He came to do his Father's will; to keep the gospel law; to show the world what they must do to be saved. I understand he made faith perfect by works. "Faith without works is dead." Baptism is not for the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Christ. Christ came to do his Father's will, or else how could he have said "it is finished;" "I have been obedient to all thou didst give me to do"? He did just what his Father told him to do. One thing he was commanded to do was to go to John and demand baptism at his hands. Remember, though Christ was a Son, yet he learned obedience by the things he suffered. Being then made perfect, he became the author of eternal salvation. If he had not done his Father's will could he have become the author of eternal salvation? He was to be a leader and a commander unto the people, hence he was to prove his faith in the power of baptism by his examples. We hear him say to Nicodemus, "Unless a man be born of water and the Spirit, he can not enter into the kingdom of God." Being born of water and the Spirit is the door to the kingdom of God. John was the porter to open the door to let Christ pass into the kingdom of God. Do not take too much authority and say that baptism by water is to remit sins only, for it will not do that; it is the answer of a good conscience, if I understand the Bible correctly. No wonder those who think so are trying to prove Christ was baptized to remit the sins of the world; if he tied upon him the sins of the world and was baptized for the remission of them, then when he came up out of the water of the Jordan, the sins of the world were remitted; in other words they were canceled, or blotted out of the book of remembrance. If this be true, why then was he crucified? Notice, he was crucified for the sins of the world and not to remit them (Doctrine and Covenants, section 46, verse 5). Or why did he shed his blood for the remission of sins as taught in the Bible? Now, if Christ was baptized for the sins of the world and remitted them in baptism, why then baptize now, if Christ has already remitted them? It seems there would be no more remembrance of them, hence it would be useless to baptize with water now for the remission of sins. Why did Peter tell the people to repent and be baptized for the remission of sins, if Christ had already been baptized to remit them?

I understand Christ was baptized to fulfill all righteousness, just like you and I and every other man must do, if we fulfill all righteousness, because baptism is a part of the gospel law. It is one of his commandments to us, together with faith and repentance, and when a man has faith and repents of his sins and is baptized by a man sent of God to baptize for the remission of sins, he then has entered into the kingdom of God by the proper door; he then is in the sheepfold, and if he continues faithful unto the end he will be saved. But if he rebels or falls away and is cast out from the sheepfold, then he is not in a saved condition, but is in danger of the second death. What is the second death? We read "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Now, here two deaths are spoken of. The gospel finds man dead in trespass and in sin, or, in other words, separated from God by his sinful acts; so Christ comes as he said that we might have life (spiritual life) and that we might have it more abundantly. When a man obeys the gospel, he then is made alive in Christ, and if he continues faithful unto the end, he will never die; so we have the statement from Christ, if we live and believe in him, we shall never die. The reverse: If we do not live and believe in him, we will die.

In Christ is life, spiritual life; hence we have the statement, "For as in Adam all die, even so in Christ shall all be made alive." My belief is that after a man has been made alive in Christ (as the Bible puts it, has passed from death unto life), then if he falls away or commits the unpardonable sin, as Paul puts it, both spirit and body will die; or as John says in Revelation, "shall be cast into the lake of fire." This is the second death. Doctrine and Covenants, section 28, verse 11, says: Man was cast out from among them, because of transgression, "wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed." Then they will be as Jude says, twice dead; plucked up by the roots. So there is no more sacrifice for that sin, that being the second death. As I understand it no person knows the condition of those who die the second death.

If Christ was crucified or shed his blood for the sins of the world, why then baptize now for the remission of sins? Christ was crucified for the sins of the world. He took on himself the sin of the world, and was crucified for the sins of the world, not baptized in water to remit the sins of the people. This is made very plain in Doctrine and Covenants, section 76, verse 4: "And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the

sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved." Now, he tells us just who will be exempted by the shedding of his blood: "And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for, behold, my blood shall not cleanse them if they hear me not."—Doctrine and Covenants, section 28, verse 4.

So you see the conditions are if they will hear him. In order for a man to get a remission of his sins through the shedding of Christ's blood he must hear Christ. Hence the statement, "he that loveth me, heareth me." So Christ wrought out the plan of man's salvation, and completed it in shedding his blood. So we have the statement, "without the shedding of blood there is no remission of sins." Here we see that Christ shed his blood for the remission of sins, to perfect the plan by which all mankind could be saved. He tasted death for every man, and through his atonement all men will be drawn unto him, whenever they hear. And we understand that at the feet of Jesus every one shall bow and confess to the Father; so after a man has been saved by Christ's blood, then falls away, there is no more sacrifice for him, but such will go away unto eternal punishment.

C. L. SNOW.

JASPER, Tennessee, August 6, 1902.

## Original Poetry.

### The Plan.

'Tis Sabbath now, sweet day of rest,  
From care our minds are free  
To think upon his righteousness  
Who died on Calvary.  
It fills our souls with joy supreme,  
To think upon his word;  
To meditate upon the theme  
As taught by Christ the Lord.  
This plan of life is what we need,  
To teach us how to live;  
To shape each thought, each act, each deed,  
In harmony therewith.  
It takes man from the lowly walks,  
Corrects his evil ways;  
Like Enoch, with the Lord he talks,  
For God heareth when he prays.  
May we who have this foretaste had,  
Appreciate the same;  
Accept all good and shun the bad,  
In our Redeemer's name.

J. F. K., Chicago.

### The Man Without the Hoe.

Ay, he's the man to pity and point the tale of woe,  
Who hath no place to plant a seed and help to make it grow,—  
Whose heart is brick and mortar,  
Whose life is soulless barter—  
A million miles from God's sweet world,—the man without the hoe.—*Country Life in America.*

## Mothers' Home Column.

EDITED BY FRANCES.

Reading for October Daughters of Zion Meetings.

DIGESTION AND ASSIMILATION.

"We live not upon what we eat, but upon what we digest." Food as we buy it in the market, or even as we eat it, is not usually in condition to be made into the body structure or used as a body fuel. It must first go through a series of chemical changes by what is called digestion which prepares it to be absorbed, taken into the blood and lymph, and carried to the parts of the body where it is needed. Digestion takes place in the alimentary canal, partly in the stomach, but more in the intestine. As the result, the useless portions are separated and rejected, while parts which can serve for nutriment are changed into forms in which they can be absorbed, taken into the circulation and utilized.

"The alterations which the food undergoes in digestion are brought about by substances called ferments, which are secreted by the digestive organs. The saliva in the mouth has the power of changing insoluble starches into soluble sugar, but as the food stays in the mouth only a short time, there is generally little chance for such action. The saliva, however, helps to fit the food to be more easily worked on by the stomach. The gastric juices of the stomach act on the protein, and the pancreatic juice of the intestine on the protein, fats, and carbohydrates. The action of all the ferments is aided by the fine division of the food by chewing and by the muscular contractions, the so-called peristaltic action of the stomach and intestine. These latter motions help to mix the digestive juices and their ferments with the food. There are parts of the food which the digestive juices can not dissolve and which therefore escape digestion. . . . The digested food finds its way through the walls of the alimentary canal, and at this time and later it undergoes remarkable chemical changes. When finally the blood, supplied with the nutrients of the digested food and freighted with oxygen from the lungs, is pumped from the heart all over the body, it is ready to furnish the organs and tissues with the material and energy which they need for their peculiar functions; at the same time it carries away the waste which the exercise of these functions has produced. It is a characteristic of living body tissue that it can choose the necessary materials from the blood and build them into its own structure. How it does this is one of the mysteries of physiology. The body, as we have learned, has also the power of consuming not only the materials of the food, but also parts of its own structure for the production of muscular work, or heat, or to protect more important parts from consumption. How it does this is another mystery still to be explained. . . . The real nutritive value of a food, then, depends not simply on the proportions of nutrients which it contains, but also on the amount of these nutrients which can be made available to the body by digestion for building material and for fuel. . . .

"It is difficult to determine the actual digestibility of food, though it is comparatively easy to determine the apparent digestibility, and to know how long different foods remain in the stomach. Experiments of this kind have recently been made by Penzoldt. He found that the amount and consistency of food have a marked influence on the rate of digestion in the stomach. Fluids leave the stomach more rapidly than other material. From six to seven ounces of water or other common beverages leave the stomach in one and one half hours. Seven ounces of boiled milk leave the stomach in about two hours. Hot drinks do not leave the stomach more quickly than cold ones, nor does the quantity have much effect. Solid matter in solution or suspension delayed the passage of the fluid from the stomach somewhat. The consistency of solid foods thus seems to have more effect upon digestibility than the amount consumed. The quantity eaten increases the length of time the material remains in the

stomach, but not proportionately. . . . Generally speaking, the most readily digested animal foods were material of soft consistency. White meats, for example, chicken—leave the stomach more quickly than red meats or dark meats—for instance, duck. The method of cooking also exerts a very marked influence on stomach digestion. Fresh fish was found to be more easily digested than meats."

We want to call particular attention to the statement that the method of cooking has a marked influence on stomach digestion, because it reminds us that we may have much to do with the digestion of our own households, since we are the ones who prepare, or have oversight of the preparation of their food. We might stop and consider whether from carelessness or ignorance we have been placing on our tables foods so prepared as to induce indigestion, that source of so much suffering to the human family.

"As regards vegetable foods in general, the consistency and the amounts of solid material were again the principal factors affecting the time required for digestion in the stomach. Mealy potatoes, for instance, were more easily digested than waxy ones, and mashed potatoes more readily than potato cut up in pieces. Fine bread was more quickly digested than coarse bread. There was not much difference in the time required for bread crust, bread crumbs, toast, new bread, and stale bread to digest in the stomach, provided all were equally well chewed." To our mind this last requirement, that of thoroughly masticating our food, has more to do with our digestion and what agrees with us than almost anything else.

"It must be remembered that digestion continues in the intestine and that the total time required for the digestion and absorption of the nutrients of any given food material is not shown by such experiments. They find their chief application in prescribing a diet for invalids, as in such cases it is often desirable to require of the stomach only a limited amount of work. . . .

"Digestibility is often confused with another very different thing, namely, the agreeing or disagreeing of food with the person who eats it. During the process of digestion and assimilation the food, as we have seen, undergoes many chemical changes, some of them in the intestine, some in the liver, muscles, and other organs. In these changes chemical compounds may be formed which are in one way or another unpleasant and injurious, especially, if they are not broken down (as normally they are) before they have opportunity to act. Some of the compounds produced from the food in the body may be actually poisonous."

Different persons are differently constituted with respect to the chemical changes which their food undergoes, and the effect produced, so that it may be literally true that "one man's meat is another man's poison." Milk is for most people a very wholesome, digestible, nutritious food, but there are persons who are made ill by drinking it, and they should avoid milk. The writer knows a boy who is made seriously ill by eating eggs. A small piece of sweet cake in which eggs have been used will cause him serious trouble. The sickness is nature's evidence that eggs are for him an unfit article of food. Some persons have to avoid strawberries. Indeed, cases in which the most wholesome kinds of food are hurtful to individual persons are, unfortunately, numerous. Every man must learn from his own experience what food agrees with him and what does not.

How much harm is done by the injurious compounds, sometimes formed from ordinary wholesome food, is seldom realized. Physiological chemistry is revealing the fact that these compounds may affect even the brain and nerves, and that some forms of insanity are caused by the products formed by the abnormal transformations of food and body material.

It is easier to criticise the best thing superbly than to do the smallest thing indifferently.—Henry Drummond.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

IMMEDIATELY after the close of the reunion at Silver Lake, Massachusetts, the General Superintendent left for the districts in Maine to try to revive the interest in district organization there. The two districts were at one time united in an association, but distance from meeting places, together with other circumstances, rendered it impracticable to keep up the meetings, and the association was abandoned; but now a good interest seems to be manifested by many of the workers. They are desirous of building up the schools now running and of organizing others. And to do this the need of a district association is felt. The question of organization was considered at a special meeting held during the district conference at Marlboro, Maine, and it was decided by a unanimous vote to "proceed to organize." An organization was effected, and the work placed in the charge of Bro. E. D. Brann. We bespeak for him and the new endeavor, God's richest blessing, and assure him and his associate workers that our earnest solicitations are for their prosperity and advancement. May every Saint in that region rally to the support of the Sabbath-school work and make the new district organization a success from the inception.

We left matters so that the missionaries can effect an organization in the eastern district of Maine, too, if it seems proper when the forthcoming conference shall have convened.

On our return trip we made stops for "one night only" at Boston, Fall River, and Providence Branches. Good, attentive audiences greeted us at these places. The work was very enjoyable all along, but especially so the evening we spent at Fall River, Massachusetts. The good Saints and Sunday-school workers there sought to give us a happy surprise, or welcome, and right well did they succeed. Their neat and commodious chapel was beautifully decorated with flowers and festoons and mottoes. A beautiful "Welcome" was the first thing that met our eyes as we entered the room. It was suspended directly over the pulpit and surrounded with flowers. It was a complete key to the evening's entertainment. For by word and song and flowers, a thrice hearty welcome was given. Refreshments were served at the close and a pleasant social hour spent. It was a very much appreciated innovation upon the wearying and sometimes unpleasant conditions attendant upon a missionary's work, and served as a fitting climax to the very pleasant associations of the late reunion at the beautiful Silver Lake. These associations will not soon be forgotten by us, we assure you. May God bless you, every one.

The next day Bro. Thomas Whiting very kindly took us down to see the beautiful and popular summer home of the wealthy, Newport, Rhode Island; a beautiful twelve-mile drive along the shore of the old ocean, wherein we pass many of the summer homes of multi-millionaires; a sumptuous "shore dinner;" our introduction to one of America's most popular bathing beaches, and a long cross-country trolley ride completed the day's amusements—one of both pleasure and profit to me. Thanks, Bro. W.

We are also indebted to Bro. C. O. Leeka, who is temporarily sojourning in Boston for a day, "seeing" that historic place. It seemed like getting near home again to be with Bro. L., he and I being from the same locality, though we were many hundred miles away.

A day and a night brought us to Wheeling, West Virginia, where the convention of the Pittsburg District was in session. We succeeded in surprising them completely, no notice of our coming having been given. We like to see people with their working clothes on once in a while. The convention passed off very smoothly and with profit to the work. A faithful continuance of the work begun, will bring good fruits soon. May they be blessed.

WHAT an opportunity Rally Day opens to the church! The pastor should see his opportunity to strengthen the church through the ingathering efforts in behalf of the teaching department of the church. There can be no surer road toward the fulfillment of the church's mission than in this part of the "vineyard." Wherever the petty "dear-little-children" idea of the Sunday-school is absent, and the communicant membership of the church, to a greater or less extent, is found in classes in the Sunday-school, the pastor will not be found worrying over the problem of reaching the masses, because the church *is* reaching the masses. In Philadelphia, for instance, one of the largest churches in the world has been recruited from its Sunday-school. In this case the teaching service is emphasized as the principal service of the church, and not relegated to a place a good deal lower than the pulpit. When pastors fully appreciate the situation, and are willing to concede that there is no teaching unless some one learns, then will come an era when men will go to church, and old as well as young will be enrolled in the Sunday-school.—*Sunday School Times*, Philadelphia.

## Letter Department.

DES MOINES, Iowa, September 16.

*Editors Herald:* Inclosed you will find reference to a play ["Corianton"] founded upon the Book of Mormon, which in the execution of it reflected injuriously upon the book, so reported by one of the brethren who was present one evening to determine what the nature of the play was, and how we might take advantage of it to call the attention of the people to the nature of the book itself; but after hearing of the nature of the play concluded I could not use this advertisement of the Book of Mormon to any advantage.

I am now doing tent work in the city, and will continue this week if weather permits. Only slight interest as yet. Saints seem to be making a commendable effort to increase interest. Circulation of literature has begun, and good is already resulting. One Brighamite woman has been in attendance, and told me she was desirous that her children living in the city should become interested in the work we were representing.

Elder Bays is still corresponding in regard to form of proposition he is to affirm. He sent me the following as the proposition he wished me to deny: "The church to which I belong, the Church of Christ, is identical in doctrine, organization, and ordinances with the Church of God as completed by the Apostles of Christ." I wrote an inquiry to know to which Church of Christ he belonged, and he replied, the "Church of Christ;" the "One Body" as spoken of in the New Testament. I have informed him that I am put to a disadvantage if I am to assume to which Church of Christ he belongs, and I will not admit that he belongs to the "Church of Christ" as represented in the New Testament and then deny that it is identical with the "Church of God as left completed by the Apostles of Christ." I now await a reply to my last communication. We have agreed to the form of our church propositions, and to two other propositions; viz., "Is the Book of Mormon a Gross Fraud?" and "Was Joseph Smith a Prophet of God?"

On account of illness while at Grinnell the week following the Des Moines District reunion I did not accomplish much, but through relatives I was invited to occupy in a new place, which I will comply with soon as convenient. Week before last I occupied in the tent at Newton, but on account of cold and damp weather but few attended, but the few who attended seemed quite interested. Had a very spiritual social meeting on Sunday forenoon, when I administered the sacrament to the few Saints there. The Saints were much blessed.

Interest in church work is increasing, with still brighter prospects ahead.

Brn. McCoy and Peters report excellent interest in Warren

County, where five have been baptized of late, one of whom was formerly a Holiness minister, I believe.

I am very hopeful of the work in this city. Some are drifting, some are indifferent, but those who abide are taking a firmer hold, and are more intelligently and unitedly operating for the spread of righteousness than at times in the past, which is having its attractive influence, and leading others from darkness into increased light.

J. F. MINTUN.

SYDNEY, Australia, August 21.

*Editors Herald:* Bro. Barmore and self arrived here the 16th inst. all safe, the voyage being rough one day beyond Auckland and two days this side. Bro. and Sr. Anderson and Brn. Tucker and Hanson made poor sailors; Bro. Barmore and I stood the trip well. Brn. Tucker and Hanson shipped to Dunedin the day of our arrival at Auckland. They would go thence to Kaitang'a-ta, New Zealand, where they may be addressed.

The Saints presented each of us an illuminated address of welcome here, the Wallsend Saints wiring their welcome. Bro. Wells goes to Brisbane, Queensland, and I to Wallsend, while Bro. Barmore remains here for a time. Bro. Haworth is in Melbourne, Victoria, where some have recently been baptized and where he is to have a discussion with a Christian preacher. I am to discuss with a Christidelphian on the sleep of the soul with the prospect of other debates to follow in the city.

Bro. Butterworth has been in the southern part of New South Wales preaching. He is better. Bro. Jones has opened the work in Adelaide, South Australia, the capital of that State—and baptized three. He will likely be put in the field as also Bro. C. Avery. The prospects seem good.

Bro. Wells and I visited the Registrar General to-day and he agreed to gazette me as a minister without the usual formula of twelve signatures; my being in charge cut the red tape. We can not celebrate marriages without being gazetted.

Wallsend, New South Wales, care George Lewis, will be my mission address, and I will be pleased to hear from all who may desire to write. One half ounce in weight calls for a five-cent stamp, and if the postage is short we are charged the deficiency as well as fined. Will appreciate American papers also, as we get very little news of that country in the papers here. The drought is very serious here.

In bonds,

J. W. WIGHT.

SAN BENITO, California, September 4.

*Editors Herald:* Leaving home August 18 I started for San Jose to labor in the interest of our Sunday-school. Desiring to accomplish as much as possible en route, I thought best to work my way up the coast. Arrived at Casmalia at half past one in the morning, and was met about seven o'clock by Sr. John Houk, Bro. John having been summoned to Santa Barbara to serve on a jury.

It is needless to say that I received a royal welcome. For years Bro. John's home has been a haven to the weary servants of the Master; and what is best of all to him who toils in the ministry, the welcome received was not embittered with the thought that those so hospitably entertaining had done ought to bring disgrace on the grand cause. Everywhere the names of John Houk and wife are synonymous of uprightness and truth. God speed the day when this can be said of all of us!

Finding everybody so busy, I simply looked over the situation, taking notes preparatory to the effort which Bro. T. W. Williams and self intend to make in the near future, and passed on to Arroyo Grande.

All through this part of the country I find evidences of a good work having been done by such Brn. as Burton, Harris, Holt, Keeler, etc.

At Arroyo Grande, I made my home at Bro. C. E. Carpenter's. Here again I found a welcome, which coming from the heart, puts the traveler at his ease.

Found Bro. and Sr. Carpenter busily engaged in their fruit, but notwithstanding Bro. C. was more than willing to take his team and pilot the writer around to places open to the gospel message.

The next day Bro. John Houk came up and the rest of the week was spent visiting the isolated Saints and finding places to preach.

The Methodists were holding a protracted meeting; this combined with the busy harvest and a spirit of indifference, brought us a small audience. We enjoyed a goodly portion of the Spirit while preaching.

Bro. C. kindly carried me to San Luis Obispo, to catch the north bound train. Here I stayed all night and in the morning took the train to Kings City, thence on to Metz, where I was met by Cousin Nat and Brother William. A roasting drive brought us at last to the "auld hame" where my childhood had been spent and from which I had been separated for many years. As I step off of the wagon and pass through the front gate, the years of the past come surging back, and in all of the sunshine and shadows they have brought I can see the golden thread of God's love woven.

More anon.

A. CARMICHAEL.

SWEDEBURG, Nebraska, September 16.

*Editors Herald:* It may not be altogether proper for me to report things as I find them out of my own field of labor, but I thought perhaps a few words from here might not be amiss. My wife being quite sick, I left the Tri-Cities some time ago, and after a brief stay in Grinnell came with her to this place thinking perhaps a visit with the home folks would be beneficial to her. At present she seems to be improving.

Since coming here I have not been idle all the time. There is a schoolhouse in the immediate vicinity and I made an effort to secure it for a series of meetings. In this I was disappointed. The first director I asked gave me to understand that they did not need any more church in this community, and so far as he was concerned, was not willing for me to use the house. Finally he said that if the others did not object, he would not. The next one I saw gave his consent apparently against his own feelings in the matter. The third one was away from home, so I had to wait. Well, the next night I was waited upon by "director number two," who informed me that he had changed his mind and would now have to object. That settled it. But not quite. For the depot platform was plenty large enough for me, so we announced meetings accordingly. My wife's father is the agent here; not a member of any church, but liberal enough to hear and aid others to hear. Have now preached twice on the platform to good crowds both times. The people here are mostly Swedish, and Lutheran is the prevailing religion. If Luther's teachings really make such people as some we have met recently, it would be difficult for me to believe he would be classed with those who helped to establish religious liberty. You may imagine my surprise when on yesterday at the close of a conversation with the Lutheran minister, he handed me a dollar to help me in my work. I confess I can not fathom the motive in such giving. If he indorsed what I had been telling him was our belief, there was no evidence of it. He signified a wish to read the Book of Mormon, so we will see to it that he has one. Anyway, if he misrepresents us now, he will do it knowingly. We hope he will not do this, but instead, that he may seek to know the truth.

This being but a small place, we thought when the schoolhouse was closed against us that we would be compelled to give up. But things are brighter now. A large lumber-shed which is now being erected was yesterday placed at our disposal for meetings after next Sunday. So unless something happens to change things, we expect to begin meetings there next Sunday. I do not know who the missionary in charge of this field is. If he will just make himself known to me, I will make due confession

to trespassing. We hope to be able to let the people know that there is a religion that will not make men selfish and bigoted.

It seems that I have been greatly hindered in my work this year. And from human standpoint it appears but little has been accomplished. We are informed that four have been added to the branch in the Tri-Cities since we were there. Our hope and prayer is that these shall be "fruit which shall remain."

While in the cities I had the Utah elders to meet on the streets. And do you know it makes no difference to me whether I am on the street or in the finest church ever erected, just so I have some to listen. It seems to me that the hard part to street work would be to get the crowd together. Have had no experience in this yet, to speak of. Felt well in street work and am only sorry that I was compelled to quit so soon.

This is enough for the present. You may hear from us again if we get to work here. Our faith and confidence in God and his work is still sufficient to cause us to desire to do our part. Pray for us.

In bonds,

F. A. RUSSELL.

NEBRASKA CITY, Nebraska, September 9.

*To Bro. E. L. Kelley, Lamoni:* Having noticed that others are sending small amounts in aid of college, I also, although among the poor to whom the gospel is preached, desire to contribute my mite; for "if every Saint would send one dollar, not only would the debt be wiped out, but there would be the means on hand to furnish educational aid to some who, without such aid, can not hope for the blessings of our college to become theirs." I therefore send one dollar on college account.

Yours in the hope of deliverance,

SISTER MARY NELSON.

DONIPHAN, Missouri, September 2.

*Editors Herald:* Notwithstanding the great amount of malaria and prejudice that we find in Southeastern Missouri, Bro. Harry Thomas, my colaborer, and myself, are still battling for the Master. Although we are trying to live humbly and faithfully, there is so much opposition it is hard to preach many sermons in a place, hence we can not effect the amount of good in such places that we otherwise could. We preached thirty sermons in the month of August, but this is some more than we usually preach in a month.

We just closed a meeting among the Holiness who teach that water baptism is a part of the Mosaic law. We stopped with their preacher, Mr. Maynard, who treated us kindly. We are to begin meeting to-night in the upper room of a school building. I wish the church success. Satan tries very hard to keep the missionaries from spreading the gospel. May God help us all, is my prayer in Jesus' name.

C. J. SPURLOCK.

OWENS HILL, Tennessee, September 8.

*Editors Herald:* We are in this vicinity trying to keep the banner of Prince Immanuel unfurled as best we can; but it is very hard work, sometimes, to get a place to preach. We have had one church and two schoolhouses closed against us in this vicinity, and our meeting broken up by a mob at another schoolhouse. We secured the Mount Union schoolhouse and began meeting last Friday night. Saturday some one secured several gallons of spirits so they could have a lively time. There was quite an amount of noise around the door during services on Saturday night, and when we went out of the house to start home we found one of our buggy wheels off and gone and a tap off another. We found the wheel and tap, but the wrench was thrown away. We put our buggy together and started off, when the writer received a blow upon the shoulder with an empty bottle, but it glanced off and did not hurt. Thinking it was our buggy wrench that they threw at us, we called for a brother to bring his lantern back, and we got out and made a search, but

only found the bottle. We started on again when they yelled out, "Go it, preachers, and don't you come back on this hill any more."

We went back on Sunday and began meeting, which was disturbed by a parcel of drunken demons (if that is not too hard a word) coming in and acting so as to cause the crowd to be restless, and some of the women began to get out of the house. None of the men who lived in that neighborhood made a move to settle them, so one of our brethren went and took one of them out of the house; but there were so many drunk that we could not get the attention of the crowd any more, so we closed our meeting.

A Baptist preacher had asked us to give him half the time, to which we agreed, but when I closed he refused to say anything, and after we dismissed he came to us and said he did not want us to think he had anything to do with it. That he was opposed to such work. But he was heard to say, while on the ground, that we ought not to be allowed to preach there. That we would come there and preach Joe Smith as a prophet of God, and the people would come out to hear us and they did not need us. So to-day I wrote him and asked him to meet us in fair, honorable debate. I doubt very much of his accepting propositions. I hope the citizens will handle the mob with the law, and that some good will be done in that vicinity.

We have been harassed by mobs and locked out of houses and the cold shoulder turned toward us so much that it makes a man feel that he would like to go home and see the wife and babies and enjoy the hospitality of loved ones for a while. Some may think that the missionaries have a lovely time, but if they will go through with what some of us have to go through, they would think quite differently, I am sure. But I do not want to be found to be a chronic grumbler, for the promise is to the faithful, and I want to be found among that class. So if we fight a good fight and keep the faith we surely will receive the crown. My heart's desire is to be humble and faithful, and to assist in establishing the righteousness of God in the earth.

I hope the Saints of this district will come to the reunion, October 4, near Fulton, Kentucky. Come prepared to camp on the ground, as there are only two families of Saints living there.

Your colaborer,

W. R. SMITH.

St. Louis, Missouri, September 1.

*Editors Herald:* The Saints in St. Louis are endeavoring to let their light shine by their works, viz., their attendance at and assistance in the tent gospel work, their attendance and work at the church in preaching, prayer-meetings, and Religio and Sunday-school. The financial mountain that was before them a short time ago has been gradually disappearing, until it is now but a hill; soon the rough places will be made plain, the valleys exalted.

All are proud of their church. Credit is due them, and it is recognized by those who appreciate God's work of sacrifice. I find it is not how much we do in this great work, but how well. A few Saints well equipped with God's power are more mighty than the multitudes if they are lukewarm. If we were in harmony with the law of God, we might say, "Know ye not that I could pray the Father, and he could presently send me more than twelve legions of angels?" We then would see Zion flourish throughout the world. The man Daniel prevailed above the one hundred Princes. (Daniel 6.)

Consecration is now the watchword; not only finances, but our bodies as living sacrifices. Leaving all ungodliness, we should live in meekness before God, all desiring to perform their duties.

Reverend Hall, Mr. Dowie's follower, who has charge of the work in St. Louis, has just been arrested. He is warring against the Catholics. In conversation with their evangelist here, I learn Mr. Dowie and his followers expect to begin warfare against the Lutheran Church this autumn; then the Greek

Church, Catholic, and continue until his work is done. All are expected to take their lives in their own hands. Surely, as the revelator saw, they "shall eat her flesh and burn her [Babylon] with fire."

The district tent was located at 4343 Easton Avenue on August 10. We will move elsewhere September 6. While the world is "racked and distracted," we can find comfort in the thought that we are not "tossed to and fro, and carried about by every wind of doctrine." The everlasting covenant has power to save all who live in obedience to it.

L. G. GURWELL.

PITTSBURG, Kansas, September 14.

*Editors Herald:* Since moving to this place a year ago last June we have been isolated from any of the Saints, not knowing that there were any Saints here; and as we were entire strangers in a city of about seventeen thousand we had no means of learning if there were any. But about three months ago we made the acquaintance of Bro. and Sr. George Royer, and about a week ago Bro. Christy hunted us up and through him we learned that there are about twenty members here. Bro. Christy intends moving here in October, and as he is an elder we hope to be able to organize a branch and have regular services. There is a little church building just across the road from us which I think we can secure for preaching once a month.

We rejoice greatly to think we can again attend a good prayer-meeting where the Lord has promised to meet with us and bless if we only come aright.

Inclosed please find post-office order for two dollars which my husband and I send as our share on the college debt.

I ever pray for the welfare of the work here as well as elsewhere.

Your sister,

N. M. HEMPEL.

501 North Fairview Street.

WILDERSVILLE, Tennessee, September 14.

*Editors Herald:* As we (Saints) have made a covenant with the Lord to follow after his teaching, let us examine ourselves along this line and by so doing we can see where we stand, whether we are in harmony with God's word or not; if not, why not? It is not because we have not been rightly taught along this line. We have been faithful hearers of God's eternal truths.

Remember the statement the Apostle James makes on this line. He says: "Be ye doers of the word and not hearers only." Listen to the statement Jesus Christ makes, that the hearers of the law are not justified by hearing the law, but by doing it. And again we find a statement like this: "He that knoweth the law and doeth it not, shall be beaten with many stripes." So we see that it is only worse for us to know the law and do it not. We ought to examine ourselves along this line.

Why should we lose faith in our prayers when James said that the prayers of faith will save the sick? Have we been obedient to the law? It is not the hearer who is justified, but the doer. Be ye doers of the law and not hearers only; so if those blessings for which we call on the Lord our God is not granted, we may blame ourselves, not the Lord, for he is not slack of his promises, as some men might call slackness. And if we expect blessings, we must live for them, or else we will not receive them. Remember this point, "Be ye doers of the law, and not hearers only."

As we cultivate our fields and gardens to grow and develop that which is necessary for our physical welfare, so must we cultivate that which is necessary for our spiritual welfare, else the gospel will not have wrought perfect work in us, and we must lay the blame to ourselves.

Saints, I ever ask for an interest in your prayers that I may hold out faithful unto the end, and be led by the Holy Spirit of truth.

W. R. RUSH.

SYDNEY, New South Wales, Australia, August 23.

*Editors Herald:* Monday, July 14, found the writer at Orange County Park, California, at the Southern California District reunion. Here we met Brn. Joseph Luff, G. H. Hilliard, J. C. Foss, T. W. Williams, and A. Carmichael, of the regular ministry, and several local officials. The reunion was very much enjoyed, permitting as it did the renewal of old acquaintances and the forming of new ones. None love as Saints do, nor remember so surely and kindly. Saturday, the 19th, went to Cucamonga, and preached that evening and the following forenoon, also held a prayer and sacrament service in the afternoon. In the evening preached at Los Angeles and the next day went to San Francisco. Preached at Oakland Tuesday evening and attended prayer service at 'Frisko Wednesday night. Here I again beheld kind and familiar faces and clasped hands extended by love that has not and never will die. Here, too, I met those who were to be my companions while on the mighty deep. They had preceded me by a few days. There were now six of us all told. They were Bro. and Sr. David Anderson, for Hawaiian Territory; Brn. D. E. Tucker and P. M. Hanson, for New Zealand; and Bro. J. W. Wight and the writer bound for Australia. Our ship, the Ventura, was to leave at ten in the forenoon, July 24, but because of delay of the English mail did not leave until nearly seven in the evening. Quite a number of San Francisco and Oakland Saints, also Brn. Joseph Luff and G. H. Hilliard, were at the wharf to see us off. They waved at us and we at them as long, in fact longer, than we could see each other. We then repaired to our cabins and began to compose ourselves for the trip. Supper soon came on and most of us were able to sit down and eat as usual. However, Brn. Tucker and Hanson were sick in about an hour. I did not feel any effects until the next morning and then only a slight sensation. I was not positively sick but was physically indisposed and had a deep feeling of resignation. A fear of being entirely upset caused me to lie close to my berth. I soon learned that sitting is the worst thing, standing or walking some better, while a reclining position, especially on the back, is best of all. Not feeling strong enough on my "sea-legs" to go out to breakfast I decided to have the steward bring a lunch. It tasted decidedly "moreish," and made me wish I had ordered more or made a stronger effort to get to the table. My disability soon ended and I went there regularly from then on. I never ate more in any equal period. The salt air seemed to make me hungry. The same was true of Bro. Wight, but his food did not agree with him so well. I succeeded in holding fast to all that was given me, but he held out faithfully till August 9, when he succumbed to the inevitable. His case was similar to another, although it was not so serious. Once upon a time a man went to sea, and in recounting his experience afterward said he "was not the only man that was sick" as he heard the captain tell one man to "go for'ard and heave up the anchor," and bad even as he was he knew that he could not do that. We were close by once when Bro. Wight bowed to Neptune, and can testify that he too was not that bad.

As to how Bro. and Sr. Anderson fared in reference to sickness we did not immediately learn. We did not see nor hear from them until Sunday forenoon at church. This was the first time they had been out. We learned they were both sick within half an hour after leaving. Our sick fared some better. They were comparatively well by Saturday. Bro. Tucker soon recovered entirely, but Bro. Hanson was at times disabled more or less all the way. However, Bro. Tucker is not in love with "life on the ocean wave" and was so favorably impressed with his native State and its memories that he kept Missouri time all the way. Bro. Hanson would not give standing room in Iowa for all he saw while at sea except the sights at Honolulu. Bro. and Sr. Anderson think there are some nice sights on the ocean if one could only be well enough to enjoy them. Under the circumstances they much prefer land. Sr. Anderson was not well

enough to attend the service held by us. By request of Bro. Wight, the writer was the speaker at said service. The sermon lasted only twenty-five minutes and was a presentation of our liberal views relative to the future condition of mankind. The audience was very civil and paid close attention. In fact, our fellow passengers were sociable throughout and gave no apparent evidence of discrimination against us because of our religion. The other service referred to was conducted by a young clergyman of the Episcopal Church. It consisted of nothing more than the ritual very inharmoniously rendered, with the appearance of sea-sickness on the part of the minister.

We reached Honolulu at one o'clock in the afternoon of July 30, where our ship remained till midnight. This gave us a good chance of sight-seeing and we made good use of it. We were met at the wharf by Srs. Simpson and Lyman, and Bro. G. J. Waller. The last immediately ordered an automobile for which we sincerely thank him. It was managed by a young man of native African descent. We glided along drive-ways with coconuts, bananas, and other tropical fruits and verdure on either side. Bro. Hanson and I were demonstrative, Bro. Tucker was somewhat conservative, while Bro. Wight—who had been there before—said nothing except in giving explanations. Among other things we saw Diamond Head and Pali Point. The former is the crater of an extinct volcano and the latter is an abrupt declivity of one thousand feet over which a native king once drove five thousand rebels to certain death.

We returned to the ship for supper, after which we went to prayer-meeting, which was very much enjoyed. It was composed of both whites and natives and consisted of prayers and testimonies offered by both. The latter were interpreted by a native young woman. These natives bear a close resemblance to our American Indians and are evidently of Lamanite origin. In their patriarchal blessings their lineage is located with Manasseh. Soon after this service we were off to the ship again, retired before she moved out and when we awoke were plowing away through the surface of the deep blue. We were now minus two of our company as well as most of our sociable passengers.

August 6, we reached Pago Pago, Samoan Islands. This was the last of our country's possessions along this route. A government collier was using the wharf, so our ship anchored in the bay. Bro. Wight was the only one of our company who went ashore. At this place the natives came round the ship in boats and sold fruit and their wares to the passengers. Some of the latter dropped money into the water just to see them dive after it. Between this point and Auckland, a day is lost going westward and one gained going eastward. The philosophy of this will be understood by people who are posted in mathematical geography. Various speculations were rife among the passengers as to what day we would lose. It proved to be Sunday, August 10. We, therefore, went to sleep Saturday evening, slept only one night, and yet awoke Monday morning. Bro. Wight gained a Sunday when he returned to America, in 1894, so this made him even. The rest of us may never recover this day, so if we are not as good hereafter as some others there will be a reason for it.

We arrived at Auckland early August 12. We were due there the 11th, but were belated because of having encountered a gale the afternoon and evening of the 9th. Our ship lost one hundred miles and Bro. Wight two meals. Here an ideal morning and a lovely scene met our gaze. There is no doubt about Auckland and vicinity having a picturesque appearance. Our ship remained here for twenty hours. We investigated the country and its customs, and soon convinced ourselves that a public debt of \$323.85 per capita is not a good recommendation, especially since the colony is only about sixty years old and has but eight hundred thousand people. At this place we parted with Brn. Tucker and Hanson. They took passage for Dunedin, which meant another five days on the water. We had a smooth sea the rest of the way here, where we arrived at eleven in the forenoon



of August 16. We were met at the wharf by Brn. G. R. Wells and F. Haworth, and were escorted to the home of the former, where we took dinner. We were later assigned to our regular stopping places. Sunday, the 17th, we attended all the services at our chapel, and Bro. Wight preached in the evening. Monday evening a reception was given in our honor at the church, which was a pleasant occasion for all concerned. The Australians are affable, and apparently much like the Canadians and Americans, especially the former. More anon.

Postage rates between here and the United States and Canada are five cents per half ounce. Correspondents will please take notice.

With love to all in the office, and elsewhere.

I am, yours in bonds,  
ALMA C. BARMORE.

#### Conference Sunday at Independence.

Sunday morning, September 14, which dawned bright and beautiful, was honored at the Stone Church by a full school of happy children and their instructors to the number of three hundred fifty one which received the addition of fifty-six visitors, total four hundred seven. The primaries numbered one hundred eight. The interested little tots in the north room called forth the admiration of the visitors present, among whom were sisters from Lee's Summit, Lone Rock, Gaylord, Kansas, Holden, and Argentine, also Kansas City.

At the morning service about seven hundred fifty were present. Bro. Walter W. Smith preached acceptably to an attentive audience from text in Matthew 5, "Be ye therefore perfect even as your Father in heaven is perfect." The stake president, assisted by Elder William H. Pease, in charge of meeting.

There was a very pleasant scene presented at half past one in the afternoon, when about a hundred gathered at the church to witness the baptism of three candidates, Elder G. H. Hulmes administering the ordinance, and J. D. White in charge. Confirmation by stake president and Elder Ellis Short. Those baptized were Grace Emery Small, granddaughter of Elder John E. Page of the early days, born August 26, 1881, at Rosedale, Kansas, receiving the promise through G. H. Hulmes, also Florella Lane, born October 3, 1891, in Douglas County, Missouri, and another bud of promise, Maggie Luella Lane, born in same place July 9, 1892, each under the blessing from the hands of Elders Short and Hulmes respectively. The afternoon meeting was conducted by Elders G. H. Hulmes and J. D. White, over five hundred fifty being present. It was a peaceful and comforting service at which all seemed to enjoy the Spirit; six songs, three prayers, and twenty-four testimonies graced the meeting, some of which were inspiring.

Father George Hawley, who had just returned from the West, bore his testimony on this, his seventy-eighth birthday, also G. W. Rogers, son of Bishop I. L. Rogers, not long since passed over, was with us; and while beautiful sunbeams rested upon the oil painting hanging over the baptismal font, and on the flowers on cushioned pulpit, enlivening and making lovely the scene, many from different parts of the stake told the glad, old story of what the latter-day work had done for them.

Sr. Ida Stewart, of Chelsea Park, who had received the testimony that Joseph Smith was a prophet of God, had been impressed with the idea of the necessity of baptism, and taking God at his word went forth in years ago, and now seeing that he had multiplied blessings unto her, her exhortation was to go forth and obey, and have "knowledge and discernment, joy and satisfaction" given, even as they had been given to her. Bro. W. O. Hands had received the word that the time for preparation was short, and he "longed to see the time when he might be instrumental in doing more for this work."

But the incidents of the afternoon were the ordination of Bro. Geo. Hidy to the office of an elder; the confirmation of the candidates who had been baptized; and the blessing of the sweet

infant son of Mr. Alfred and Sr. Lula A. Barnhard, named Henry, by Elders Hulmes and White.

Bro. Hidy had heard the voice of the Spirit more than once since reaching his thirteenth year, calling him to prepare himself for the ministry; and now, after regretting he had not heeded the voice before, asked the Saints to pray for him that he "may not misrepresent, but represent the work of God." Bro. J. D. White attested to the call, and in words dictated by the Spirit said, "I know that you will be blessed and comforted in being instrumental in leading others into the way of light, and of presiding over many of God's children." The sermon in the evening by Elder H. O. Smith was listened to attentively by an appreciative congregation, although many of the delegates to conference had returned home. Bro. Henry Resch, of Holden, assisted.

The meetings of the stake Sunday-school convention on the 12th, also conference sessions of the 13th and 14th were well attended and interesting throughout; the Spirit of peace generally prevailing.

ABBIE A. HORTON.

INDEPENDENCE, Missouri, September 15.

BELOIT, Wisconsin, September 11.

*Editors Herald:* I am in Beloit, Wisconsin, with my husband. I left home, Sioux City, Iowa, August 23; rested up for a week, and on the Saturday following, August 30, left for the Northern Wisconsin reunion, five miles north of Janesville, Wisconsin, at Bro. and Elder Dutton's farm called Mount Pleasant, a beautiful place and a beautiful family. I enjoyed the company of the Saints very much.

The only elder there whom I had met before was Elder T. W. Chaburn of Independence, Missouri. He was cheerful and happy with the rest of us.

There were four baptized, Sr. Heel's husband and oldest son. She was truly a happy sister. She lives at Janesville, Wisconsin. Also a Mrs. Marshall was baptized and Bro. McDowell's youngest child. The gifts were manifested and we had a glorious time. It was the first reunion I ever attended and I have been a Latter Day Saint for over twenty years.

We have friends here, who are very much interested. We have given them tracts, and we intend to give them all they want to read. Mr. Harris is especially interested. He went to the reunion, and he said he was all taken up with our people. The Lord is truly working with him and I hope he will be a Saint. He is dissatisfied in the church of which he is a member.

I do not know how long I shall stay here. My husband wants me to stay all winter, but I sometimes feel lonesome for home in Sioux City, Iowa, but as my husband can do better here, at present, we may have to stay for a while. We may help to spread the gospel in this place. One woman said she thought Mr. Townsend too smart a man to be a Latter Day Saint. But she does not know this work or she wouldn't have made such a remark. I hope we shall live so we can let her see that we are truly what we claim to be, and also to the world, although we have made mistakes in our past lives. The mistakes have been a lesson to us, and have made us stronger in the cause of Christ.

Our address at present is 1042 Church Street, Beloit, Wisconsin. Home address, 116 Bluff Street, Sioux City, Iowa.

Your sister,

M. E. TOWNSEND.

34 Denison Street, ROZELLE,

New South Wales, Australia, August 22.

*Editors Herald:* The work is progressing here, we expect greater results now that we have an increased missionary force. Brn. J. W. Wight and A. C. Barmore arrived here safely on Saturday last. They were entertained by the Balmain Branch on Monday evening, and were each presented with an illuminated address of welcome. A telegram was received from the Wallsend Branch welcoming them to our shore. Brn. Hanson

and Tucker left the boat at Auckland, New Zealand, where they will labor. They will be the first missionaries of the church who have labored there. There are about three members of the church there. There was a little seasickness among the elders coming out. Bro. Barmore is writing quite an interesting letter about their trip where full particulars can be obtained.

The Saints are very pleased to see Bro. Wight as it is now eight years since he left here. He is booked for a debate with Mr. J. Bell of the Christadelphians next month at St. Marys, thirty-nine miles from Sydney. The subject for discussion is, "The truth as found in the Bible teaches that man is wholly mortal." Mr. Bell affirms, Bro. Wight denies.

Bro. C. A. Butterworth is at present in Berrigan, New South Wales, where he is staying for a while for the benefit of his health; and I am pleased to say that he is getting better. Bro. G. R. Wells leaves for Queensland in a few days where he will labor for a while. My brother, W. J. Haworth, is at present laboring in Victoria, but will be returning to New South Wales in about a month or so.

Bro. Barmore does not see much difference between the American people and the Australians, although in England a good deal of misconception prevails. The people there have peculiar ideas about the colonials, but have learned that Australians generally are bipeds, if not white, although it is said that a rustic who recently visited a peep-show and saw a Kangaroo exhibited as an "Australian native," was heard to remark: "Heavens! And to think that I have a sister married to a thing like that!" About twenty years ago an Aboriginal Cricket Team was sent to England and were pictured in the illustrated papers almost everywhere. It gave the black Australia a long lease of life.

The *Gospel Standard*, our missionary paper, is getting along nicely, and is productive of much good, as it is a silent preacher and goes where a preacher could not get.

The Melbourne Branch are circularising their members for donations toward building a place of worship there; and although it is only about a fortnight since the letters were posted, thirty-two dollars and forty cents has already been received and another thirty-two dollars promised. The Lord has told us that if we are faithful we should see thousands gathered into the church on this island of the sea. We realize that "the hastening time is upon us." The Lord will do his part in this great work if every Saint will do his. Should any of your readers feel disposed to help the Melbourne Branch in this connection, Bro. W. Mackie, of 30 Dover Street, Richmond, Victoria, Australia, will be pleased to receive any help, no matter how small.

Bush fires and drought have played havoc with New South Wales, and cost of living has gone up to a very high rate. Chaff at the present time is realizing one hundred ninety-seven dollars and ninety-six cents per ton. This is about three times the usual price. What little rain we have had has been principally coastal.

My prayer is that God will abundantly bless his people, and especially the missionaries who are laboring here, and that they may be instrumental in bringing many honest ones to a knowledge of the truth and that his children may be more firmly united and strengthened in the one faith. I love to see the good work go on, and we should take hold of it firmly and go on and on.

Yours for Zion's redemption and glory,

F. HAWORTH.

TALOGA, Oklahoma, September 13.

*Editors Herald:* After our reunion at Dover, ending August 18, I went to Geary, traveling in buggy, preaching by the way, wife traveling with me; preached two weeks at Geary on streets; good interest. Went southeast to Nicely, where we left many very much interested last spring, but interest seems to have died out, and all so busy in thrashing and haying that we preached

over Sunday, returned to Geary, preached on streets until next Sunday, then to Nicely, preached twice on Sunday, baptized three, returned to Geary on Monday.

Elder Powell, who is a practicing physician in Geary, but whose family lives at Nicely, was to preach there the next Sunday; and Bro. James Yates, who is living in Geary with family, was to go to Nicely the next Sunday. Those baptized at Nicely were promising members of the Baptist Church; have all sent for *Ensign*. We returned home to Dewey County last week. Came here to county-seat, first of week, intending to preach on street, when a man opened his house and I am preaching therein. He sends for the *Ensign*. I go to visit his father-in-law to-day in the county, who is a First-day Advent preacher. Seventh-day Advents held two-week meeting in tent here of late, and are to return Monday. They have some interested here, whom they are to visit on their return, among them the family of Bro. James Vrooman, whose brother, Elder Frank Vrooman, left the Saints last fall, and has tried hard to get them out. Bro. James, wife, and eighteen-year-old son, who have been in the church but a short time, heard but very little preaching, and the Advents made the Sabbath so plain to them that they are to visit and show them all about the "Sabbath of the Lord," and "the Pope's Sabbath."

I preached one night on, "Why we reject the Jewish Sabbath;" and one on, "Why we keep the first day," and they and others see the truth and are rejoicing in it. Bro. Vrooman is going to invite his neighbors into his house to hear them expound the Sabbath, and I will be present, and will then be asked to state my reasons for rejecting the Sabbath. They being unacquainted with me, will speak freely, no doubt, and I hope good may come by our reasons for honoring the "Lord's day." Think we may go back to Nicely in October. Think a branch should be organized there, as there are seventeen members in a fifteen-mile circuit, an elder, and good material for other officers. I feel sure that if a branch had been organized there last spring and properly cared for, near a dozen would have been added to them, who were talking of baptism then. But not a meeting was held there since I left in August.

D. S. CRAWLEY.

MANCHESTER, Texas, September 15.

*Editors Herald:* Bro. Henson and myself are striving to get the gospel before the people in this country. We have been busy holding meetings all the summer. Have had the pleasure of leading some noble men and women into the waters of baptism; but when I look out over the country and see the vast amount of people, and when I see how few people accept the gospel, I ask myself the question, When will Israel become great? I can only think it will be when the Lord will give his servants a greater endowment. To this end we ought all to pray, in order that we may do the work which the Lord has called us to do.

There is another feature in the gospel, and that is to take care of the Saints after they have been brought into the gospel. It does no good to go over the world and gather the people in the gospel, and then leave them to drift back in the world. We Saints down here in Northeastern Texas and Choctaw District have seen the results of branches not being properly looked after, and I think that is the reason the Lord has appointed certain men over his work. I visited one branch this year that had not met in branch capacity for about two years; and now that same branch in the last four months has built a beautiful church house, and is moving out on the line of duty.

I know of another branch that is in a bad condition. This affects the whole district, and to some extent is hindering the progress of the work. Such ought not to be. God has given his church a grand law, and that law ought to be enforced.

We want a high priest to preside over this district, and I pray by the time we meet at Wilburton, Indian Territory, on the 5th

of December, in district conference, as it is the meeting to elect officers, that provision will be made for us to have and elect a high priest to look after the work. The district is large and will require all the president's time to look after the work in the district.

I think if we will act wisely, and faithfully discharge our duties, this district in the future will have thousands to sing the songs of Zion and to represent the gospel.

Your brother,

E. A. ERWIN.

PINE, Colorado, September 17.

*Editors Herald:* I am still in the faith of the gospel and trying to do all I can to advance the glorious cause of the Master.

It afforded me much pleasure to attend the last General Conference, it being seven or eight years since I had the pleasure of so doing. Indeed, I need not say it was one of the grandest conferences ever held—to me at least—and if ever there was a day of Pentecost, we had one there. I feel to thank the Lord that he is mindful of his children, and does not forget to answer when they call upon his most holy name in "faith believing, nothing doubting."

I left Lamoni April 19, for Tabor, Iowa, to see my brother George and family, and while there preached at the Elm Creek Schoolhouse twice, and blessed one child; then moved on down to Thurman on May 4, and occupied the church, but on account of rain only held one meeting. I was made happy and comfortable at our beloved Bishop Leeka's home. He was not present, but I had a good visit with his family, and found them feeling strong in the faith. My next move was to Nebraska City, where I met an old friend, Bro. J. W. Waldsmith, likewise his family, and Uncle Mark with his family. I visited about all of the families of Saints in the city; preached twice on Sunday, May 11, and had good congregations. The Saints seemed well pleased. I left them feeling good. I also attended one prayer-meeting there; met our beloved Bro. Caffall, on his way to Brownville.

On the 13th I went to Wray, Colorado, and attended a wedding, where two happy young persons were made one. From there I went to Pine, to see a very sick daughter, Sr. Sarah Dark, who had been at the point of death, but through the prayers of the Saints her life was spared, and she has so thoroughly recovered as to be able to do her own work, although at one time it was feared she would be a cripple for life. While at Pine, I preached in the Methodist church, and attended one meeting of the Methodist preacher's. I assisted him in his services.

Sunday, June 1, I occupied the Methodist church on Elk Creek, and at Conifer Schoolhouse at night. On June 3 I blessed one child, and on the 6th went to Denver; attended meetings there; preached once, and administered to two sick. The 11th found me at "Ni Wot" where I was domiciled at Bro. and Sr. Hutchins' for about ten days, preached eight times, and held one prayer and sacrament meeting; administered to one sick. On the 28th returned to Conifer; preached on Sunday, 29th.

July 5 baptized one young lady; preached at the latter place again on the 6th, and the 7th went again to Denver, and from there to Cheyenne. Not finding any of the Saints there, I went on to Egbert, and found Bro. Frank Limpus with his mother, firm in the faith, and alive in the work, because they keep themselves posted by taking the *HERALD*, *Ensign*, and *Autumn Leaves*, besides the Sunday-school *Quarterly*. This is as it should be. Stayed with them three days; preached on Sunday to a very attentive audience. The people were well pleased. The 15th found me at a place called Wheatland, about one hundred miles north of Cheyenne. Here I found two lonely sisters, Mary Chute and her daughter, Sr. Cathin. The former is the wife of Bro. George W. Shute, formerly of Kansas. While there I got the use of the schoolhouse and preached two discourses to small congregations. On the 23d I went from Wheat-

land to Cassa to visit one Mr. Ragan, whose wife was once a member of the church in her youthful days, but had drifted away from the church, but not from the faith. They received me very kindly and treated me well. I spent two days with them talking and visiting; still they were not ready to be baptized. They took me in a buggy over to "Gurnsey," a distance of fourteen miles, and there I found Bro. Sampson and his family, Sr. Peterson, the mother of Mrs. Ragan, and also Sr. Alice Roberts, who is a sister of the latter. I found a hearty welcome with those few scattered Saints. We succeeded in getting the use of all the churches in town—two; one a Congregationalist, and the other a Methodist. Preached twice in each church. The people were well pleased, and also the minister, so we made friends to the cause, and removed some prejudice from the minds of the people.

I met Doctor Webster formerly of Independence, Missouri, whose wife formerly belonged to the church. He was well acquainted with the heads of the church: Brn. Joseph Smith, his son-in-law, Joseph Luff, F. G. Pitt, etc., and also brother Henry. I had a splendid visit with him and he graced my audience with his presence, and did not forget that I could not travel alone on air, as did also the kind Saints who remembered my wants, for which may the Lord truly bless them.

The 30th found me at Sterling, Colorado, where I spent a few days with Bro. G. E. McConley and family. They expressed themselves as pleased to see me, after an absence of seven years. From there I went to Wray to attend our district conference which convened August 16 and 17. While there I preached twice, blessed one child, and had the pleasure of meeting our Church Recorder, Henry A. Stebbins. We enjoyed a good conference, and all went home feeling well repaid for coming. Since the conference I have made a visit to the Highland Branch, which is located in the eastern part of this State. I spent two weeks there preaching six times, also attending one prayer and sacrament meeting. Blessed one child and administered to the sick. The Saints were cheered and comforted. So the good work moves along in this mission, to which we form a part.

JAMES KEMP.

## Miscellaneous Department.

### North Missouri Reunion.

The tenth annual reunion of North Missouri was held September 5 to 14 inclusive, in the beautiful pasture of Bro. Benjamin Dice, about one mile southeast of Stewartville.

Officers of reunion: T. T. Hinderks, president, Charles P. Faul, secretary and treasurer. Reunion committee: T. T. Hinderks, Charles P. Faul, A. W. Head, B. J. Dice, and A. St. Lewis. Bro. Wm. T. Ross, chorister, and Sr. Carrie Lewis, organist. A squad of police on duty to keep order in the camp.

The tabernacle and camp was on a hill facing the north, mid the forest trees of oak, hickory, walnut, etc. All told there were twenty-seven tents, and two wagons occupied as dwelling-places.

To try our faith and patience, as also our health, there were rain, wind, frost, and cold, but the Saints were equal to the task, and were ever cheerful, so that not a service was missed. But little sickness experienced, and the appointed means gave blessing and relief to the sufferers.

OAKLAND, California, September 4.

Bro. C. P. Faul and the Glorious North Missouri Reunion, Greeting: While here in sunny California, I am transposed in memory to the enchanted spot above all other spots, which has afforded some of the greenest spots, in my spotted life—the grove of your assembly, where I see your happy faces, in your social camp life, and hear the "thunder of the word," and the "two-edged" testimonies. While no doubt there are strange faces there, yet methinks I see the happy patriarchal face of Bro. Temme, the "essential fixture;" the happy countenance of genial "Charley;" the all-around busy, not-afraid-of-work, happy A. W., who always stands as the Head in reunion work; also we see Ben with his steady, humble, unpretentious efforts, but "where duty calls" is always there; I see "Ephraim" seated in his chair at the door of his tent, like Abraham of old, await-

ing the fulfillment of the promises made to Israel, when the prodigal shall return and be clothed in the best robe—all right "Ephraim," "the strength of Israel will not lie nor repent" (1 Sam. 15: 29); I see also an "Andrew" filling a vacancy made by the removal of one of old Far West's most ardent admirers; others I see also, each happy in the gathering together, but I see vacancies, and my ear fails to catch familiar voices in song and social chat. That "Father of singers" is not there, whose voice I have often heard in the beautiful song,

"And when on earth I breathe no more,  
The prayer oft mixed with tears before,  
I'll sing upon a happier shore;  
Thy will be done, Thy will be done."

Bro. John now sings upon a happier shore. Another face is not seen, and a voice not heard who delighteth in gathering around the bonfire at night and singing, "And when the battle's over, we shall wear the crown"—then kneel and pay a tribute of thanks to the source of all good, for the joys of the day. His voice is still heard in the north, neither hushed by death, nor by luke-warmness—faithful T. W.

Rejoice, dear Saints, sing praises to Jehovah, proclaim his name aloud for his blessings to you; cultivate the spirit of contentment; your lot is among the most favored; plant your roof-tree; make for yourselves a home, and make it an holy place by faithful living. Do not be disturbed by any flowery report of flowery California as though God had made a mistake in locating Zion. I can assure you no mistake has been made, and "Zion shall not be moved"—the chief reason being there is no necessity for it.

I greet you gladly and rejoice with you. The greatest hindrance to my complete joy is that I can not be with you in person. Peace be with you and all the Israel of God.

Yours in Christ,

MR. AND MRS. J. M. TERRY.

Preaching was by Elders Joseph A. Tanner, Alfred White, Joseph R. Lambert, E. L. Kelley, A. H. Parsons, Ammon White, Wm. E. Haden, I. N. White, Noah Karahoo, R. May, R. S. Salyards, and R. M. Elvin. The local ministers were active and alert in assisting, and in charge of prayer-meetings. The Religio workers held a number of meetings, as did also the Sabbath-school, and Saturday the 13th was children's day. Nature smiled 'neath the genial sun, and both youth and age seemed full of cheer and thankfulness. The day most pleasant, attendance large, zeal and earnestness in all the exercises. The Bynum brass band, of Stewartville, came out both forenoon and afternoon and gave zest and delight to the children.

During the reunion seven were baptized, and thereby a Solomon was added.

At the business session it was decided to hold a reunion in 1903, and the same ground was chosen, and the same committee to be in charge. Receipts, \$242; expenses, \$240. There was usual good order and attention throughout the services, and the speakers will not soon forget the ringing cry of: "Here Watch! Here Watch!!" and the ever-jolly, everywhere-present Charlie.

ROBT. M. ELVIN.

#### Wisconsin Reunion.

Convened Saturday, August 30, at 7.30 p. m., at the farm of O. N. Dutton, five miles north of Janesville. An organization was effected as follows: W. A. McDowell and W. P. Robinson, presidents, M. F. Gowell, secretary, W. P. Robinson, treasurer, Jasper O. Dutton, chorister, Mrs. Madge Blackman and Mrs. Henry Woodstock, organists, T. W. Chatburn, policeman. At the inception of the reunion the attendance was small, but increased daily until the close. The regular routine of services each day was: Prayer and testimony meeting 9 a. m., preaching 10.30 a. m., and 2 and 7.30 p. m. Additional to the regular order which was carried out, the Religio came in for representation on Sunday, August 31, at 4 p. m., with a Book of Mormon lesson taught by Sr. Audrey Hadley of the Janesville Branch. This branch is widely scattered, but the Home Class, of which Bro. J. O. Dutton is superintendent, meets twice a month and is doing a grand and good work for and among the young people, all being considered young, who belong to the class which now includes the membership of the branch. A further Religio exercise was held on Thursday, September 4, at 4 p. m., the feature of which was an interesting paper and talk by Sr. Marie Clark on American Archæology and the Book of Mormon.

Another special service, a mother's meeting, was held Wednesday, September 3, at 3.30 p. m. A splendid spirit prevailed at this profitable meeting.

The reunion proper ended with the Friday night (September 5) preaching service, which was especially for the children,

Bro. F. G. Pitt being the speaker. On Saturday morning, the 6th, Bro. F. M. Cooper administered the ordinance of baptism to four candidates.

Conference business of the Southern Wisconsin District had the right of way for the remainder of the day until evening, when an entertainment under the auspices of the young people of the district was given. A fine program, moral and elevating in its tone, was carried out.

On Sunday morning, the 7th, from 9 to 10.30 a. m., confirmation, sacrament, and prayer and testimony occupied the time. The Spirit was present to a marked degree in this meeting.

Elders F. M. Cooper, F. G. Pitt, A. J. Keck, C. H. Burr, W. A. McDowell, T. W. Chatburn, A. L. Whiteaker, J. E. Wildermuth of the missionary force were present, and did the preaching. The dining tent on the cooperative plan was a success. Bro. and Sr. F. Richards, of Madison, assisted by Sr. Stevenson and others, managed the culinary department to the satisfaction of all. The cost of meals was made to regular boarders ten cents, to transients fifteen cents. Larger patronage would have reduced the rate, or would make the rate still lower another year. The committee, W. A. McDowell, W. P. Robinson, and C. C. Hoague worked indefatigably to make the reunion the success that it was. Bro. O. N. Dutton's house, and even barn, were, ere the meeting closed, taxed to the limit to make room for those who had not made provision for camping, including the visiting elders.

Harmony, order, peace, love, joy, and good will prevailed throughout. Inspiration characterized most of the services to a satisfactory, and some to a marked degree.

It was voted to hold the next reunion at East Delavan. As a committee J. O. Dutton, W. A. McDowell, W. P. Robinson, C. C. Hoague, and C. H. Burr were chosen.

The influences of good to the enjoyment and strengthening of all, were such that a larger attendance and a still better time may be safely predicted for another year. M. F. Gowell.

#### \$23.30 Chicago to New York and Return

via Nickel Plate Road, on October 3, 4, 5, and 6, with return limit leaving New York, October 14, 1902. Three trains daily, at convenient hours. Vestibuled Sleeping-cars. American Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. Chicago depot, Harrison Street and Fifth Avenue. City Ticket Office, 111 Adams Street. Phone Central 2057. Write John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. 51 37-4

In Hours with Authors department of October *Autumn Leaves* is quoted an address made by Chief Pokagon of the Algonquins. It was delivered at Liberty, Indiana, and is really a remarkable piece of literature.

#### Conference Minutes.

**Southern Wisconsin.**—Conference convened with the Janesville Branch, September 6, district president, Willis A. McDowell, presiding, Jasper O. Dutton secretary, F. G. Pitt chorister. Visiting members were allowed voice and vote. Branches reporting: East Delavan, Wheatville, Janesville, Buckwheat Ridge, and Oregon. No report from Floria Fountain. C. C. Hoague, Bishop's agent, reported: Total receipts \$399.77; total expenditures \$345; balance on hand September 6, \$54.77. Audited and found correct. District treasurer, J. O. Dutton, reported: Total receipts, \$55.31; total disbursements \$50.30; amount on hand August 30, \$5.01. Account was audited and found correct. Ministry reporting: Elders W. A. McDowell, C. C. Hoague, Charles H. Burr, O. N. Dutton, W. P. Robinson, and J. O. Dutton; Priests Charles B. Woodstock and George Brookover; Teacher F. M. Ball. District officers were elected for one year as follows: W. A. McDowell president, J. O. Dutton vice-president and secretary, C. B. Woodstock district treasurer. Resolutions were passed as follows: Resolved, That we ratify the appointment of J. O. Dutton to represent the Bishop's agent in Southern Wisconsin. Resolved, That we hold a district reunion at East Delavan next year; and that the time be left to the discretion of the reunion committee. Adjourned to meet at East Delavan the Saturday and Sunday the nearest the full of the moon in February, 1903.

**Pottawattamie.**—Conference convened in Boomer on Sunday, August 31, and held a devotional service. Met in business session on Monday, D. R. Chambers being called to the chair, and J. A. Hanson, secretary, pro tem. Owing to failure to make connections for transportation, the district secretary was absent, and no business was done except to adjourn to meet Saturday, November 29, 1902, at Crescent, Iowa.

**Oregon.**—Conference convened with Bandon Branch, September 5, C. E. Crumley presided and D. E. Stitt and Ethel Boyd clerks. Bandon, Condon, and Hood River Branches reported 86, 87, and 18 members respectively, or 191 members in all. This does not include full membership of district. Bandon, Condon, and Hood River Sunday-schools reported: Bandon reported 46 and Condon 90 scholars. Ministry reporting: Elders G. H. Hilliard, Arthur Allen, W. A. Goodwin, N. T. Chapman, and C. E. Crumley; Priests D. E. Stitt and J. R. Clark; Teacher J. H. Hunt; Deacon S. N. B. Hunt. C. E. Crumley reported as committee appointed to confer with Bishop on matter of the old accounts of agent before district was organized. An agreeable conclusion was reached and conference approved his work. The Bishop's agent's report, owing to unfortunate circumstances not easily controlled, did not arrive in time. A communication to district president, from Bro. Alma Morris, Bishop's agent, in which he expressed the desire to be released from his office, was presented. It was moved that his resignation be accepted and that his report be received by the district president, to be audited by him and the incoming agent. This action was approved by Bishop Hilliard. The matter of organizing a district Sunday-school association was considered and postponed until next conference. C. E. Crumley reported the purchase of a district tent for missionary work. Arthur Allen, custodian of tent funds, reported: Cost of tent \$50.25, cost of seating, lighting, transportation, etc., \$14.87, or total expense, \$65.11. Donations received, \$62.45, making balance due A. Allen, \$2.66. A collection was taken and this balance paid, leaving \$3.95 in tent fund. A motion passed establishing a district tent fund, with district president as custodian, said fund to be used for moving tent, seating, lighting, etc. A collection of \$3 was also taken up for district treasury. C. E. Crumley was chosen district president and R. A. Cribbins secretary and treasurer. Bro. N. T. Chapman of Hood River was recommended to Bishop as agent for Oregon. Bishop Hilliard announced that he would authorize him to proceed in that office. C. E. Crumley was sustained as district historian. Conference adjourned to meet at Condon subject to call of district president.

**Ohio.**—Convened at Creola, Ohio, September 13, at 10 a. m., with U. W. Greene and S. J. Jeffers presiding, J. W. Goodrich and H. E. Moler secretaries. Ministry reporting: H. E. Moler, V. M. Goodrich, A. W. Kriebel, A. B. Kirkendall, J. L. Goodrich, S. J. Jeffers, G. W. Hull, T. J. Beatty, S. B. Kriebel, Jerry Munyon, J. L. Vance, Harvey McLaughlin. Branches reporting: Creola 52, Liberty 55, Vinton 102, Byers 61, Hocking Valley 79, Bierly 36. Communication from Elders James Moler and S. J. Jeffers was read. Committee on correction of branch and district records reported, and asked for more time to complete their work. Request granted. Bishop's agent reported: Balance due church at last report, \$5; received since, \$512.89; total expenditures, \$506.96; balance due church, \$10.93. Audited and found correct. S. J. Jeffers continued president, A. B. Kirkendall assistant president, J. L. Goodrich secretary, and A. B. Kirkendall treasurer. The time for the next conference set for February 21 and 22, 1903, place to be left to the district president. Provision was made for the ordination of Bro. D. E. Fri to the office of an elder when he accepts. With reference to the ordination of Bro. Jerry Munyon to the office of elder, committee reported and was continued. Preaching during the session by T. A. Hougas, U. W. Greene, and H. E. Moler. Sunday-school at 8.30 a. m., conducted by T. A. Hougas. Adjourned as per resolution.

**Central Nebraska.**—Conference convened at Clearwater, Nebraska, August 16 and 17, district president, Levi Gamet, in the chair, E. X. Gamet secretary. Branches reporting: Inman, Meadow Grove, and Clearwater. Ministry reporting: Elders James Caffall, W. M. Rumel, Levi Gamet, baptized 3, R. O. Self, J. H. Jackson, baptized 1. Priest Christensen. Bishop's agent's report audited and found correct. The district officers were sustained. The district tent was ordered stored for this season. Conference adjourned to meet with the Inman Saints at the call of the president some time in February, 1903.

**Convention Minutes.**

**Pottawattamie.**—Convened at Boomer, August 30, at 9.30 a. m., one hour being devoted to prayer service. At 10.30 business session, Superintendent J. A. Hansen in charge, Nettie Mackland, secretary pro tem. Reading of minutes, official reports, also school reports as follows: Council Bluffs, Crescent, Underwood, Hazel Dell, Grand View, Wheeler, Carson, Fontanelle, and Council Bluffs mission school. Total enrollment of district, 437; number of schools, 9. The resignation of Sr. Julia

Christensen as secretary was approved and Sr. Jennie Scott was by motion appointed as district secretary. Paper by Sr. Cady Wood. Paper, "A Mother's Part in the Sunday-school," by Sr. Blanch Andrews. It was moved and carried we repeal the resolution presented by the Council Bluffs Sunday-school in regard to the time of holding our conventions, and that we adjourn to meet at the time appointed by the presidency, also that the presidency appoint a committee on program from the school where the convention is held.

**Special Round-Trip Excursion Rates to New York**

via Nickel Plate Road. Tickets on sale October 3 to 6 inclusive, good leaving New York not later than October 14. Address John Y. Calahan, General Agent, 113 Adams Street, Chicago, for reservation or sleeping-car space and other information. 50 37-4

**Statement.**

We wish to inform the Saints and friends of education that we are sending out a circular of "Special Announcement" of Graceland College. Have mailed packages to some one in each branch of the church. The parties receiving them will confer a favor upon Graceland by distributing these circulars to the members of the church and to those interested in an advanced education. To those who may be considering the sending of their children to some college, we can assure you that we have procured a strong corps of competent teachers. Saints, give us your aid by sending us students. The demands for fuel made by the near approach of winter, and the wages of professors, compel us to request help of you to meet the running expenses. We, your servants, ask that you furnish the wherewith, so that we need not run into more debt. Hear and answer.

On duty,

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa.

**Change of Bishop's Agent for Oregon District.**

Notice is hereby given that at the late conference of the Oregon District, the former agent, Bro. Alma Morris, resigned, and Bro. Thomas Chapman, of Hood River, Oregon, was recommended for appointment by the conference. Pursuant to said recommendation, concurred in by Counselor G. H. Hilliard, who was also present at the conference, Bro. Thos. Chapman, of Hood River, Oregon, is hereby duly appointed Bishop's agent for the district of Oregon, of the Reorganized Church of Jesus Christ of Latter Day Saints. Bro. Chapman is authorized to receive and receipt for funds and perform the duties usually incident to the work of a Bishop's agent. We also take pleasure in extending thanks to Bro. Alma Morris for the efficient manner in which he has discharged his duty as agent in the district in the past, and wish him success in other duties.

In behalf of the Bishopric,

E. L. KELLEY,

Presiding Bishop.

LAMONI, Iowa, September 17, 1902.

**Correction: Published Items, Bishop's Report, 1902.**

HERALD VOL. 49, FOLIO 463, DATE MAY 7.

Receipts Graceland College.

Mary A. Hines, Missouri, \$1.00—should read—Mary A. Hines, Iowa, \$1.00

Page 464.

Sr. J. S. Lane, Kansas—should read—Sr. J. S. Love, Kansas, \$2.00.

**EXPENDITURES.**

Page 428.

G. T. Chute, f, \$25.00—should read, Mobile, Alabama, District, \$25.00.

Page 462.

W. W. Gaylord, should be \$10, instead of \$15, as published.

M. W. Gaylord, \$5, placed in account of W. W. Gaylord.

Any one noticing any other error or mistake either in the published items or otherwise, will oblige by notifying the Bishop's Office at once.

Very respectfully,

E. L. KELLEY.

September 22, 1902.

**Addresses.**

T. W. Williams, 2802 Grand Ave., Los Angeles, Cal.

Isaac M. Smith, 236 S. Main St., Attleboro, Massachusetts.

## Notices.

All Saints, as well as the Prayer Union, are requested by Bro. and Sr. Bartles, of Lawton, Oklahoma, to earnestly offer up supplications unto God for the restoration of their son, Henry Herman, to a sound mind and health. The young man's affliction dates from boyhood, when an accident caused a derangement of the mind, causing spells of insanity. The father and mother have faith that if all Saints will humbly petition God in his behalf, the affliction will be relieved. Please remember this afflicted one and petition God in his behalf. S. S. Smith.

Notice is hereby given that the first session of the priesthood meetings will be held at St. Marys, Saturday, 8 a. m., October 18. It is expected that papers bearing on important topics, such as "How to build up a spiritual branch," and "Obstacles in the way of missionary work and how to overcome them" will be presented and read by Brn. Buschlin, Seaton, Fligg, Shields, Gregory, Knisley, and A. E. Mortimer. The local ministry are particularly requested to be present. R. C. Longhurst. D. MacGregor.

The Mt. Grove Branch of the Southern Missouri District having been disorganized, I am now prepared to issue letters of removal to any or all who were members thereof, upon application and name of branch to which you may wish to unite, the nearest and most convenient, as per General Conference resolution. J. C. Chrestensen, district secretary, Beaver, Douglas County, Missouri.

## Conference Notices.

The Far West District conference will convene with the Kingston Branch on Saturday and Sunday, October 11 and 12. Will the secretaries of the several branches see that their branch reports are sent one week before convening of conference to the secretary of the district, Charles P. Faul, whose post-office address is Stewartville, Missouri. The Saints at Kingston will welcome and care for all who come.

Southern Missouri District conference will convene at the (Bethel) Saints' church, five miles east of Ava, October 11 and 12. All reports, petitions, and communications must be sent to J. C. Chrestensen, Beaver, Douglas County, Missouri, not later than the 5th.

Conference of the Galland's Grove District convenes at Galland's Grove, October 11, at 9 a. m. All coming by rail, notify O. E. Holcomb, Earling, Iowa, where and when you want to be met by team. Arrangements have been made to meet all, but must be notified.

Northern Michigan District conference will convene at South Boardman, October 25 and 26. A full report of branches and officials desired.

Lamoni Stake conference will convene with the Pleasanton, Iowa, Branch, Saturday, October 11, 10 a. m., and will hold over Sunday. Branch and ministry reports should be sent to clerk, B. M. Anderson, by the 8th.

Conference of the Minnesota District will convene at Audubon, Minnesota, October 18 and 19, at 10 a. m. Branches should report.

Chatham conference will convene at Ridgetown, Ontario, October 11. Arrangements have been made with railroads for the usual convention rates.

Texas Central District conference convenes seven miles east of Marlin, October 11, at 10 a. m.

## Convention Notices.

Northern Michigan association will convene at South Boardman, October 24, at 9 a. m.

Eastern Michigan District convention will convene with Pigeon River Branch, October 3, at 1.30 p. m.

Galland's Grove Religio association meets at Galland's Grove, October 9, at 2.30 p. m. Sunday-school convenes October 10, at 10 a. m.

Chatham District Sunday-school convention will meet with the Ridgetown Saints, October 10, at 10 a. m.

Chatham District Religio convention will convene at Ridgetown, Ontario, Thursday, October 9, at 2 p. m.

## Died.

GRAVES.—Anna Graves, wife of Elder George H. Graves was born in Fayetteville, New York, October 23, 1859, died September 15, 1902, being 42 years, 10 months, 24 days old. Was bap-

tized by Elder J. A. McIntosh, in the city of St. Thomas, Canada, in the year 1879, into the Reorganized Church of Jesus Christ of Latter Day Saints. Her afflictions were borne with commendable fortitude. She leaves husband, mother, 3 sisters, and 1 brother to mourn. Funeral sermon by M. H. Bond, assisted by Elders Strange and J. H. Lake.

JENSEN.—At the home of her daughter, Sr. Mary C. Dice, Stewartville, Missouri, September 5, 1902, Mrs. Catherine Jensen, formerly Catherine Gregerson. She had been a member of the Reorganized Church since 1877, and was interested in her life in doing good. She was born in Tondern, Germany, April 13, 1815; married to Andrew Jensen, February 10, 1839, at Hogel, Schleswig, and had lived a widow for 45 years. Three children survive her, all living in Dekalb County, Missouri. Sermon during the Stewartville reunion. Brn. J. R. Lambert, T. T. Hinderks, and E. L. Kelley having charge.

BLAKESLEE.—On the 8th of September, 1902, at her home in Galien, Michigan, Sr. Lydia Blakeslee, widow of the late Bishop George A. Blakeslee. Sr. Blakeslee was sick but about 24 hours, and passed away quickly and quietly without a struggle. Sr. Blakeslee, formerly Miss Lydia Alcott, was born in Lane End, Staffordshire, England, October 20, 1832, and came to America with her parents, landing in New York, May 21, 1841. She was married to George A. Blakeslee at Voree, Wisconsin, February 13, 1848. United with the Reorganized Church of Jesus Christ of Latter Day Saints at Amboy, Illinois, April 7, 1859. All of her surviving children, one son, and six daughters, together with 14 grandchildren were present at the funeral, which was attended by a large number of old neighbors and friends. Sermon by E. L. Kelley, assisted by Warren E. Peak.

NISSEN.—At the family residence, 307 Lincoln Street, Portland, Oregon, September 8, Lloyd Murray, second son of John and Cenie Nissen, aged seventeen years. Interment at Bozeman, Montana, September 12.

FOWLER.—Sr. Pearl M. Fowler, maiden name Williams, died at her mother's home in St. Joseph, Missouri, September 13, 1902. Born September 23, 1877, at Hartford, Michigan. Lived at Lamoni, Iowa, nearly all her girlhood days. Married twice, and was the mother of two children who died in infancy. A husband, widowed mother, brothers, and sisters are left to mourn. Funeral services conducted by Elder M. Shaw.

KELSO.—At his home in Red River County, Texas, July 9, 1902, Arch Kelso, from heart trouble, aged 67 years, 4 months, 14 days. He was baptized by E. A. Erwin, May 11, 1899. He tried to live a Christian life. His house was a home for the elders and he always did all he could to make them comfortable. He leaves a wife, 11 children, and a host of friends to mourn. He was a loving husband, kind father and friend, and a noble servant of God.

MCCORMICK.—Virginia B. McCormick was born July 4, 1856, at Wheeling, West Virginia, died at Bethesda, Ohio, September 10, 1902. Was baptized by Elder James Craig at Lampsville, Belmont County, Ohio, June 19, 1876. Funeral services at the house by D. L. Allen. She leaves husband and 5 children to mourn their loss.

RICE.—Amos Rice was born at Kingsville, Ohio, September 16, 1832, died at Higbee, Missouri, September 2, 1902, being 69 years, 11 months, 17 days old. Was married to Sr. Armet Call in 1855, and to this union 6 children were born. He became identified with the Reorganized Church in 1881, and was afterwards ordained a teacher. Since that time he has borne a faithful testimony to the divinity of this latter-day work. Wife and 3 children are left to mourn. Funeral services in charge of Elder Wm. Chapman, sermon by Priest Wm. Kelso.

HAWLEY.—Albert Marion Hawley was born December 25, 1856, in Bexar County, Texas. He came to California in 1884, and left San Francisco for Seattle, Washington, May 24, 1902, where he died September 4, 1902. He leaves a wife and six children in San Francisco.

CORNISH.—John Cornish was born in England, December, 25, 1823, and died at his home in Garfield, Clare County, Michigan, August 11, 1902. He was baptized by Elder A. Barr, at Lakeport, Michigan, November 21, 1889. He served in the Union Army during the Rebellion. He leaves to mourn a wife, daughter, and three sons, one of whom is Elder J. J. Cornish. Funeral sermon by Levi Phelps.

SCOTT.—Susie Lizzie Scott, daughter of J. M. Scott, was born February 7, 1890, near Borden, Clark County, died of typhoid fever August 29, 1902, at the age of 12 years, 6 months, 22 days. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, June 30, 1901. She endured her sickness without murmuring or complaining. She leaves a father and mother, 3 sisters, and 3 brothers who deeply feel their sad loss of a loving little daughter and sister. Funeral sermon by J. W. Metcalf.

HUNTSMAN.—Wm. Huntsman was born in Ohio, May 23, 1822,

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

and died August 25, 1902, at Emerson, Iowa, where he had resided since 1852. Eight children, seven of whom were present at the funeral, are left to mourn the loss of a kind and loving father. His companion preceded him to the better land twenty-two years ago. Our deceased brother was baptized twelve years ago at Emerson by Elder Henry Kemp and died in the faith. A large concourse of friends and neighbors were present at the funeral services which were held in the Baptist church, August 27, at 2 p. m., conducted by Elder D. Hougas.

## The October "Arena."

Two important additions to its board of associate editors are announced in *The Arena* for October—the Reverend Adolph Roeder and Mr. Carl Vrooman. The former contributes a remarkable article on "The Civic Oversoul," which will especially interest students of psychology. The opening paper is by Doctor R. Warren Conant, of the Chicago Bureau of Charities, who gives a most interesting description of "Anarchism at Close Quarters." Professor John Ward Stimson has a lengthy but valuable essay on "The Democracy of Shelley and Keats," and a most important feature is Leonora Beck Ellis's article on "The Movement to Restrict Child Labor." James Allman considers "Russia as a Social Factor," and B. O. Flower contributes the second paper of his series on "The Divine Quest." Eugene Del Mar discusses "Individual Freedom," and W. E. Copeland describes the "Coöperative Brotherhood" at Burley, Washington. "How to Meet the Trust Problem Through Coöperation" is most ably treated by George F. Washburn in a "conversation." "Saved by a Panther" is the title of a thrilling story by W. J. Colville. Editor Flower's departments of "Topics of the Times" and "Books of the Day" are of more than usual interest. Editor McLean announces that Archdeacon Glover, of Oregon, will contribute an article on "The Personal Power of the President" to the November number.

Sometimes a plant is on the sick list, but we can find no good cause for its unhealthy condition. In such a case, I would advise a sort of starvation treatment for a time, with water just enough to keep the plant from dying. No matter if it does lose its leaves. By and by, in many instances, it will show a disposition to grow, and then it can gradually be brought back to ordinary treatment by giving more water. I presume that the cause of ill health is an unnatural condition of the soil. Allowing it to dry out corrects the evil, whatever it may be, and makes it possible for the roots of the plant to secure proper nutriment from it, after a time. It is a good plan, however, to repot such a plant in fresh soil as soon as it begins to grow.—Eben E. Rexford, in *Home and Flowers*.

The *Galveston News* of September 1 contains a synopsis of the commerce of the port of Galveston for the trade year just closed, and shows in spite of the unprecedented hurricane which visited Galveston in 1900 that business is being conducted on a greater scale than ever before. Galveston's total cotton receipts for 1901-02 were 2,090,710 bales, against 2,177,983 bales for 1900-01. Galveston's bank clearings for the year just closed amounted to \$382,238,800, compared with \$360,369,000 for the preceding year. During the season of 1901-02 the total shipping business of the port of Galveston was valued at \$260,837,354, against \$246,567,247 for the preceding year, showing an increase of \$14,270,107. The resumption of business on such a scale would have been impos-

sible if Galveston were not the most accessible and economical port for an enormous traffic. Galveston is the natural outlet for more than one fourth of the area of the United States. The county of Galveston has voted to issue bonds to the amount of \$1,500,000 for the purpose of securing funds to build a concrete seawall around the gulf front of the city. This wall is to be 17 feet above mean high tide. It is to be 17 feet thick at the base, with a piling foundation, the depth of which will be 30 to 50 feet, thus insuring the wall against undermining. The top of the wall will be five feet thick. Filling behind the wall to its full length will extend back 150 feet and will be paved with bricks, so as to give more strength to the wall and at the same time afford a magnificent driveway. The people of Galveston have already subscribed for over \$1,000,000 worth of the bonds, and the county is now advertizing for bids, to be opened on September 5, when the contract will be awarded and the work pushed to completion. It is estimated that in 15 to 18 months the wall will be completed, thus positively insuring Galveston's safety against the fiercest hurricane yet known to mankind.

The State Legislature has donated to Galveston a portion of the State tax for a period of two years, for the purpose of raising the grade of the city. The next Legislature will be asked to continue this donation of part of the State tax for an additional period of 15 years. This request has already been indorsed by the Democratic State convention.

Educators and thoughtful citizens generally have been discussing with much interest one of the declarations made by the National Educational Association at its late annual convention. It has reference to the study of the Bible as literature rather than as theology in the public schools. While the question is not new, the formal utterance upon it of a representative body of educators is deemed significant. It runs as follows:

"It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some States as a subject of reading and study. We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name in many school laws and State constitutions, to be read and studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed."

Doctor Butler, the president of Columbia University, delivered a spirited address at the conference in which the same suggestion was elaborately argued. Doctor Butler pointed out that without a knowledge of the Bible it is impossible to appreciate the finest and richest literature of the English-speaking nations, or even to understand the basic elements of Anglo-Saxon civilization. He contended that the Bible has been driven from the schools, and largely from the homes, of the American people in consequence of "sectarian bickerings and unprofitable disputations over interpretation of isolated passages," and he pleaded for the subordination of all minor differences to the great object of restoring the Scriptures, a well of English undefiled, noble, impressive, and stately, to the public schools and the minds of the growing generation.

While the force of this plea is generally recognized, several lay editors express the fear that the proposal is impracticable, since it implies that the Bible is viewed by most Christians primarily as literature. Agnostics, it is said, might agree to have the Scriptures studied as mere literature, but would this be approved by the conscience of earnest and devout believers? Would not, it is asked, the effect of such treatment of the Bible be prejudicial to religion in that it would familiarize the pupils with the idea that the Bible was nothing *but* literature?

These are serious objections, but it is not clear that the present policy is less inimical to religion. The subject merits the careful consideration of the educators of the country.—From "Highways and Byways," in *The Chautauquan Magazine* for September.

Go forth every day determined to look for the agreeable trait in every one you meet—for the pleasing or pathetic quality, and for a chance to add a little to the world's store of happiness by some kind act.—Ella Wheeler Wilcox.

The illustrations in the October *Autumn Leaves* will include three typical California scenes. The first of these shows a beautiful lane bordered by eucalyptus and palms, and in the distance Cucamonga Mountain. The other two are ocean-views of great beauty.

**THE OLD RELIABLE**

**ROYAL**



**BAKING POWDER**

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**SOUTH SIDE BARBER SHOP.**  
Laundry in connection. The same old stand. F. A. BLACK. 15

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,  
Conneautville, Pennsylvania, Route 7. 30

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**  
By Gomer T. Griffiths.

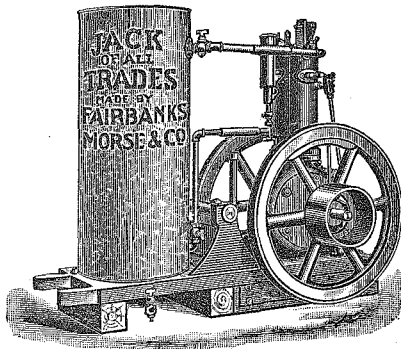
Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Temple, Lake County, Ohio. 27-8t

**WANTED—A TRUSTWORTHY GENTLEMAN** or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work.

It is a NEW ENGINE made by

**Fairbanks, Morse & Co.,  
CHICAGO** 19

\$19.00—Boston and Return—\$19.00

via Nickel Plate Road, October 7 to 11 inclusive, good returning until November 12 by depositing tickets at Boston and paying fee of 50c. Three trains daily, carrying through vestibled sleeping-cars. Individual Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. City Ticket Office, 111 Adams Street, Chicago. Full information can be secured from John Y. Calahan, General Agent, 113 Adams Street, Chicago. 48 37-5

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**WANTED—A TRUSTWORTHY GENTLEMAN** or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**One Fare for the Round Trip**

to Boston and return, via Nickel Plate Road, October 7 to 11, account meeting of Brotherhood of St. Andrews. By depositing tickets at Boston and paying fee of 50c, extended return limit of November 12 may be obtained. Through vestibled sleeping-cars and first-class service in every respect. Cheap rates to all New England points. Write John Y. Calahan, 113 Adams Street, Chicago, for particulars. 49 37-5

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**

199. Paper covers..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—

**LAMONI, IOWA,**

Solicits your deposits, and pays

**5 Per Cent Interest.**

D. F. NICHOLSON, Cashier.

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

**RESIDE TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)  
212 Paper covers..... 20  
213 Paper cloth..... 30

**TACTICS OF INFIDELS.**  
218. Cloth..... 60  
223. Paper..... 30

**GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**  
197 Paper..... 50  
198 Cloth, limp..... 35

**CRUDEN'S COMPLETE CONCORDANCE.** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.  
206. Cloth..... 1 50

**ERRORS AND INCONSISTENCIES CONCERNING THE PRESIDENCY OF THE DOMINANT CHURCH IN UTAH.**  
207. Per dozen 10 cents; per 100. 60

**THE KIRTLAND TEMPLE.** Illustrated. The two martyrs, Joseph and Hyrum Smith; Kirtland temple, and President Joseph Smith.  
45. Each 5 cents; per dozen..... 50



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, October 1, 1902

Number 40

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Trouble in "Zion" - - - - -	953
In Regard to Sunday-Schools - - - - -	954
Miles B. Mann Dead - - - - -	955
Dedication at Pisgah - - - - -	955
Remarkable Record of Seismic Disturbances - - - - -	955

### Original Articles:

A Word to the Ministry - - - - -	957
The Church in the Wilderness.—No. 2 - - - - -	959

### Selected Articles:

Narrowness of the Church - - - - -	963
The Accord of Science With the Bible - - - - -	964

### Selected Poetry:

My Heart and I - - - - -	966
--------------------------	-----

### Mothers' Home Column:

When I Have Time - - - - -	967
Idle Words - - - - -	967

### Sunday-School Department:

Explanation of Plan of Work Done at a Former Con- vention of the Des Moines, Iowa, District - - - - -	967
--	-----

### Letter Department:

To the Canadian Saints - - - - -	968
----------------------------------	-----

### Miscellaneous Department:

Conference Minutes:	
Pittsburg - - - - -	973
St. Louis - - - - -	973
Mobile - - - - -	973
Northeastern Missouri - - - - -	973
Kewanee - - - - -	973
Convention Minutes:	
Southern Nebraska - - - - -	973
Pastoral,—J. R. Lambert - - - - -	973
Appointment of Bishop's Agent - - - - -	974
Appointed to Labor - - - - -	974
Release of Appointment - - - - -	974
Appointments - - - - -	974
Two-day Meetings - - - - -	974

## Editorial.

### TROUBLE IN "ZION."

According to a statement made in the *Inter-Ocean*, of Chicago, for September 26, 1902, it would appear that the financial affairs of John Alexander Dowie are in somewhat of a critical condition. Mr. Dowie has been collecting in various ways and in large amounts and has invested in various transactions, ostensibly for the benefit of the "Christian Catholic Church" as a body; but it would appear that the enterprises in which these moneys have been invested are in the name and under the control of John Alexander Dowie.

It must needs be that he should have more than usual business sagacity to avoid the common failures that attach to business ventures, especially where the amounts involved are so large that ruin may come in a day. Dowie's methods have involved the expenditure of money almost without stint, and he seems to have the faculty of calling upon his followers to meet any apparent necessity to avoid embarrassment. These calls, if long continued, would necessarily weaken the individual membership if complied with, and hence weaken the whole body. It is no wonder then to us that he should have fallen into financial distress.

We may hope for the sake of consistency that the story of his embarrassment may not be so unfortunately correct as stated in the *Inter-Ocean*. It is stated that the inhabitants of this modern Zion along the shore of Lake Michigan are under obligation to purchase their supplies from general stores of which Mr. Dowie is the ostensible proprietor. When it is considered that Mr. Dowie has put no capital into this Zionistic movement except his stock as a religious leader, the ordinary observer can not help but wonder how he has carried his enterprises along so far as he has. But it is known that hundreds have put in moneys for the good of the movement for which they have no possible hope of ever receiving a return except it may be some spiritual benefit which they may derive from their association. But these benefits are not assets in the business world, and as building materials, food products, and the goods, wares, merchandise which are necessary for the sustenance of the people must be largely derived from contact with the outer and business world, it can be but a question of time when the lines will be sharply

You can give your children no greater endowment than to teach them to think, talk, and act love and good will for humanity.—Ella Wheeler Wilcox.

drawn, and if Mr. Dowie does not meet his obligations there can be but one end to his financial career. Should the tide once turn against him and the general character of his movement be found to be the personal advancement and laudation of John Alexander Dowie, his followers must necessarily lose confidence in him and disintegration will be rapid.

If we may credit the article in the *Inter-Ocean* the credit of Mr. Dowie is already suffering among the wholesale dealers in Chicago; and this can be but the beginning of the end unless Mr. Dowie's followers are sufficiently forehanded as well as being willing to rally to the falling fabric of the Zion movement now being carried on in Illinois.

As Elijah II Mr. Dowie may be a spiritual leader and might have continued his spiritual effort for an indefinite time, but when he essayed to be a millionaire financier upon the contributions of his followers, he has certainly undertaken a role that but few men have ever successfully carried on to any great extent without disaster of some sort following after.

For the sake of those who have been willing devotees heretofore, who must suffer with him in the losses to the general community, if it is possible that there can be losses to the body from losses incurred by Mr. Dowie, we hope that the apprehensive article which we have read may not be correct, but that Mr. Dowie may be successful in overcoming his present disability.

We are impressed with the thought that if any such movement had been undertaken in the Reorganization, and similar exhibitions of personal desire for aggrandizement had been manifested by those having spiritual and temporal charge in the church, it would have met rebuke at a very early stage of its development. It is therefore a pleasant thought, looking back over the history of forty-two years and better, to know that we are personally but very little better off in this world's goods than when we began work in the interest of the church, and have neither bank stock, large merchantile institutions, nor extensive landed interests over which we hold personal control.

It may be that the overshadowing sentiment, "In temporal things he shall not have strength," has had its influence in preventing the rise of an ambition to control in such affairs; and it is certain that the disastrous failures of similar ventures in the past, passing under our observation, have been a constant warning against doing business upon other people's means gathered under the veil of spiritual standing and value. We have always known that the business world did not deal in spiritual assets and that such were not quoted as of marketable value.

We shall await the issue of Mr. Dowie's trouble with considerable curiosity, and with some regret if he fails, as each and every such failure tends to weaken the possible success of other efforts made in behalf of the people. We believe Mr. Dowie's claim

to be Elijah is a mistake and more likely to produce failure than to promote success.

So far as we read the history of Elijah in the Bible he did not parade through the streets of the populous cities of the past in a fine coach, splendid horses, attended by guards and liveried footmen, nor live as the wealthy live; but that when he had finished his work upon earth he was granted the chariot of fire with celestial outriders as attendants, and started on his heavenly journey, leaving a mantle of authority to his Elisha.

We admired Mr. Dowie for the help he gave the distressed and afflicted, so long as this continued; but we have been fearful ever since he assumed the role of Elijah that the end would be disastrous to him and unfortunate for his followers.

---

#### IN REGARD TO SUNDAY-SCHOOLS.

We are sometimes met with the proposition urged by some that Latter Day Saints ought not to attend union or sectarian Sunday-schools, either in places where the Saints have and control a school, or in places where there are none. Some have had serious objections to urge against any persons belonging to the church attending any Sunday-school other than those controlled by the church officers. In some instances this objection has gone so far that it has been applied to members who have opened up their private houses for the purpose of holding Sunday-school with their own children and the children of their neighbors as scholars.

We believe such objections to be unfortunate and out of place, and we are clearly of the opinion that members of the church should be at liberty to hold preaching meetings, prayer-meetings, and Sunday-schools in their own private houses, where there are no public places agreed upon by the schools themselves and those who may desire to attend preaching and prayer services. There is a clause in the law which states that men should of their own selves strive to bring to pass much righteousness, for the power is in them so to do. The Bible is not taught in the public schools, nor is any form of religion allowed to be taught in the public schools by any denomination. If our faith is what we believe it to be it is legitimate that members of the church should teach their children and their neighbors' children, if opportunity permits, the principles of the doctrine of Christ as the church understands them, and that they may do this according to the opportunities afforded them, in public buildings or in private houses; and that, too, without the unnecessary interference of any of the officers of the church, whether local or traveling—always provided that they do not interfere with local organizations already existing for the same purposes.

We believe the Sunday-school movement to be of

great value in teaching the children the principles of the doctrine and the faith of the church; and we believe that any persons qualified to interest and teach the children may engage in such Sunday-school work.

#### MILES B. MANN DEAD.

The following obituary was handed us. The paper it is clipped from we do not know, but presume it is some Illinois paper:

Squire Miles B. Mann is dead at Carthage, Illinois, aged 89. He was prominently connected with early Hancock County history, having settled in Carthage in 1839. He was business partner of Frank B. Morrell, who was killed by Mormons in 1845. He witnessed the killing of Joseph Smith, the Mormon prophet, in 1844.

Those acquainted with the early history of the church will remember that Worrell (not Morrell) was killed by a member of the sheriff's posse, the sheriff ordering the firing. Hence it is unfair to blame the "Mormons" for Worrell's death.

#### DEDICATION AT PISGAH.

There was a church building erected by the Saints and their friends at the new town of the ancient name of Pisgah, Harrison County, Iowa. This house was finished, ready for dedication this fall, and we were invited to attend and assist in the dedication of it to the work of the purpose of its erection. Accordingly, in company of Bro. R. C. Evans, of London, Ontario, we went to Pisgah, on Saturday, September 20, to be ready for the dedication services which were set to take place on the 21st. We found Brn. Charles Derry and Hans N. Hansen en route at Mondamin, on the 19th, whence we went to Pisgah in company.

Bro. R. C. Evans went to Moorhead, for services on Friday night, but came back to Pisgah on the morning of the 20th.

We were cordially received by Mr. Van Eaton and Sr. Van Eaton, she being a daughter of Bro. Derry—and were at home near the village.

At the hour set for the service Sunday morning, the house was full to standing room. Bro. Hans N. Hansen, missionary, was in charge. The opening prayer was by Bro. R. C. Evans, the sermon by Bro. Joseph Smith, dedicatory prayer by Bro. Charles Derry. The song service was by the Woodbine choir, Bro. Frank Hupp, in charge. It was very good.

The entire service was well received and will be followed by good results. Bro. R. C. Evans spoke at the afternoon service, at Pisgah, and went to Mondamin, eleven miles away, by team, with Bro. Wm. Coffman, of Sandy Point, and filled the evening appointment there. The Editor remained and filled the evening appointment at Pisgah. All three services were well attended.

The house thus dedicated is 28x48 feet in size, is well located, and is truly a pleasant and commodious

house of worship. The cost, exclusive of volunteer labor, was \$1,160. The volunteer labor was considerable, but could not well be estimated.

The committee were Brn. John W. Shearer, Joseph W. Lane, and Mr. Simpson Van Eaton, the husband of Sr. Pearl Van Eaton.

The gathering of means, the work done, money expended, furniture secured, were all accomplished in quietude of spirit, and harmony of action, and makes credit due to the committee, the Saints, and their friends not of the church.

Bro. Joseph W. Lane has been looking after the spiritual well-being of the Saints in that immediate vicinity, and from the reports we heard he has been doing a good work faithfully and well. Bro. Derry has also been laboring there at times, and was to stay, and, in company with Bro. H. N. Hansen, occupy during the week following the dedication, weather and health permitting. He is seventy-six and feels the burden of increasing years.

#### REMARKABLE RECORD OF SEISMIC DISTURBANCES.

The *New York Herald* for September 7 contains an article telling of some of the most important volcanic eruptions and earthquakes in the past five months. In the article appears the following table of seismic phenomena:

##### DISTURBANCES OF EARTH'S INTERIOR MANIFESTED WITHIN FIVE MONTHS.

- April 10—News received of volcanic activity at Unalaska, Aleutian Islands.
- April 18—Earthquake in Guatemala, Mexico, Amatillan, San Juan, San Marcos, Escuintla and Santa Lucia, killing 1,000 persons, injuring 3,000 others, and rendering 50,000 homeless.
- May 3—Mount Redoubt, in Alaska, erupts.
- May 7—First eruption of St. Vincent.
- May 8—First eruption of Mont Pelée, destroying St. Pierre and its 30,000 people.
- May 12—Mount Colima, near Guadalajara, Mexico, becomes active.
- May 13—Severe earthquake felt in St. Thomas, Danish West Indies.
- May 15—Mount Soconusco, State of Mexico, becomes active, causing many casualties and a few fatalities in Aquespala, Laverga and Comitán.
- May 18—Earthquakes in the southern part of Portugal.
- May 18—Second eruption of St. Vincent.
- May 20—Tidal wave destroys a portion of the village of Le Carbet, Island of Martinique.
- May 20—Basse Pointe, Martinique, inundated by mud.
- May 21—Earthquake experienced at St. Augustine, Florida.
- May 24—Mont Pelée resumes and continues with great force for several days.
- May 28—Earth tremor registered at Bayonne, New Jersey, and at Chattanooga, Tennessee.
- May 30—Another eruption of La Soufriere, accompanied by a severe earthquake.
- May 31—Sulphurous exhalations from Mount Trabochetto between Nice and Genoa, Italy.
- June 2—Announcement of eruption of Mount Blackburn, in Southeastern Alaska.
- June 4—The Gussygran, a mud volcano near the village of Kobe, in Caucasia, erupts, killing several persons.

June 4—Landslide, Mount Grigna, near Lake Lecco, Switzerland, kills two noted scientists.

June 6—Another violent eruption of Mont Pelée.

June 8—News received of the eruption of Tacana, in Guatemala, accompanied by violent earthquakes, which razed many buildings in several towns. One thousand persons killed.

June 9—Columns of steam rise from Mount Rainier, in Alaska.

June 14—Discovery of slight elevation of localities in Pennsylvania.

June 14—Still another violent eruption of Mont Pelée.

June 15—Strong earthquake shocks in Sicily.

June 19—Mass of slime ejected from Pelée, practically destroying the town of Basse Pointe.

June 20—Disastrous earthquake shocks in Tyrol.

June 21—Volcano of Pichincha, in the Province of Manabi, in Ecuador, becomes active.

June 22—Violent earthquake shock at Cassano al Jonio, in the Department of Calabria, in Italy.

June 24—News received at San Francisco of the eruption of the volcano at Kilauea, near the City of Hilo, Island of Hawaii.

July 1—Earthquake shocks in Salonica, European Turkey, causing heavy loss of life and great damage to property. On the same day, also, earthquake shocks were felt simultaneously in twenty towns in Asia Minor, causing the collapse of many houses.

July 7—Large boulders and gases ejected from Tulsa, a small volcano in the Indian Territory.

July 7—Guvesne and Zelisova, in European Turkey, partially destroyed by an earthquake.

July 8—Tidal wave at New Orleans, Louisiana, forces salt water up the Harvey Canal, killing countless millions of fish.

July 8—Volcanoes of Miravallis and Ricond de la Vieja, in Costa Rica, reported to be in active eruption.

July 9—Severe earthquake shock at Bunder Abbas, Persia, doing much damage.

July 9—Three severe earthquake shocks at St. Vincent, Danish West Indies.

July 10, 11, 12—Loud detonations from Soufriere volcano.

July 11—Fresh eruption from Mont Pelée.

July 12—Violent earthquake shock in Caracas, damaging towns of Guarenas, Guatire, Valencia, and La Guayra.

July 17—Other severe earth quakings at Kingstown, St. Vincent, Danish West Indies.

July 27—Destructive earthquake shocks in California, doing much damage to property in Los Alamos, San Maria and Santa Barbara. Simultaneously a series of severe shocks was felt in Nebraska, the Dakotas, and Western Iowa, and did damage to property.

August 13 to 15—Island of Torishima, Japan, destroyed and 150 persons killed.

August 15—Mont Pelée begins another eruption.

August 21—Serious earthquake shocks in the Philippines.

August 30—Fresh eruption from La Soufriere.

August 30—Two thousand more killed by eruption of Mont Pelée, which destroyed villages of Morne Rouge and Ajoupa Bouillon.

August 30—Strong earthquake shock felt at Campano, in South America, accompanied by noise, heard along the whole Caribbean shore.

September 2—Heavy earthquake shock in Algiers.

#### EXTRACTS FROM LETTERS.

Under date of September 21, writing from Dekalb, Illinois, F. M. Cooper says: "Our late conference at Chicago was both a pleasant and profitable gathering. Peace and unity prevailed."

Under date of September 22 U. W. Greene wrote to

the First Presidency from Columbus, Ohio: "Good reports are coming in from nearly all the brethren, and our hearts are glad. About twenty-five baptisms the past month."

Bro. D. D. Babcock, in remitting money on renewal and noting change of address from Wilburton, Indian Territory, to Eufaula, Creek Indian Nation, writes: "I think to better my situation temporally and spiritually. Temporally, because of a good opportunity to farm, with a good prospect of presenting the gospel in that region which has had but little preaching done there. I am still in the faith, notwithstanding some severe trials in the past summer."

Bro. J. F. Grimes, writing from Pickering, Louisiana, September 22: "The work is progressing nicely in this field. Bro. Macrae and I are busy all the time. More calls than we can possibly fill. I never saw a field so ripe for the harvest. We closed our meeting near Collinsburg the 14th with good interest. Two baptized; others near the kingdom. I think some will be baptized when we return there. We began meetings at this place Saturday night. Will continue until the first of October, then we go to Beaumont, Texas, and Vinton, Louisiana, for a while. Weather hot."

#### EDITORIAL ITEMS.

A brother writes from Lamoni, asking: "By whom were the 'Lectures on Faith' given, and when were they given?" It is generally supposed that they were given by Sydney Rigdon, about 1835.

Bro. Griffiths has sent us a marked copy of the *Llanelly Mercury* for September 11, in which he has an article setting forth the differences between us and the Utah church. He also advertises the place of meetings, and cordially invites investigation. The article is concise and unequivocal.

Bro. Isaac M. Smith's article in this issue, entitled "A Word to the Ministry," is worthy a careful reading. His admonitions are timely and considerably worded. Let us heed them, brethren.

Bro. W. H. Hunter writes from Grindstone City, Michigan, September 15, that on that morning at half past five o'clock, he, in company with his wife, and father-in-law, and his family of some seven others, saw a balloon-shaped cloud of bright appearance pass across the sky from south to north, leaving a train of light in a wavering line of writing of some sort, which remained visible for near a half hour. It was quite a sign as seen by these persons. The writing was not decipherable to them.

An appropriation of six hundred thousand dollars insures a good Philippine exhibit at the St. Louis World's Fair. Dr. Niederlein has been selected to gather the exhibit, and his long experience in this line insures a representative exhibit. It will be of considerable interest to Americans especially.

## Original Articles.

## A WORD TO THE MINISTRY.

*Dear Brethren in Christ:* Yesterday and to-day my mind has dwelt very much upon the present condition of God's chosen representatives upon the earth, and my love and my prayers go out to and for you in this great and responsible work; more, seemingly at least, than ever before. And I seem to feel more keenly than ever before my own unworthiness and unfitness to represent the meek and lowly Jesus of Nazareth. When I examine my own heart, peer down into the very depths of my own soul, using the Spirit of God as the light by which to examine all that I find there, honor compels me to confess that I find more self and selfishness, more covetousness, more envy, more jealousy, and more evil thinking, than I really expected to find. And these are things which I hate or, at least I have tried to hate, and I have flattered myself that I did hate them; but I have learned, to my sorrow, too, that the flesh clings to its idols with a tenacity which staggers the power of conception; and even when we think those idols are dead and buried, or in other words, when we think we are fully dead to them, we awake and find ourselves again worshiping at the old shrines. Well might the Savior say that a man must hate his own life in order to be a true disciple of the Master.

If I understand the nature of our calling, brethren, (and I think I do,) all those evils mentioned, and every other evil that is mentionable, or even imaginable, should be banished from our souls, and the doors of our souls should be closed, barred, and locked for ever against them. Simply to put up a sign, "No Admittance," will not answer: the adversary will never turn away until he has thoroughly tried every door and every window, and then if he fails, he will put some of his faithful detectives on our track and they will follow for weeks, watching for an opportunity to get in and reestablish some idol in our soul.

The Lord knows how difficult it is for one man to stand alone when confronted by the world, the flesh, and the Devil; and he knows, too, the great accumulation of strength which comes to his servants by their being perfectly united: by their being of the same mind and of the same judgment. And knowing this he has admonished and plead with his servants in all ages, to allow nothing to separate them one from another. In 1894 the Lord said: "My servants have been harsh one with another."—D. C. 122: 1.

And in the same revelation he said: "Yea, verily, thus saith the Lord, unto the elders of the church; continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by

my Spirit and presence of power unto the end. Amen."—D. C. 122: 17.

Unto whom was this spoken? It was spoken to "the elders of the church," to "my servants" who "have been harsh one with another." And have we heeded the admonition? Have we been more kindly disposed one towards another since then? I fear we have been very much like the old deacon who went to his brother deacon with whom he had been "at outs" for a long time, and said: "Brother, I think we should settle our difficulty; it is causing division in the church, and is bringing disgrace upon the cause we both love so dearly. I have fasted and prayed over the matter, and I am thoroughly convinced that you are in the wrong, and that it is your duty to give in." And so we have fasted and prayed over matters and, like the old deacon, we come to the conclusion that the other fellow is in the wrong and that he "must give in." The Savior said, "I am meek and lowly of heart."—Matthew 11: 29. And when "he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—1 Peter 2: 23. And it is in the same chapter that Peter says, "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." If ye "take it patiently." But if you do not take it patiently, then what? "But if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you."—D. C. 95: 5.

It is folly, brethren, for us to deceive ourselves with the hope that we shall be rewarded for suffering for Christ's sake, if we retaliate: when we take the matter in our own hands, and say as bad things of the other fellow as he says of us, we do not "take it patiently." Christ left us "an example," that we "should follow his steps," and, "when he was reviled," he "reviled not again." And if this language of the apostle applied to the whole church, to all the saints, how much more so to the ministry. Peter says for the elders to be "ensamples to the flock" (1 Peter 5: 3), and Paul said to Titus:

"In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned."—Titus 2: 7, 8.

And to Timothy he said: "But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Timothy 4: 12.

The responsibility is great, indeed, and the apostle might well say, "What manner of persons ought ye to be in all holy conversation and godliness."—2 Peter 3: 11.

To represent Christ means more than simply to preach eloquent sermons from the pulpit: it means to preach Christ in our daily walk, in our conversation, in charity, in purity: it means to be examples in all

the Christian graces. Before the first Twelve in this church started out on their first missions, after being ordained to this high and holy calling, they voted to "forgive one another every wrong that has existed among us, and that from henceforth each one of the Twelve love his brother as himself, in temporal as well as in spiritual things, always inquiring into each other's welfare."—Church History, vol. 1, p. 560. I like that: it looks Christ-like. Blot out everything that would separate God's servants one from another, and every one "love his brother as himself." *As himself.* Easily said; but are we doing that to-day? I have heard men say that they did not want to fare any better than their brethren; and, in my heart, I do not think I do; but the flesh keeps up an everlasting warfare, and is continually placing self and selfish interests before and above everything else. Paul said:

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."—2 Timothy 2: 24.

Yet I have been in business-meetings, in General Conference, where the servants of the Lord did not exhibit much patience, and they lacked a great deal of being "gentle unto all men," too; and then we go out and preach to the world that they must obey every command, observe every ordinance, and, in fact, "live by every word that proceedeth out of the mouth of God." Is it more necessary to be baptized than it is to be "gentle unto all men"? Is it more necessary for a man to observe the ordinance of laying on of hands than it is for him to "love his brother as himself"? If others can not get into the kingdom of heaven by saying Lord, Lord, then upon what grounds do the servants of the Lord expect to enter, if they strive and contend one with another? If I really love my brother as I love myself, I will seek his good and his happiness as much as my own: I will be interested in his salvation the same as I am interested in my own salvation. And I will be as ready to defend his honor and his good name as I am in defending my own. I have known elders to preach eloquently, and in very strong terms, against tattling and evil speaking; and then I have heard those same elders say dirty, mean things of their brethren and sisters, and that too behind their backs. Perhaps you are thinking that I neglected or shirked my duty in not rebuking them; and so I did. It is my duty, and it is your duty, too, to refuse to listen to a scandal-monger: and any man or woman, elder, apostle, prophet, or prophetess, who goes around speaking or relating evil things about a brother or sister, is a scandal-monger. He may not mean to be, and he may not think he is; but he is, just the same. If I love my brother as myself, I will be as clear of telling anything to hurt his reputation or influence as I would of telling that which would injure my own reputation or

influence. If he suffers, I suffer; and the church suffers, too. Every time I lower a brother or sister in the estimation of others, by tattling or evil-speaking, I injure the cause of Christ: I am pulling down, instead of building up. And when I wound the feelings of a brother or sister, by harshness and bitterness of speech, I am hurting the cause of Christ, and am deliberately ignoring the command, "The servant of the Lord must not strive; but be gentle unto all men." And, if the elders ignore this teaching, the members are apt to do the same thing. "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35. And if our loving one another will convince men that we are his disciples, then the absence of this love will certainly convince them that we are not his disciples.

Brethren, there is too much work lying before us and too much responsibility resting upon us to admit of our stopping to wrangle over differences of opinion. The Lord says, "And if ye can not fully agree on all the points of my law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice."—D. C. 122: 16.

And if we can not agree upon other things, why not do the same thing: work together, so far as we can agree, without heat, confusion, or malice? Latter-day Israel is very much like former-day Israel: slow to hearken unto the word of the Lord, especially when the Lord's will differs from ours. Humanity, and sometimes that which is lower than humanity, shines out all along the line, keeping the divinity of this great latter-day work hid to a great extent, and reflecting to the world too much of self. The work can never be brought to the glorious consummation so devoutly looked for and prayed for, until the elders learn to put more of Christ and less of self into their work: until they lay aside light-mindedness, light speeches, foolish talking, jesting, envy, evil-speaking, jealousy, and everything else which is contrary to the law of the Spirit of life in Christ Jesus. We must be more fully consecrated and dedicated to God and his service. God is in the work, and it is his; but he works through means, and if the instrument used reflects more of self than of Christ, the beauty, the grandeur, and the glory of the work will be partially eclipsed. I love this blessed work; I love my brethren; and most of all I love my Savior: I want to dwell with him in the great hereafter and to dwell with his people. But I realize that I have much to overcome: I have a hard fight, a bitter struggle before me.

Brethren, I want your help; I need your prayers; and I shall try to help you with my prayers, and in all other ways I can. I long to see the time when the Lord's watchmen shall see eye to eye. I long to see the time when God's people shall be one, both temporally and spiritually. May God bless his ministry, and also his Saints who are not of the ministry. May

all work together in the spirit of unity and love. May zeal, perseverance, an abiding love for the truth and an eye single to the glory of God characterize the labors of all God's people.

With a strong determination to strive to live nearer to God, and to be more like my Savior; and with a firm resolution to strive harder than ever before to love my brother as myself, I am your brother and coworker in the cause of truth.

ISAAC M. SMITH.

September 16, 1902.

THE CHURCH IN THE WILDERNESS.—No. 2.

BY ISAAC M. SMITH.

(All quotations are from the Inspired Translation of the Bible, large print edition of the Book of Mormon, and the 1897 edition of Doctrine and Covenants.)

I am not yet done with "the kingdom." The question may arise in the mind of the reader, as it did in my own: If "the kingdom" is "the keys of the church," then what is meant by "the keys of the kingdom"? Jesus said to Peter:

"And I will give unto thee the keys of the kingdom of heaven."—Matthew 16:20.

"The keys of the kingdom of God are committed unto man on the earth."—Doctrine and Covenants 65:1.

What is meant by "the keys of the kingdom"? The Lord says to the church: "I have given you the kingdom," "the kingdom is yours;" but I fail to find where the Lord says he has given "the keys of the kingdom" to the church, or where he tells the church that "the keys of the kingdom" are yours. I fail to find it. But, in a revelation given to Joseph Smith, March, 1833, I find this:

"Therefore thou art blest from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time."—Doctrine and Covenants 87:1.

And also this:

"The keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come."—Doctrine and Covenants 87:2.

And this:

"And they [S. Rigdon and F. G. Williams] are accounted as equal with thee in holding the keys of this last kingdom."—Doctrine and Covenants 87:3.

"I have given unto him [Joseph Smith, Jr.] the keys of the mystery of those things which have been sealed."—Doctrine and Covenants 34:4.

"No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr."—Doctrine and Covenants 27:2; 43:1.

In a revelation given to "ye elders of my church," September, 1831, we have this:

"I will be merciful unto you, for I have given unto you the kingdom; and the keys of the mysteries of

the kingdom, shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances."—Doctrine and Covenants 64:2.

The kingdom was given to the elders; but not the keys of the kingdom; the keys of the kingdom belong to the president of the church and his counselors:

"My servant Joseph Smith, Jr., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood."—Doctrine and Covenants 80:1.

We have seen that Sidney Rigdon and Frederick G. Williams were "accounted as equal with thee in holding the keys of this last kingdom."—Doctrine and Covenants 87:3.

Joseph was to be a "presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet;" and, with his two counselors, was to "constitute a quorum and first presidency, to receive the oracles for the whole church."—Doctrine and Covenants 107:39.

This "quorum and first presidency" holds "the keys of the kingdom, which belongeth always unto the presidency of the high priesthood." Section 80, paragraph 1. But what "keys" do they hold?

"Verily I say unto you, I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchisedec, which is after the order of my only begotten Son."—Doctrine and Covenants 107:37.

The Lord then gives him

1. The patriarch of the church. (Verse 38.) 2. The quorum of the first presidency: the president of the church and his two counselors. (Verse 39.) 3. The quorum of the twelve. (Verse 40.) 4. The high council. (Verse 41.) 5. The high priests. (Verse 42.) 6. The elders. (Verse 43.) 7. The seventies. (Verse 44.) 8. The bishopric. (Verse 45.) 9. The priests. 10. The teachers. 11. The deacons. (Verse 46.)

And then he says: "The above offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry, and the perfecting of my saints."—Verse 46.

The "presidency of the high priesthood" holds the keys of all these offices; and the keys of these offices are the keys of the church, hence the kingdom of God; that which was "caught up unto God and his throne." And when the keys or authority to officiate in these offices, "the kingdom of God and his Christ," was caught up to God, taken from the church, there was nothing left but the dead body; nothing left but an empty house; a temple with no God in it. That body could not live upon the earth, for the life has gone to God and his throne; and a church with no authority from God; no first presidency, no patriarch, no apostles, no bishop, no high council, no

elders, no seventies, no priests, no teachers, and no deacons, would hardly be fit for paradise. Take away the keys of all these offices from the church to-day, the authority to officiate in them, and where would the church go? It would go "into the wilderness," and it would go there as fast as "two wings of a great eagle" could carry it, too. And what does "wilderness" mean?

"Have I been a wilderness unto Israel? a land of darkness?"—Jeremiah 2: 31.

"And now she is planted in the wilderness, in a dry and thirsty ground."—Ezekiel 19: 13.

There is such a close resemblance between this last illustration and the subject now under consideration, that it might be well to notice it more closely. Israel is represented as "a lioness;" she brought up one of her whelps "to catch the prey; it devoured men;" but the nations took him "in their pit" and "brought him with chains unto the land of Egypt." Then "she took another of her whelps and made him a young lion;" but the nations took him in their pit and "brought him to the king of Babylon." And then the Lord says:

"Thy mother is like a vine in thy blood, planted by the waters; she was fruitful and full of branches by reason of many waters. And she had strong rods for the scepters of them that bare rule."—Ezekiel 19: 10, 11.

"But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit; her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a scepter to rule. This is a lamentation, and shall be for a lamentation."—Ezekiel 19: 12-14.

Just so with the church of God; she was "clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars; a glorious church. She "brought forth the kingdom of our God and his Christ," a man child who should "rule all nations with a rod of iron." But her "strong rods were broken;" the man child, "the kingdom of God," was taken from her, "caught up to God and his throne," and, like Israel, she had "no strong rod to be a scepter to rule;" and, like Israel, when bereft of her authority, she "fled into the wilderness;" in "a dry and thirsty ground," "a land of darkness." If the church went to paradise, then Israel went to paradise; they both went into the wilderness.

But say some: "'In the wilderness' is simply out of sight; where it can not be seen." And one has the church of Christ hid away from the eyes of the world, somewhere here on the earth; and another has the church of Christ hid away from the eyes of the world, in paradise; but both parties rely on the same text to sustain the theory just stated, that is, that "in the

wilderness" is simply where the world can not see it. That text reads as follows:

"Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you can not see him."—Doctrine and Covenants 85: 17.

Does the Lord say, "that which you hear is the voice of one crying in the wilderness"? He does not; he says it is "as the voice of one crying in the wilderness." The illustration is just about the same as if he had said, "as the voice of one crying in the heart of the earth; in the heart of the earth because you can not see him." But, if he had said that, and you had then read that "the Son of Man shall be three days and three nights in the heart of the earth," would you interpret "the heart of the earth" to mean paradise, or just anywhere out of sight? I am quite sure you would not. And yet "wilderness" is as clearly defined in the Bible as "the heart of the earth" is: "Have I been a wilderness unto Israel? a land of darkness?" "That which you hear is as the voice of one crying in the land of darkness; in the land of darkness because you can not see him." You would hardly contend that "in a land of darkness," is just anywhere out of sight—up in paradise. And yet "a land of darkness" is the sense in which the Lord uses "wilderness." The Lord was really in their midst: "I am in your midst and ye can not see me."—Doctrine and Covenants 38: 2.

It certainly does great injustice to this text to say that it interprets "in the wilderness" as simply anywhere out of sight, in paradise, or in heaven. It does not define "wilderness" at all; makes no attempt to do so. "In the wilderness," as used in the Bible, means desolation, captivity, destruction, ruin, waste, darkness, dry and thirsty; and that corresponds with the definition given in the dictionaries, too.

Another thing: This woman, which was the church, is represented as fleeing from the devil (see Revelation 12: 13, 14); while James says, "Resist the devil, and he will flee from you."—James 4: 7. And Peter says, "Whom resist steadfast in the faith."—1 Peter 5: 9.

No church of Christ, that is fit for paradise, would ever have to flee from the devil. When the church goes into sin, then it has to flee from the devil; but the church of God which was "clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars," had "power over devils and unclean spirits and over all the power of the adversary." See Matthew 10:1; Mark 6:9; Luke 9:1; Luke 10:18-20; and many other places. He gave them power over "all devils" and over "all the power of the enemy." That church, while pure, never fled from the devil: that was the church of God, the body of Christ, the house of God, the temple of God; and God was in it. And that church could not be hid in



the wilderness, either, for it was given unto them "to be the light of the world;" and "a city that is set on a hill can not be hid."—Matthew 5:16.

Perhaps the reader is saying to himself: "The church that brought forth the man child is the same church that fled into the wilderness." In one sense it is; but in another sense it is not. If God, to-day, should take to himself the kingdom, "the keys of the church," and leave the church without any authority to officiate in the offices of the church, would it be the same church it is now? It would be the same men and women and, in one sense, the same body; but it would be a dead body; the life, the soul of the body, that which makes it the church of Christ, would be gone. It would then be a human body, governed by human authority; Christ would not be "the head of the body" any longer; that is, of that body. That body would take on another head, a different head from the one it has now; it would be governed by a different power, and hence it would be a different church, even though it should be composed of the same men and women. And it would live a different life, too.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling . . . they become . . . the church and kingdom and the elect of God."—Doctrine and Covenants 83:6.

If the "obtaining these two priesthoods" and "magnifying their calling" is the means of causing a people to "become . . . the church . . . of God," then a failure to magnify their calling and, as a consequence, the losing "these two priesthoods," would certainly cause that same people to cease to be the church of God. And we have learned (Doctrine and Covenants 107:37-46) that the offices of the priesthood, and the keys thereof, are the offices and the keys of the church; hence the kingdom. And we have also learned that the kingdom was caught up to God and his throne; so it is clear, to my mind at least, that "these two priesthoods," which caused them to become the church of God, were taken from the church, and she was left to depend on the strength, wisdom, and authority of man. And when she lost these two priesthoods, she lost everything, so far as authority is concerned. Of the Aaronic priesthood the Lord says:

"The power and authority of the lesser, or Aaronic, priesthood is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments."—Doctrine and Covenants 104:10.

"And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the

remission of sins, and the law of carnal commandments."—Doctrine and Covenants 83:4.

And of the Melchisedec priesthood the Lord says:

"And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live."—Doctrine and Covenants 83:3.

"The power and authority of the higher, or Melchisedec, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant."—Doctrine and Covenants 104:9.

When "these two priesthoods" were taken from the church, "caught up to God and his throne," that church had no authority to baptize, "in the name of Jesus" "for the remission of sins;" no communion with God, and no communion with Jesus; the power of godliness could not be manifest unto them; they, as a church, were dead. Christ had moved out, and the communion between the head and the body had ceased. How any church, bereft of "these two priesthoods," as they are described in the above texts, can continue to be the church of Christ, either on the earth or in paradise, is more than I am capable of comprehending. I can see how it might continue to be a church; but I can not see how it can continue to be Christ's church, according to the definitions of his church as given in the Bible, Book of Mormon, and Doctrine and Covenants. And the very fact that "these two priesthoods" had to be restored to earth by angelic ministrations is sufficient proof that they had been taken from the church. The Aaronic priesthood was restored through John the Baptist:

"Which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron."—Doctrine and Covenants 26:2.

And the Melchisedec priesthood was restored through Peter, James, and John:

"And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my

kingdom, and a dispensation of the gospel for the last times."—Doctrine and Covenants 26:3.

And with the foregoing agrees this:

"For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counselors and leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, The keys of the dispensation which ye have received, which have come down from the fathers; and last of all, being sent down from heaven unto you."—Doctrine and Covenants 105:12.

The keys or authority to officiate in this priesthood, or "these two priesthoods," in our day, was "sent down from heaven;" and, as "all other authorities, or offices in the church are appendages to this priesthood" (Doctrine and Covenants 104:2), then from the time that the keys of this priesthood were "caught up unto God and his throne" until they were "sent down from heaven," there was no authority, officer, nor office in the church, the church that went into the wilderness. I mean, no God-given authority, officer, nor office; it had, of course, the authority of man, and officers placed there by man, but none from God. And that is just the condition predicted by the Apostle Paul:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4:3, 4.

It will not do to say that this prophecy refers to the world, for the world would "not endure sound doctrine" when Paul wrote this; the world, at that time, did "turn away their ears from the truth;" the world, then, was "turned unto fables;" and the world did then "heap to themselves teachers, having itching ears." Had Paul been writing of the world, he would have said, "the time *is* come when they will not endure sound doctrine." But he says "the time *will* come;" showing that he referred to those who, at that time, did "endure sound doctrine," and did have teachers sent of God. And when the church turned away from the doctrine of Christ, made their own teachers, and turned away their ears from the truth, where would you expect it to go? The Lord says:

"Cursed be the man that trusteth in man, and maketh flesh his arm; and the man whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jeremiah 17:5, 6.

And what is true of one man is true of a body of

men—the church. When the church turned from the truth and would not endure sound doctrine, she departed "from the Lord;" and when she heaped to herself "teachers, having itching ears," she put her "trust in man" and made "flesh her arm;" and, when she did this, "the kingdom, or in other words, the keys of the church" was "caught up to God and his throne," and the church, with nothing left but the power of man with which to contend against the dragon, "fled into the wilderness." Not into paradise, but into the wilderness: "shall inhabit the parched places in the wilderness, in a salt land and not inhabited."

"And will make Nineveh a desolation, and dry like a wilderness."—Zephaniah 2:13.

Not only did the church flee into the wilderness, but she was "cursed;" for she put her "trust in man" and made "flesh her arm:" heaped to herself "teachers," instead of giving heed to what God had said.

But I am told that when the church fled into the wilderness, "she had a place prepared of God, that they should feed her there a thousand and two hundred and three score years."—Revelation 12:5.

Yes, there is a place prepared for her; but what kind of a place is it? We have just learned that those "whose heart departeth from the Lord" are to "inhabit the parched places in the wilderness, in a salt land and not inhabited;" and that those who "trust in man," "heap to themselves teachers," are "cursed;" and, as the church did both these wrongs, it is certainly legitimate to conclude that she was "cursed," and that she went to "inhabit the parched places in the wilderness," the "place prepared of God" for her while in that condition. And this seems the more reasonable from the fact that she did go "into the wilderness." To assume that she was still the church of Christ, simply because "she has a place prepared of God," is an unwarranted assumption. God has a place prepared for all, even for the devil and his angels:

"And they were thrust down, and thus became the devil and his angels; and, behold, there is a place prepared for them from the beginning, which place is hell." Doctrine and Covenants 28:10; see also 85:35; 1 Nephi 4:26, 27; 2 Nephi 12:20; Mosiah 11:108; Matthew 25:42.

And there was also "a place prepared" for those who were destroyed in the flood; and it was for their good, too:

"And, behold, I will shut them up; a prison have I prepared for them, and that which I have chosen has plead before my face; wherefore he suffereth for their sins, inasmuch as they will repent, in the day that my chosen shall return unto me; and until that day they shall be in torment."—Genesis 7:44, 45; Doctrine and Covenants 36:7.

But, when the Savior was crucified, and arose from the dead, "the saints arose:"

"And as many of the spirits as were in prison came forth and stood on the right hand of God."—Genesis 7: 64; Doctrine and Covenants 36: 11.

"And then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh."—Doctrine and Covenants 85: 28.

These people were not the church of Christ; but there was "a place prepared" for them, and it was a place where they might be, and were preserved from the devil, too; a place where they would have to suffer for their wrongs, and afterwards have a chance to repent and return unto God. Hence it will not do to say that the church which "fled into the wilderness" was the church of Christ, simply because "she has a place prepared of God" unto which she can go. But, you say, this church was fed there in her place and was nourished "from the face of the serpent." Yes, but who fed her, and upon what was she fed?

Jesus said to Peter: "Feed my lambs." "Feed my sheep." "Feed my sheep."—John 21: 15, 16, 17. But he gave to him "the keys of the kingdom of heaven," that he might know how to feed, and what to feed them. And Peter said to the elders of the church: "Feed the flock of God which is among you."—1 Peter 5: 2.

And Paul admonished the elders of the church at Ephesus, "to feed the church of God, which he hath purchased with his own blood."—Acts 20: 28.

And he said to the Corinthian saints: "I have fed you with milk."—1 Corinthians 3: 2.

In the church of Christ there were men appointed of God, men to whom he gave the kingdom, and the keys of the kingdom, to feed the church. But, when "the kingdom, or, in other words, the keys of the church" was "caught up unto God and his throne," there were none in the church holding "the keys of the kingdom;" there were no apostles, no seventies, no high priests, no bishops, no high council, no elders, no priests, no teachers, no deacons, and no patriarch; these "keys" are the kingdom, and they were caught up to God. These keys have again been "sent down from heaven," and men are again called to "feed the church of God;" but who fed this church in the wilderness from the time the keys were "caught up to God" until they were again "sent down from heaven unto you"? The Bible says that "they shall feed her;" but who are "they"? I do not pretend to speak authoritatively; but it does seem to me that, inasmuch as the church was to depart from the truth and "heap to themselves teachers," it is quite reasonable to conclude that those man-made teachers would do the feeding; and I

believe the records will bear me out in this conclusion.

"But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations."—2 Nephi 11: 63.

But what is the cause of this? One cause is:

"For as much as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore, I will proceed to do a marvelous work among this people; yea a marvelous work and a wonder."—2 Nephi 11: 84; Isaiah 29: 26.

"All the nations of the Gentiles, and also the Jews," when this "marvelous work" shall come forth, are to be "drunken with iniquity," and are to be "taught by the precepts of men"—fed by man.

"Yea, they have all gone out of the way; they have become corrupted."—2 Nephi 12: 11.

Not all corrupt at heart, but in doctrine.

"They have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men."—2 Nephi 12: 14.

"And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds."—Doctrine and Covenants 32: 1.

And the vineyard "is the earth and the inhabitants thereof."—Matthew 21: 56.

## Selected Articles.

### NARROWNESS OF THE CHURCH.

BY ELLA WHEELER WILCOX.

(By courtesy of the New York *American*, Copyright 1902 by W. R. Hearst.)

"*Dear Madam:* I am a Methodist, born and bred, but sore wounded to see, what at least seems to me, the church falling simply into a great political or social organization, without unction, love, or even sympathy in it, while to my feeble observation, the hearts of the people, especially the middle classes and poor, are yearning after something to fill the void in their souls that the church of to-day seems inadequate to supply, because, shall I say, they are too selfish and grasping for the almighty dollar.

"METHODIST."

Yes, the churches are becoming great "trusts" where fashion reigns and class distinctions are pronounced. While God-loving and humanity-loving souls can be found in every church, the church as an

institution is doing less for the advancement of the world toward a higher humanitarianism to-day than any other of our large organizations. The press, science, the schools, the coöperative societies, the women's clubs, even, are all more useful factors in modern progress.

The creeds of the churches are broadening, but they have broadened through outside influences brought to bear upon them—not through their own consciousness of the need of greater liberality.

The press has been a tremendous force in this respect. The American newspaper has dared to be outspoken, and allowed others to be outspoken, on religious subjects.

It has helped people to think for themselves—something which the old orthodoxy is opposed to.

The attitude of the church is not greatly changed in that respect, but public opinion will eventually force it to right-about-face and take up its march in the line of progression and brotherhood.

A young theological student was recently worried by the church into a state of nervousness, which no doubt augmented a fatal illness because he had expressed his belief that Adam was a mythological character. How any body of intelligent, educated men can cling to the belief that Adam was the first man ever created on this earth, which science proves is billions of years old, is amazing to any thinking mind. So is the idea that any sane being can write himself down as ignorant and blasphemous enough to still believe God flings new-born infants into a lake of fire and brimstone.

Yet in the recent conference of the Presbyterian Church, where the articles of faith were being stretched out a wee bit to cover modern needs, one man so distinguished himself.

Nevertheless, it proves how the world is improving, since people now living remember the time when that disgusting and shameful creed was universally believed by all good orthodox Presbyterians.

The world is passing through a great spiritual crisis, and humanity is growing too intellectual and too reverential to put up with a theology that was only fit for the dark ages.

Men to-day want a cheerful and helpful religion. They want to worship a loving God, and they want to respect him, and themselves as his workmanship.

They want a religion which means brotherhood.

Christ gave it in the Golden Rule, but the churches, founded on Christ's name, have never concerned themselves so much with the Golden Rule as with worn-out dogmas and useless fables. They are beginning to see their mistake by the decreasing membership and attendance, and the wise pastors are feeding their flocks on more nutritious and palatable mental food.

People who go to church want to come away cheered, encouraged, and strengthened for life's

trials. They want to believe in a God of love—and in their oneness with him. They do not want to hear discussions of ancient fables, but of modern problems, and to be helped to meet them.

The times are not degenerate. Man's faith  
Mounts higher than of old. No crumbling creed  
Can take from the immortal soul the need

Of that supreme Creator, God. The wraith  
Of dead beliefs we cherished in our youth  
Fades but to let us welcome new-born Truth.

Man may not worship at the ancient shrine  
Prone on his face, in self-accusing scorn.

That night is past. He hails a fairer morn,  
And knows himself a something all divine;  
No humble worm whose heritage is sin,  
But, born of God, he feels the Christ within.

Not loud his prayers, as in the olden time,  
But deep his reverence for that mighty force,  
That occult working of the great All Source,

Which makes the present era so sublime.  
Religion now means something high and broad,  
And man stood never half so near to God.



#### THE ACCORD OF SCIENCE WITH THE BIBLE.

It is equally a mistake to go to the Bible for science, or to science for the historical and moral teachings of the Bible. But in each case we can go to the other for confirmatory evidence. In history and morals the Bible is the main witness, while in the realm of natural philosophy science is the main witness. But the evidence for the moral teachings of the Bible may be strengthened by studying the analogies of nature, and as a historical witness the Bible may be cross-questioned to see if its statements conform to the natural conditions implied. On the other hand, science may be cross-questioned to see if its purported conclusions conform to the plain teachings of the Bible regarding morals and history. In this paper I will submit some of the most important portions of Bible history to the cross-questioning which is made possible by scientific investigations.

1. The Bible most unequivocally makes the universe the work of a personal God. "In the beginning God created the heavens and the earth." To this bold statement, which heathen philosophers never dared to make, science can not only make no valid objection, but must add the support of her own positive testimony. Among physicists there are no greater names than those of Lord Kelvin, Faraday and Clerk-Maxwell, all of whom are, or were, devout believers in the Bible. Two famous sayings of Clerk-Maxwell voice the sentiments not only of these, but of almost all profound students of chemistry and physics. After tracing the protean forms of matter down to the ultimate atom, with which the chemist deals in all his formulæ, Clerk-Maxwell affirms that they bear every mark of being "manufactured articles," and, after having traced to its limits every variety of evolutionary theory, he affirmed with the utmost confidence that every one

of them must have a God to make it work. Thus are these philosophers brought back to almost the identical opening words of Genesis as the statement of their highest philosophy.

2. The first verse of Genesis is followed by a more detailed statement, indicating that the original creation was followed by an orderly development, progressing from the simpler forms of matter and life to the complex forms which we see at the present time. This involves periods of time, even if one should restrict the meaning of the word "day" to twenty-four hours, which is by no means necessary when one considers the great latitude given to the meaning of the word "day" both in the Bible and in general literature. Now it is a most striking fact which can not be lightly disregarded, that the order of the creation brought to light in the first chapter of Genesis is so closely parallel to that which is brought to light by modern science, that even the most carping critics can find but little fault with it; while a large array of our most eminent geologists, like Guyot, Dawson, Dana and Winchell, emphatically declare that the scheme is so perfect as to preclude the idea of its being of human origin.

No inspired man, 3,000 years ago, could have hit upon such a scheme, according so closely as this does with the ripest fruits of modern science. The criticisms of Huxley and others are based upon such small matters, involving such a doubtful interpretation of literary phrases, that they are scarcely worthy of notice. The production of such a scheme, so accordant with the actual facts, by a Jew 2,500 or 3,000 years ago, without the aid of divine inspiration, would be a greater wonder than its production through divine inspiration.

3. In the story of the Flood the Bible indicates a period of instability in the earth's crust such as does not now exist. Hence there has been a strong tendency either to regard the story as entirely unhistorical, or to minimize the event to such an extent that it loses its significance. The Bible says that the Flood was largely occasioned by the breaking-up of all the fountains of the great deep, which is a very good geologic phrase for the subsidence of the land. It also affirms that the destruction was so extensive that an ark was necessary to preserve not only Noah and his family, but the species of animals most closely associated with him.

But it is to be noticed, in confirmation of the account, that the dimensions of the ark are scientific in their proportions; its length, breadth and depth being almost exactly the same as those of the latest steamships made to cross the Atlantic. That such correctness of proportions could not have been ignorantly obtained by guesswork is shown by the fact that everybody else who has dealt freely with the subject has destroyed the harmony. The cuneiform tablets make the vessel so broad and high that it

would be utterly unseaworthy, while Berosus makes it 1,200 feet broad and Origen claimed that it was 135,000 feet long and 3,750 feet wide. What kept the biblical writer from making a fool of himself as these others have done? The simplest answer is, that he confined himself to the facts which had come under his observation.

Returning now to the scientific question of a recent abnormal instability of the earth's crust, such as is implied in the biblical account of the deluge, let me cite as evidence the well-known geological facts that all the high mountain systems of the world belong to the latest geological (the Tertiary) epoch and received their main elevation shortly before the advent of man; while there is abundant evidence that since man came into the world there have been extensive oscillations of level fitted to cause extensive catastrophes beyond anything of which we have had modern experience.

More and more of these oscillations of land level are seen to connect themselves with the glacial epoch, which came on at the close of the Tertiary period and, continuing until after the advent of man, ended in a series of rapid changes of level affecting a large part of the northern hemisphere. The general public has yet scarcely begun to realize the extent of the tremendous shifting of forces which took place during this epoch. Six million square miles of territory in the northern hemisphere was covered with ice a mile deep, making sixty million cubic miles. This ice was formed by the accumulation of snow which represented water evaporated from the ocean and was sufficient to lower the ocean level two hundred and fifty feet the world over. In weight the ice was twice as great as the whole of the North American continent, amounting to twenty-four thousand million million (24,000,000,000,000,000) tons.

Anyone who appreciates what it means to have that amount of weight transferred from the ocean beds to a limited portion of the land surface of the northern hemisphere will have such a sense of the instability of the earth's crust at that time, that Noah's flood will be easily credible from any point of view. The means for its accomplishment will be seen to be so ready at hand that the calamity will make no excessive demands upon our credulity. The means and the end will not be disproportionate. If there is any plasticity to the earth's crust, such a loading and unloading of a portion of it as occurred during the glacial period and at its close is clearly seen to be a cause capable of producing almost any changes in land level.

Still, we do not, by this deductive reasoning, prove the Flood. We simply accept the evidence of the Bible, and by this means remove the exaggerated objections to the occurrence of the event which have hindered belief. The Bible narrative is brief and aimed principally at giving the moral effects of

the catastrophe. Still, the sobriety of the account goes far to establish its genuineness and accordance with fact.

4. In like manner, recent studies into the geology of the Jordan Valley go far to confirm in a remarkable degree the biblical account of the destruction of Sodom and Gomorrah and of the crossing of the Jordan by the children of Israel under the leadership of Joshua. In both these accounts it is to be observed that there is a remarkable brevity, leading to the exclusion of all superfluous matter and of everything which is out of harmony with physical conditions. One who is familiar with the general tendency of the human mind to enlarge such narratives, by the addition of explanatory comments and legendary surmises, can not read these Bible accounts without being convinced that they are the records of eye-witnesses with which no one has ventured to tamper.

The Jordan Valley is a great crack in the earth's surface along which the western edge has slipped down to the extent of four or five thousand feet. This is what the geologists call a "fault," and, all things considered, it is probably the most remarkable of its kind in the world. Along the line of such a fault further movement is likely to continue and be connected with earthquakes which would lead to openings in the depths of the earth. In this case the movements are in an exhausted oil and gas district the signs of which are abundant, both in the existing rocks and in the large quantities of bitumen or asphalt which are found about Jericho and the Dead Sea.

The description of the destruction of Sodom and Gomorrah fits so perfectly to the explosion and burning of such a combustible reservoir that it could not have been invented, but must be the simple tale of an eye-witness. It is a striking commentary upon the matter-of-fact character of this description that in a recent number of the *National Geographic Magazine*, Mr. Robert T. Hill, who was sent by the society to Martinique to report upon the recent calamity there, opens his report with the graphic words of this Bible story: "The Lord rained fire and brimstone and the smoke of the country went up as of a furnace."

Thus, in general, it may be confidently affirmed that the Bible history is so in accord with the physical conditions involved and is so far from making extravagant demands upon our belief in the miraculous, that its credibility is supported rather than lessened by scientific cross-examination. Space forbids my showing this here respecting the crossing of the Jordan and of the Red Sea, the experiences of Israel in Egypt and numerous other crucial instances, but all would tend, in a similar manner, to confirm the general credibility of Old Testament history.—Professor G. Frederick Wright, D. D., Oberlin, Ohio, in *Northwestern Christian Advocate*, for September 17, 1902.

## Selected Poetry.

### My Heart and I.

Enough! we're tired, my heart and I.  
We sit beside the headstone thus,  
And wish that name were carved for us.  
The moss reprints more tenderly  
The hard types of the mason's knife,  
As heaven's sweet life renews earth's life  
With which we're tired, my heart and I.

You see we're tired, my heart and I.  
We dealt with books, we trusted men,  
And in our own blood drenched the pen,  
As if such colors could not fly.  
We walked too straight for fortune's end,  
We loved too true a friend:  
At last we're tired, my heart and I.

How tired we feel, my heart and I!  
We seem of no use in the world;  
Our fancies hang gray and uncurled  
About men's eyes indifferently;  
Our voice, which thrilled you so, will let  
You sleep; our tears are only wet:  
What do we here, my heart and I?

So tired, so tired, my heart and I!  
It was not thus in that old time  
When Ralph sat with me 'neath the lime  
To watch the sunset from the sky.  
"Dear love, you're looking tired," he said:  
I, smiling at him, shook my head:  
'Tis now we're tired, my heart and I.

So tired, so tired, my heart and I!  
Though now none takes me on his arm  
To fold me close, and kiss me warm  
Till each quick breath end in a sigh  
Of happy languor. Now, alone,  
We lean upon this graveyard stone  
Uncheered, unloved, my heart and I.

Tired out we are, my heart and I.  
Suppose the world brought diadems  
To tempt us, crusted with loose gems  
Of powers and pleasures? Let it try.  
We scarcely care to look at even  
A pretty child, or God's blue heaven,  
We feel so tired, my heart and I.

Yet who complains? My heart and I?  
In this abundant earth no doubt  
Is little room for things worn out:  
Disdain them, break them, throw them by!  
And if, before the days grew rough,  
We *once* were loved, used,—well enough  
I think we've fared, my heart and I.

—Elizabeth Barrett Browning.

The first installment of Mrs. Barr's new love story, Thyra Var- rick, appears in *The Delineator* for September, and judging from this first chapter it will hold the reader's attention to the end by its fine characterizations, beauty of thought and language and spirited action; it is superbly illustrated. The second section of *The House that Jack and Jill Built* tells about the old-fashioned garden and how it was made, and the pictures are delightful. The influence of the noble Vittoria Colonna on the life of Michael Angelo furnishes material for a notable addition to the series of *Authors' Loves* by Clara E. Laughlin. An interesting paper on Julia Ward Howe, lovingly called the grand old woman of America, also appears in this number. There are two spirited short stories by well-known writers, innumerable articles on fancy work and domestic interests; stories and pastimes for children, window gardening, home entertainment, etc., etc.

## Mothers' Home Column.

EDITED BY FRANCES.

### When I Have Time.

When I have time so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded with care;  
I'll help to lift them from their despair,  
When I have time.

When I have time the friend I love so well  
Shall know no more these weary, toiling days;  
I'll lead her feet in pleasant paths always,  
And cheer her heart with sweetest words of praise,  
When I have time.

When you have time the friend you loved so well  
May be beyond the reach of all your sweet intent;  
May never know that you so kindly meant  
To fill her life with sweet content,  
When you had time.

Now is the time! Ah, friend! no longer wait  
To scatter loving smiles and words of cheer  
To those around whose lives are now so drear;  
They may not need you in the coming year—  
Now is the time.—Exchange.

### Idle Words.

That foolish talking and jesting and idle speeches are indulged in to a very great extent in these latter times, is a fact too plain to be denied. Were this harmful practice confined to those who have never obeyed the gospel and never been cleansed from their sins it would be bad enough, but when it is indulged in by those who bear the name of Saint it is surely worse. "The tongue is an unruly member" and how true this is in unguarded moments. We oftentimes speak words that we afterwards wish had been left unsaid, but they can not be recalled. It may be an unkind word, a foolish one, or something said just for fun, but whatever it may be it is not edifying and only serves to bring reproach on the name we bear. In Matthew 12:36 we read these words, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." If we could but impress ourselves with the full meaning of these words of the Master our conversation would be more pure and upright. In the Bible the young are exhorted to be sober-minded, and to have sound speech that can not be condemned. To be sober-minded does not mean that we should wear a long, gloomy face and make life a burden by the absence of sociability. To my mind Saints should, above all others, be happy, considerate, sympathetic, and ever mindful of the good of others, taking a delight in making others happy. Their conversation should be pure and free from the many slang phrases which are in such common use in the world to-day, for by our words we are justified and by our words are we condemned.

Some people think they must indulge in foolish talking and jesting in order to be sociable and make themselves agreeable. To my mind this is not the kind of popularity Saints should seek. By being sober-minded and using sound speech our company may become objectionable to some, but on the other hand there will be those who will be glad to associate with us, and their companionship will be far more desirable than those who delight in idle words. No Saint can indulge in these practices without bringing reproach on that worthy name by which they are called. The advice and opinion of the thoughtful, sober-minded person will be sought for far more frequently than that of the careless and light-minded, and the words of a person of sound speech are edifying and there is something in them with which we may enrich our minds; but the words of the foolish and unthoughtful are as chaff blown by the wind. Then let us

examine ourselves and see that our conversation is at all times pure and undefiled and let us remember we are surrounded by a host of witnesses and will be judged by them according to our actions and words. Claiming as we do the name of Christ the world expects something better from us than idle words and when such things are practiced, those who are watching us think there must be something wrong with the religion we profess. Then let us as children of the living God take a firmer hold of the divine Hand and walk close to God through this life until we reach that heavenly shore.

Never in our inmost thought  
Alone in the dead of the night  
That the ear of God hath not caught  
And he knoweth it if it be right.

Never a word we speak  
In the crowd or alone with a friend,  
But the sea of eternity wakes,  
In a wave that shall never end.

Father who hearest our prayer,  
Help us to do and say—  
Yes, and to think what will bear  
The light of the judgment day.

ALICE H. DUNN.

ST. JOSEPH, MISSOURI.

### Prayer Union.

Bro. and Sr. Bartels of Lawton, Oklahoma, request the prayers of the Prayer Union in behalf of their son, Henry Herman, as he is very seriously afflicted by spells of insanity caused by an accident in youth. The parents have faith that the Lord will raise him to health and a sound mind, and they earnestly request all the Saints to offer up prayers unto God that he may be healed of his afflictions.

### Program for October Meeting of Daughters of Zion.

Opening hymn, Saints' Harp 318. Prayer. Scripture reading, Proverbs 11. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 20. Dismissal prayer.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### Explanation of Plan of Work Done at a Former Convention of the Des Moines, Iowa, District.

I trust I may be able to get my idea of convention work clearly before you, so that you may understand the line of work I desire to see taken up in this district.

First, we will consider what it takes to get us assembled together for convention work. First of all it takes a desire to be present. Next it takes sacrifice; for some, more, for others, less. Most of us belong to the laboring class of people, depending upon our daily labor for a livelihood. We are obliged to sacrifice the cost of getting from our homes to the convention and back. We are obliged to sacrifice the wages we could earn during the time spent in convention had we remained at home. It is a loss all the way round so far as worldly affairs are concerned. To many this is no small sacrifice. And what do we get by making it? After having made the sacrifice, attended the conventions, returned home, can you tell me how much better off we are, so far as teaching qualities are concerned, than we were before? After you returned home from our conventions in the past were you any better qualified to teach your class so far as methods of presenting the lessons were concerned? Did you

have a much clearer understanding of what was required of you as a teacher? Don't you think you ought to have been better equipped for your work? Was not that what you attended the conventions for? You may have received some enthusiasm, sufficient to keep you plodding along, but that is not sufficient. Enthusiasm alone will not make you a successful teacher. I might have a great desire to teach a certain grade in one of our public schools, think it one of the grandest works on earth, be thoroughly enthused with it, but if I made no preparation to take up that work, made no effort to acquaint myself with the best methods of presenting the work to my pupils, do you think I would make a success of it? If no place had ever been provided for instructing the teachers along these lines, do you think the public schools would have made the advancement they have? Will our Sunday-schools ever make the advancement they should if there is not a way provided for instructing our teachers along these lines? Answer that question for yourselves. I don't believe there is an individual in the house who can stand up and conscientiously answer, "Yes, they will." If there is I would like to know it and have a talk with him. I don't believe the height to which such a person would have the Sunday-school attain could be very great. If they can not make the advancement they should without this way is provided, why not provide the way? This is what I would hope to accomplish, with the hearty support of my coworkers, should you feel disposed to retain me in the office of superintendent. I would hope to make of our conventions regular Sunday-school teachers' institutes, making of them a place where the teachers and officers may prepare themselves along lines of better methods of conducting their work, a place for mutual improvement.

I believe this work should be divided into three divisions; viz., primary, intermediate, and senior. Those doing primary work, or intending to, should study and be instructed in primary methods. The same with the intermediate and with the senior. I believe teachers should make special preparation for special work, the work they expect to follow. You can not use the same methods in all three grades if you hope to be successful, therefore teachers should decide what grade they desire to work in, which they are best adapted to, and then prepare for it. We would surely have better teachers and better schools and far more learned scholars if they did.

Right along with our institute work in the conventions there should be some special work done during our reunions, having what we would term in the public school-teacher's vocabulary, a "summer school." In these the teachers of the different grades should take up the study of the ensuing lessons and devise the best methods of presenting them to their pupils, and at the same time become better acquainted with the lessons themselves. Some may raise the objection that this would benefit only the teachers who were present. True, so far as we have gone. Have our conventions of the past been benefiting those who were not present? If not, then we are not losing anything and are giving far greater benefit to those who are present, and are making preparations that will be for the good of our pupils, the very ones for whom the Sunday-school Association was instituted.

The question should be, "How can we reach *all* our workers to benefit them?" This can be done by getting up a list of normal questions and normal work, with space after each for answers, these to be gotten up by the district officers and a supply sent to each local superintendent prior to each convention and distributed by the superintendent among the teachers of his or her school. These would be filled in by the teachers and officers and returned to the superintendent or secretary to be used in the institute work of the convention. Of course a different list would be sent out each time, taking up normal work in a systematic way. Those who were present and had filled out a list and sent it in could give their views in person and their answers

would not need to be read, only reading the ones of those not present. This would benefit all, both those who made the effort to answer them in writing and those present to answer and hear the answers of the others read. The thoughts of some absent one might be better than those of any present. It is not always our best workers who are present. Those not present may be just as good, or better, may have as great a desire to be present and to help advance the work, but circumstances will not permit. Why not give them a chance? They need help as well as others, if not more so. The questions will give them new thoughts and they will not feel they are left alone.

Some may be of the opinion that this plan has been tried in our district and failed. I will endeavor to explain the difference in the plan that has been tried here and the one I desire to see tried. Heretofore programs have been arranged and sent out in which certain ones have been asked to write a paper on a "select subject," or, perhaps, a subject given them, and they required to write a paper on that subject; but never since I have been working in the district, or before, that I can learn of, has a list of normal questions, or questions relating to methods of presenting work, been sent out to the teachers or officers. It is a great task for some, even the best of workers, sometimes, to choose a subject and write an entire article, or to write an article on a subject given them. This plan has been tried and proven a failure, I agree, hence the need of something better. It would not be considered such a task to give their views in a few words on questions before them, or to relate their experience with certain methods of work in the space provided; hardly any would refuse to give them attention and fill them in the best they could.

In speaking of the work of the past I do not wish to be understood that I am in any way finding fault with the workers or the work they have done. I have been one of them. I believe all have been doing what they thought was for the good of the work, what they thought was for the best. If we can see wherein improvements can be made, it is no discredit to the efforts of the past to make it known and endeavor to do better in the future.

J. R. EPPERSON.

#### Correction.

In my article in Sunday-school column, page 919, at the close of third paragraph, appears the word *reply*, but it should be *rely*.

J. F. MINTUN.

## Letter Department.

### To The Canadian Saints.

*Editors Herald:* Please permit me to express a few thoughts to the Canada Saints, through the columns of the HERALD.

Dear Saints: Since leaving Canada I spent a few days in Grand Haven, Michigan, and Chicago, Illinois, arriving at Dow City, Iowa, the evening of September 5, where I remained till the close of the reunion, tenting with President Joseph Smith.

Leaving Dow City in company with President Joseph Smith, we visited and preached at Council Bluffs, Omaha, Moorhead, Mondamin, Pisgah. We found in each place good, true-hearted Saints.

We spent one night at St. Joseph, Missouri, and arrived at Lamon the afternoon of the 24th. I am located at Liberty Hall, where all is sunshine.

I expect to arrive at Independence, Missouri, in time to take part in the silver wedding of Bishop Roderick May and wife on Saturday evening. Will remain in Independence until the morning of October 2, when President Joseph Smith and self will take our journey for St. Louis, Missouri, and Xenia, Illinois, where I leave Bro. Joseph and take my departure for Canada. Will arrive in Ridgetown in time for the conference.

Bishop Kelley gave me the items from his books this morning



which show that Canada has given over five hundred dollars to the Graceland College debt. This includes the special donation by the London Branch of some years ago, and the lists up to date, which will be published in due time. This college debt we trust will soon be paid in full. To this end may all Canada Saints come to both October conferences prepared to contribute their mite, and if deprived of attendance at conference, send to those instructed to collect. Do it; the honor of the church requires it.

The President of the Board of Publication placed in my hands this morning bills due the HERALD Office by Canada Saints. I do hope that each one who owes accounts for church books, tracts, *Quarterlies*, or other publications will meet me at the conferences and settle said accounts, or not coming to conference, please send me the money and I will receipt and mail you the bill. The HERALD Office has expended over three thousand dollars on machinery this year, and it is thought that better work will be done by the office in the future, and that if standing debts are paid the management will be able to reduce the cost of books. Let us all do our part to accomplish this desired end.

I sincerely hope that many hundreds of Canada Saints who do not now take the church papers will realize it to be a duty and esteem it a privilege to subscribe therefor. Do it now. Just think! the HERALD costs but \$1.50 a year, the *Ensign* \$1.00, the *Hope* 50 cents, and *Autumn Leaves* \$1.00—four dollars per year buys all the church papers, and all for a little more than *one cent a day*.

Brn. J. H. Tyrrell, of Chatham, N. Overholt, of Selkirk, and William Faulds, No. 142 Peter Street, Toronto, have made special arrangements with the HERALD Office to supply every church book at the earliest notice. Send in your orders. Bro. Faulds has made arrangements so that he is now authorized to bind any church book for you, and is also willing to rebind any books you may wish rebound.

We regret to state that conditions obtained that made it necessary to release Bro. G. H. Henley from the missionary staff.

Bro. R. B. Howlett has been compelled to step out of the missionary field to attend to home duty, but we are glad to inform you that he will take the field after the October conference.

We are pleased to inform the Saints that a long-felt want is to be supplied in that High Priest R. C. Longhurst, president of the London District, is making arrangements to take the field shortly. He will be a blessing to his district, and by his careful, wise counsel and instruction will loose the hands of other missionaries, thus permitting them to wait on their ministry to the world, as directed by the Lord (see Doctrine and Covenants 22:7).

May the dear Lord help us all to do our work wisely and well, in my prayer.

R. C. EVANS.

LAMONI, Iowa, September 26.

HICKSVILLE, Ohio, September 23.

*Editors Herald:* We came here last evening from Bro. John Erters, president of the Maumee Branch. Bro. Wilson Gaston brought us over to Bro. John Alshouse. We visited the Saints and called them together and held a sacrament meeting on the 21st. This makes eight communion meetings we have held this quarter, and only three members present have failed to avail themselves of the benefits of the meetings. We think it essential that the branch officers look after all scattered members and try to have them attend sacrament meeting as often as they can. It is one means of bringing about peace and union among members and fortifies them against wickedness of every form.

We want every branch secretary in the Southern Michigan and Northern Indiana District to get all the old branch records in their hands so we can get all dates and historical matter needed when we come. As ever,

Yours in the one faith,

G. A. SMITH.

CHRISTIANSAND, Norway, August 20.

*Editors Herald:* I am pleased to be able to announce having arrived safely in my field, Scandinavia. I attended the British or European conference at Birmingham, August 2-4. All seemed to agree that it was one of the best and most important ever held in that country. Certainly it was spiritual, and it could hardly be otherwise, considering the earnestness, zeal, and devotedness manifested by the Saints over there. By a renewal of acquaintance with several of the ministry, meeting with many whose names have been familiar for a number of years, and the spiritual, lively meetings, it was to me one of the pleasantest experiences of my life. All seemed to be in good spirits and hopeful of success for the work there.

Bro. Enge attended the conference and feels renewed and encouraged. Together we started for Norway, August 8, arriving there early Sunday morning, the 10th, after a rough voyage of about thirty-six hours across the North Sea.

On the 13th we went to Homborgsund, near Bro. Enge's birthplace, and here, standing in the heather on a rocky hill overlooking the Skagerrak, I preached my first sermon in "Norge," to about twenty very attentive listeners. On Saturday we went to Grimstad, where Bro. Enge has done some good work, and here on the following day, Sunday, August 17, we organized the first branch in this country, to be known as the Grimstad Branch. It contains six members. At ten o'clock in the forenoon we met for prayer and to partake of the sacrament. God's Spirit was present from the beginning. As this was the beginning of the work here, I had prayed much that I might be directed in the selection of officers, and while no immediate manifestation was had directing their selection, I proceeded according to my best judgment, and was pleased to receive the confirmation of the Spirit to the work done—I have never been blessed with more of the Spirit in ordaining than on this occasion. Besides, the brethren ordained afterwards testified to having received manifestations pointing to the work to which they were now appointed. Bro. Nikolai Kronberg was ordained elder, Bro. Adolph Sojland priest, and Bro. Bernt Larsen teacher. The Saints there are certainly receiving the confirmation of the Spirit, and realize it, to their joy and satisfaction, and Sunday's experience will long be remembered by them. In the afternoon we spoke in a garden. About fifty were present and paid good attention. Bro. Muceus came over next day to hold some meetings through the week, while Bro. Enge and I returned here to start the work and to publish my "Address to the Scandinavian people," which, by the way, makes a good tract wherever Scandinavians are found. Bro. Muceus reports favorably from Porsgrund, and we hope to organize there ere long.

Thus the work is being established in this country, and I feel that the Lord's time for this work has come. But to prosecute it properly, to build up the Saints, and to meet the opposition and misrepresentation that will come, we must have the standard books in our language, also a periodical; and after consultation with the brethren here, I have concluded to start *Sandheden's Banner* again this fall—8 pages, twice a month—and now ask Saints in America to begin to labor in its interest by subscribing and obtaining subscribers, also donating to the paper to make it a success. Cost of paper to America will be seventy-five cents per year; and in order to lessen cost of sending it is desirable that all subscribers living in one neighborhood should make out a list, and have their papers all sent to one address. Isolated subscribers will have their paper sent direct to their address.

Saints in America can hardly realize the situation here. Over there you have all the church books and papers to read, here they have nothing, and if you could only see how eagerly those interested seek to obtain information concerning the history and doctrine of the church, you would gladly aid us in furnishing them with all they need. Printing is very cheap comparatively. We have ordered twenty thousand copies of the address, a good

sized four-page tract cost twenty dollars, only one dollar per thousand. Certainly, at that rate, we can afford to sow with a liberal hand. If only all who are, or should be, interested in this mission will take this matter in hand at once by sending us their subscription and contribution, be it much or little, the work here can be made a success. But do not delay, act at once, so that we may act according to the needs of the work here, and know what financial support we can depend upon. Bro. Peter Muceus, Porsgrund, Norway, will receive subscriptions for the *Banner*, also all contributions for the paper and mission, and keep a careful account of all means received and expended. Subscription price in Scandinavia will be one krone; and Saints in America, who wish the paper sent to relatives or friends here, can have it sent to them direct, at that rate. In sending money, use only postal money orders. One krone equals about twenty-seven cents.

Bro. Muceus will furnish the ministry and Saints in America with copies of the address to be circulated among the Scandinavians over there, if you will make your wants known to him. It will enlighten them relative to our position and doctrine, and should be used wherever those people may be found. I think there are quite a number of them in New Zealand, and we will furnish our missionaries there, if they will make their wants known.

Bro. N. C. Enge wishes to be remembered to his friends in America and other places.

In bonds,

PETER ANDERSON.

INDEPENDENCE, Missouri, September 23.

*Editors Herald:* My long absence from the *HERALD* is not because I have lost interest in the restored gospel; or if it is, I am not conscious of it.

On August 25 I went to Des Moines, Iowa, not to do church work, but for a purpose more unpleasant and embarrassing in its character. At night had the pleasure of listening to Bro. Joseph Smith in the Saints' church. He, Alexander, and Fred A. were on their return from the Newton reunion.

By request of the branch president, I spoke on Tuesday night, and again by request of the branch on Wednesday night. It was Fair time. The congregations were small, but I trust some good was done, and no harm.

From September 5 to 15, I was in attendance at the Stewartsville, Missouri, reunion. Spoke four times and gave twenty-eight blessings, the latter being my first work in that line.

The reunion was a good one, and the efforts made by the committee, the speakers, and the Saints, to contribute their respective parts to the success of the meeting, were indeed commendable. To me it was a time of trial, responsibility, and reception of precious blessings from God, that I shall not soon forget.

We found two stenographers on the ground, Sisters Edith Palfrey of Macon, Missouri, and Fannie I. Morrison of St. Louis, Missouri. These sisters had been accustomed to writing from dictation in offices, but had never done any work in this line. However, they promptly and cheerfully consented to try. The important part of the work performed by these good sisters, free of charge; the faith and gospel effort which they put into their work, together with the success attained, is highly appreciated, and remembered with gratitude to Him who hears and answers prayer.

My wife and I are now enjoying a visit with our only daughter and her husband, Bro. and Sr. A. H. Mills. I spoke in the Stone Church last Sunday forenoon at eleven o'clock, and have been kindly invited to speak again next Sunday. Bro. Henry Kemp gave us a good talk on Sunday night. Indeed we had a pleasant time, both in the morning and at night.

Expect to be at home on or before October 20.

In gospel bonds,

J. R. LAMBERT.

LLANELLY, South Wales, September 12.

*Editors Herald:* I remained a week in Cardiff, during which time we held nightly meetings. There was not much of a turnout, for the people of Cardiff do not take to the latter-day gospel. They prefer to be fed by the husks in the different churches built by men, than by that manna from heaven, that comes to those who are faithful in the church of the Firstborn. Bro. Gould and family, and the Bivens and family have been holding the fort here for many years. They have labored hard and faithfully to keep the camp-fires blazing in that city. They have rented a very neat and commodious little hall, and that at a sacrifice, because of the few to keep up the expense. They also have a live little Sunday-school. Bro. Trapp, one of our intellectual and spiritual young men, is residing there at present, and is rendering them all the help he can within his power. This young brother has been appointed to labor as a missionary in the Eastern District, and will also labor at Portsmouth, South England. We have every reason to believe that Bro. Trapp will make an efficient and effectual worker in the capacity of a missionary.

My next move was to Dinas, Tonypandy, and Gilfach-Goch. Brn. Lewis and Pierce were with me during my sojourn at those places, and together we crossed the high and long mountain from Penygraig to Gilfach on shanks pony. However, it was a very pleasant journey, notwithstanding it made us perspire and puff. The scenery was grand and delightful along the mountain sides and in the valleys and has to be seen to be appreciated. At one spot we could count no less than eight towns, so this will give you an idea how thickly Wales is populated. Our meetings were cheering and profitable, and we hope that some good was done. Brn. Lewis, Pierce, and John Davies have labored faithfully during this summer to get the gospel before the people by tracting the houses and preaching on the streets of these respective places, and I can assure you it is no easy task to preach on the streets in this country, as many of the people who gather around are rough in their demeanor. It takes considerable patience and courage on the part of the ministry to keep up this part of the work. May the Lord continue to bless them in their earnest efforts to win souls to him.

I arrived at this place some three weeks ago and found the few Saints here struggling along against many odds which they have to encounter. Bro. Dewi Chwefror, president of the district, met me here and reports progress in the district. He seemed cheerful and alive to the interest of the work. Brn. Gwilym Davies, David Thomas, Edward Williams, Morris and Philips of Pontyates spent last Sabbath with us, and we had a very enjoyable time together in the services of the day. These brethren have striven hard to keep the standard of King Immanuel before the people in their vicinity. They are strong in "the faith once delivered to the saints."

We have some good, faithful sisters in this little branch, who, by the grace of God, have borne the heat of the day; namely, Srs. Treharne, Thomas, Morris, and Davies. Sr. Elizabeth Lloyd, who with Sr. Eleanor Treharne acted as deacons for the branch for several years. These two have often held meetings by themselves, which shows what sisters can do when they are interested in the work of the Lord.

Bro. Arthur Edwards is enjoying fair health. He was badly afflicted for some time. His wife and son are getting along nicely. Sr. Elizabeth Lloyd has gone to Portland, Oregon, to live with her brother, who is quite a prominent person in that city. Her address is 208 North Union Avenue, Portland, Oregon. If there are any Saints living in the city, or any of the traveling ministry stopping over there, will they please call on Sr. Lloyd, as she desires to get acquainted with the Saints in Oregon. Will Sr. Cobb of Lamoni, Iowa, please make a note of this as I understand she has relatives in the church living in Portland, or near there. We take great pleasure in recommending Sr. Lloyd to the fellowship of the Saints.

Bro. William Lewis and family have moved from Cardiff to this place, and we are of the opinion that the change will be very profitable to this branch. Bro. Lewis is one of our standby's, being a wise and considerate man. In fact, he is the right man in the right place, as missionary to Wales. His wife is very contented with her lot. Little Ruth is doing well, and is getting to be a real Welsh girl, for she can say "yes, indeed, to goodness to you now." By the way, she was baptized into the church with two others last Saturday, making fifteen who were baptized in the mission within the last week or so. Hence it is that the work of the Lord is moving along slowly, but we think, on sure and solid basis. Cheering reports come to hand from Bro. Rushton, Sheldon, Greenwood, Ecclestone, Davies, Jones, Thorburn, and Arber, of the missionary force.

I leave to-morrow for Aberdare, Nantyglo, and other points northward. Bro. Henry Ellis and family have moved here from Lydney, and he was elected president of this branch last Sunday. Also his brother William was baptized here last Saturday. These brethren will be a great strength and help to the work here. I must not forget to mention the kindness of Bro. Lot Bishop, David Edwards, and David Morris of Dinas, for their kindness to us. These Saints are active, doing all they possibly can to establish the work among their neighbors.

Yours hastily,

GOMER T. GRIFFITHS.

GRINNELL, Iowa, September 21.

*Editors Herald:* I have never written to the HERALD before, but have often thought I would like to. I love the church papers, and feel a loss when we are without them. I also love this great latter-day work, and feel so glad and grateful when I think that I was led to see the light of the restored gospel, for so many are blinded that they can not see the light. I feel sorry for this kind of people, and feel that I would gladly show them the way if they would but listen; but so many will not even listen. I am glad that my eyes were not blinded by Satan, but God permitted me to see the light. Having entered the narrow way, my desire is to continue therein until the race is run. I feel my weakness to do anything for the work, but I am glad to do what I can, and am desirous of becoming stronger that I may be of more service to the Master.

I love the company of the Saints, and how I did enjoy our last reunion, held at Newton, Iowa. It seemed to me I never enjoyed anything better in my life. It seemed indeed to be a saints' reunion. I was strengthened much by the preaching and prayer-meetings, and I have a broader view of the work of God, and more of a desire to do my duty, be it small or great, and to come up higher and be more worthy of the blessings God has in store for those who love him.

Your sister,

BELLE WALLS.

HIGHLAND GROVE, Ontario, September 19.

*Editors Herald:* I believe the last I wrote for publication was August 11. Since that time four more were baptized at Gooderham, and three at what they call the Billings settlement—heads of families, Mr. Charley Billings and wife, and one Mrs. Smith of the town of Lindsay.

On the 10th instant I came to this place, twenty miles east of Gooderham; held services at a farmhouse that night, and on the 11th I walked twelve miles, and secured the schoolhouse there. Held services in the same farmhouse that night, and on Sunday the 14th, held two services in the schoolhouse, and then the schoolhouse was closed on me, because of some mischievous persons spitting tobacco on the floor.

I visited on the 15th and 16th, and walked twelve miles. Had word from Elder T. A. Phillips to-day requesting me to come to Fenelon Falls to assist him. Will return to Gooderham and finish up my work there; then on to join Bro. T. A. at Fenelon Falls.

The farmers are very busy in harvest here. Everything in that line is late, and the wet weather has also interfered considerably.

I am feeling quite well in body this summer. Think my restup last winter was of much benefit to my health. This is a hard field. We have to rough it and tough it and pray for grace and courage, but through Christ we are able to master all things.

SAMUEL W. TOMLINSON.

NIAGARA FALLS, Ontario, September 18.

*Editors Herald:* Silence is golden; but then we are admonished not to be selfish, so I have determined to break the silence and pen a few thoughts relative to our past and present conditions, and the circumstances that have produced them.

Appointed to the Niagara Falls District, by the June conference, London District, in company with Elder Gregory, we proceeded to Hamilton, there, to make the first effort. Conditions in the city not being suitable, owing to disturbance in the branch, we decided to separate for a time. Coming to Niagara Falls about the first of July, I have since then been endeavoring to spread the gospel as circumstances would permit. In this old settled portion of country there is a great deal of conservatism to contend with, and I have found it difficult to get places to preach in, but more difficult to get the people to talk to, after having secured a rostrum. Hall rent is high and schools are not open for religious service, as the people have churches "galore." But then, the "Mormon" never expects to get them and he does not.

We counseled with the Saints and decided to try street work at the town of Drummondville some two miles distant. There for one week and a half we waged war upon evil and error and talked the gospel of Jesus Christ to those who would listen. Our vantage ground was the historic Lundy's Lane, where in days ago the struggling "Yank" and British forces contended for supremacy. The results of the physical conflict have passed into history; and as to the spiritual one, I believe there is recorded upon the archives of heaven, "It was preached as a witness." My voice failing, owing to the excessive damp, in part produced by the scenic Falls, I discontinued, and interest did not warrant securing a hall.

While laboring here I have been assisted by many of the Saints who rallied to my support and with their songs did much to attract the audience for the speaker. Neither did they forget that the elder had physical wants, and as a pleasant surprise presented him with some of the "essential" in this land of pay.

On the second and third days of August I met with the gathering of Saints at Waterford, where a successful and pleasant two-day meeting was held, and came back strengthened for the battle. I secured a hall in the town of St. David's, six miles distant, and next day I called upon many of the inhabitants, delivered some tracts, and sold a number of sermon pamphlets, and talked as a Latter Day Saint only can. My audience, small at first, continued to increase, until the preachers finding their craft in danger succeeded in getting the hall closed against me. Not another place was available, so I talked twice on the street, but could not continue, as my throat will not stand open-air work. Bro. Bennett, who had been laboring to the south of me, at this juncture, put in an appearance. He had exhausted all mean's trying to secure an opening in his country, so we counseled together and resolved to get a tent for the rest of the season, and be independent in regard to a place to preach in. Even then we could not get a spot in St. David's to put-up tent, so we moved on to the next town, Stamford, and began. However, I continued to visit the interested ones at St. David's, and have had the pleasure of baptizing two, and I think there are more to follow.

On July 27 I rebaptized a Bro. and Sr. Warren. They had been baptized in England in 1847, by Glaud Rodger, but on coming to this country shortly afterwards, they refused to follow the Utah heresies, and not knowing of the Reorganization

were forced to wander alone, without the companionship of Saints. Through the long, lonely years that followed, their love for the gospel did not abate, and when for the first time, in 1897, they heard the same message of purity, the glow in their hearts burst into flame as they realized that God's work was still in the earth. However, being baptized in the troublous days of disorganization, they decided to renew their covenant, and so asked for the ordinance to be performed.

We are at present located at the town of Chippewa, another historic battle-field. Last night, our first, a fair audience greeted us, but there is a disposition not to get too near the tent. I hope it will disappear—not the tent, but the prejudice—and allow us to tell the story. We feel better talking to people than empty benches.

Yours in the fight,

ALEXANDER McMULLEN.

CLAY CROSS, England, September 10.

*Editors Herald:* Before leaving America for this country we promised to write to the Saints through the HERALD, but four months have nearly gone without. We have no excuse to make only that we have been negligent; but if we have not written we often talk about you all and the kindness shown to us while amongst you. And for the most enjoyable times we had, we return you all our best thanks for the same.

We set sail from America to Liverpool May 21 last; landed in Liverpool May 29, after a very pleasant voyage, neither of us being seasick. We reached home the same day, and most all were surprised to see us. Our brother, Thomas Holmes, and wife and child safely landed from America to Liverpool, September 3, after a very pleasant voyage on the White Star Line on the ship Oceanic. They are not in the church yet, but we do pray that they may see the true gospel before long, and obey.

We are both well, and Sister Carrie has never been better for years, than she is now. Hope the Saints who were sick belonging to the Brooklyn Branch have recovered. You all have our prayers in your behalf. Your brother and sister,

GEORGE H. AND CARRIE HOLMES.

MISSOURI VALLEY, September 22.

*Editors Herald:* When I last wrote, Bro. Hansen and I were at Sloan with the tent, but Brn. Crabb and Smith came and took charge of it, and have been with it ever since. I started out by myself to new fields of labor. I felt somewhat discouraged, but started out for the north part of district stopping over Sunday with the Saints in Sioux City, and Monday morning bade them good-bye, and started on my journey feeling lonesome; but I found an opening north of the city, about fifteen miles, where there was a union church called Belle Vista. It was harvest time. I stayed there about a month, and told them the gospel story. I left some interested. I expect to return sometime this winter. I was kindly cared for by Mr. and Mrs. John Pike, not members of the church.

From there I went to Smithland, the brethren securing the hall, and paying one dollar a night for it. I occupied three nights, with fair interest; but we could not stand the expense, so I closed, and as I could not find an opening, I visited the Saints scattered around in those parts, and tried to cheer them up. I trust I did some good.

My wife and I attended the reunion at Dow City, which was a source of strength to me. While there I received my patriarchal blessing. In it I was told that my heart had been sorely troubled on account of trials, temptations, and by reason of the environments that had been placed around me, when my faith stood in the balance. How true it was, and how grateful I feel to the Lord for his protecting care and deliverance! I left the reunion feeling greatly strengthened again to enter upon my duties in the mission field with a stronger determination to do all I could to help roll on this grand and glorious work, which is

dearer to me than life. The longer I am in this great work, the grander and clearer it appears to me. I can see my own faults and weaknesses, and without God's help I know I can never overcome them.

We should always be on the watchtower, and shun the very appearance of evil, for Satan is always on the alert to overthrow us. He is never slothful in his work and never neglects his business.

D. A. HUTCHINGS.

FARMINGTON, Iowa, September 22.

*Editors Herald:* I noticed some mistakes in Bro. J. W. Peterson's article "Who was Joseph Smith" number 9, published in HERALD of September 10, which I think should be corrected. He says in speaking of the prophecy concerning the rebellion, "Ann Mullholland Davis who died recently at Lyons, Wisconsin, had the original manuscript in her possession, in the winter of 1838-39, and carried it concealed about her person. William Mullholland was Joseph Smith's private secretary, and during the persecution which arose in Missouri it was thought best by Joseph Smith to give the manuscript to his secretary, who, in turn, placed it in the hands of his sister, Ann Mullholland." While the circumstances are true, the names of the parties are not correct. It was Ann Scott Davis, my mother's sister, who died some years ago, at Lyons, Wisconsin, who had the original manuscript and other important church papers in her possession, during the persecution in Missouri.

James Mullholland was Joseph Smith's private secretary. He was my uncle by marriage; he married my mother's youngest sister Sarah Scott. My father and mother were with the church at Far West, in 1838-39, and I have frequently heard my mother say that her sister, had the important church papers in her care during the trouble there.

SUSAN WARNOCK.

SAN ANTONIO, Texas, September 22.

*Dear Herald:* As I have not seen any news from this part of the Lord's heritage for some time, feel it my duty to write and let our readers know something of the work at this place.

As we have no church or any established place of meeting here, it is a hard matter to get the gospel before the people.

As we are told in the Scriptures to give honor to whom honor is due, I feel to speak of the effort being put forth at this place by our missionaries. Some three weeks ago Bro. John Harp received permission from Mrs. Conner to hold meetings in a pavilion in her park. On learning that Bro. Harp received no compensation for preaching, she agreed to let him have the use of it free of charge. Whereas Bro. John Harp, assisted by Brn. Charley Harp, E. W. Nunley, and David Parmer, held a ten-day meeting. The speakers were blessed with good liberty and there was good interest shown throughout the meeting by outsiders, and also some of the members attended regularly and rendered what assistance they could. I feel that the work has revived at this place and there are some near the door of the kingdom. I trust it will not be long ere we will have a church built in the city of San Antonio and all the honest in heart will be gathered out.

Our district conference, which was held at Crockett Schoolhouse, Bandera County, under the supervision of Bro. John Harp, our district president, was quite a success. Others of the ministry present were Brn. W. H. Davenport, Charley Harp, and David Parmer. A spirit of unity prevailed among the Saints, and the Lord blessed us with his Holy Spirit, causing our hearts to rejoice in the holy One of Israel. There are some true Latter Day Saints in that part of the district, and when conference was over, we were loath to part with them. Sr. Love furnished her organ, and the young people took great interest in the song service, and the Spirit of the Lord seemed to be in every song. One soul was inducted into the kingdom by Bro. John Harp, and I believe there are others who will soon follow the example.

Brn. John Harp and W. H. Davenport remained in that part of the district, and Brn. Charley Harp and David Parmer returned to the city and have preached several times with good interest.

Wherever there is good to be done, Satan is always on the alert and ready to put in his work. Not long since there was a union Sunday-school organized by a Presbyterian minister. Some of the Saints sent their children to the Sunday-school and when the superintendent found out there were some Latter Day Saints attending, he sent off and had a lot of tracts printed, giving ten reasons why they should not fellowship with the Mormons, as they call us. They are trying to make the people believe our church and the Utah church are the same. Bro. Charley Harp asked for permission to speak at the place where they were holding the Sunday-school, that he might explain the difference between our church and the Utah church, but was denied the privilege. So last night he talked in the pavilion, showing the difference between the two churches. He was blessed with the Spirit and made it plain to be seen that we had no affiliation with the people in the West. I would that our accusers could have heard him, but they made themselves scarce.

May the Lord bless his people throughout the land and country and strengthen them that they may be able to withstand the fiery darts of Satan is my earnest prayer in Jesus' name.

Yours for truth,

RUTH GIFFORD.

## Miscellaneous Department.

### Conference Minutes.

**Pittsburg**—Semi-annual conference convened at Wheeling, West Virginia, September 6, 1902, U. W. Greene, D. L. Allen, and James Craig presiding, D. J. Krahl, secretary pro tem., Louis Serig, assistant. Branches reporting: Wheeling 181, gain 12; Pittsburg 144, loss 1; Fayette City 84, loss 1; Fairview 48, loss 2; Beaver Falls 13, loss 7. Ministry reporting: Elders L. D. Ullom baptized 1, D. L. Allen, O. L. Martin, Jacob Reese, D. J. Krahl baptized 4, J. F. McDowell, O. J. Tary baptized 2, James Craig; Priests Louis Serig baptized 1, Myron E. Thomas, Wm. E. Rush. Bishop's agent reported for six months ending January 31, 1902: Receipts, \$1,112.94; expenditures, \$986.94; balance on hand, \$126. Bishop's agent reported for six months ending July 31, 1902: Receipts, \$631.66; expenditures, \$592.40; balance on hand, \$39.26. Audited and found correct. Elder L. D. Ullom presented a bill of \$14.55 for expense of district tent; received \$5.00, leaving a balance due him of \$9.55. Resolved, That a special collection be taken up to-morrow afternoon for the purpose of reimbursing Bro. Ullom. Resolved, That if not sufficient be raised that the president of the conference be empowered to appoint a committee, one from each branch to make up the amount by solicitations. Resolved, That the matter of the ordination of Bro. Finney be referred to the missionary in charge. Resolved, That we approve of the selection of Bro. O. J. Tary as district historian. Officers elected: James Craig president, O. L. Martin vice-president, E. E. Omohundro secretary. L. D. Ullom was sustained as Bishop's agent. Resolved, That hereafter members reporting give an itemized report of labor done. In the evening the Sunday-school gave an entertainment. Sunday, 10 a. m., sacrament and social service in charge of Elders James Craig and Jacob Reese. Bro. Edward Finney was ordained to the office of teacher by U. W. Greene and James Craig. A collection of \$5.43 was taken up. Preaching by Elders T. A. Hougas, J. F. McDowell, and U. W. Greene. Adjourned to Fayette City, Pennsylvania, February 28, 1903.

**St. Louis**—Conference convened in St. Louis, Missouri, Saturday, September 20, Vice-president R. Archibald in the chair, J. G. Smith and C. J. Remington clerks. Reports were read from Elders R. Archibald, L. G. Gurwell, W. A. Guthrie, W. C. Cather, H. Roberts, J. Beard, J. S. Parrish, Ivor Davies, J. E. Betts, Sen., Wm. Jaques, T. J. Elliott; Priest J. Christensen; Teachers J. J. Billinsky, J. Wild, S. A. Burgess, C. J. Remington, J. M. Lloyd, and F. Wiley. Branches reporting: St. Louis 379, Bellville 38, Cheltenham 44, Whearso 74. Treasurer reported: Received, \$141.72; expended, \$130.18; balance, \$11.54. Bishop's agent's report: Received, \$330.83; expended,

\$242; balance, \$88.83. District Sunday-school superintendent reported 7 schools in the district, some in good condition, others needing assistance, on the whole the report was favorable. District president Religio society reported: Interest has lagged during the past three months, but trust better work will be done in Religio lines during the fall and winter months. The petition of the Saints at Oak Hill was granted, that they be organized into a branch to be known as the Oak Hill Branch. Sunday, preaching morning and evening by Elders L. G. Gurwell and R. Archibald. Afternoon, social service. Adjourned to meet in St. Louis, Missouri, on Saturday evening, December 27, 1902, at 8 o'clock.

**Mobile**—Conference met at Three Rivers, Mississippi, September 13. Branches reporting: Bluff Creek, Three Rivers, and Theodore. Bishop's agent's books were examined and found correct. Received \$124.02; paid out \$122.22; on hand \$1.80. Elders reporting: I. N. Roberts, F. P. Searchiff, G. W. Sherman, J. W. Mizell, and W. L. Booker; Priests J. S. Falk, T. W. Smith, and R. C. Mizell; Teachers James Powell and David Tillman; Deacon J. W. Young. Bro. Frank Huver was ordained a deacon under the hands of Elders I. N. Roberts and G. W. Sherman. Officers elected: G. W. Sherman president, J. W. Mizell vice-president, F. P. Searchiff treasurer, Hulda Porter secretary. A vote of thanks were given to Bro. W. L. Booker for his service as district president. President of the district was to appoint the place of the next district conference. Conference was then appointed to be at Bay Minette, Alabama. Request was made of secretary to give licenses to Bro. F. Huver, G. W. Enterkin, D. Tillman, and James Powell. Bishop's agent was sustained. The appointing of a two-day meeting left to the president of the district.

**Northeastern Missouri**—Conference convened with the Salt River Saints, September 13 and 14, J. A. Tanner and F. T. Mussell in charge, T. A. Tanner and Robert Grieves secretaries pro tem. Branches reporting: Bevier 217, Higbee 98, Huntsville 23, Salt River 30. Ministry reporting: Elders J. A. Tanner, F. T. Mussell, F. A. Evans, William Chapman, and Charles Perry; Priests Robert Thrutehley, D. Edmunds, Robert Grieves, and William Kelso; Teacher A. G. Young. Bishop's agent reported: On hand last report, \$169.28; receipts, \$163.08; total, \$332.32; expenditures, \$191.65; balance on hand, \$140.67. Audited and found correct. Treasurer's report was read, audited, and found correct. Adjourned to meet at Higbee the second Saturday and Sunday in February, 1903. Preaching by Brn. George Hicklin, F. T. Mussell, and J. A. Tanner.

**Kewanee**—Conference convened with the Canton, Illinois, Branch, September 13 and 14, John S. Patterson in the chair, J. L. Terry secretary. Ministry reporting: Elders John S. Patterson, J. W. Terry, D. C. Smith, J. Arthur Davis, O. H. Bailey, S. F. Cushman, J. H. Hopkins, D. S. Holmes, J. L. Terry, I. B. Larue, M. D. Murdock, and C. J. Clark. Priests William Norris, John F. Jones, and Thomas Emanuel. Branches reporting: Canton 80, Millersburg 68, Buffalo Prairie 44, Peoria 53, Rock Island 69, Kewanee 125, White Eagle 23, Joy 34. Bishop's agent reported: Due agent last report, \$16.34; received, \$234.51; paid out, \$188.50; balance due church, \$29.67. Preaching by Elders S. F. Cushman, O. H. Bailey, and John S. Patterson. Adjourned to meet at Kewanee at the call of the president.

### Convention Minutes.

**Southern Nebraska**—Sunday-school association convened with the Wilber Branch. An entertainment was given on the evening of September 12. Three sessions were held on the 13th. Meetings were instructive and good was done. The Sunday-school workers were strengthened, and our duties to the young were thoroughly canvassed. Peace and harmony prevailed throughout the entire convention.

### Pastoral.

According to previous promise, made through the HERALD, I will now state to all whom it may concern, that on my return home I hope to be able to give patriarchal blessings as may be requested by the Saints. However, this can not be done except when the services of a proper stenographer can be secured, as it is desirable that a complete record be kept of all blessings given.

I expect to be at home on or before the 20th of October. All who desire blessings at my hands, can make application to me,

and we will then see what arrangements can be made. Any information desired, concerning this department of church work, will be freely given, so far as I am able to impart it; that is, in my own field of labor. I would not presume to speak for the evangelical ministers who have been ordained until they have spoken for themselves. As I understand it, the presiding patriarch is the one to speak for them until they have the opportunity of speaking for themselves when assembled in council.

I commenced the work of giving blessings at the Stewartville, Missouri, reunion, and am now anxious and determined to press forward and do what I can to discharge all the duties which belong to my office and calling.

I am fully convinced that all Saints who feel the necessity of help through this ordinance, applying with intelligent convictions and pure desires, will meet with solid satisfaction; and because of the experience had, will become able to testify that this, too, is a divine ordinance, the purpose of which is to bring us nearer to God.

Bro. Alex. H. Smith, presiding patriarch, and Bro. E. C. Briggs, who was ordained to this office at the same time that I was, are both residents of Lamoni. The Saints who may prefer to receive their blessings at their hands should feel entirely free to do so. I would much prefer that they should go to them with confidence than to come to me with any degree of doubt.

May faith, knowledge, and good works increase among the people of God, is the earnest wish and prayer of

Your brother in the truth,

J. R. LAMBERT.

INDEPENDENCE, Missouri, September 23, 1902.

#### Appointment of Bishop's Agent in and for Utah, Salt Lake District.

To the Saints and friends of Salt Lake District, Utah, of the Reorganized Church of Jesus Christ of Latter Day Saints, please take notice: That former Bishop's agent, Sr. J. D. Cooper, of Ogden, Utah, has resigned the position of agent in and for said district, and by recommendation of the district conference of said Reorganized Church, Bro. Guy L. M. Brokaw, of Provo, Utah, has been duly appointed agent of the Bishopric for the Reorganized Church in and for said district and State of Utah. All contributions for the benefit of the church and the preaching of the gospel, made by the Saints and friends in and for the State of Utah, should be sent to Bro. Guy L. M. Brokaw, 558 E. 4th N. Street, Provo, Utah.

It is hoped also that every one who has membership in said Reorganized Church in and for the State of Utah, will be alive to the interests of the work, and contribute according to the law of God, and see that their names are placed upon the Bishop's record showing the discharge of duty, if only the mite. The Lord commended the giving of the mite. No one is exempt from a proper compliance with this law, no more than they would be from complying with any other law that has been given of God for the good of his children. The compliance, however, is voluntary on the part of each and every one, so that the reward, whatever that may be, may attach to the "doers" of the law.

The special thanks of the Bishopric are extended to Sr. J. D. Cooper for the faithful manner in which she has conducted the work and position of agent in the past, and we hope and trust that the Lord will specially remember and qualify her for the special duties in the new work in which she shall engage in the future.

In behalf of the Bishopric,  
E. L. KELLEY,  
Presiding Bishop.

LAMONI, Iowa, September 27, 1902.

#### Special Round-Trip Excursion Rates to New York

via Nickel Plate Road. Tickets on sale October 3 to 6 inclusive, good leaving New York not later than October 14. Address John Y. Calahan, General Agent, 113 Adams Street, Chicago, for reservation or sleeping-car space and other information. 50  
37-4

#### Appointed to Labor.

Priest Fred Stanley Ward, of Gaylord, Kansas, has been appointed Bishop's agent of the Northwestern Kansas District, and by appointment of Bro. I. N. White, missionary in charge, will labor in that district until the coming April conference.

JOSEPH SMITH, President.

#### Release of Appointment.

Bro. H. E. French, priest, appointed to labor in the Ohio District, has at his own request been released by Bro. U. W. Greene, missionary in charge, he being unable to continue in the field. Bro. French is doing good work in the city of Columbus,

Ohio, as a local laborer, in connection with his business affairs.

Bro. R. J. Parker, of Independence, Missouri, is released from the mission to the St. Louis field made last spring, at his request, on account of ill health.

JOSEPH SMITH, President.

#### Appointments.

Bishop E. L. Kelley will fill appointments at the places and on the dates named below: Tunnelhill Branch, Illinois, October 4 and 5. Reunion at Fulton, Kentucky, October 7 to 14. Conference at Clear Lake, Indiana, October 18. Don't forget the dates.

#### Two-Day Meetings.

A two-day meeting will be held at the Latter Day Saints church in Boomer, Iowa, September 27 and 28. Everybody invited to come and bring their basket and have an enjoyable time. Meeting begins Saturday, 10.30 a. m.

#### Convention Notices.

Those contemplating attending the convention and conference to be held at Kingston, Missouri, October 10-12, will be met at Hamilton, October 10.

The convention of the Fremont, Iowa, District will be held in connection with the district conference at Thurman, Iowa, beginning Thursday evening, October 9, at 7.30, continuing over Friday. This is usually the best time of the year for the workers to meet in convention and we shall be pleased to see a full representation from each branch. Also please see that reports are carefully and promptly made out and forwarded in time.

The Sunday-school convention of the Southern Michigan and Northern Indiana District will convene at Cedar Lake, Indiana, on Friday before convening of district conference, October 17, at 10 a. m. Business, lesson, subjects, discussions, and recitations to occupy the day and evening. Come, everybody, and bring with you the Spirit of the Master and let us have a good and profitable time.

#### \$23.30 Chicago to New York and Return

via Nickel Plate Road, on October 3, 4, 5, and 6, with return limit leaving New York, October 14, 1902. Three trains daily, at convenient hours. Vestibuled Sleeping-cars. American Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. Chicago depot, Harrison Street and Fifth Avenue. City Ticket Office, 111 Adams Street. Phone Central 2057. Write John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. 51  
37-4

#### Married.

LONG—SOWREY.—At the home of the bride, the residence of Bro. Thomas Stuart, Lamoni, at 5 o'clock p. m., September 17, 1902, Bro. Elmer E. Long of McArthur, Ohio, to Sr. Laura (Stuart) Sowrey, of Lamoni, Iowa. Bro. Long is one of our worthy missionaries in Southern Ohio, and the bride one of Lamoni's excellent young sisters. The couple took the evening train for their new home, McArthur, Ohio, and the good wishes of their many friends go with them hopeful of their happiness. E. L. Kelley officiating clergyman.

LANE—BELL.—At six o'clock the evening of September 17, 1902, at the residence of the bride's parents, Bro. and Sr. Thomas J. Bell, Lamoni, Iowa, Bro. J. Arthur Lane to Sr. Clara M. Bell, both of Lamoni, Bishop E. L. Kelley, officiating. A large gathering of relatives and friends were present to speed the young couple on their way, and all indeed went merry as "the marriage bells." Sr. Clara Bell for a long time has been a worker among the HERALD force, and carries the good will of all with her. Bro. Lane was formerly a Graceland College student, but now is employed in the mercantile business. They left on the morning of the 18th to visit the groom's parents at Little Sioux, Iowa. A happy couple and they will win success.

WHITE—SMITH.—At 7.30 p. m., September 24, 1902, at the residence of the bride's parents, Mr. and Mrs. J. R. Smith, Lamoni, Mr. A. Otis White, son of missionary, Elder D. C. White, and Miss E. Louise Smith. Ceremony by Bishop E. L. Kelley. This was a quiet family wedding, the guests being almost wholly of the two families represented, but there were sufficient of these to tax the fine residence of Mr. Smith to accommodate them. Everything was enjoyable and the young couple started upon the long journey of a hopeful life, full of joy and hope. Both are excellent young people, and we certainly wish and expect that they may ever be happy.

## The Saints' Herald.

ESTABLISHED 1866.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Died.

HAAS.—Annie Caroline Haas was born December 18, 1875, at Henderpomer, Germany, died September 23, 1902, being 26 years, 9 months, 5 days old. Came to United States in 1890, was baptized in 1897 in West Pullman Branch by Elder Francis Earl, and lived a faithful Saint. She bore her two weeks affliction with great fortitude, and was ready to take her flight when the time came. Her mourners are her husband, 3 children, father, mother, 2 sisters, and 1 brother, all present at funeral, besides a host of friends who had learned to love her. Funeral sermon by Elder W. Strange, assisted by Elder P. Pement.

EVANS.—Alice, infant daughter of Bro. and Sr. F. A. Evans, at Bevier, Missouri, September 18, aged 2 weeks. Services from house in charge of J. A. Tanner.

TAYLOR.—Sr. Marie, wife of W. S. Taylor, was born in Canada, January 30, 1837, died at Sherwin, Kansas, September 19, 1902. She was baptized at Newark, Wisconsin, July 6, 1852, and was married to W. S. Taylor, March 6, 1855. Of this union there were 8 children born, 7 daughters, and 1 son. All are alive but 1 daughter. Services in charge of T. S. Hayton, sermon by E. A. Davis.

STUDY.—David Study was born in Richland County, Ohio, December 2, 1826, died September 20, 1902, near Thurman, Iowa. With his parents he followed the body of the church to Missouri and Illinois, and in 1846 he went with the great emigration to Council Bluffs where he enlisted in the Mexican War. In 1849 he was married to Mary A. Ettleman and settled near Thurman. He united with the church when a boy and renewed his covenant with the Reorganization in 1897. A wife, 2 sons, and 4 daughters remain to mourn his loss. Funeral service by M. H. Forscutt at Saints church near Thurman.

## Addresses.

Wm. Lewis, 51 Bryn Road, Sea Side, Llanelly, South Wales.

## Books Received.

The "Ideal School" is a little sixty-four page pamphlet sent out by Higginbotham Bros., of Faulkton, South Dakota, in which is incorporated in a little story, some of the principles of the faith and beliefs of the Millennial Dawn people. This little pamphlet fixes the date of the beginning of the Millennium in 1874, and October 1, 1914, as the time when they expect to see all existing governments overthrown. "We believe," says the pamphlet, "the Savior came in 1874 and is superintending the harvest period of the gospel age which overlaps the Millennial age forty years, and that this harvest period will be completed in 1914 and the kingdom fully set up." Scriptural passages are introduced in the story to support the positions. It is interestingly written.

## Twenty-five House Plans For Twenty-five Cents.

We have just received from the publishers a copy of their new book containing plans and specifications, with perspective and sectional views, for twenty-five houses of various sizes from two rooms up. This handy, compact and very useful volume contains, in addition to the foregoing, valuable information relative to building, such as the number of shingles required in a roof, amount of plaster for a house, quantity of materials required for building a house, and many other facts of permanent and prac-

tical value. It is useful to every architect, builder, mason and carpenter, and particularly to those who anticipate erecting a new or remodeling an old dwelling, as it may save hundreds of dollars. With the assistance of this little volume, an architect's services may be dispensed with, as any contractor can erect a building from the plans and specifications it contains.

The booklet is published by Geo. W. Ogilvie & Co., 166 to 174 South Clinton Street, Chicago, Illinois, price twenty-five cents.

## Chandler in Guatemala.

World's Fair, St. Louis, September 15.—John Rice Chandler, World's Fair Commissioner to the five Central American countries writes from La Antigua, Guatemala, as follows: "The Governor and other authorities of this prolific district of Central America show more than ordinary interest in St. Louis. San Antonio, Sta. Lucia, Cotzumalguapa and Chimaltenango (on the way to the lately destroyed Quezaltenango) have also been visited by me and they promise even better and larger exhibits, each in their own department, than Antigua itself. Although this section is especially notable through its production of coffee, it is quite a producer also of cacao, cana, rare woods and medicinal plants and orchids. Antigua, which has been destroyed by earthquake and rebuilt more times than I care to count, is at the very foot of Volcan de Agua and is surrounded by bristling active craters like Fuego, Acatenango, etc. It is on the lower flanks of these monster volcanoes where the best coffee and similar products are grown. All the surrounding country can also make splendid exhibits of rubber, cacao, fiber-plants like the yucca and arrow-root series which easily produce two crops per year in these sections. All through here there are numberless fruits practically unknown at home. Very good preserves are made by the natives from chilacayotl, guavas, figs, and tamarinds. Immense quantities of old-style roses are grown about Sta. Maria half way up Volcan de Agua, and many other flowers are likewise used for perfumery and in the arts. Much of the cotton grown on the flats is dyed by the aid of native plants and worked by the Indians in rude looms which make remarkably strong goods. But the principal modern factory is at Cantel (near Quezaltenango), which also suffered during the recent earthquakes. Other fibers like ramie, pita, lechuguilla and similar products of the agave family are manufactured into hammocks, rope, mats, etc., etc., in all the districts from Escuintla, through Chinautla and as far north as Coban.

In the dark jungles around Cotzumalguapa are the obelisks and other archæological remains and monuments of a lost race. Although mostly buried in the ooze of the tropical swamps, the portions of human figures, jaguars and other animals in stone, still visible, are from twenty to thirty feet in height. The government has promised me they will exhibit all of the above-mentioned which can be removed, as also reproductions from the famous Quirigua, Sta. Cruz and Zac-uleu ruins of the obelisks, from palaces, etc., of extinct aboriginal civilization."

Water in which a little soda has been dissolved is excellent for cooling and comforting a fever patient. Sponge the patient frequently with the solution.

# MONSTER EDITION

OF

## "FREEDOM"

FREEDOM, published by Helen Wilmans-Post, will go to 200,000 readers on November 5th. We will issue a special monster edition, handsomely illustrated, for that date.

This issue will contain matter of unusual interest to you. Send in your name and your friends' names in time for a copy free of charge. Address,

WILMANS PUBLISHING HOUSE,  
SEABREEZE, FLORIDA.

40-5t

**THE OLD RELIABLE**

**ROYAL**



**BAKING  
POWDER**

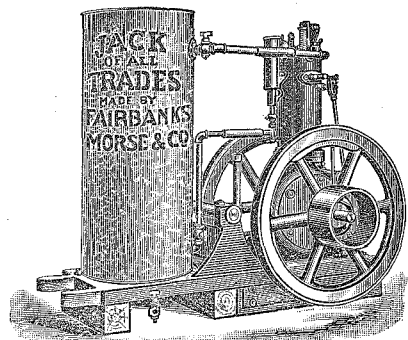
**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly." Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by  
**Fairbanks, Morse & Co.,**  
CHICAGO 19

\$19.00—Boston and Return—\$19.00

via Nickel Plate Road, October 7 to 11 inclusive, good returning until November 12 by depositing tickets at Boston and paying fee of 50c. Three trains daily, carrying through vestibuled sleeping-cars. Individual Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. City Ticket Office, 111 Adams Street, Chicago. Full information can be secured from John Y. Calahan, General Agent, 113 Adams Street, Chicago. 48 37-5

WANTED—A TRUSTWORTHY GENTLEMAN or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**SOUTH SIDE BARBER SHOP.**  
Laundry in connection. The same old stand. F. A. BLACK. 15

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,  
Conneautville, Pennsylvania, Route 7. 30

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**  
By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Kirtland, Lake County, Ohio. 37-8t

WANTED—A TRUSTWORTHY GENTLEMAN or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE  
Commercial Bank**

—OF—

**LAMONI, IOWA,**  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

**A Farm  
in Nebraska**

If you are perfectly willing to live all your life where you are. If you have made ample provision for your sons and are entirely content, then NEBRASKA will probably not interest you.

But if you are renting a good farm and pay high rent, practically working to make somebody else rich. Or if you own a poor farm and can't get ahead on it, then let me send you a copy of our book about NEBRASKA. It won't cost you anything and it will tell you about a country where if you are worth shucks you can soon become prosperous. Nebraska stands to-day as one of the very first agricultural States in the Union, and for a little while land there can be bought for about half of what it is really worth. Send to me to-day for the book about Nebraska—free.

On October 7 and 21, round-trip tickets will be sold to Nebraska and other western points for half rates, plus \$2.00.

For information, write to any C. B. & Q. R. R. agent, or to

P. S. EUSTIS,  
Passenger Traffic Manager C. B. & Q. Ry.  
Co., 500 209 Adams Street, Chicago. 40-3t

**GOOD HOME  
IN LAMONI  
FOR SALE**

A 7-room house in nice location, close to school and close to church. Lot well set to fruit. Splendid well. Address,  
**Box 127, Lamoni, Iowa.** 40-4t



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, October 8, 1902

Number 41

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Eggs, Eggs, Bad Eggs. Worse Argument	- - - - -	977
A New Ethnological Method	- - - - -	977
The Coal Miners' Strike Unsettled	- - - - -	978

### Original Articles:

The Book of Mormon and the Inspired Translation: Do They Agree?	- - - - -	980
Individual Responsibility	- - - - -	981
The Church in the Wilderness.—No. 3	- - - - -	982
American Archæology	- - - - -	988

### Mothers' Home Column:

I Might	- - - - -	989
I Have a Right To	- - - - -	990

### Sunday-School Department:

How to Retain the Interest of the Young in Sunday-School Work	- - - - -	990
---	-----------	-----

### Letter Department: - - - - - 992

### Miscellaneous Department:

Conference Minutes:		
Utah	- - - - -	998
Spring River	- - - - -	998
Northeastern Illinois	- - - - -	998
Southwestern Texas	- - - - -	998
Pastoral,—Charles Derry	- - - - -	998

Bro. F. C. Warnky writes that Sr. Warnky's address, for six weeks, will be at Bountiful, Utah. She will be pleased to see any of the elders and Saints. She will attend the general conference of the Utah church October 6.



D. R. Chambers wrote from Council Bluffs, Iowa, October 4: "Everything is moving along nicely here in the city. My health is not very good at present."



"Concerning John Alexander Dowie" is the title of an article in the November *Autumn Leaves* that ought to be of use and benefit to missionaries, as it contains many quotations from Dowie's writings showing his work and teachings.

## Editorial.

EGGS, EGGS, BAD EGGS. WORSE ARGUMENT.

Here is a touch of old-time argumentation. The Ravenden, Arkansas, *Hustler*, for September 4, has this to say by a Martins Creek correspondent:

### THE MARTINS CREEK EPISODE.

Elder D. R. Baldwin was delivering some splendid sermons at our schoolhouse each night last week, and while he was warming up to one of his favorite themes on the night of the 26th, the color of shame and remorse was brought to our face by the cowardly attack of what we believe to be some foolish boys.

Spat! Spat! Whiz! Spat! came some eggs through the open windows just missing the speaker but smearing the object-lesson on the board. Down went the windows. The elder proceeded as though nothing had occurred, and ingeniously used the dark, ugly spots on the board to help illustrate his subject. Elder Baldwin is hoping the guilty parties will not be found out. He says, "The poor fellows should be educated, not punished; they have nothing against me personally nor the cause I represent; it was only a little juice out of a few bundles of green, wild oats. Let it pass."

We are not feeling so lenient, and it will not go smooth if they can be spotted. E. F. R.

Bro. Baldwin's philosophy deals with principles and their results, not with resentment, or revenge for the acts of men resulting from the influences of false environments. It sometimes happens, however, that sins unrebuked and unpunished ends in the sinner assuming it as his right to continue in sinning.

### A NEW THEOLOGICAL METHOD.

Professor Orestes U. Bean, of Richfield, Utah, has written a play entitled "Corianton." It is represented to be a spectacular historical play having for the object the presentation of some features of the faith of the church in an esthetical and attractive form to the play going, and theater loving public from the stage, in an auxiliary effort to aid the ministry of the forum and pulpit.

From references to the play seen in the press of the day we gather that the usual features of a noble hero, a lovely and virtuous heroine, a villain, and an unfortunate wreck of woman, with the necessary support of such characters to make up an attractive stage setting, are all found in this play.

The remarkable feature of the play, other than the reputation and faith of its author, is that the histrionic talent engaged in its theatrical presentation, including some excellent play actors, all, or nearly all members of the church in Utah.

It was long since decided in some religious circles not to permit the devil or the outside barbarian public to monopolize all the spirit stirring music, instrumental, or vocal; and now, if theater going is wrong, and the play house an anteroom to the Devil's workshop, as some religious devotees have it, an attack upon his Satanic majesty's camp-followers by an organized band of actors who are members of a church is decidedly an innovation rather in advance of the Salvation Army, or American Volunteers.

And if this same theatrical company have in view the exploiting of the dogmas of the belief, and propagate the views of the priesthood it is a unique movement and ought to meet a measure of success by reason of its peculiarity and its audacity.

The theater is no new thing in the Utah church, and this play of Corianton need only to be followed by a corps of dancers in costume to attract the attention of the theater-going world whether converts to the faith are made or not.

---

#### THE COAL MINERS' STRIKE UNSETTLED.

President Roosevelt has been making efforts to effect a reconciliation between the coal mine owners and the striking anthracite coal miners. A conference between the labor leaders and the coal barons called by President Roosevelt in Washington on October 3, in the temporary executive mansion. The attempt at settlement was a failure. Pres. Mitchell for the strikers offered to submit differences to a committee of arbitration and abide by the resulting decision, but the coal barons refused. So the contest is still on, and the long-suffering public will have to pay for the stubbornness of the contestants.

We in the West can scarcely realize what a continuance of this stubborn contest means for the people in the East. Here we can fall back on our plentiful soft coal supply, for the users of hard coal in this part of the country are not numerous; but in the East anthracite coal is almost the universal fuel, especially among the poorer classes, and hence the exorbitant prices at which anthracite will surely be sold makes its use quite prohibitive to the very classes of people who need it most. There is sure to be much suffering because of this strike, and it is to be regretted that a speedy adjustment can not be made.

President Roosevelt has done about all he can do, unless he should call a session extraordinary of Congress, and this will probably not be done until it is apparent that Pennsylvania is powerless to control the situation. From present indications it looks as if such a contingency will ultimately arise and drastic measures by Congress become necessary. The situation is becoming critical. The editor of the *World's Work* in a recent issue remarked that such disturbances as the anthracite miners' strike are "feeding

socialism as coal does a fire." And so they are. Already thousands of people are clamoring for Uncle Sam to step in and take the coal mines into his full charge and protect the people from such sufferings as will result from the present strike.

Even if the differences over which the strikers and mine operators are contending be adjusted by arbitration, it is likely to be only temporary and in another short time the strike be on again in all its bitterness. Carrol D. Wright, United States Commissioner of Labor, in a recent speech stated that in his opinion arbitration at its best is only a temporary settlement of strikes. Religion, he says, is the only true solution. He said:

In religion we find the highest form of solution yet offered. Next to religion comes constructive evolution, that evolution which believes in the potency of effort. The economic man is growing into the coördinative man. We are to have a new law of wages, grown out of the religious thought.

The old struggle was for existence; the new struggle is for a wider spiritual margin. The application of this religious idea is the true solution of the labor problem. The whole question must be placed on an altruistic basis. Man's average of conduct is not better than his character. His treatment of his fellows is consistent with his sense of justice.

This expression by Mr. Wright appeals strongly to all students of labor troubles and social conditions. Human nature must always be considered as a strong factor in all social conditions, and changes within men themselves are sure to make changes in social conditions. Let humanity remain unchanged, and forced changes in surrounding conditions only bring greater disturbances.

The lessons of the anthracite will be anxiously watched.

---

#### EXTRACTS FROM LETTERS.

The following from a late letter from Bro. W. H. Kelley, in Utah, may be of interest: "The Utah reunion, held in this city September 5, and concluding on the 14th, was a very enjoyable meeting. A goodly number of the Saints from adjacent places were present, although the congregation was not large at any time. Respectful attention and good order prevailed at all of the sessions. Good fellowship and the spirit of unity prevailed throughout. Brn. W. S. Pender, F. L. Sawley, A. M. Chase, Swen Swenson, and D. C. White, of the general ministry, were present. The speakers were equal to the demands of the hour and the word was preached with power and force. The Saints took a very active part in the meetings. The prayer services were well attended and participated in by all present, or nearly so, the Spirit being present to encourage and comfort. The business of the conference was transacted on the 12th and 13th with unity and dispatch. Nearly, if not everything done, was by unanimous consent. The meetings all through were a pleasant surprise, when I thought there was a good opportunity for failure; they were

of excellent tone and prompted by the liberty of the Spirit, all satisfactory and comforting to the Saints. The meeting was so well enjoyed that a unanimous voice came for a reunion to be held in 1903. All returned home satisfied, cheered, and comforted in the faith, and newly resolved to go on in the work. There are good Saints in Utah as well as elsewhere. An occasional member of the dominant church here comes into the meetings. One evening Ex-congressman John T. Coine was present, whom I met a number of years ago in Kirtland, Ohio. He seemed to enjoy the services, was very respectful, gave me his card and invited me to call on him. Yesterday morning, the 16th, Bro. D. C. White and I made a friendly call on President Joseph F. Smith at his office. There was present with him at the time his two counselors, John R. Winder and Anthon H. Lund, John Henry Smith of the Twelve, and Hyrum Mack Smith of the Twelve, and Charles W. Penrose editor of the *Deseret News*. The president received us very cordially, introduced us to those present, and we all joined in a run of desultory talk."

Bro. Waller, of Honolulu, writes: "Bro. and Sr. Anderson are staying with us, and through their efforts an increased interest in the work is being taken by the members. We prize the services of Sr. Anderson especially valuable in the Sunday-school work and among the sisters. I hope that we may be able to establish branch Sunday-schools in different parts of the city. The one started among the Japanese some time ago is flourishing. Mrs. Waller and the children are well after their return from California, and I am glad to have them with me."

Elder Peter Anderson, in charge of the Scandinavian Mission, writes from Porsgrund, Norway, September 17, of the work there as follows: "I have traveled a great deal in the Central and Western States, but nowhere have I seen such opportunities as are now afforded us of reaching the people in these countries; and if I could only make the Scandinavian Saints in America understand the situation, I believe they would more than supply us. We do not and can not afford to spend our time here without the necessary means to work, and until we get a better foothold our supply must come from America. Printing is cheap here, and whatever is invested in publishing the Book of Mormon, would soon be returned to the church; for there is now a demand for the book here and in America. I have printed twenty thousand tracts, cost only twenty dollars. While in Porsgrund we spoke on the street Sundays, several hundred present, and eager to get tracts. One more has been added at Grimstad, and two at Porsgrund, and several are interested in both places; also at Christiansand."

Mrs. Orpha Berger writes from Shaw, Kansas, as follows: "I do not belong to any church, but would like to, as soon as convenient. I know of no elder

anywhere near. My parents united with the Latter Day Saints Church in Elk County. My father's name is T. R. Berger. I have always been raised in that belief and faith. My husband united with the Christian Church about a month ago, but I do not see it as he does, so will just wait until I can unite with the church I believe in."

---

#### EDITORIAL ITEMS.

A beautiful wreath of seaweed and moss and shells, made by Sr. Annie McMullin, daughter of the late Elder D. S. Mills, of Newport, California, has been presented to the Saints' Home by the hands of Bro. and Sr. Elbert Smith.

Bro. T. J. Chatburn baptized four August 31. He wrote from Janesville, Wisconsin, September 3.

In the General Church News column of the *Deseret News*, for September 16, the following notice of the visit of Brn. W. H. Kelley and D. C. White to President Joseph F. Smith, of the Utah church, as referred to in his letter, extracts of which appear elsewhere: "Elder William H. Kelley, president of the Twelve Apostles of the Reorganized Church, accompanied by Elder D. C. White of the same body, made a friendly call on the First Presidency this morning and engaged in an interesting conversation. Elder Kelley has been in attendance on a series of meetings held by that denomination in this city, and is now about to depart for other sections."

Bishop Thomas Taylor, of Birmingham, England, has sent to Bishop Kelley an additional contribution from the English Saints for the college debt. This contribution was made by the East Manchester Saints and amounts to eleven dollars and seventy cents, and Bishop Taylor says there is more coming. Good for the English Saints!

Joseph Smith, R. C. Evans, and E. L. Kelley left Lamoni last week bound for the reunion at Xenia, Illinois. They were probably in St. Louis, Missouri, last Sunday.

Bro. Chas. H. Fish reached Lamoni Tuesday morning from Lansing, Michigan. He comes to take a position as proofreader in the HERALD Office. He has had a long experience as proofreader, and we welcome the brother into our midst and to the office.

Under date of October 3, D. MacGregor writes from Wabash, Ontario: "The work is progressing encouragingly. The missionaries are sacrificing nobly, while unity and harmony pervades the mission. Have been laboring in Chatham District this summer and have had the pleasantest association of Brn. Knisley and Baggerly. Canada has been considering the propriety of running a mission paper. Definite action will probably be taken at our coming conference."

## Original Articles.

### THE BOOK OF MORMON AND THE INSPIRED TRANSLATION: DO THEY AGREE?

The statement has frequently been made, and in fact I have accepted it, that the quotations from the Old Testament made by the Book of Mormon, mainly agree with the King James Translation; while the Inspired Translation makes many corrections in those same chapters. The prophecy of Isaiah is largely quoted from, and we have heard the charge made by those both within and without the church, that "whole chapters are quoted from Isaiah with little alteration from the King James Version;" and some say, "the quotations are just as they are in the King James Version, while the Inspired Version makes corrections in those same chapters quoted." For years I have accepted the foregoing as the facts in the case, and believed that such was the case. But now I feel ashamed that I accepted conclusions without a more thorough examination.

Now I have learned that there is danger of reasoning from an incorrect premise or basis. If our premise is wrong, our deductions or conclusions are very liable to be incorrect. So I fear that we have been too ready to accept objections which our opponents have brought against the Book of Mormon; and using their objections as a premise, we have started out to reach conclusions that have not been altogether satisfactory.

I am prepared to state that those objections referred to are not correct. I took the Book of Mormon quotations made by Jacob, 2 Nephi 5:3-11, and by Nephi, 2 Nephi chapters 8-10, inclusive, and compared with both the King James and the Inspired Versions, and made the following observations: In those quotations from Isaiah, I find one hundred two corrections or revised readings that are in exact harmony with the Inspired Translation; the Book of Mormon makes thirty-two omissions that are found in both the King James and Inspired Versions just the same; there are seventeen revised readings or corrections from the King James Version that are not found in the Inspired; one reading is transposed different from both the King James and the Inspired Versions; and there are only two instances where there are corrections made in the Inspired text, and not found in the Book of Mormon—just two words that read as the King James Version, while the Inspired reads differently. Jacob quotes from Isaiah, part of chapters 49, 50, 51, and 52. Nephi quotes from chapters 2-14 inclusive, as we now have it.

It is noticeable that where the sense of the reading is affected the Book of Mormon agrees exactly with the Inspired Translation. In view of the foregoing facts, we fail to see how any one can consistently charge Joseph Smith with copying from the King James Version when he was translating the Book of

Mormon. The Book of Mormon was translated and published some years before the Inspired Translation was made, and yet it reads very differently from the King James Version, and agrees with the Inspired Version.

To my mind the fact that the Book of Mormon does not read as the King James Version of the Bible reads, nor exactly as the Inspired reads, but agreeing with it so far as the sense goes, is one of the best indications that Joseph Smith did no copying, neither in translating the Book of Mormon nor the Bible.

Now in regard to the two instances I have referred to in which the Book of Mormon reads as does the King James Bible, and not as the Inspired: This is found on pages 68 and 69, small edition. On page 68 the Book of Mormon and the King James Bible reads "The Lord hath *opened* my ear." While the Inspired says "Hath *appointed* mine ear." And on page 69, "These two sons are come unto thee; *who* shall be sorry for thee." The Inspired uses the word *they* instead of *who*. The sense of the sentence is not materially affected either way. But we have no positive proof that either Jacob or Nephi quoted Isaiah's prophecy verbatim as contained in the "plates of brass." There are many of the ministry who do not make word for word quotations, and yet do no violence to the text. And then again, even if the quotations were made verbatim as they were in the "plates of brass," we are not assured that there were not some changes made in copying upon the plates; for it is evident that Isaiah, or his scribe, wrote the original. I understand the Inspired Translation to be a correction and revision, by the Spirit of revelation, as well as a translation, and is made to represent the word of God as he gave it; not as it was written, transcribed, or copied from time to time, but corrected so as to properly represent the intelligence God revealed unto his people. God is not so particular about the language that is employed to convey his word to men, as he is regarding the thought and intelligence conveyed by the language.

Brethren, have any of you been puzzled regarding this matter? If so, let me advise you to take the Book of Mormon, the King James Translation, and the Inspired Translation of the Bible, and compare these quotations word by word as found in the three books, mark all the corrections and the differences, and sum them up, and the question will be for ever settled in your minds.

In making this comparison a flood of light came to my mind, and enabled me to see the hand of divinity in the Book of Mormon as I had never seen it before. The Book will bear investigation.

Be sure your premise or base is correct, then make your deductions. H. E. MOLER.

RADCLIFF, Ohio, September 27, 1902.

Later.—Since writing the foregoing article, I have

been looking at the first edition of the Book of Mormon (Palmyra Edition) and find that where the Lamoni edition, 2 Nephi 5:6, disagrees with the Inspired Translation and agrees with the King James Version "The Lord hath *opened* mine ear," the Palmyra Edition reads "The Lord hath *appointed* mine ear," just as it reads in the Inspired Version. See Palmyra Edition, page 76. This now leaves one instance only where the Book of Mormon reads as does the King James Version, and differing from the Inspired. A still further evidence that Joseph Smith did no copying in the matter. The Nauvoo, or "third edition," reads as the Lamoni edition as far as I have examined. We expect to continue this examination farther.

H. E. M.

#### INDIVIDUAL RESPONSIBILITY.

It were difficult, I think, to find anything pertaining to man's spiritual growth more conspicuously set forth in God's revealments than individual responsibility, which is compatible with the fact of God having appointed a time for a righteous retribution. And however conspicuous the fact of God's design in establishing a system of government among men, which is compared (1 Corinthians 12) to the physical organism, the whole being made up with integral parts, its well-being perpetrated by the several integral parts, properly performing its assigned functions, in no way tends to lessen individual responsibility.

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."  
—Isaiah 55:3.

If it be a fact that where the everlasting gospel is given the everlasting covenant abounds, then without doing violence to any word reflective of God's will, I may believe that our acceptance of the everlasting gospel brings us within the bonds of the everlasting covenant, our loyalty to God being evinced proportionate to our diligence in a practical observance of the stipulations of this everlasting covenant.

To my finite mind, between the right, by the exercise of our will-power, to enlist under the blood-stained banner of Christ, and the power to change or modify any of God's revealments, there is a material difference, and an intelligent discrimination between the two is most essential with a view to a proper conception of individual responsibility before God.

Paul, as it would appear, was confronted with exigencies attributable to some evincing a zeal not according to knowledge. Then, too, we hear another of our predecessors, who lived some centuries before Christ's birth, say:

"Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst."—Isaiah 5:13.

Surely there must have been a visible contrast between this captivity attributable to a lack of knowledge and the liberty resultant upon a reception and retention of a God-given knowledge as a result of a practical submission to God's revealed decrees; the one gendering to bondage, the other stimulating in the exhibition of godly zeal according to knowledge, making a spiritual growth visible because of an intelligent conception of individual responsibility. Nothing, therefore, could be more absurd than the claim to a spiritual growth, gospel unity, etc., not practically demonstrated.

But the fact of this similarity between the physical organism and Christ's mystical body (the church) is not preclusive of the thought that while the integral parts of the former are the result of God's power exhibited according to immutable law, they but act as being acted upon, therefore evince a passiveness not attributable to the integral parts of Christ's church; nor does this fact collide with the thought that the intelligent part of man may materially aid the respective parts of the physical organism in their functionary work. While it may be claimed that the integral parts of the latter act per virtue of an intelligence resident in them, therefore, in the light of the revealed fact that God has set every member in the body as it has pleased him, that there should be no schism in the body, every member may cooperate according to the gifts and calling of God, to prevent schism, or create schism in the body.

I know of nothing coercive in God's revealed economy; but there is a God-given restraint. Nor is the fact obscured to the God-fearing Bible student, as to consequence to ensue, in the event of a failure to practically observe this restraint. Hence the significance of Christ's declaration; namely, "By their fruits ye shall know them."

To my mind, there is a sublimity in the subject matter reflected in the first three verses of Galatians, third chapter, evincive of a desire to adopt principle as the guiding star, instead of adopting some policy for present prestige, to the avoidance of principle. Paul says:

"O foolish Galatians, who hath bewitched you; that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

The above teachings are made more formidable in chapter five, in which is found, in language adapted to an ordinary mind, a distinction between the works of the flesh and the fruits of the Spirit. Those indulging in the former can not inherit the kingdom of heaven; while those practically giving evidence of

the latter are above the law, or against them there is no law. (Galatians 5: 17-25.)

In a due study of the foregoing, to the God-fearing Bible student there is presented a necessity for calling into requisition the powers of mind for a proper discrimination between that which bringeth into bondage and that which stimulates in the work of spiritual progress. Hence in view of these facts, the necessity for an intelligent conception of individual responsibility is made more apparent.

All the members of the body, to a greater or lesser extent, have influence for good or evil, and though the idea of having men's person in admiration is very frequently condemned, yet the possibility exists for being involved in such a God-forbidden vortex, especially so when with but a partial or a too limited conception of individual responsibility, we move, act, and decide.

A knowledge of the ever-blessed gospel raised human anticipations to a future bright with hope and the assurance of immortality and eternal life, to which all may aspire; but the only participators in such an ultimate are those making their calling and election sure. With but a partial conception of individual responsibility we may fail in making an intelligent discrimination between natural impulses and spirit impressions, which may lead and inveigle us into realms of sentimentalism, wild excitement, sensationalism, etc., in which event we might lead those thinking us exemplars away from gospel integrity, as, on the other hand, they would be confirmed therein if witnessing a gospel-imposed rectitude, evincive of an even tenor as a preventive to God-forbidden and demoralizing extremes.

Deeds that may appear potent for good, without evidence of a gospel character, will prove futile in the consummation of a permanent good approved of God; hence the acceptance of the everlasting gospel involves the essential work of character building; hence with a view to a proper discrimination between gold, silver, and precious stones, wood, hay, and stubble, an intelligent conception of individual responsibility is among the essentials, being assured that we do not confound essentialities with that which only pertains to a gratification. (1 Corinthians 3:12.)

In conclusion, a conception of individual responsibility is the one thing needful in view of the fact of antagonizing influences abounding among men, of which our predecessors were not ignorant, hence the following:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

A due study of the following will injure none:

"In character men and women are on a level with their affections. In real worth, we stand neither above nor below this plane. The standards of living we possess are merely our inmost desires, and to their

level we inevitably tend. It is impossible for one to rise above a given point, so long as that point remains the guiding star of conduct." — HERALD, September 4, 1901, in an editorial under the caption of "Standards."

The above article in its entirety would by no means be an unprofitable lesson for several evening or morning exercises around the family altar, it being so compatible with the spirit and genius of Christ's gospel, therefore sound and valid.

JAMES CAFFALL.



### THE CHURCH IN THE WILDERNESS.—No. 3.

BY ISAAC M. SMITH.

(All quotations are from the Inspired Translation of the Bible, large print edition of the Book of Mormon, and the 1897 edition of Doctrine and Covenants.)

Speaking of the last days, Mormon says:

"And there are none, save a few only, who do not lift themselves up in the pride of their hearts, . . . and your churches, yea, even every one, have become polluted because of the pride of your hearts." —Mormon 4: 40.

There are a few individuals who, although they are led by priestcrafts and "taught by the precepts of men," are striving to follow Christ; but the churches, "even every one," have become corrupted and polluted.

"And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation."—Doctrine and Covenants 34: 3.

So the few who are doing good have not obeyed the gospel; but they are honest and are ready to receive it; willing and anxious to receive it. But they are "taught by the precepts of men," and hence have become corrupt in mind, not knowing the truth.

"Wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of."—Doctrine and Covenants 49: 2.

Those holy men whom ye know not of are evidently those who were changed and permitted to remain on the earth till the Savior comes; and, excepting them, "all are under sin."

As a further evidence that this condition of sin was to be brought about by false teachers, those whom they should heap to themselves, Paul says:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20: 29, 30.

And again, speaking of the coming of the Savior, he says:

"Let no man deceive you by any means; for there

shall come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thessalonians 2: 3, 4.

And the apostle says, further, that "the mystery of iniquity doth already work," and that when he is "taken out of the way:"

"And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Yea, the Lord, even Jesus, whose coming is not until after there cometh a falling away, by the working of Satan with all power, and signs and lying wonders."—2 Thessalonians 2: 8, 9.

There is to come a falling away, grievous wolves are to enter in among them, they are to reach that point where they will not endure sound doctrine, heap to themselves teachers who will turn away their ears from the truth, and, finally, this "man of sin," this "son of perdition," is to sit "in the temple of God, showing himself that he is God." And, as Paul says, that "ye are the temple of the living God" (2 Cor. 6: 16), I am driven to the conclusion that this "son of perdition" is to sit in the church of Christ, when they reach that condition that "they will not endure sound doctrine," and that he is to dictate to the church as though he were God. If not so, then what does the apostle mean by the above language? But, when this condition of apostasy is reached, Christ would not dwell in that temple, for he dwelleth not in temples that are unholy; hence the "man child," "the kingdom of God and his Christ" was "caught up unto God and his throne." And when "the kingdom," or in other words, "the keys of the church," which God had given to qualify men to feed the church was taken from the earth, who would do the feeding? As already shown, the keys of the different offices in the church is the authority from God to officiate in those offices; and when "the keys of the church," that is, "the kingdom of God," was taken from the earth, there were no apostles, prophets, evangelists, bishops, high priests, elders, seventies, priests, teachers, nor deacons, left in the church, with authority from God to "feed the church of Christ, which he has purchased with his own blood." And, as the apostle Paul said, they would "heap to themselves teachers," that "grievous wolves shall enter in among you," and that "the son of perdition" should sit "in the temple of God, showing himself that he is God;" and, as the Lord says, in ushering in of this latter-day work, that they are all "taught by the precepts of men" and are thereby corrupted, or "have corrupt minds;" it seems far more reasonable, to my mind, to conclude that "they" who fed the woman during the twelve hundred sixty years she was in the wilderness, were the teachers

whom she heaped to herself, than to conclude that "they" who fed her were the angels of God.

In the parable of the tares and the wheat the Savior says:

"But when the blade sprung up, and brought forth fruit, then appeared the tares also." Matthew 13:24.

"Brought forth fruit." But what "fruit" did this good seed bring forth? Jesus said unto his disciples:

"Therefore seek ye to bring forth the kingdom of God."—Luke 12:34.

And John the Revelator, says:

"The woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ."—Revelation 12: 7.

Jesus told his disciples to "seek to bring forth the kingdom of God;" and John says that the church "brought forth the kingdom of God and his Christ." Jesus says that when the good seed "brought forth fruit, then appeared the tares also;" and John says that, when the woman brought forth the man child, and it was caught up to God, "the woman fled into the wilderness." So the tares springing up among the wheat, and the church going into the wilderness are very closely connected, so closely connected that the one is the cause of the other:

"Behold, verily I say that the field was the world, and the apostles were the sowers of the seed; and after they had fallen asleep, the great persecuter of the church, the apostate, the whore, even Babylon, that maketh all nations drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign; behold, he soweth the tares, wherefore the tares choke the wheat and drive the church into the wilderness."—Doctrine and Covenants 84: 1.

It is Satan, reigning in Babylon, who sows the tares; the tares are sown after the apostles fell asleep; the tares choke the wheat, that is, "the children of the wicked" (Matthew 13:36) choke "the children of the kingdom;" and, when "the children of the wicked" choked "the children of the kingdom," they did "drive the church into the wilderness." The church does not go to a different *place*; but into a different *condition*: into the wilderness, "a land of darkness." "The children of the kingdom" have been choked out or killed, the tares have gotten control and heaped "to themselves teachers having itching ears," and "the son of perdition" has come in and "sitteth in the temple of God, showing himself that he is God;" and then "the kingdom, or in other words, the keys of the church," is "caught up to God and his throne," and the church is soon in the wilderness of midnight darkness. But is it the church of Christ, after "the children of the kingdom" have been choked by "the children of the wicked," and the kingdom, or the authority to administer gospel ordinances, has been taken from it? Not if we are to take the definitions of "the church of Christ"

already given. If some man should plant a vineyard and then, for some cause, leave it grow wild and uncultivated for many, many years; leave it until the briars, thorns, wild vines, and trees, choke the grape-vines which were planted; and, after two or three hundred years, you should pass through that wilderness and find a few scrubby grape-vines, the remnants of that old vineyard, growing in their wild and uncultivated state in the wilderness, would you call them a vineyard? You might take those vines and, by grafting, resetting, and proper care, bring them out of the wilderness and form them into a vineyard; but they are not a vineyard while they are in the wilderness. They are the seed, however, or the remnant of the seed, of the original stock; and they have been hid away in the wilderness for all these many years: the seed, from the original vines, has been preserved. Now, as the briars, thorns, brush, and trees, choked the true vines in this vineyard, and drove the vineyard into the wilderness, so "the children of the wicked" choked "the children of the kingdom," and "drove the church into the wilderness." But the seed, from the original stock, has been preserved:

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."—Doctrine and Covenants 84: 3.

These men were "lawful heirs, according to the flesh;" but what would that benefit them, or the world either, if they did not live so as to receive the keys of the priesthood? The sons of Eli were "lawful heirs, according to the flesh;" but they were "sons of Belial." (1 Sam. 2: 12.) \* Peter said to the Jews:

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."—Acts 3: 25.

They were "lawful heirs, according to the flesh;" but the Savior said:

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21: 45.

It was not, then, simply because these men were heirs, according to the law of lineage; but it was because of their placing themselves before the Lord in the proper manner, that he chose them. And, while it is true that "the priesthood hath continued through the lineage of your fathers," we must not forget this thought:

"The keys of the dispensation which ye have

received, have come down from the fathers; and last of all, being sent down from heaven unto you."—Doctrine and Covenants 105: 12.

In other words, their being "lawful heirs, according to the flesh," did not give them authority to officiate in gospel ordinances: the kingdom, and the keys of the kingdom, had to be "sent down from heaven unto you," before they could "lay the foundation," organize and establish the church of Christ. As the seed of the original vines, in our illustration, was preserved in the wilderness, so the seed of the original church of Christ has been preserved in the spiritual wilderness. As the few wild vines found growing in the wilderness, after several hundred years, may, by transplanting and grafting, be again formed into a vineyard, so the few who have been found in the spiritual wilderness in these last days, who are "lawful heirs, according to the flesh," may be "organized and established," "by the will and commandments of God," into the church of Christ. But they were no more the church of Christ, while in their natural state, than the few wild vines, found in the wilderness, were a vineyard. These men were in the wilderness; in a state of nature, and that means death:

"For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever."—Mosiah 1: 72.

"For behold as in Adam, or by nature they fall."—Mosiah 1: 70.

"And were by nature the children of wrath, even as others."—Ephesians 2: 3.

Hence the Lord says:

"Marvel not that all mankind, yea, men, and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; and thus they become new creatures; and unless they do this, they can in no wise inherit the kingdom of God."—Mosiah 11: 143.

Those men who were "lawful heirs, according to the flesh," were no exception to the above law: they had to be born again, just the same as you and I. "But if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord."—Mosiah 1: 72.

Those men, who were "lawful heirs," had to "put off the natural man," and had to become saints, just the same as others: they had to be grafted into the true vine, Christ, before they "become the church and kingdom and the elect of God." The Lord said to Joseph Smith, July, 1830:

"And thou hast been delivered from the power of Satan, and from darkness."—Doctrine and Covenants 23: 1.

And the same of the church:



"And also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness."—Doctrine and Covenants 1: 5.

Nephi, speaking of Israel, in the day when the Lord shall "proceed to do a marvelous work," says:

"Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity, and out of darkness: and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel."—1 Nephi 7: 13.

Isaiah, speaking of the same time, says: "And the eyes of the blind shall see out of obscurity and out of darkness."—Isaiah 29: 30; see also 1 Thessalonians 5: 4; Colossians 1: 13; 1 John 1: 6; 1 Peter 2: 9; John 8: 12; John 12: 46.

And Nephi, speaking of the same time, says:

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish."—2 Nephi 12: 18.

From the above text, and many other similar ones, it strikes me that *all* were in the kingdom of darkness, which is the kingdom of Satan; and they are represented as being blind, in captivity, drunken, taught by the precepts of men, having corrupt minds, and in a state of nature, which is a state of death. They all had to be brought out of the wilderness, a state of nature, and "translated into the kingdom of his dear Son." They all had to be "delivered from the power of Satan, and from darkness;" that is, called "out of darkness into his marvelous light." And last, but not least, they all had to be "born again:" they all had to be "born of God;" that is, "born of water and the Spirit," before they could either "see" or "enter into the kingdom of God." Hence I can not believe that they, while in this drunken, blind, corrupt, dead state, in the wilderness, were the church of Christ. They are only a remnant of the woman's seed, who have survived the dark ages; and they are now brought out of darkness and formed into the church of Christ; or, "by the will and commandments of God" (Doctrine and Covenants 17:1), "form themselves into a church" (Mosiah 9:155). But it is sometimes asked: How could the Lord bring his church "out of the wilderness" if he did not have a church "in the wilderness"? My answer is something like this: A man goes into the forest, fells trees, saws them into logs, hauls the logs to the mill, has them sawed into lumber, and, of that lumber, he builds a house. Now he can say, and say truly, "I brought my house out of the forest." But you would not conclude that it was a house, while it was in the forest, would you?

Or, if he should go to the quarry, take out stones,

and build a stone house, he would say: "I brought my house out of the quarry." And so he had; but it was not a house while in the quarry. Like the church, it had to be "organized and established:" the man had to "lay the foundation" and "build it up" before it could properly be called a house: before it was one. And the stones, as they came from the quarry, in their natural state, could not be used in the building of that house, either, until they had been converted into the proper shape; nor could the material which Christ "brought out of the wilderness" be used, in its natural state, in his church: it, too, had to be converted, put "off the natural man," cleansed and purified, and "born again," before it could become "lively stones" in this "spiritual house." (See 1 Peter 2:5.) While the church remained in Christ, and in his doctrine, it was safe; but, when it turned from the truth, and went "into the wilderness," it went back into a state of nature; and "the natural man is an enemy to God, and has been, from the fall of Adam, and will be for ever and ever."—Mosiah 1: 72. That the church did go into a condition or state of nature, becoming like the world and of the world, is proven, to my mind, by the parable of the "tame olive-tree," recorded in the Book of Mormon, Jacob 3: 24-119. This parable is quite lengthy and I shall have to abridge to save space. The Lord says:

"I will liken thee, O house of Israel, like unto a tame olive-tree, which a man took and nourished in his vineyard."—Jacob 3: 24; see also Jacob 4: 1.

Keep this in mind: *Israel is the tame olive-tree.* This tree "green, and waxed old, and began to decay" (verse 24); and the servant was told to "pluck the branches from a wild olive-tree" (verse 28), "pluck off the main branches" (verse 28) of the tame olive-tree, and "take thou the branches of the wild olive-tree, and graft them in, in the stead thereof" (verse 30); and he "grafted in the branches of the wild olive-tree" (verse 31). In the meantime the Lord took some of the "young and tender branches" (verse 29) of the tame olive-tree, and planted them "in the nethermost parts of the vineyard" (verse 35). "A long time passed away" (verse 36), and the Lord of the vineyard "looked and beheld the tree, in the which the wild olive branches had been grafted; and it sprang forth and began to bear fruit" (verse 39); "and the fruit thereof was like unto the natural fruit" (verse 40). And the "young and tender branches," "in the nethermost parts of the vineyard" (verses 43-51) were bringing forth good fruit also. Whom does the wild olive-tree represent?

Paul says: "For I speak to you Gentiles."—Romans 11: 13.

"And if some of the branches be broken off, and thou, being a wild olive-tree, wast grafted in among

them, and with them partakest of the root and fatness of the olive-tree."—Romans 11: 17.

And again:

"For if thou wast cut out of the olive-tree which is wild by nature, and wast grafted contrary to nature into a good olive-tree."—Romans 11: 24.

This leaves no doubt that the Gentiles are the wild olive-tree. And Jesus said of the Jews:

"And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles.)"—Matthew 21: 53.

Paul and Jacob both say that the Jews were broken off, and the Gentiles, "branches from the wild olive-tree," were grafted in; and Jacob says they "brought forth tame fruit," as we learn from verse 41. But they did not bring forth this good fruit until after they had been grafted into the good olive-tree, and had partaken "of the root and fatness" of the same. Before this, Paul says:

"Wherefore remember, that ye were in times past Gentiles in the flesh," and "that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Ephesians 2: 11, 12.

The above represents the condition of the "wild olive-tree." Do not forget it, for I shall refer to it again. Let us now come back to the parable: "A long time had passed away" (verse 55), "the time draweth near, and the end soon cometh" (verse 56): "the last time that I shall prune my vineyard" (verse 102); and the Lord and his servant went again into the vineyard. "And they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold, all sorts of fruit did cumber the tree" (verse 57); "and there is none of it which is good" (verse 60): behold, there are all kinds of bad fruit" (verse 61). He has preserved "the roots, that they are alive" (verse 63), and he says, "I know that the roots are good" (verse 65); but he also says, "the tree profiteth me nothing; and the roots thereof profiteth me nothing, so long as it shall bring forth evil fruit" (verse 64). He says "the wild branches have grown, and have overran the roots," and that this is why it has "brought forth so much evil fruit" (verse 66). On going to the "nethermost parts of the vineyard," the Lord finds that those natural branches, which he planted there, have "all become corrupt" (verse 69); and then he makes this sweeping declaration: "And now, all the trees of my vineyard are good for nothing, save it be to be hewn down and cast into the fire" (verse 74).

"All the trees of my vineyard;" and the vineyard "is the earth and the inhabitants thereof."—Matthew 21: 56. The "roots" of the original tree, and also the "roots" of the natural branches, planted in the

nethermost parts of the vineyard, are yet alive; and hence the record says:

"And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild: and they took also of the natural trees which had become wild, and grafted into their mother tree."—Jacob 3: 97.

The "natural tree," and also the "natural trees" planted in other parts of the vineyard, had all "become wild," and that means, as we have already seen, to be "without Christ, being aliens to the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Ephesians 2: 12. No wonder he says that "all the trees of my vineyard are good for nothing, save it be to be hewn down and cast into the fire." They have "become wild," by "taking strength unto themselves" (verse 88), and are "without Christ, being aliens to the commonwealth of Israel," and, like the Gentiles, the wild olive-tree, they must be grafted in again. Hence the Lord says, after grafting them in, "I have grafted in the natural branches again, into their mother tree" (verse 100).

"Again." But why did they have to be grafted in "again"? Because they had "become wild," and had to be "took from the natural tree" (verse 97), or "took from the natural trees," and regrafted. Just as the Gentiles had to be "cut out of the olive-tree which is wild by nature, and wast grafted contrary to nature into a good olive-tree," so these were cut out of the natural tree, "which had become wild," and were "grafted into their own olive-tree" (Romans 11: 24). Paul says, "but if thou be a breaker of the law, thy circumcision is made uncircumcision" (Romans 2: 25), which is simply another way of saying that the "tame olive-tree," through apostasy and turning from the truth, becomes a "wild olive-tree." And why not? If the Gentiles become "fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Ephesians 3: 6), then why not Israel become Gentiles, "without Christ, being aliens from the commonwealth of Israel," by disobedience?

"For they are not all Israel, which are of Israel."—Romans 9: 6.

"And if ye are not Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3: 29.

And those who "have been baptized into Christ" are the ones who "have put on Christ." (Galatians 3: 27.)

"Know ye therefore that they which are of faith, the same are the children of Abraham."—Galatians 3: 7.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, . . . they become . . . the seed

of Abraham." — Doctrine and Covenants 83:6.

Hence, if there were those upon the earth, at the time the angel message came from heaven, who had been "faithful unto the obtaining these two priest-hoods" and "the magnifying their calling," they were "the seed of Abraham." But, if there were none who had obtained "these two priest-hoods," then there were none who were "the seed of Abraham," only after the law: the seed of Abraham according to the flesh. They had all, both Jews and Gentiles, "*become wild*," and hence he "took from the natural tree," or "trees," and "grafted in the natural branches again, into their mother tree." You may say, "There was something there which had life into which they could be grafted;" and so there was. The "roots" of the tree were good; and there was *life* in them, too. If you ask me what is meant by the "roots" of this tame olive-tree, I confess that I do not know. But I do know one thing: I know that the "roots" of a tree are not its "branches." So, whatever opinion you may entertain as to what is represented by the "roots" of this "tame olive-tree," just keep in mind that the "roots" are not the "branches." The trees and branches, all of them, have "become corrupt," and they are "good for nothing, save it be to be hewn down and cast into the fire;" but "the roots are good." I have a theory, which I will briefly state, and you can take it for what it is worth. Paul says:

"Who are Israelites; of whom are the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises which are made unto the fathers: and of whom, as concerning the flesh, Christ was, who is God over all, blessed for ever. Amen."—Romans 9:4, 5.

The adoption, glory, covenants, the law, service of God, and the promises, are all of Israel; and Christ also, as concerning the flesh. And Paul says again:

"That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."—Ephesians 3:6.

And again he says, as already quoted:

"And thou, being a wild olive-tree, wast grafted in among them, and with them partakest of the root and fatness of the olive-tree."—Romans 11:17.

He says the Gentiles, with the Jews, "*partakest of the root and fatness of the olive-tree*;" and that they are "*partakers of his promise* in Christ by the gospel." Hence, why not let the "roots" represent the adoption, the glory, the covenants, the service of God, and the promises, which God gave to Abraham, the father of the Israelite nation? And then, when "baptized into Christ," whether Gentiles or Jews who had "become wild," all become partakers of these blessings; that is, "of the root and fatness of the olive-tree." The "roots," whatever they may represent, are that which gives life to the tree and the branches: they are not the tree nor the branches,

neither do they become corrupt when the tree and the branches become corrupt. And the covenants and promises which God has given to Israel, through Abraham and others, centering back in Christ, who is the "root of Jesse" (Isaiah 11:10) and "the root and offspring of David" (Revelation 22:16) have been the means of keeping and preserving Israel. Hence I am inclined to believe that they, and that which attaches to them, are the roots of this tame olive-tree; and they "are good," and have been good all through the wickedness and corruption of the dark ages. And when we are grafted into that covenant, and become "partakers of his promise in Christ," we become the seed of Abraham, and branches of the true Israel of God.

Some one may say: If all those trees have become corrupt, dead to God, then what good could come of taking dead branches, from a dead tree, and grafting them into live roots? My answer is: None, whatever. A dead branch will not grow, nor bear fruit, even though it be grafted into a living tree. No, these branches must be "born again," that is, "passed from death unto life" (John 5:24 and 1 John 3:14) before they can become living branches of this tame olive-tree:

"And the Lord said unto me, Marvel not that all mankind, yea, men, and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; and thus they become new creatures; and unless they do this, they can in no wise inherit the kingdom of God."—Mosiah 11:143.

No, reader, God makes no such blunders as grafting in dead branches: men often do this, or try to, but the dead branches will not grow. They must be begotten "with the word of truth" (James 1:18), "through the gospel" (1 Corinthians 4:15), and then "born again;" and when they are thus begotten and born again, begotten of God and born of God, they become branches of the true and living vine: "they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God." But they are certainly not "the seed of Abraham," "the church," "the kingdom," nor "the elect of God," only through this heaven-ordained means.

Another difficulty may arise in the mind of the reader like this: If "the kingdom of God" is "the keys of the church," and it was "caught up unto God and his throne," and then "sent down from heaven unto you," given to the church, then how could the church bring forth the kingdom? My understanding of that is explained in the history of the church of Christ, in our day. In 1830 the church was organized with six members, and "the kingdom" or "keys of the church" was given unto them; but they did

not and could not fill all those offices which, with "the keys thereof," God has placed in the church. As the church grew and developed, through her "travails," "pains," and struggles against sin, God directed her to place men in those offices, bringing forth one part of the kingdom after another, until, in 1837, he set men in all the offices mentioned in Doctrine and Covenants 107: 37-46. The kingdom was given to the church in 1830, but it had to be "brought forth" by the church just the same. In 1833 the Lord said, "which kingdom is coming forth for the last time."—Doctrine and Covenants 87: 1.

"Is coming forth." It was being brought forth by the church, as already stated, one part or one feature after another; but the church had the kingdom, and the first presidency held the keys of the kingdom. I do not understand that the kingdom was fully brought forth, in every respect, even when the Lord placed men in all those offices, and gave them "the keys thereof." In 1831, the Lord said to the church, "that inasmuch as ye do this, glory shall be added to the kingdom which ye have received."—Doctrine and Covenants 43: 3. They had received the kingdom; but through faithfulness, diligence, and holiness, on the part of the church, "glory shall be added to the kingdom." And, in the same verse, he tells them, "if ye desire the glories of the kingdom," and "if ye desire the mysteries of the kingdom," they shall uphold and sustain the one whom God had chosen to hold the keys of the kingdom. Hence, I believe the admonition to "seek ye to bring forth the kingdom of God," is still applicable to the church. May the Lord help us so to do.

And now, reader, in conclusion, I ask you to examine what I have presented, compare it with the books, and accept nothing only what is in harmony with God's word. There are other things, in connection with this subject, of which I had thought to speak; but this article has already extended beyond the length intended, and so I shall not indulge my inclination to discuss the matter further at this time.

May peace, unity, and the love of God prevail.

In the faith,

ISAAC M. SMITH.

Home address, R. F. D. No. 2, TEMPLE, Ohio.

(Concluded.)



#### AMERICAN ARCHÆOLOGY.

As was defined, a few sessions past by Bro. Grainger, the word *archæology* means the study of ancient, that is, very, very old buildings, remains of people, and things that they have left, which things are called relics. You may ask, Why do we want to study about these old buildings, relics, etc.? Those people are dead, and what do we care about them? I will try to explain, in the course of this paper, why we ought to be interested in them.

You understand that when we say "American Archæology" we mean the study of those things left by the people who once lived in America, their living descendants being the Indians.

Many of the wise and learned men of the world have tried to explain how the Indians happen to be, but hardly two of them can agree on the question, but we Religians may be able to help them some day. How? By first reading the Book of Mormon, then studying American Archæology.

Who wrote the Book of Mormon? Did Joseph Smith write it? You answer, No. It was written by different men who lived in America long before we or Joseph Smith were in existence. They wrote it on plates made of gold in a different language from ours. When they were through writing it a certain man was commanded of God to hide it in the earth. This he did a good many hundred years ago. Then one day, about eighty-two years ago, the Lord sent an angel to a young man named Joseph Smith, and told him about the Book of Mormon being hid in a hill in New York. He took it from there, and through the help of God copied or translated it into our language.

Do you believe all this about the Book of Mormon, Joseph Smith, and the angel? You certainly do, but Latter Day Saints are the only people, however, who do believe it. It is our duty then to use every means to show the people in the world that it is true. I will try to tell you a few things to help you.

The first thing to remember is that Joseph Smith had the Book of Mormon printed in 1830, seventy-two years ago. At that time people did not know as much about America and her relics as they now do. Here in Missouri wild animals, such as the bear, wolf, elk, deer, etc., roamed, and but few white people lived here. Everything beyond Missouri was wild country. People had not dug much in the earth to study archæology, so that nearly all we know about it has been discovered since, so you see Joseph Smith could not possibly have known about what was in the earth or in the forests of Central and South America. Now notice the different things the Book of Mormon tells about, and then see how what has been found proves what the Book of Mormon says is true, and these things have been discovered by people who do not belong to the church and do not belong to the church and do not believe the Book of Mormon.

One place in the book tells where a great storm came up with thunder and terrible lightning, such as they had never seen before. The dirt was carried up upon one city, so that instead of a city, there became a great mountain; other cities were buried under water, and the "whole face of the land was changed." Now, that sounds to worldly people, like a foolish story, but men in digging in the earth, have found a city "buried up." If you could take a ride on the Union Pacific Railroad, through the state of Wyom-

ing, you would think that at some time the whole face of the land was surely changed. The land plainly appears to have been the bottom of an ocean, or rather an inland sea.

The Book of Mormon says the Nephites had fair skins. It is hard for people to believe this because Indians are dark and have black hair. We can prove by archæology that light haired people did live here, because a large number of skulls have been found buried deep in the earth, which appear to be very, very old, and they had different shades of light hair on them.

We have learned, by coming here to Religio, that those ancient people were smart and intelligent. That they could read and write; that they built large, beautiful palaces, temples, etc.; made tools of all kinds. "Their women did toil and spin, and did make all manner of cloth of fine twined linen and cloth of every kind." People said surely if those people were so intelligent, the Indians would be more or less intelligent also. Now, we know that the Indians know but very little. Could scarcely build anything larger than a wigwam, and their cloth consisted of skins of animals. Surely not much fine twined linen in that. Archæology helps us again. Some men have found down in the earth four hundred, five hundred, and even as low as fifteen hundred feet in the earth, relics left by the people the Book of Mormon tells about. One man in Colorado in 1891, found human bones and some arrow-heads down four hundred sixty feet in some silver ore. Being in the ore, shows they must have been there a great many years. Others have found copper axes, chisels, arrow-points, needles, combs, cups, finger rings, and hundreds of other things, some of which we do not know the uses of, also pieces of carpets, mats, pots, vases, jewels, and dishes. Remains of wonderful buildings, and of great cities have been discovered. These cities are in the middle of big forests and are overgrown with trees, etc.

Joseph Smith said the Book of Mormon was engraven on gold plates, but he was ridiculed for saying so, for people could not believe any one intelligent enough to mold metal plates had ever lived in this country. But one day in Kinderhook, Illinois, some men were digging, when they found six brass plates which were fastened together by two iron wires. There were writings on them somewhat like those on the Book of Mormon plates. They were so old that when the iron wires were pressed hard by the fingers they crumbled to pieces. If they could make brass plates, they surely could make gold ones.

Those people could do one thing we can not, and that is, dye cloth that will not fade. Some of their cloth, which has been buried in the earth hundreds of years, still retains its bright colors.

The traditions of the Indians will also help us to prove the truth of the Book of Mormon. Some may

not know what I mean by the Indian traditions. They are stories they tell which were told them by their fathers and have been handed down from father to son for hundreds of years. Of course, they are not altogether true, but there is some truth in them.

One tribe of Indians have a tradition "that their fathers had a sacred book which was kept for a long time, and at last hid it in the earth, and ever since they have had to be servants to their enemies." Another tribe says "that some bearded white men came from the East in ships.

There are hundreds of other things in archæology which prove the truth of the Book of Mormon; it would take a long time to tell them, but there has never been anything found that would prove it false, and we know nothing will be found which will do so.

EDITH KOEHLER.

## Mothers' Home Column.

EDITED BY FRANCES.

### I Might.

I might have said a word of cheer  
Before I let him go,  
His weary visage haunts me yet;  
But how could I foreknow  
The slightest chance would be the last  
To me in mercy given?  
My utmost earnings can not send  
That word from earth to heaven.

I might have looked the love I felt;  
My brother had sore need  
Of that for which—too shy and proud—  
He lacked the speech to plead,  
But self is near, and self is strong,  
And I was blind that day,  
He sought within my careless eyes,  
And went, athirst, away.

I might have held in closer clasp  
The hand he laid in mine;  
The pulsing warmth of my rich life  
Had been as generous wine,  
Swelling a stream that even then  
Was ebbing faint and slow,  
Mine might have been (God knows) the art  
To stay the fatal flow.

O, word and look and clasp withheld!  
O, brother heart now stilled!  
Dear life, for ever out of reach,  
I might have warmed and filled?  
Talents missed and seasons lost,  
O'er which I mourn in vain—  
A waste as barren to my tears,  
As desert sands to rain!

Ah, friend! whose eyes to-day may look  
Love into living eyes,  
Whose tone and touch, perchance, may thrill  
Sad hearts with sweet surprise,  
Be instant, like our Lord, in love,  
And lavish as his grace  
With light and dew and manna fall,  
For night comes on apace.—Selected.

### I Have a Right to.

"You need not trouble yourself about my affairs, I am old enough to manage my own business without any of your help," remarked a thoughtless youth in an irreverent manner to his kind mother who was giving him good counsel. Her tender loving heart was so wounded she could not speak and he continued: "I want you to understand that I intend to say what I please, and do as I please, and I have a right to, too—this is a land of liberty you know."

This was said in a saucy, impertinent manner, and he went out to join the company he had learned to follow. He was seeking pleasure for himself, regardless of his mother's happiness, in thought, word and deed—even the empty water pails, and empty wood-box were not thought of—but the dinner would be in the time appointed, and fault found if it was not to his liking. In our imagination, and also by observation, follow the career of such a youth, of either sex, and we shudder for him or her. Dear ones, there is only one way to escape, and that is to repent and reform. Such unwise doings are not confined to the young alone, ah, no; and sadder still it is, to hear people of many years, indulge in harsh, discordant talk; and worse, still, in obscene and profane language, and before ladies and children, too. 'Tis awful—'tis awful to hear, and more awful will be the influence it will have in the world, and the most awful feature of the case is, what will the settlement be. Such people think they have a right to say and do as they please, and especially on their own premises. We, too, honestly think that every one has a right to say and do as he pleases—if his talk and acts are right—that is, if they injure no one in anyway, if they are based on the golden rule, "Do as we would be done by."

We have no more right to say that which will injure a person's reputation, or wound his feelings, and thereby rob him of his happiness, and perhaps cause him to sin, than we have to rob him of his goods. Neither have we any right to contaminate our own souls by such indulgences. They are ours it is true, ours to develop and prepare for a higher life. I claim that it is a sin for one to spend time and breath repeating low stories that others have told. It is like putting filth in clean dishes. We are commanded to speak only that which is edifying. Now what is there that is edifying in low talk? It is feeding the soul on husks instead of the fatted calf. How can a Saint indulge in such a habit, and enjoy the Spirit of God? Yes, we repeat it, how can he or she be walking with God, and have a mouthful of filth? Right here we feel like breathing a prayer: O God, our dear heavenly Father, help us *all* to so think and to so speak that the words of our mouths may be accepted in thy sight. The writer has been somewhat tainted with the habit in question, only in a small degree though, and knows that it always brings leanness of soul. The habit of slinging the faults of others in their faces is a sin, too, for it brings a wrong spirit into the heart of the slinger—whether the fault is real or supposed—and such a course never planted or cultivated a good spirit in the heart of the one to whom the missile is hurled. Think what the harvest may be, and think who sowed the seed. Where do we get a right to do such things? From the same source that the Catholics get the right to sell their followers the right to indulge in sin, and from the same source that the cheat, the thief, and the murderer get their right to follow the dictates of their own evil minds.

No person of any age ever had a right to intentionally wound the feelings of others, or to sow evil seed in the hearts of others. If they have, of what use are the commands and the promises of the Lord? If parents will do such things what can they expect in return? "That which ye sow shall ye also reap," is as true to-day as when it was spoken to the world. My mother often repeated the saying: "It is of no use for an old crab to find fault with her young for going sideways." We firmly believe in the divine injunction, "Children, obey your parents," and

all the scriptures that harmonize with it, and we also firmly believe in the one that says, "Parents provoke not your children to wrath." Why dwell on the former and omit the latter? It is every word that proceedeth from the mouth of the Lord—not a few that will just suit our own selfish liking.

Often evil propensities are hereditary, as diseases are, transmitted from one generation to another. A parent, who has not cultivated and governed himself, or herself, is not prepared to govern the young. Such think that by their harshness they can drive out of the offspring the very evil that has been placed there by their own evil indulgences.

O, what a sad mistake! You are only feeding the germ of sin that you have planted. May such repent, and call on God for forgiveness and for wisdom to rightly undo the terrible evil they have done. These ideas are based on facts that have come under our observation. Reader, no doubt you know of similar instances. We once visited a woman who had two sons and one daughter. She took particular pains to show us how smartly her second boy, about four, could swear. She seemed to manifest much pleasure, and a degree of pride in his smartness in showing off his accomplishment. A few years later his mother became so lame in the joints she could not rise from the bed. Her husband kindly waited on her, and at length lay down on the lounge in her room as usual, and died with his clothes on—his disease was consumption. She was left alone with the children—the girl the youngest, and not old enough to look after the work. That same smart boy, George, had retained *all* his smartness and added much to his stock invested, and he made it a special point to hurl his anathemas at his afflicted mother. She eventually died, comfortless, and the children were separated. George believed he had a right to think and do as he pleased, so chose low company and sank deeper and deeper in sin, and when he was of an age to be useful he died. The world is full of similar cases and they all go to prove that people do not have a right to sin, and that whatsoever one sows he shall also reap.

SR. ALMIRA.

### Prayer Union.

The prayers of the Saints are requested in behalf of Bro. James M. Scott and son Freddy, also for his granddaughter, Velta Castins. They are sick with typhoid fever and desire that those who can will fast and pray for them on Thursday, October 9.

Sr. Caroline Shearer requests prayers for her son Wesley, who is so sick with typhoid fever, also for herself, that she may be given strength for this and other trials.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

### How to Retain the Interest of the Young in Sunday-School Work.

"How?" There is the question!

Make the Sunday-school interesting, is the answer. But as that would be an abrupt ending, we continue. It would seem from the manner of stating our subject, of "How to retain," that the interest has been gained, or attained. Why, then, to retain it is only to continue by former means; to keep possession of what you have. But we draw from the query a central thought and need, How to interest your pupil and maintain it. So we shall indite a few thoughts.

ALL THE OFFICERS AND TEACHERS MUST BE WORKERS, like bees, each coming to the hive laden with their due portion of food for feeding the young. We naturally partake of our environments, and if officers and teachers are busy themselves,

"rustlers" and interested, they will see the disease more catching than gaping during a long, dry sermon. Right here, stop! Sing verses one and two of No. 201 of Hymnal. Now as you have heard it's not "On flowery beds of ease," determine to sail on turbulent, troubled seas, be in your places early, late, hot or cold, wet or dry if possible. Come with a cheering smile; be a child among children. Conclude right now that success or failure does not depend wholly on the superintendent, but on every officer, teacher, and pupil to interest each other and all.

Now think deeply for a moment on the saintly

#### SUBJECT OF PRAYER.

Pray for individuals of your class and the school as a body. Work as you pray. Pray for the erring and disinterested ones. Work and pray outside during the week as well as in the school on the Lord's day. Meet as officers and teachers to devise ways and means to interest, and retain it. We can not in a paper recite all the varieties for interesting work that individual schools may need. Study the habits and temperaments of your individual pupils, their regard or disregard of your counsel, apply a soothing lotion with tender hands as each case may demand.

#### NOW FOR "MY PET" IDEA.

As the Sunday-school is said to be the nursery to the church, and many are brought to full membership thereby, let me suggest a nursery to the Sunday-school. Where is it? In the cradle, of course. I saw a suggestion of a cradle roll some time ago, but its suggestion brought to my mind new thoughts. So here they are: When a child is born within the limits of your school, let the teacher of infant class, or superintendent, or both, at proper time visit the parents, ask permission to enroll the name on a specially provided roll, giving name, date of birth, etc., hang up this roll, that its name may take the place of its presence until its little mind develops. The parents, if able, may be invited to give an occasional penny; not for sake of cash as much as for a later reason. On each birthday, present such child with a pretty card with teacher's name and school. Ask the parents to bring the little pupil when convenient, seat to be given at rear of its class. At close of school let its class members and teacher get acquainted.

Now for the

#### GOOD OF "CRADLE ROLL."

You can not begin too young. It grows up naturally a member of your school. It early learns it has a right from its earliest existence. The cards given it, a record of its name, date of enrollment, its donation of pennies will be a source of gratification from the age of five to the end of life. It may be of interest to its parents, and it may be a partial solution of a perplexing problem, "How to interest the parents in the Sunday-school."

But now I imagine I hear some fastidious sister say,

#### WHAT, BRING A SQUALLING YOUNGSTER TO CHURCH AND SUNDAY-SCHOOL?

Yes, do so, for it may be the beginning of saving a soul from death. I imagine if such critic had stood near by, when "Jesus was here among men," and had sought to hinder a mother from bringing her precious charge to him, in loving tones he would rebuke, by saying, "Forbid them not, for of such is the kingdom of heaven."

#### THE PRIMARY CLASSES MUST BE CONSIDERED.

How? Mothers, when you wish to please a little tot of five to eight or even more years, do you do it by a long, serious, dry talk of big words? No; but by baubles, playthings, a song, a short story, or picture. Why? Because you have learned you must please the eye. So, primary teacher, if you would interest and retain the child, please the eye as well as the ear. A little song, a short story, a picture, drawing, colors, flowers, grasses; draw a lesson from it, weave it into your lesson, and see how well it is retained. Why, even you older children, who

form this convention, often remember the illustration of the preacher's sermon, especially if it amuses you, much better than the text. My little niece, in her first "story book," could repeat every verse, though she could not read a word, providing she saw the accompanying picture, but cover the picture and she was lost. Simplify your lessons. Be a child yourself. When in their presence, live over your childhood's happy days.

#### CARRY THIS SAME IDEA INTO YOUR INTERMEDIATE CLASS WORK,

adding a little more of *true* dignity, in keeping with the age of your pupil—more solid food. Let each receive his share of attention, of questions, and encouragement. Talk of life's responsibilities and duties that will soon rest upon each of them. You are probably dealing with boys about sixteen years of age, who get an idea that they are too old for Sunday-school. Combat this. Use them in various little ways. Help to develop such talents as they may possess; choose them for minor offices; visit them occasionally; have little friendly confidential chats; pray with them if need be. This applies to young ladies as well. Take your class for a day's outing, or to your home for an evening. If in your class any are too forward, gently check them; if backward, gently push them by little leadings and words.

One great trouble is

#### WE OFT THINK OUR DUTY DONE

when class exercises are over. If you have a dull, homely, ill-clad child, or one whose parents may have "gone wrong," take the love of the Master to enlighten you, to lighten their burdens. Do not wear the Pharisee's shallow pretense of being better than your neighbor. Much better to remember the Sadducee's beautiful robe of humility, when he prayed, "be merciful to me, a sinner." "If you love those that love you, and hate those that hate you," what evidence do you give of having learned of Christ? *None*. The children of Satan do that. So if you find you favor certain ones because they are Bro. A's children, you treat shabbily others, being Mrs. B's children, be sure the evil one has a pretty good hold on you, and that you are not yet fit to teach others. I speak of this because some scholars are not retained because they are slighted. Of course we make an exception, those who always pout.

#### GRADUATE A CHILD

when he or she has earned it by good lessons. Don't unequally yoke a studious sixteen or eighteen-year-old child with a careless twelve or fourteen-year-old one. Let all sing, all read, all show an interest in the prayer. Get books properly distributed. Let teacher ask special questions, and superintendent have special, as well as general questions in review.

Now, while I feel I have no doubt failed to meet the demands of this paper, yet I trust I have disturbed your minds and set you to thinking "How?" and that in framing your work, the great Architect of our lives may assist us to build wisely and well, out of the abundant material furnished in the rising generation.

A. M. FYRANDO.

For the Little Sioux, Iowa, District convention.

#### A New Kind of Passenger Car.

A new style of passenger car has been introduced on the Chicago, Burlington & Quincy Railroad. It is a combination of parlor, dining and observation car and will be attached to the fast mail train which leaves Chicago every morning for Omaha and the Northwest. The parlor is in the rear of the car. It is furnished with arm chairs, luxuriously upholstered, and opens on to the observation platform, which is separated from the room by large plate glass windows. Two sleeping berths are provided for invalids.

Off from the parlor is a comfortable smoking room, and toilet rooms for ladies and gentlemen. Beyond is the dining room, a charming affair, holding four tables. The kitchen and pantry are large and very complete. The cars are a distinct advance on anything of the kind yet used in this country, and their use will add greatly to the comfort of passengers.

## Letter Department.

LITTLE SIOUX, Iowa, October 1.

*Editors Herald:* The result of the labors of W. A. Smith and the writer in tent work this last summer has been, as to baptisms, two at Akron and three at Smithland, Iowa, which places are in the Little Sioux District. While it has rained from one to two or three times a week from the last of June up to September 29, we have not been rained out except on about four or five occasions. The attendance has been from good to extra; and the order and attention has been all that could have been wished for. I find W. A. to be a zealous worker, and an earnest contender for the "faith once delivered to the Saints."

When W. A. and the writer get a little way from home, where we are not so well known, the people take us to be preachers.

By the way, I sent for and received one of the cheapest editions (65 cents) of the Book of Doctrine and Covenants, and I found in it an excellent quality of print, paper, and binding for the price. May its mission never grow less.

Success to the ministry and the HERALD, and Saints in general.

In the faith,

J. C. CRABB.

CONDON, Oregon, September 27.

*Editor Herald:* In a letter from Bro. S. D. Condit, Bates, Idaho, of date September 1, he makes reference to a letter written by me, August 13, wherein I stated that the Brighamite elders had told me that at St. Anthony, Idaho, the Josephites had flatly refused to debate with them. I received such information from Elder Gustave F. Janson, Independence, Idaho. He did not, and said he could not remember the names of the Josephite elders who so refused, but insisted that such was true. Thus my letter to the HERALD. I tried to get him to use our tent in which to publicly refute (or undertake to) what I had said in his presence concerning the rise of the church, the departure by Brigham Young, et al., the introduction of the Adam-god theory, blood atonement, polygamy, and so forth, none of which was taught by Joseph the Seer. Mr. Janson said he did not feel himself competent to undertake the task, but their missionary in charge, a Mr. Bramwell, was a very able man, and would meet any Josephite upon those questions. Mr. Janson also tried to set aside some of the sayings of Brigham Young by saying that Bro. Brigham was a jolly man, a great hand to joke, and when he said he would set the women all free in two weeks he was only joking, or when he said he would unsheath his bowie-knife and conquer or die he was only joking. Rather a tame way of evading the issue.

Hoping Bro. Condit may find in this the information desired, I am as ever,

Your brother in hope,

Lock Box 127.

W. A. GOODWIN.

PLATTE VALLEY, Nebraska, October 1.

*Editors Herald:* Conference of the Northern Nebraska District closed at Columbus on the 28th ult., though not largely attended, passed off quite pleasantly, and seemed to be much enjoyed by the Saints of that locality. Those attending from Omaha, Valley, and Blair will long remember the hospitality of Saints and friends at Columbus; prominent among whom were, Bro. and Sr. Watkins, Mr. and Mrs. Lewis and daughter, and Sr. Mills. Also those who stayed with Bro. and Sr. George Galley seemed to appreciate the kindness received. Bro. Henry J. Hudson seemed full of life and zeal, but the condition of Sr. Hudson's health would not permit her doing much to entertain conference visitors, though any one could tell that her will was good.

It is good for Saints to meet together and labor harmoniously for the good of the work of Christ and the development of each other; for under such circumstances the Holy Spirit is sure to

be present and felt, even though no outward gifts are manifested. That flow of the Spirit which brings joy to the soul and fills the mind and heart with love for God and man, and drives away the clouds and makes each and all happy and cheerful in the Lord, is much needed, and should be appreciated by those who partake of its sanctifying power. It is the Spirit that bears witness that Jesus Christ is the Savior of the world, and the gospel of God's dear Son, is still "the power of God unto salvation" to every one who believes and obeys its glorious precepts. One ounce of truth, or one point clearly stated by the Son of God, of which the Spirit bears witness, is, in the writers estimation, worth more than a train-load of speculative theory, or a volume of nicely adjusted sentences which only bring doubt and fear to the mind.

That which makes one clean and pure within and without, and removes every form of hypocrisy from the soul, and ennobles one to do unto others at all times and under all circumstances as he would have them do unto him, is Christianity put into everyday practice, and will stand approved of God in the day of burning, after the dross is all consumed. The truth will make us free when it is known and conformed to, and may reach and have its effect upon all who seek for it, whether they are rich or poor, high or low, white or black, bond or free, and we thank God for the knowledge that it is so. God is ever on the side of the right, and his sons and daughters can not, knowingly, abide in error.

The truth shines forth so bright and clear,

It makes us know that God is near;

We feel his power in the soul,

As on we press toward the goal.

O, who could stay, or wait behind,

And never try such good to find,

When to each soul the fountains free,

And all who will may come and see?

CHARLES E. BUTTERWORTH.

DES MOINES, Iowa, September 30.

*Editors Herald:* Closed tent meetings in the city, and for this year Sunday night, there being present the largest audience had during the entire series of nearly three weeks, and the deepest of interest was shown, both by the attention to what was said, and the material help rendered to aid in the mission work. Elder F. E. Cochran was present and his presence and assistance was fully as much enjoyed, as he seemed to enjoy being with the Saints in the services. The growth of interest in the city has been slow, but it is of the more satisfactory character, and portends the unifying of the official forces, and the removal of the hindering causes that have been felt here for such a length of time, and has wrought such discouragement as has been felt.

The distribution of literature has begun, and prospects for its continuance is in sight, and the existing demands for such work is becoming more and more apparent, resulting from inquirers and statements that have been made during the past week.

I go to Youngtown, a suburb of Des Moines, to-night, to minister the word, and encourage the few Saints living there.

Missionaries report everything encouraging except the weather and indifference, the latter being largely the result of the former, and of waywardness on the part of some of the Saints in the past. The work being done in Warren County is especially encouraging, as is also the conditions of the work at Dallas Center, where Sunday-school and social services are being held and several are interested in investigation, a Mr. Reist being already convinced of the truthfulness of our message, and will sooner or later accept.

Progress is being made in the prospective debate with D. H. Bays, the propositions now being agreed to, but he thinks indorsements are all "red-tape" and unnecessary, but viewing



it differently, I await indorsements from him before considering rules. I just learn from W. C. Earhart that he has had another article published in the Baxter, *New Era*, of which it is said "I think his braggadocio is simply disgusting." I will reply to it with facts when examined. I do not think but what Bays will agree to satisfactory rules, and send proper indorsements, so that the discussion, I think, is only a matter of time. He has imagined that I wanted something inconsistent of him in the nature of the proposition, or pretended to, but he finally conceded to a large extent to what I requested. I have tried to make a record that even my enemies can not say but what it is fair, and God being my helper, such a record will be made through the discussion.

Just examined *The Religio Quarterly*, and see in it a force that certainly will aid the young of the church, and others who take advantage of that provided for their help, in intellectual and spiritual development.

May God speed his cause and every department of it.

Your brother,

J. F. MINTUN.

SEATTLE, Washington, September 30.

*Editors Herald:* By the pen of Bishop G. H. Hilliard a knowledge of my whereabouts and work for the last three months has been furnished. We have been associated since July 11, at which date we met at the Southern California reunion. This has, to me, at least, been an unusually enjoyable privilege for Bro. Hilliard has not only the intellectual and spiritual but also the physical ability to occupy untiringly with interest and profit wherever he goes. This, combined with his constant readiness and willingness, has made it a picnic for me, as compared with my usual experience. When, from any cause, I am under the necessity of remaining inactive or silent, the trumpet still sounds, and I am privileged to rest and listen. I have felt many times thankful that a kind Providence has so ordered affairs for me this year. But like many other good things this pleasure is soon to end. We expect to part in a few days; he to move on to other mission points, and I to retrace some of my steps and work alone.

My health has varied; has been better on the whole than formerly, but some of my poor seasons have been rather discouraging to me. However, I am still on deck and doing what I can to help the workers.

On Sunday last, and for two days before, we held services in our little chapel at Roslyn, Washington, which the few Saints there have succeeded in building and paying for. It is twenty-four by thirty-six in dimension, and was completed and furnished at a cost of six hundred sixty-eight dollars. At their request, the dedication of the chapel was attended to by Bro. Hilliard preaching a very fitting sermon, and the writer offering the dedicatory prayer. The services were impressive and comforting, for the good Master was there.

We have operated at Condon and Hood River, at Looking-glass and Bandon, in Oregon. At the last named place an enjoyable and profitable reunion was held. Brn. C. E. Crumley, A. Allen, and W. A. Goodwin, of the missionary force were present, and with ourselves and the local force kept up the regular order of meetings. On the way to and from Bandon Bro. Hilliard and self held meetings at East Fork and Remote.

At his request, for what we consider good reason, Bro. Goodwin will cease his labors as a general missionary for a season. He desires to shape some business matters with a view to uninterrupted labor thereafter, and it is possible he may not resume missionary labor again during this conference year.

Castle Rock, Washington, was visited by us for a couple of days. A very nice chapel has been erected there, and only requires a few more touches to complete it for dedication, and it is free from debt. I should have mentioned that the Saints at Hood River, Oregon, have also a fine building about ready for

dedication. These are evidences of commendable zeal and interest, and we hope that good will be the outcome.

We are now trying to offer a few words of advice and encouragement to the few Saints in Seattle. Brn. D. E. Powell and N. V. Sheldon, whom we met at Roslyn, have gone on to Laconer, where an opening for work seems to exist. From here we expect to start in two days for Spokane, and when our labors end there, unless some change in the program seems warranted, Bro. Hilliard and I will separate. I regret this very much, for he is a genial, generous, and faithful worker and companion. Alone I may not hold up long, and may return eastward for the winter. This seems probable now.

Bro. J. B. Roush is mustering the forces in the Colorado mission, and is finding ready assistance from Brn. Morgan and Stubbart, backed up by the earnest few who are associated with them. Brn. Foss in Southern California, and Etzenhouser in Northern and Central California, are doing what they can to hold present possessions and acquire more, though California is a poor country for proselyting work. Their corps of assistants is limited as to number, but fully up to the standard in zeal, fitness, and general adaptation. I would that we had more such.

Oregon and Washington ought to have at least twenty laborers in each, instead of having six or seven for both and with British Columbia to make draft on their time. Here is an excellent field for work if sufficient laborers could be had for systematic effort. Will we ever have them assigned?

I started from California to this point, expecting to cross to British Columbia, after doing what was demanded along the route, but the published letter of Bro. J. W. Roberts, who is in charge of Washington and British Columbia, has changed my mind as to that. It would seem folly with such a representation of conditions (which fully agrees with what I learned from the brethren preceding him there) to squander more money in going there, at least while one is there and more than equal to all the opportunity revealed.

The gospel work possesses an indiscible charm for me, and my glory is in its advancement. I would that more strength was mine to prosecute it vigorously. It is *barely possible* that I may go across to Montana with Bro. Hilliard for a week or less. That is in Bro. W. H. Kelley's field. I wonder if he will "kick." Somebody ask him and let me know.

In the harness, as ever,

JOSEPH LUFF.

SWEETWATER, Texas, September 28.

*Editors Herald:* My husband and I are doing a little grubbing as it were, and breaking the clods as best we can, and by right living, smooth the way for others who are more qualified. We are getting along slowly in gospel work, as Mr. Wight is sorely afflicted. His eyesight being so bad as to hinder him from reading, but thanks to our heavenly Father for a good memory. He gets along fairly well. He is now at a little town called Roscoe, on the T. P. R. R., on what used to be called the Staked Plains, where he used to drive cattle when he was a young man in the prime of life. He is the only one of our faith who has preached there, and was very kindly treated before, and we trust he will be this time. We still trust and pray that if it is the Lord's will his sight may be restored, so he can get about the Master's business better. We would be so thankful and would give him all the praise. We know he can, for he has all power, and with one breath of his lips it could be done if he but wills it. In humility I ask the sisters of the Prayer Union to remember him before the throne of grace.

This country is in a prosperous condition at present, after a very hard and stormy spring, storms of hail and sand, until it was almost too late to raise anything, but now everything is smiling in the way of feed for stock, plenty of water and grass. No frost yet, but cool and pleasant. MRS. SOPHIA WIGHT.

LAWTON, Oklahoma, September 29.

*Editors Herald:* I am still in the faith and am trying to do what I can for the advancement of the cause of the Master. I have a business to manage and do not get much time to preach. I have a regular appointment seven miles east of Lawton, every fourth Sunday, at eleven. I was out there yesterday, the 28th; preached to an interested congregation of about thirty hearers; had excellent liberty. This is a place where Bro. S. S. Smith began the work and made some friends for the cause. Bro. Smith is a faithful worker for the cause, and I believe will be instrumental in doing much good, if faithful.

Now, I would like for some one of the brethren, say Bro. H. O. Smith, to come and open up the work here in Lawton. I believe we could find a house to preach in, and if we can not get one here in town, we can find plenty of them near town. I could get lots of places to preach, if I could get away from the store, but times are dull here now, and I have to stay close to business. If I could get a good trustworthy pharmacist to conduct the business, I could put in most of my time preaching.

We would be glad to see any of the elders raise the gospel banner in these parts. We will do what we can to assist them in any way, so come ahead, brethren, and sound the gospel trumpet in this town of sin and vice. I would like to correspond with any of the Saints in this part of the country to learn their location and the prospects for preaching where they live, as I may be able to do more preaching in a few months.

Praying that the Lord will help me in getting into active service for the precious Master, I remain,

J. N. PERKINS.

LITTLE BLUE, Missouri, September 27.

*Editors Herald:* I have not been very successful of late in getting new subscribers for the HERALD, but I have done the best I could. Bro. G. H. Hulmes and myself have made a very successful tour through the stake with our large gospel tent this summer. We visited Holden, Knobnoster, Warrensburg, Post Oak, Lees Summit, and now here at Little Blue. We have but a few scattered Saints here. At each place we had the hearty coöperation of the local authorities and Saints, and with but one exception, that being at Knobnoster, we were greeted by large congregations of outsiders, who heard us gladly, especially at Warrensburg. Very many times our tent was crowded full, and as many more on the outside, and many buggies and carriages in the street, filled with attentive listeners, to hear the fullness of the gospel as restored by the angel in this our day. (Revelation 14: 6, 7.) Many who never heard it before, received it gladly, and in time to come, some will embrace it. Those of the brethren and sisters, who rendered us such excellent assistance, are too numerous to mention, therefore will omit all except Sr. N. Abraham and three daughters. They are good musicians, both vocal and instrumental. They live six miles from town, and nearly every night for weeks, regardless of rain, bad roads, or dark nights, they were at their post of duty, with their cheerful faces and sweet voices to help make the meetings a grand success. Oh that all Saints would manifest such zeal and willingness to do what they can! With but few exceptions, all the Saints done what they could, and their labors were appreciated by us, and God will reward them in the sweet bye and bye. We were also very nicely assisted in preaching by Elders W. H. Garrett, editor of *Ensign*, R. May and A. H. Parsons of the stake bishopric. They rendered us good service which was well received and appreciated.

I came to this place two weeks ago. On account of other business, Bro. Hulmes could not come with me. I was immediately made to feel that I was not wanted. We have but one member here, and that old ignorant prejudice seemed to be so dense that I could almost kick it with my feet. Finally a Mr. Henry consented for me to put the tent up on a vacant lot he had. After the first night, we have had good congregations,

and that old opposition is all gone, and nearly the whole community seems to be my friends, and friends to the church; indeed a wonderful change has come over them. Many are investigating, some are believing and are glad. One lady, Mrs. Rittenhour, has asked to be baptized, which we will attend to to-morrow. There are also others who are standing near the door of the kingdom, and may come in. On Monday, we intend to take down the tent and close our tent labors for this summer, and sing "Praise God from whom all blessings flow," realizing that our summer's campaign has been directed by God, and that good has been accomplished. We are satisfied and happy.

Yours in gospel bonds,

F. C. WARNKY.

MANCHESTER, Texas, September 28.

*Editors Herald:* We are wonderfully blessed by the Lord when we put our trust and faith in him, though we are weak; but he is able to bless above measure. We are thankful to his holy name, that we can exclaim in the voice of the Prophet Job, that we know that our Redeemer liveth, and is the same yesterday, to-day, and for ever, and will hear the prayers of the faithful. We are thankful that our prayers on a certain occasion were heard and answered: On the 18th day of September, about four o'clock in the afternoon, I received the greatest blessing that I have ever experienced since joining the church. I had been sick for several days, and it seemed to me, that my time was up, and that it was impossible for me ever to get well, but I still had faith in God, and hoped that I might live to raise my baby girl that the Lord had put in my trust. While we were by ourselves, in the darkest moment of my life, my husband stepped in another room for something, and there appeared at the foot of my bed two personages dressed in men's clothing; one at one corner, and the other at the other corner. I asked if the one on my right was not Bro. E. L. Henson, and he said to me No, that it was Peter, and the other one was John, and said to me "Have faith in God. Ask your husband to pray for you, and pray for yourself and you will get well," and then disappeared. So my husband stepped in, and I told him what I was told to do, and of course we obeyed the command that was given us. We bowed down in prayer. He offered prayer for me, and then I prayed. We believed God would do just what he said, and in less time than one hour, the fever had all gone, and I wonderfully relieved, and am able now to do my work. We know that God will do just what he promises, and I ask the prayers of all God's children that I may live to raise my child up aright, that she may walk with God continually. My testimony is that I know this work in which we are engaged is of God, and will save to the uttermost, if we but put our trust in him. I love the work and all of God's children, and pray God that the time will soon come when we will all meet in Zion to part no more.

MOLLIE McCLAIN.

COOKS POINT, Texas, September 25.

*Editors Herald:* I went to Grimes County last week to preach at a place by the name of Cross in a church owned by the Free-will Baptists. After I arrived in the vicinity of the church I saw some of the Free-will brethren going to said church. They invited me to go to church with them. As I had already traveled many miles that day, I did not go with them, but told them I intended to attend meeting the following night, as they told me their pastor was going to preach also at night. So after noon, I saw the same people coming from meeting, and their preacher with them, who informed me that he had taken cold, and was not able to attend meeting at night, so he had published an appointment for me to preach at his church, which I appreciated very much, and thanked him for his kindness. I met a good turnout, who seemed to be very much interested. Sunday following, which

was the day I expected him to be on hand to fill his appointment for the day, I learned about eleven o'clock that day that he had been called home Saturday night on account of sickness in his family, so he could not be on hand to fill his appointment. There was a large turnout, so I was informed that I would have to preach again for them, which I did with good liberty. Everybody seemed very much interested, so I announced meeting for Sunday night. One Free-will brother said they would hold a prayer-meeting first at night, then I could preach. I agreed to it, so at night we met. They waited some time for some cause, then came to me and said they had decided to postpone their prayer-meeting and I could go ahead and preach, which I did. Congregation seemed to be much interested. Bro. Franklin said, after meeting, that even the babies did not cry at the meeting.

After services were over, the main kicker against us heretofore, came to me, and said he did not want any better preaching, and invited me to come to his house, and to come and preach for them. He said he had been prejudiced towards us, but it was because he took us to be the same as the Utah people. Oh, my! When will the time come when the way of truth will not be evilly spoken against on account of the doings of the Utah Mormons? I will be as patient as I can be, and wait the own due time of the good Lord, for he will put an end to all wrong-doing some time. The innocent will be honored.

I will say, God bless that Free-will Baptist preacher; he is a good man. He has a lot of good people in his church. I hope to be the means of teaching them the way of truth more perfectly.

I am yours,  
E. W. NUNLEY.

SHABBONA, Michigan, September 25.

MR. JOSEPH SMITH, Lamoni, Iowa;

*Dear Brother:* Not having written to you or the HERALD for some time, I think I should give a little account of our work in Michigan. I have been spending several weeks in the eastern district attending several two-day meetings, and assisting the brethren in different parts of the district. At Richmondville five were baptized by Bro. Hawn during the two-day meeting. At Harbor Beach, Bro. Wm. Davis baptized one, and has also baptized some since, and here and there, now and then, some are obeying the gospel.

Bro. Joseph, you will perhaps remember the M. E. minister who arose and spoke in the fellowship meeting at Shabbona during the conference, and said, "This people shall be my people, their God my God," etc.; he has been baptized and confirmed, and is doing well so far as we can see.

The prejudice that existed twenty years ago has gone; at the same time people are not obeying the gospel as they did then. I notice that nearly all of the older heads, who obeyed the gospel when I first came here twenty-four years ago, are in the faith, and their children and grandchildren are growing up in the same faith, and want no other. And many who did not obey it then, who are alive yet, say, "If I were going to belong to any church, that would be the one." Mr. Procter, with whom you stopped while at Shabbona, speaks well of you. Your writing back to him did good.

Our work has been hindered considerable on account of rain, some places it is, and has been very muddy for some time. The brethren have not had a good year for their tent work on account of wet, cold nights, damp ground, etc., yet the attendance has been better in the tents than we generally have, under such conditions, in halls or schoolhouses. Taking it as a whole we think we are getting along fairly well, and the work is onward. Can you come again and give us another visit? Many of the outside people and all of the Saints would be pleased to have you repeat your visit.

J. J. CORNISH.

\*Yes, Bro. Cornish, when conditions favor.

HAMILTON, Missouri, September 30.

*Editors Herald:* Without the HERALD to read, methinks I could not keep house. It comes laden with so many good thoughts, suggestions, and questions and answers. Many a letter giving peace to our minds. The article, "Who was Joseph Smith?" is instructive and inspiring. Would love to see the circulation larger in our (Kingston, Missouri), Branch.

With good wishes to the HERALD force,

We remain as ever,

BRO. AND SR. J. H. SNIDER.

ATTLEBORO, Massachusetts, September 27.

*Editors Herald:* It is a long time since you had news from Attleboro, but we hope you will hear from us more often in the future.

Bro. Isaac Smith has just closed a series of tent meetings in this town. He had the assistance of Bro. Robley three or four times and H. J. Davison once. Bro. Smith has won favor with the Saints, and with many outsiders. The people were heard to say as they were leaving the tent, "that man preaches the Bible anyway, and he backs his statements by the Bible." We realize that we have been fortunate in having such an able defender of the work with us. The Saints have been edified, and we are sorry to part with him. Some of the outsiders were wishing he was our minister all the time, but that would not do. Others are wanting to hear him, and our loss will be some one else's gain.

One amusing feature in the tent meeting was, one evening, the Reverend J. W. Denton of the Advent faith came in soon after Bro. Smith had commenced to preach, with his Bible under his arm, (probably it was his intention to see if Bro. Smith was using the King James Translation of the Bible;) anyway he opened his Bible at the first text Bro. Smith gave out. Any one who knows Bro. Smith's style of preaching will realize what a chase he would give any one, and so it was with this man. He no sooner had found one place than there was another waiting for him, but he soon gave up the chase, (a sadder and wiser man, I suppose,) but he and his friend were given a supply of tracts, to read at their leisure, as they left the tent.

We can not say that we have had the tent full every night, but I think I can truly say that some good has been done, and we can only wait patiently and see what the future will bring. We feel good has been done and we are rejoicing in the work.

There is one thing that I must not forget, and that is about our new church which we are trying to build. We have the cellar all finished, and we hope to start on the woodwork soon. It will be a building that the Saints need not be ashamed of. The cost is estimated to be about fifteen hundred dollars. Of course, we would accept a donation from any one, especially those who have a little more money than they want. Yes, we are begging, if we can beg, that is what we are here for, and the object we have in view. We know as a general thing the Saints have all they can do in paying their tithes or offerings, or to help Graceland. We do not wish any to neglect this part of the work, but we ask to be next on turn.

Things seem to be encouraging here, but the price of coal. What a blessing for Zion, they have got a coal mine of their own. These times remind us of the word spoken in these last days, about fleeing to Zion. We are more able to realize the wisdom of our kind Father in providing such a place in these perilous times. We realize that things in the world are waxing worse and worse, and it requires a stronger effort to be faithful. We have had a few discouragements here, but they are not worth mentioning. Our Father's grace has been more than sufficient for us, and we are rejoicing in the work.

Ever praying for the redemption of Zion.

JOHN SIDDALL.

BYRNEVILLE, Indiana, September 26.

*Editors Herald:* As I take up my pen to-night, the verse of song which runs, "Let us tell of the good we are hoping," is foremost in my mind. It is of the "good we are hoping" to result from our "Ladies' Aid Society" of which I wish to write you. Some of our energetic sisters, not content to "keep the even tenor of their way," but anxious to work, urged among the Saints here to organize a society for the purpose of raising money for church purposes. Our first meeting consisted of ten members. Present membership, seventeen. To inform your readers of what so small a society can do I just add that by having an ice-cream supper the proceeds realized amounted to \$16.25. This to buy singing books for Sunday-school and improvements on the church house (no thanks to the brethren who offered discouragement) we are now contemplating an oyster supper. After that we may do other things, such as making quilts to sell, etc. We are glad that this work has entered our minds and it shall be our earnest endeavor to continue in it by sustaining our worthy president, Sr. Lydia Jenkins, of whom we can truly say, "A better could not have been chosen." We all feel our inability to do much, but hope that by the addition of our mites to be blessed.

"We have not wings, we can not soar;  
But we have feet to scale and climb,  
By slow degrees, by more and more  
The cloudy summits of our time."

May we work together for good till our work on earth is done.  
I write as secretary of this worthy movement.

EDNA K. MOSIER.

WAYNE, West Virginia, September 25.

*Editors Herald:* Being one of a committee appointed by our district conference to wait upon State superintendent of schools, Thomas C. Miller, I went from Goose Creek to Charleston, the State capital, on the 22d inst. Arriving in the night, about nine o'clock, I took lodging at the Hotel Washburn. On the next day, the 23d inst., as I understood the arrangement, we were to meet and call upon Mr. Miller. I waited for the appearance of the other two members of the committee, Brn. Godby and Odell, until about three o'clock in the afternoon. I had, however, previously called on Mr. Miller and set the time for an audience, and, thinking that they were not coming, I called on Mr. Miller alone. I stated my business and he gave me audience in a private room. I there endeavored to make clear to his mind the difference between "the Mormons," or the church in Utah, and the Reorganized Church of Jesus Christ of Latter Day Saints. He kindly gave attention to my discourse. I told him that his official ruling on the subject of whether the Mormons were a religious denomination, in the sense contemplated in the school law and constitution of West Virginia, affected us as a church very seriously, and that I was sure he did not intend it to reach any but the Utah people. He said they were the only ones excluded from the schoolhouses. I gave him the resolution of our district conference, sent to our congressman, R. H. Freer, against giving B. H. Roberts a seat in the house of representatives, and various other documentary evidences showing the difference between the two churches. He carefully noted it all, took the names of our President and Presiding Bishop, and their addresses. He said he believed the discrimination was unfairly against us, and promised to publish an official statement that his ruling was only intended for "the people in Utah who had been guilty of the practice of Mormonism;" i. e., polygamy. Mr. Miller seemed to take great interest in the matter and invited me to "call in again." He said the Utah elders had called upon him and undertook to argue the case to prove that their church was a religious denomination in the sense of the law, etc.

The same day, about five o'clock, I met Bro. Odell on the street and he took me to the Hotel Carny, where I met Bro. Godby also. The next morning I again called upon Superin-

tendent Miller and introduced the other two members of our committee, who bore witness to the facts as before given him. Our interview was a very pleasant one, and, if Mr. Miller does what he promised, will have been a very successful one.

Bro. Godby and I expect to remain here till the 3d of October. We will go to Ripley, in Jackson County, and thence to Belgrove, the happy home of our worthy district president, where we are told, is a new boy named after the writer, who will be expected to furnish, in due time, the red-top boots.

The mobbers in this community are about to receive summary punishment from the court now in session.

The gospel is still sounding in these parts, and the God of grace and glory is giving strength and boldness to stand for "the righteousness of faith."

D. L. SHINN.

ROSLYN, Washington, September 26.

*Editors Herald:* I drop you a few lines again to let the readers of our valuable paper know that the Bishopric does not forget the few Saints in the northwest part of the United States. When I wrote before, I was at Lookingglass, Oregon. Although there has been a great deal of preaching done there, prejudice still exists, and our audience at that place was small. If we had such a preacher as Bro. Joseph Luff to stay and preach for a month or two, they might feel differently, and turn out better.

We have only a few members living there. Some of those seem very devoted, earnest workers, trying hard to let the gospel light shine, so the world may see in their life and character the beauty and power of the gospel. Then some are not quite so energetic in gospel work as they might be. Some have not yet put away the tobacco habit, which is certainly detrimental to spiritual advancement.

Wednesday, August 20, we started by team to Myrtle Point, Oregon. We stopped by the way, at Minerdo Mill, and held meetings each night, and on Sunday the 24th. Elders Arthur Allen and W. A. Goodwin were with me at this place and did their part; Elder Goodwin going on to another point and preaching over Sunday, Bro. Allen and myself holding the fort at Pleasant Hill. There is no organization at this point, but several good earnest Saints living in the neighborhood, and plenty of good material for more, if some one can go and do the necessary work, and it should not be neglected. On Monday the 25th we arrived at Myrtle Point, where we met Brn. Luff and C. E. Crumley, who had gone another road and held meetings over Sunday at another place. On Tuesday, we all took the boat for Bandon to attend the reunion. Wednesday night attended the branch prayer-meeting, and preached Thursday night. We then attended the reunion at Bandon, which lasted over two Sundays, doing our part as best we could. Brn. Luff and Crumley presided over the reunion to the general satisfaction of all, I believe. The presence of Brn. Allen and Goodwin of the missionary force, together with Luff and Crumley, and the local brethren, was sufficient guarantee that the reunion would be a success.

We have a good lively branch at Bandon, presided over by C. E. Crumley. He has some excellent helpers in that branch, in fact most all there seem alive to the work. The clear, plain way in which those brethren presented the evidences of the truth of the gospel, and the duty of Saints must surely result in great good to all who heard, both in and out of the church.

I heard much favorable comment on the efforts of Luff, Crumley, Allen, and Goodwin. Three were baptized and others said they would be soon. About a dozen outside the church bought the Book of Mormon.

After the reunion we went back to Pleasant Hill, and held two meetings, myself and Bro. Luff speaking; then on to Lookingglass, where we preached one night. Bro. A. J. Mayes took us to Lookingglass, then Bro. Orson Buel on to Roseburg. Much travel has to be done by team in that part of the country, and those brethren are ready and willing to assist by taking the

elders from one place to another, or pay their way on the stage. Our next point was Portland, Bro. Luff and the writer going there, while Bro. Allen dropped off at Eugene to preach awhile. Very few Saints live in Portland, and we only tarried over night and went on to Hood River. Held meetings at Hood River Saturday night, three times Sunday, and Monday night. At this place there seems to be considerable prejudice, hence our audience was small. Our people have a very good church building there nearly completed, in which we held meetings. By a united effort prejudice may be overcome and good done there.

Bro. N. T. Chapman lives at Hood River. He is now Bishop's agent for the district, and we trust all Saints may call on him for receipts for tithes and offerings this year yet.

On September 16 we started for Condon. It was easy to get to Arlington on the train, then we had forty miles to drive through the dust. And oh! How dusty it was. We could spit real estate out of our mouth, blow it out of our nose, and wash it out of our hair that evening. And yet two sisters made that eighty-mile drive to take the elders out to preach, the men all being busy thrashing. Held meetings at Condon, until Sunday, the 21st, and after meeting Sunday night we drove forty miles to Arlington to catch the morning train. This was hard on Bro. Luff, he being ill, but we thought we must do that in order to reach our next appointment on time. You know the elders must not disappoint the people, if they have to go without sleep, and drive all night. At Condon, our people have a neat little church-building, and a fairly good branch of earnest workers. Many outside people attended our meetings at Condon, and I trust our efforts did some good. Two brave sisters again volunteered to go with us to Arlington, and take the team back; and Srs. Tharp and Goodwin took the eighty-mile drive this time, and Srs. Tharp and Wallace the first drive. The men all had to be at the thrashing machine on Monday. I do not know what this church would do if it were not for the energetic, willing workers among the sisters. In many places they are in the lead on Sunday-school and Religio work, and largely so in general church work.

This closed our efforts in Oregon. We were well received by all the Saints in Oregon, where we have been. They willingly and royally cared for us and helped us along. Bro. Crumley is in charge in Oregon, and seems to be getting along nicely. Brn. Allen and Goodwin, the missionaries with him, are willing workers, and doing what they can. Many more elders could be profitably used in Oregon. Men who can stand long trips in wagon, hack, on horseback, or on foot, ought to be sent to this northwest country.

I pray God to bless all his Saints in Oregon, as well as every other part of the world, in every effort they make to advance the interests of truth and righteousness among the people.

We are now in Washington, and will soon be through our work here for the present. Will give a report of Washington later on. With love for God's work and all his people, I hope to be found trying to do my part as best I can while life shall last.

Hopefully at work,

G. H. HILLIARD.

GIBRALTAR, Ontario, October 2.

*Editors Herald:* On July 12 I arrived at this place by request of Sr. Maggie Lindsay, of Grand Rapids, Michigan, formerly of Stratford, Ontario, who was visiting her relatives here, for the purpose of winning them to the true faith. I made my home with her brother-in-law and sister, Mr. Andrew McKean and wife, who proved to be a noble couple, and with whom I could feel at home.

I applied for the schoolhouse to preach in, but the trustees said different religious denominations had applied for it for night services and had been refused, and they said they were sure I could not keep order if I did get it; but they consented to

grant me one chance. I took it and preached on "Believe on Christ." At the close the trustees handed me the key and said to go ahead. I did so, having a full house and the best of order. Then the preachers whose crafts were in danger began to cry "polygamy," etc. I sent them challenges to come out and meet me, but they would not come and then I lectured on their different beliefs. The trustees now ordered the school closed, but the people said no, and consequently it was to be decided by a majority vote of the people. Mr. John Graham and I went to the people with a petition for them to vote for or against me using the school, for five sermons every week, the rest of the time to be given to other denominations, the Latter Day Saints to choose their own time of meeting.

We got a large majority, and now the matter is settled and our enemies are very wrathful. During my stay at that place, I baptized Mrs. McKean and a Mr. Fields. The people three miles north of this school now requested me to preach in their church known as "Rock Union" or "Jesse James" church. I attended one of their prayer-meetings in the church and when Jesse James, the preacher, closed his meeting I asked the privilege to say a few words, but Jesse told me to take my hat and go home, as it was his meeting and I must not speak in it. I asked him if he had closed it, and he said yes. "Then have you opened another?" said I; and he said no. Then, I said it was my meeting as much as his, and I would speak as well as he. The people demanded the privilege to be granted me, and at last he consented. When I was through speaking the people said they wanted to hear me every night. The trustees were present and contended stubbornly against me, but the people insisted that I use the church as it was built for all Christian denominations. At last they granted me it for two weeks. I began September 4, and at the expiration of the time the trustees said I must leave there, but the people said they would put it to a vote and abide the majority's decision. The vote stood fifty-three against two in my favor. The trustees said they would not unlock the door, so when a large crowd congregated next evening the trustees sat on the door-step and would not open the church. However, the trustees were ushered aside and our party used keys of their own, and unlocked the door and we had a splendid meeting. Next night when we arrived a new spring lock was on, and we had to stay out. The trustees were again present and the crowd pelted them with clods and stones, until they had to leave for more agreeable quarters.

I was offered several private houses in which to preach and accepted the offers, but on Sunday afternoon we went to the churchyard where we had a very enjoyable service. On the following Thursday the church door suddenly disappeared and consequently we went in and occupied. Our party then put on a rough door, and put up notices through the country for an election of new trustees on Saturday, September 27. But alas, when we arrived, there stood the county constable at the door to forbid the people opening it. He told the people that was his errand, but for all he did not forbid them doing so. However, the door was suddenly jerked open and all rushed in, but the trustees had to again fly before a volley of stones. The constable was in favor of the people, and said he would not arrest any of them.

The meeting was called to order by a Mr. James Latter, who it was claimed was legally one of the trustees, as those three who were now opposing us were never elected, but merely assumed the office of trustee. The motion being put it was unanimously carried, that I act as chairman of the meeting. Having accepted the honor, I proceeded to business. A vote of condemnation and censure was unanimously carried disapproving the action taken by Jesse James and his associate so-called trustees. Three men were now elected to be trustees, James Latter being reelected. By a vote of a full house I was requested to continue my services in the church. I was thanked for the kind, able, and gentlemanly manner in which I filled the chair.

They also by a full show of hands agreed to present me with a purse of money at my next service.

The next day I baptized James Latter, one of the new trustees, also Miss Hazel McArthur, a daughter of another of them, and Miss Lillie McArthur, a niece of same trustee. In all I have baptized eight grown people in this vicinity. Four of them being heads of families, and several others are almost decided to obey. I expect to organize a Sunday-school here about the last of this month, and I believe a Zion's Religio would also be a great benefit, as there are a great many young people here who could be reached by that society; so if wisdom seems to direct I will also organize a Religio.

The boys of this community got the name of being absolutely beyond all control of any preacher; but since I came they have attended in large crowds and have not made the slightest trouble for me in any form.

I ever pray for the advancement of our beloved cause.

R. C. RUSSELL.

## Miscellaneous Department.

### Conference Minutes.

Utah.—Reunion and conference were held in Salt Lake City, Utah, September 5-15. The Sunday-school association convened on Thursday, September 11. Officers elected: Guy Brokaw superintendent, Pauline Higgins assistant superintendent, Sr. Proctor, of Ogden, secretary, Jennie Garr treasurer, and John Vanderwood librarian. A district Religio association was organized with F. L. Sawley president, Charles Wardle vice-president, Flora Phillips secretary, and Guy Brokaw treasurer. The reunion and conference were presided over by W. H. Kelley, Swen Swenson, and A. M. Chase. It was decided by the conference to hereafter hold two conferences a year. The next conference is to be held in Ogden, some time in March, 1903. Officers elected: A. M. Chase president, T. Thorensen vice-president, Sr. McClaine secretary and treasurer. The reunion was considered by all a success in every way. The preaching was instructive and encouraging. Prayer and testimony meetings were held each day to the edifying and instruction of all present. The Sunday-school and Religio were given each afternoon, during the week days of the reunion, in which alternate sessions were held, a goodly number taking an active part. The weather was fine. All kept well with but one exception. All the meetings were held in the Saints' chapel. Several camped on a vacant lot just across the street. The most pleasing feature was the good nature manifest by all and the zeal of the Saints in all working in unity to advance the interests of the work. It was decided to hold another reunion next year and a committee was appointed to decide on time and place and arrange for the reunion of 1903.

Spring River.—Conference met on August 21 and 22, at Angola, Kansas, reunion, I. N. White and J. T. Davis presiding. Statistical reports from eleven branches showed an aggregate of 904 members, a gain of 23 over last report. Nineteen elders, 1 priest, 3 teachers, and 1 deacon reported. Bishop Short reported: Received, \$646.83; expended, \$588.45; balance on hand, \$58.38; consecrations received, \$22. The Maysville Arkansas Branch was declared disorganized and members of the same are requested to get letters of removal from district secretary. It was decided to hold a district reunion in 1903, time, place, and all arrangements left in the hands of missionary in charge, district president, and Bro. J. M. Richards. It was decided to hold the next conference at Joplin, Missouri, on Friday, 10 a. m., on or before the full moon in December. Sr. A. C. Silvers, district historian, resigned, and the conference recommended M. S. Frick to succeed her.

Northeastern Illinois.—Conference convened September 13, at 216 E. 35th St., Chicago, at 10.30 a. m., F. G. Pitt presiding, J. F. Keir secretary. Branches reporting: Wilmington 68, De Kalb 50, Plano 175, First Chicago 152, Sandwich 72, Ladd 22, Mission 119, Central Chicago 89, Unity 25, West Pullman 43, referred to branch president for correction. Ministry reporting: E. J. Lang, H. Southwick, F. J. D. Earl, F. M. Cooper, G. H. Graves, A. J. Keck, Jerome Wildermuth, M. H. Bond, and A. F. Sherman. District treasurer reported: Balance on hand, tent fund, \$16.30; district fund, 67 cents; total, \$16.97; audited and found correct. Bishop's agent reported: Balance on hand last report, \$478.54; receipts, \$658.88; total, \$1,137.42; disburse-

ments, \$547.05; balance on hand, \$590.37. Auditing committee elected: A. J. Keck and James F. Keir, they to report to next conference. Resolved, That hereafter all elders and presiding officers be requested to report to the district conference, failure to comply with this rule for three consecutive conferences, without sufficient reason, shall subject them to a call for the surrender of their licenses, by district authorities. Recommendation of Sandwich Branch for ordination of Bro. Geo. Howard to office of elder referred to district president and missionary in charge with power to act. F. G. Pitt's branch president report blank form adopted by conference. Preaching by John H. Lake, M. H. Bond, and F. M. Cooper. Adjourned subject to call of district president.

Southwestern Texas.—Conference convened at the Crockett Schoolhouse in Bandera County, on Friday, September 12, John H. Harp and David S. Parmer presiding, W. H. Davenport and Ruth Gifford clerks. Ministry reporting: Elders John H. Harp and W. H. Davenport; Priests Charley Harp, David S. Parmer, and E. B. Bennett. Branches reporting: San Antonio 73, no change; Medina City 56, gain 7; Bandera, no report. Officers elected: John H. Harp president, David S. Parmer vice-president, W. H. Davenport reelected clerk, Ruth Gifford assistant, Sr. E. J. Crow treasurer. The delegate system was adopted for this district. A motion prevailed that no one be ordained to any office in any branch in this district unless he is first recommended by the branch to the district conference and such ordination provided for. Preaching by John H. Harp, Charley Harp, David Parmer, and W. H. Davenport. Adjourned to meet at San Antonio, Friday evening, February 6, 1903.

### Pastoral.

To the Saints in My Mission Field, in Western Iowa: Beloved members of the household of faith. Having been called and ordained a patriarch and evangelist in the Church of Christ and realizing the great and solemn responsibilities of that calling, I have moved with caution therein lest I should act presumptuously or be led by a false spirit to utter that which the Holy Spirit did not dictate; and lest some should interpret my caution to indicate a lack of faith in that calling or a desire to shirk a duty, I desire to be understood that while I feel my unworthiness to occupy such a sacred duty or calling and fully realize my utter incompetence to stand as a mouthpiece for God unto his children, I fully believe in the divinity of that work, as a part of the great work of the restitution of all things spoken of by the prophets; and am determined to discharge my duty in that calling and leave the result with God. To this end I ask a deep interest in your prayers that the Holy Spirit may qualify me for that sacred duty. It will be to the interest of all who may require my ministrations to hold me up before the throne of grace continually. It will also be the duty of all so to live before God and all mankind that they may be worthy of the blessings they seek whether at my hands or at the hands of others so set apart to comfort and encourage the Saints. So soon as I can with safety to my health I expect to visit the branches, and will notify each branch of the time of my visitation so that as many as desire may receive them. While I do not realize that it is an absolute necessity to keep a record of such ministrations—other than that individuals keep their own for their own benefit—it may be well to do so, but whether such general record is kept or not it will be necessary that they be taken down for the benefit of the recipient and a copy received by them, hence it will be necessary that a stenographer be found who can write the blessing with exactness. He or she should be one of our own faith for obvious reasons. It would be good if some enterprising youth or maiden, in every branch, would make themselves masters of that science so that their services may be available when needed—it would be a very useful accomplishment in many ways, and would be remunerative in other callings, if not in evangelical work. I desire to work in harmony with branch authorities, and if those who desire my ministrations will confer with those authorities, I have no doubt they would notify me, and if several were so interested I could notify the branch president when I would be there. Earnestly seeking the guidance of the Holy Spirit, I remain,

Your brother in the kingdom of peace,

CHARLES DERRY.

### Nebraska Leads in Literacy.

A statement recently issued by the census office at Washington, showing the percentage of persons in the different States between the ages of 10 and 14 years who were able to read and write in 1900, places Nebraska at the head of the list, with a percentage of 99.66.

## The Saints' Herald.

ESTABLISHED 1858.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## White Clover.

Some time since, Sr. Audentia Anderson, of Lamoni, Iowa, composed and copyrighted the music to the beautiful song, White Clover. She has now turned the entire issue over to the trustees of Graceland College, for the benefit of that institution.

This will make, for a lover of music, a very handsome Christmas gift, and as we offer them at twenty-five cents, being half price, we hope that the friends of Graceland will soon avail themselves of this opportunity of procuring a high standard piece of music, and thereby aid the college.

Send all orders to  
Box 224, LAMONI, Iowa.

ROBT. M. ELVIN.

## Notices.

To the Saints of Southern Indiana District: The conference appointed to convene with the Byrneville Branch, November 8, 1902, will be postponed.

## \$23.30 Chicago to New York and Return

via Nickel Plate Road, on October 3, 4, 5, and 6, with return limit leaving New York, October 14, 1902. Three trains daily, at convenient hours. Vestibuled Sleeping-cars. American Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. Chicago depot, Harrison Street and Fifth Avenue. City Ticket Office, 111 Adams Street. Phone Central 2057. Write John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. 51 37-4

## Died.

CLEMONS.—Horatio Clemons was born February 6, 1826, in England, baptized November 18, 1889, by J. J. Cornish, died September 15, 1902, of paralysis. Funeral at Farwell Congregational church, sermon by Elder J. A. Grant.

SMITH.—John W. Smith was born July 1, 1824, near St. Catharines, Ontario, baptized July 12, 1888, by R. C. Evans, died September 22, 1902. He spent the last 22 years of his life in Waterford, Ontario. When Bro. Evans went there to open up the work, Bro. Smith owned a church, which he opened for preaching and was one of the first to obey the gospel and afterwards gave the building to the Saints. He enjoyed fairly good health till the last, when he was stricken with paralysis and died in a few hours. Funeral sermon by Elder J. A. Blackmore assisted by Elder M. Yerks.

CAMPBELL.—Lyman Campbell was born January 16, 1834, in the state of New York. Married Caroline M. L. Hartwell August 31, 1856; to this union six children were born, four sons and two daughters. He became identified with the church March 2, 1861, baptized by E. C. Briggs, confirmed by W. W. Blair. Ordained to the office of elder, January 9, 1892, by Cornelius Macintosh. Died September 16, 1902, being 68 years and 8 months old.

Again dark clouds hang o'er us,  
We feel a chast'ning hand;  
Our father is taken from us  
To dwell in the spirit land.

Yes, his earth life now is finished,  
His words of council given;  
And now may we look for guidance  
To our "father who art in heaven."

May we strive to do his bidding,  
And be faithful to the end,  
So when our earth life's finished  
We will reach that happy land.

There to greet our loved ones  
Who have gone on before,  
Free from sin and sorrow,  
And our parting will be o'er.

MANDSLEY.—M. G. Mandsley was born October 20, 1834, at Lancaster, England. Died September 22, 1902, at the home of his daughter, Maquoketa, Iowa. He was baptized February 10, 1862, at Maquoketa by Elder H. Bartlett. Ordained an elder in 1863, at Amboy, Illinois, by Edmund Briggs. Funeral sermon by Warren Turner.

HOIE.—Hakon Hoie, near Colorado Springs, Colorado, on train en route for home, September 24, 1902. Bro. Hoie was born at Finestead, Norway, and was 26 years, 10 months, 24 days old. He leaves a young widow, one child, a father, 3 brothers, and 1 sister. Was baptized May 3, 1896. He had gone to Colorado hoping to regain health, but too late. Starting to return home, they were only one hour on train, when Sr. Hoie found him at rest in his berth. Services at their home, sermon in Saints' church at Mission, Illinois, September 28, by M. H. Bond.

MCKEOWN.—William McKeown was born in upper Canada on the 7th of March, 1828. He was the son of William and Jane McKeown. His father came to Quebec, Canada, in 1815. Mr. McKeown died October, 1827, leaving his wife and three children; namely, Thomas, deceased; Jane, the wife of Robert Gardner, and resides in Utah; Elizabeth, wife of Robert Brice, who resides in Canada. William, the subject of this notice, was born after his father's death, and never knew parental care and protection. When he was a year old his mother married James Kilfoyle. They came to Pottawattamie County, in 1848. Bro. William McKeown left home at the age of 12 years with the consent of his mother and worked as a laborer, his earnings going to her support. In 1847 he came to Pottawattamie County, Iowa, and on May 9, 1848, he was married to Eliza Jane Hall. To this union eleven children were born, eight of which are living. On February 4, 1870, his wife died and he was left to care for the children. On February 11, 1873, Bro. McKeown married Jennet Kirkwood, the daughter of Robert and Mary Kirkwood, residing at Crescent City. By the last marriage ten children were born, three sons and seven daughters. Four of the daughters having passed on before. Bro. McKeown became a member of the church in 1845, being baptized by William Gardner, and on May 11, 1862, he became a member of the Reorganized Church, being baptized by C. G. McIntosh and confirmed by him and ordained an elder the same day he was baptized, and was chosen president of the North Pigeon Branch, and served in that capacity about two years. Just before he died he said, "My faith is strong in the gospel of Christ; in fact stronger to-day than it ever was before, and I long to be freed from suffering and pain." On July 4 the summons came and he passed away without a struggle. He leaves to mourn his departure, a loving wife, seven sons, and five daughters, and a host of friends. At the time of his death he was 74 years, 3 months, and 27 days of age. Sermon by Elder Joshua Carlile.

## MONSTER EDITION

OF

## "FREEDOM"

FREEDOM, published by Helen Wilmans-Post, will go to 200,000 readers on November 5th. We will issue a special monster edition, handsomely illustrated, for that date.

This issue will contain matter of unusual interest to you. Send in your name and your friends' names in time for a copy free of charge. Address,

WILMANS PUBLISHING HOUSE,  
SEABREEZE, FLORIDA.

40-5t

**THE OLD RELIABLE**

**ROYAL**



**BAKING POWDER**

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**SOUTH SIDE BARBER SHOP.**  
Laundry in connection. The same old stand. F. A. BLACK. 15

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,

Conneautville, Pennsylvania, Route 7. 30

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**

By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Kirtland, Lake County, Ohio. 37-8t

**WANTED—A TRUSTWORTHY GENTLEMAN** or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—

**LAMONI, IOWA,**

Solicits your deposits, and pays **5 Per Cent Interest.**

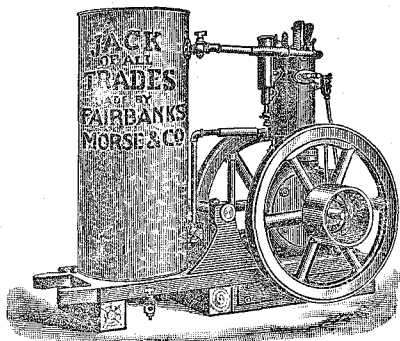
D. F. NICHOLSON, Cashier.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."

Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn, Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only **TWO CENTS** per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a **NEW ENGINE** made by

**Fairbanks, Morse & Co., CHICAGO** 19

\$19.00—Boston and Return—\$19.00

via Nickel Plate Road, October 7 to 11 inclusive, good returning until November 12 by depositing tickets at Boston and paying fee of 50c. Three trains daily, carrying through vestibuled sleeping-cars. Individual Club Meals, ranging in price from 35c to \$1.00, served in dining-cars on Nickel Plate Road; also meals a la carte. City Ticket Office, 111 Adams Street, Chicago. Full information can be secured from John Y. Calahan, General Agent, 113 Adams Street, Chicago. 48 37-5

**WANTED—A TRUSTWORTHY GENTLEMAN** or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**One Fare for the Round Trip** to Boston and return, via Nickel Plate Road, October 7 to 11, account meeting of Brotherhood of St. Andrews. By depositing tickets at Boston and paying fee of 50c, extended return limit of November 12 may be obtained. Through vestibuled sleeping-cars and first-class service in every respect. Cheap rates to all New England points. Write John Y. Calahan, 113 Adams Street, Chicago, for particulars. 49 37-5

**GOOD HOME IN LAMONI FOR SALE**

A 7-room house in nice location, close to school and close to church. Lot well set to fruit. Splendid well. Address,

**D. O. Thomas, Lamoni, Iowa.** 40-tt

**A Farm in Nebraska**

If you are perfectly willing to live all your life where you are. If you have made ample provision for your sons and are entirely content, then NEBRASKA will probably not interest you.

But if you are renting a good farm and pay high rent, practically working to make somebody else rich. Or if you own a poor farm and can't get ahead on it, then let me send you a copy of our book about NEBRASKA. It won't cost you anything and it will tell you about a country where if you are worth shucks you can soon become prosperous. Nebraska stands to-day as one of the very first agricultural States in the Union, and for a little while land there can be bought for about half of what it is really worth. Send to me to-day for the book about Nebraska—free.

On October 7 and 21, round-trip tickets will be sold to Nebraska and other western points for half rates, plus \$2.00.

For information, write to any C. B. & Q. R. R. agent, or to

**P. S. EUSTIS,**

Passenger Traffic Manager C. B. & Q. Ry. Co., 209 Adams Street, Chicago. 500 40-3t



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, October 15, 1902

Number 42

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH - - - - - EDITOR.

## CONTENTS.

### Editorial:

Mr. Mahaffey's Rare (?) Discovery	- - - - -	1001
Decadence in the Russian Aristocracy	- - - - -	1002

### Music:

Blessed Are They That Do	- - - - -	1005
--------------------------	-----------	------

### Original Articles:

Different Dispensations of Grace	- - - - -	1005
Shall We Exact Interest?	- - - - -	1006
The Value of Kindness	- - - - -	1010
Missionary Work	- - - - -	1010

### Selected Articles:

"The Sun Do Move"	- - - - -	1012
-------------------	-----------	------

### Original Poetry:

The Pilgrims	- - - - -	1012
We Know Not the Hour	- - - - -	1012
The Coming King	- - - - -	1012

### Mothers' Home Column

1013

### Sunday-School Department

1013

### Letter Department

1014

### Miscellaneous Department:

#### Conference Minutes:

Northern Nebraska	- - - - -	1021
Northern Wisconsin	- - - - -	1021
Northern Kansas	- - - - -	1021
Idaho	- - - - -	1021
Nauvoo	- - - - -	1022
Eastern Maine	- - - - -	1022

#### Convention Minutes:

Pittsburg	- - - - -	1022
Northwestern Kansas	- - - - -	1022
Northeastern Kansas	- - - - -	1022
Study Hour Discontinued	- - - - -	1022
California Reunion	- - - - -	1022

In almost every married life there comes a time when a readjustment of earlier ideals is necessary. It may come suddenly with the first quarrel or it may gradually dawn on the husband or the wife, and on the resulting adjustment the entire future happiness of the family often depends. Lavinia Hart discusses in a brief essay in *The Cosmopolitan* for October the shattering of immature ideals evolved from the haze of romantic dreams and the building of new ideals on the firmer foundation of common sense.

## Editorial.

### MR. MAHAFFEY'S RARE (?) DISCOVERY.

We have lately received clippings from various papers giving an account of how one Rev. J. E. Mahaffey, of Granitesville, South Carolina, has discovered (?) the origin of the Book of Mormon. Dispatches from Columbia, South Carolina, report Mr. Mahaffey as having made the following statements over his signature. We quote from the *Globe-Democrat* for September 29.

The age of strange things has not passed away. When Mormonism was first organized and the Book of Mormon circulated in Conneaut, Ohio, many of the friends and acquaintances of Reverend Solomon Spalding affirmed that it was the writings of that gentleman, who had been dead about fourteen years. Attempts were made to secure his writings at that time and compare them with the Book of Mormon, but either through lack of interest by the proper persons, or through some trickery of the Mormons, the attempt failed its purpose and rather resulted in a victory for the Mormons.

All of Spalding's writings mysteriously disappeared, and over seventy years have passed away and nothing further of any consequence has been done in this direction. The Mormons have gone on deceiving and being deceived with Joseph Smith's tale of angels and golden plates until to-day they have a membership of nearly 500,000. During the past ten years they have gained 96,982 members. During last year alone they gained 65,000 members in the East. They now have 2,000 missionaries in the field, and are fast becoming the most formidable element in modern civilization. They hold the balance of power in seven of the United States and are adroitly colonizing in half a dozen others.

But truth is coming to the front at last. The original Spalding manuscript has been found. It was resurrected in Honolulu, Hawaii, our new possession, and is now deposited in the library of Oberlin College, in Ohio, and through the kindness of that institution I have had the loan of it for the purpose of examination and comparison with the Book of Mormon. A careful examination of the two documents shows more than twenty features of perfect identity. Lack of space forbids their appearance here in full, but the following examples briefly stated will give an idea of how they stand. For example:

Both stories pretend to be translations or abridgments of older and more elaborate records found buried in the earth.

Both stories trace the ancestry of the American Indians from the old world, and give tragic accounts of their providential passage across the ocean to the American continent; their settlements; the rise and fall of nations; their political divisions; terrible wars, etc.

Both stories cater to the use of the same little transparent stone, through which sights could be seen, hidden treasures translated, etc.

Both stories contain the same account of an army contending in battle, and painting their foreheads red in order to distinguish themselves from their enemies in times of confusing excitement.

Both stories are characterized by the same tale of a "sacred roll," which was believed to have been of divine origin, and which formed the basis of religious belief and teaching.

Both stories contain accounts of the discovery of other nations who had preceded them to the American continent; and that some of these other nations were in a savage state, but were soon educated and restored to civilization.

One more important feature is this: The hieroglyphics of the "plates" described by Joseph Smith are identical with the literary style of a people described in the Spalding Romance. The identity here is perfect in every respect.

These are only a few examples of the many features of identity, some of which are threefold in detail, and will bear even the closest analytical subdivision—all proving conclusively that either the Book of Mormon is a plagiarism of the Spalding manuscript, or the manuscript a plagiarism of the Book of Mormon. It is either the one or the other. But as a result of eight years of careful and painstaking work, I have collected abundant reliable proof that Spalding wrote and rewrote his romance on this subject several times between the years 1810 and 1816. Smith says he got in possession of his wonderful document in 1827, and had known where it was for four years previous to that time. The evidence at hand indicates that Smith appropriated a final revision of Spalding's Romance from an old hair-covered, moth-eaten trunk which was left at the residence of Mr. Sabine during Smith's employment at that place as teamster, about the year 1820, and had doubtless known where it was ever since that time.

The evidence also shows that Sidney Rigdon got in possession of another copy which had been left in Patterson's printing office in Pittsburg in 1815, and a perfectly plain connection is established between these two gentlemen through the mediation of Parley Parker Pratt, showing how they finally got together and inaugurated their wonderful scheme of deception, which is undoubtedly the greatest religious fraud that has ever been perpetrated.

I wish to say, in conclusion, that I do not believe the Mormons of to-day are aware of their error. I believe they are ignorantly sincere in their beliefs and labors, and nothing I have said or done is to be construed as a reflection on the honesty or sincerity of those who are living up to the light they have. But it is our solemn duty to give them the true story of their delusion and fortify others against being led astray.

We are glad Mr. Mahaffey gives the "Mormons" credit for being honest, though ignorant of their deluded condition. But really, the presence of the "Spalding Romance" in the library of Oberlin College has been known to the majority of believers in Book of Mormon for years, and we have for many years kept for sale at this office published copies of this famous "Manuscript Found." We fear Mr. Mahaffey is somewhat behind the times in his "discovery." We think, too, Mr. Mahaffey has made several errors in his figures. However, such articles as Mr. Mahaffey's are so numerous that it scarcely pays to give them any attention whatever. Our best way is to press steadily forward and pay no attention to such misrepresentations until we are compelled to.

Readers of the *Autumn Leaves* will be pleased to learn that Bro. Alexander H. Smith has consented to write a series of articles for that magazine, along reminiscent lines. They will include an account of

his trip to Australia and the islands, and will be well worth the subscription price of *Autumn Leaves* for one year. The first installment will appear in the November number. Do not fail to read it.

---

#### DECADENCE IN THE RUSSIAN ARISTOCRACY.

That there is a notable tendency to the final supremacy of the people in other countries than the United States is discoverable in the following which we gather from the St. Louis, Missouri, *Globe-Democrat* for October 4.

It is a fearful thing to contemplate that so great a number of the so-called noblemen of the Russian nation should for any reason be under the ban of the law, for a reason so peculiar as the one assigned as the cause for the confinement of twelve thousand men in the public prisons of the country.

It is bad enough to think of the base and ignoble becoming the subjects of prison discipline, but when it comes to those accounted as of noble blood and birth, it is much worse. Let us hope that in the outcome of the evolutions going on in the political world a cure for these crying evils may be discovered.

Emperor Nicholas of Russia has become so much alarmed by the rapidity with which the estates are passing out of the possession of the Muscovite nobility that he has given orders for the organization of a special division in the department of the interior, which is to occupy itself exclusively with the welfare of the aristocracy and with the endeavor of retaining the latter in the ownership of its lands.

In certain provinces no less than fifty per cent of the territorial possessions of the aristocracy have passed by means of foreclosed mortgages and sales through the credit banks into the hands of the peasantry, of course in small parcels, and both the czar and his government are afraid that if matters go on at the present rate it will not be long before all the land in European Russia is owned in freehold by the moujik, while the nobility without estates or means of existence will be converted from a bulwark to the throne into the gravest kind of a peril thereto.

The discussion thereto has led to the official announcement that the hereditary nobility of Russia, much of it untitled, numbers 14,000 families all told, 5,000 of these families having estates of less than 100 acres in extent, and heavily mortgaged at that.

In this connection it is interesting to turn to one of the most authoritative of French scientific reviews, which, according to carefully compiled statistics, shows that there are at the present moment no less than 12,000 members of the hereditary aristocracy of Russia doing time in Muscovite prisons. That is to say that nearly every one of the houses of the Russian titled and untitled nobility is represented by one of its scions among the criminally convicted classes. This extraordinarily large number of Russian nobles serving out terms of penal servitude is ascribed by the writer of the article to the fact that the Muscovite aristocracy, having been to a great extent deprived of its territorial possessions, are now entirely without means and compelled to resort to crime in order to avert starvation.

---

The November number of the *Autumn Leaves* bids fair to be the best that has appeared for some time. Begin your subscription with that number.

## "SURVIVALS IN ELECTRICAL SYSTEMS."

The *Electrical Review* comes to our desk regularly, laden with news items and articles from able pens dealing with the developments of what has now developed into an extensive branch of engineering,—the application of electricity to practical uses. To many who are not posted in this fascinating branch of science there seems to be a bewildering amount of electrical appliances brought out under a seemingly endless string of new patents. Developments in the science are rapid, and to the casual observer old electrical appliances are rapidly being thrown out of use by radical improvements and changes. Hence it is that to us bewildered ones there is somewhat of consolation in the following editorial which appeared in the *Review* for October 4. From this we gather hope that we can keep somewhere within hailing distance of our brothers in the electrical field.

## SURVIVALS IN ELECTRICAL SYSTEMS.

One of our contemporaries calls attention to what seems to be a remarkable survival of one of the early applications of electricity to practical use.

Says this journal: "Nothing in the electrical field has held its own as has the direct-current series arc lighting system. The system of to-day is quite similar to that of the early days of electric lighting. The constant-current machine to-day is very similar to the machine of that time, and the up-to-date series arc lamp differs from the original lamp very little, except that it now generally has an inclosed arc."

At first thought this does seem somewhat striking, but does not further consideration reveal a similar condition for other successful applications of this great civilizing agent? In what essential does the low-voltage incandescent lighting system of to-day differ from that devised by Edison, except in the extent of the system, the size of units, and in the addition of a few auxiliaries which secure better and more economical service?

The trolley system, the extraordinary growth of which has been the cause of much remark and speculation, is practically the same as that installed by Sprague upon the Richmond road in 1887. We still have a series motor on a constant-potential circuit. Here, also, the great development has been in the direction of increase in size and the adaptation of auxiliaries which permit an economical extension of the system.

In what way does the telephone, perhaps the most important of all modern inventions, differ except in details of construction and application from the system devised by Bell?

And the oldest of all the useful applications of electricity, the telegraph, is practically the same in the vast majority of its uses as that devised and put in use by Morse. Has not our wonderful progress during the last fifteen years been rather along the lines of improving the old systems and devising new applications, rather than in replacing the old systems by new?

## EXTRACTS FROM LETTERS.

J. G. Morgan writes from Harbor Beach, Michigan, September 30: "We have been having a feast of good things here on the thirteenth and eighteenth of this month. Elder Wm. Davis and Elder O. J. Hawn pitched the tent, and held a two-day meeting. They also held meetings for two weeks. Baptized seven, and left others near the kingdom. Much prejudice was removed, and many friends made to the cause.

The elders parted with warm hand-shakes, and the Saints here feel encouraged."

John T. Girdham sends about nineteen dollars from Leeds, England, to apply on college debt. That amount represents the subscriptions of the members of the Leeds Branch. Bro. Girdham says: "We wish every success for the college, hoping the wish of its founders may be realized to supply a long-felt want of many members of the church for their children to receive a good education amid pure and elevating surroundings."

W. E. La Rue wrote from Philadelphia, Pennsylvania, October 6, as follows: "We had a splendid sacrament service yesterday morning. Everything is moving along nicely, and we are hopeful. We expect Bro. Sheehy to come this way before long and hold a series of meetings in our church here."

Frederick A. Smith writes from Dow City, Iowa, October 10, saying: "I am at Bro. Oliver Holcomb's for the conference here. Weather fine now. We go to Mallard Monday, where Bro. C. J. Hunt enters into debate with a Mr. Shaumberger, of the Dunkard or German Baptist Church. Bro. Hunt is feeling well. Will try and attend the "antimormon" meeting of the Christians in Omaha, the 20th, if it is so I can."

## EDITORIAL ITEMS.

The *Scientific American* for October 4, 1902, contains an article on "Prehistoric Mexican Sign Writing," by John G. Rothermel. Those interested in such subjects should read it.

Bro. William R. Armstrong, of England, has sent us a marked copy of the *Manchester Evening Chronicle* for September 15, containing an account of some scenes which occurred on September 14 on Clapton Common at the church of the Agapemonites. Reverend Smyth Pigott, the pastor, has announced himself as the Messiah, and the crowds hoot and jeer him as he attempts to address his audience. The conduct of the crowd at the services September 14 was disgraceful. Why not let the man make his claims in peace?

Under date of September 30 Bro. Mintun wrote that he visited the City Library of Des Moines, Iowa, that day, and found the librarian had catalogued the books presented to the library by the Des Moines Branch. He found them under the heading "Latter Day Saints," numbered and marked according to the classification used by the library. He says he recently called and found the Doctrine and Covenants in use.

Bro. G. H. Graves recently sent some money to Bishop Kelley to apply on college debt. He suggests that all societies in the church having money in their treasuries send in such money to Bishop Kelley as a loan to the church without interest. The money Bro.

Graves sent in was secured this way. He also urges the Saints to buy the standard books of the church and take the HERALD. He says that in a little over a month he sold ten dollars worth of books while preaching on the streets.

A letter was received from Bro. George W. Thornburn too late for this issue. He was at Springburn, Scotland, when he wrote and seemed to be hard at work. His letter will appear next week.

The coal strike is absorbing much of the public attention, and seems far from a settlement. The operators steadily refuse to recognize the union of the miners in any way.

According to the *Chicago American* for October 13, Dowie has acknowledged his inability to meet some of his obligations. A number of accounts against Dowie have been placed in the hands of a collecting firm, and that firm on October 13 received the following from Dowie's financial manager: "Gentlemen:—The claims which have been placed in your hands for collection can all be settled satisfactorily without your entering suit if you will give us a reasonable length of time. But we can not meet your peremptory demands." Present indications point to serious financial trouble for Dowie.

Conference of the Lamoni Stake was held at Pleasanton, Iowa, October 11 and 12. Among other things done, the selection of R. J. Lambert as second counselor to Bishop William Anderson was approved. This will leave another vacancy in the stake High Council.

We are daily expecting our new press now, and our readers may be sure we are anxious to see it at work. The work in our pressroom has been congested for months. How about those new subscribers our business manager has asked for? How many have *you* sent in?

We see no reason why our subscription list should not be nearly twice as large as it is, and we trust the Saints will give the HERALD better support than ever before. It will pay you to do so, Saints.

The St. Louis World's Fair buildings and grounds will be formally dedicated April 30, 1903, and the Fair opened one year later. The approximate cost of the Exposition is forty million dollars. St. Louis has appropriated five millions, the United States over five millions, and Missouri one million. Several millions more have been raised by the sale of bonds, etc. It will cost an enormous sum, but it will be a wonderful educator, being a splendid means for showing the progress of the past few years. St. Louis has about six hundred thousand population, is the fourth city in size in the United States, has an area of sixty-two and one half square miles, has twenty miles of river frontage, has eight thousand factories, and is the center of twenty-four railroads.

F. B. Blair, business manager of the HERALD Office, was in Chicago Sunday, returning Tuesday.

The *Scientific American* for October 11 contains an article on the "Chinese Press in America," and in it is the following interesting paragraph: "The American typesetter is obliged to be familiar with twenty-six letters, ten figures, and a few signs and symbols, as periods, dollar marks, etc., but the Chinese compositor must be familiar with eleven thousand characters of this archaic language, about which Professor R. K. Douglas says: 'Every word is a root, every root is a word. It is without inflexion or even agglutination; its substantives are indeclinable, and its verbs are not to be conjugated; it is destitute of an alphabet, and finds its expression on paper in thousands of distinct symbols.'"

Bro. and Sr. A. M. Merrill wrote from Washington, District of Columbia, inquiring if there are any Saints there. They have recently moved there, Bro. Merrill taking charge of the Forest Lake Cemetery. Their address is Good Hope Post-office, Washington, District of Columbia.

The October *Annals of Iowa* has reached us, full of interesting things, as usual. The *Annals* is among our most welcome exchanges. The work that its efficient editor, Charles Aldrich, is doing in the interest of Iowa history is little appreciated by the citizens of Iowa as compared to what it will be in time to come. We trust he may be spared to us for many years yet, to keep the "good work going."

Lovers of mathematics and the history of the subject will be interested in an article in the September *Open Court* entitled "The Foundations of Geometry," by Dr. George Bruce Holsted, vice-president of the American Association for the Advancement of Science.

From various causes, "Mormonism" and its allied subjects are receiving a great amount of public attention, judging by the number of press articles and books which are appearing on these subjects.

Dodd, Mead & Co., of New York, have placed on the book market, at the price of one dollar fifty cents per copy, a book entitled "The Founder of Mormonism," by I. Woodbridge Riley. It comprises a thesis offered by the author to Yale University for his degree as doctor of philosophy, and is introduced by George T. Ladd, professor of psychology at that institution. It purports to be a "psychological study of Joseph Smith, Jr.," in which the author traces, to his own satisfaction at least, the causes of Joseph Smith's "visions," "revelations," etc., to a diseased brain due to epilepsy which, the author claims, was in the Smith family for five successive generations, culminating in Joseph Smith's eccentricities and religious fanaticisms. We will give our readers a more extended account of this book soon.

---

To insure boiled meats or fowl being tender, add to the water in which they are cooked a spoonful of vinegar.

Music by Mrs. Emma J. H. Kling.  
Andante, with expression.

BLESSED ARE THEY THAT DO.

Words by P. P. Bliss.

The musical score consists of two systems of music. The first system has a treble clef and a 3/4 time signature. The second system has a bass clef and a 3/4 time signature. The music is in a key signature of two flats (B-flat and E-flat). The score includes various musical notations such as notes, rests, and dynamic markings like 'p' (piano) and 'crescendo'. There are also tempo markings: 'Andante, with expression' at the beginning, 'Rit.' (ritardando) in two places, and 'a tempo' in the middle. The lyrics are printed below the notes.

1. Hear the words our Sav-ior hath spo-ken; Words of life un-fail-ing and true;  
 2. All in vain we hear his com-mand-ments, All in vain his prom-is-es, too;  
 3. They with joy may en-ter the cit-y, Free from sin, from sor-row, and strife;

Care-less one, prayer-less one, hear and re-mem-ber, Je-sus says, "Bless-ed are they that do."  
 Hear-ing them, fear-ing them, nev-er will save us, Bless-ed, O bless-ed are they that do.  
 Sanc-ti-fied, glo-ri-fied, now and for ev-er, They may have right to the tree of life.  
 Repeat 3d verse pp.

## Original Articles.

### DIFFERENT DISPENSATIONS OF GRACE.

#### THE ELEVENTH HOUR.

Some months ago there appeared an article in the HERALD fixing the early morning hour of Matthew 20, as Adam's day; the third hour with Noah; the sixth hour with Moses; the ninth hour with Christ, and the eleventh hour as the last, or "dispensation of the fullness of times."

The following thoughts occur to my mind:

First, there seems to be more evidence in the Bible that God covenanted with Abraham and restored the gospel in his day, than with either Noah or Moses. Galatians 3: 8, 17, 19 seems to teach that God confirmed the covenant in Christ with or to Abraham, four hundred thirty years before the law of Moses was added, and that this was the gospel covenant.

Second, Melchisedec seems to have been the king of righteousness, king of peace, holding the highest priesthood: an Elias sent from God to bless, or ordain, or confer the same on Abraham.

Third, eternity will hardly be ushered in short of a full cycle of time, and time when compared to a day will have twenty-four hours. Therefore, the eleventh hour is too early for the fullness of time.

Fourth, if time consists of but twelve hours, three o'clock postmeridian would be too late for Christ's hour, for he came in the "meridian of time," or middle of the day. If time be divided into twenty-

four hours, three o'clock p. m. would have been too early for the "meridian" of time. But, if we recognize Abraham's hour as the "sixth," and Moses' hour as the "ninth," this would bring Christ's hour in at five o'clock postmeridian, the last hour of daylight, just before the ushering in of the dark night of apostasy.

Fifth, the Scriptures not only tells of a third, sixth, ninth, and eleventh hour, but of a "midnight" hour as well, which will bring the second advent of Christ, the "marriage supper," the ushering in of the one-thousand-year reign, the millennium. The complete cycle of time will not have passed and eternity begin, until the expiration of the thousand-year time. "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father." —1 Corinthians 15: 24.

Sixth, if the "dispensation of the fullness of times" began on the eleventh hour it will last longer than any two of the preceding dispensations, or from five p. m. to midnight, or seven hours instead of one, for there is to be no entire falling away, or complete apostasy between the opening of the last dispensation and the midnight marriage feast. Therefore, I have arranged my notes as follows:

- Early in the morning, Adam, Abel, Enoch, six a. m.
- Third hour, Noah, nine a. m.
- Sixth hour, Abraham, twelve, noon.
- Ninth hour, Moses, three p. m.

Eleventh hour, Christ, five p. m.

The preparation hour, gathering dispensation, beginning of the fullness of time, end of Gentile reign, etc., just preceding the midnight hour, Joseph Smith.

If any are particular to have the day of time divided into distinct epochs, or watches, we may approximate or speculate still further as follows:

Fifteenth hour, Joseph Smith, nine p. m.

Eighteenth hour, coming of Christ, Millennial dawn, twelve, midnight.

Twenty-first hour, the "little season" (Revelation 20: 3), three a. m.

Twenty-fourth hour, end of time, dawn of eternity, six a. m.

But as the parable does not divide the time equally, I see no need of splitting hairs relative to the future. And yet it is an admirable effort on the part of Israel to see eye to eye.

D. R. BALDWIN.



#### SHALL WE EXACT INTEREST?

An excellent opportunity was overlooked by our Sunday-school *Quarterly* editor sometime ago to educate the children along lines which are engrossing the minds of the present generation. The lesson was from Nehemiah, chapter 5, which reads:

And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and our vineyards. And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We, after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, it is not good that ye do; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them . . . oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, we will restore them and require nothing of them.

Truly, history repeats itself: The state of the world, saint and sinner, is very similar to what it was in Nehemiah's day. That there is something materially wrong in the economic realm, every thinking man, though he may be a political partisan, must admit.

As to the cause of the world's unrest, we are

\*

divided. A careful study of the rise and fall of nations clearly reveals the cause. When Egypt went down, two per cent of her population owned all of the wealth; a corresponding ratio existed at the time of the dissolution of all of the old world powers. But a few thousand families controlled Rome, when she commenced her perilous descent into oblivion.

Given one advantage to any man over his fellows, the power to bequeath such special privilege to posterity, and the heritage of all others is as surely slavery as that the rivulet trickles its way to the sea.

God never intended that one man should possess one material advantage over another, and a social system which legalizes or even ignores such disparity between men is distinctively anti-Christian and should be decried by every Latter Day Saint.

What was the cause of the trouble in the time of Nehemiah? Inequality brought about by some men having advantages over others and possessing the power to tax and demand tribute, through usury on money and lands, thus bringing the less favored ones into slavery. This, Nehemiah condemned, saying: "It is not good that ye do; ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?" And he commanded them to restore that which they had taken. And it is recorded that the people acquiesced because of "the fear of the Lord."

We gather from the foregoing text: First, that there were two classes of people in Israel. Second, one class monopolized the land and controlled the natural resources and as a result levied usury on their unfortunate brethren. Third, the latter class were reduced to penury and slavery; and owing to the mortgages on their lands they were compelled to give of their crops each year, so that when the dearth came they had nothing: the mortgages were foreclosed and the people homeless.

This has been, and always will be, the result following a society governed wholly along the line of profit; legalizing the obtaining of something for nothing.

Now what is usury? Says one, "Unlawful interest." Ah, but what is unlawful interest? Every State has its own law, and is it not possible that in the legislative halls usurers may be in the ascendancy and thus enact laws favorable to themselves? Or is it not possible that legislators may be bribed (given hush-money) by those who thrive, leach-like, off Labor's groaning form?

Usury, from a Bible standpoint, even according to our friend's definition, would be the taking of interest not legalized by Scripture.

Very well. Cruden says, "By usury is generally understood the gain of anything above the principal, or that which was lent, exacted only in consideration of the loan, whether it be in money, corn, wares, or the like."

According to this any return demanded beyond the principal is "usury." The Hebrew term for usury signifies "biting."

"The law of God prohibits rigorous imposing conditions of gain for the loan of money, or goods, and exacting them without respect to the conditions of the borrower, whether he gain or lose; whether poverty occasioned his borrowing, or a visible prospect of gain by employing the borrower's goods."—Cruden.

I turn now to the Encyclopedic-dictionary. Under the head of "Usury" I find, "Any premium or interest paid, or stipulated to be paid, for the loan of money, without any insinuation that the interest asked was exorbitant."

In the ancient world, interest was always usurious as it is in the East at the present day. The Mosaic law prohibited taking interest from Hebrews (Exodus 22:25; Leviticus 25:35-37; Deuteronomy 23:20) and Christ's words. "Give to him that asketh thee," (Matthew 5:42), seem to be of still wider application. The early Christian fathers regarded interest as usury and therefore as a specie of robbery; and this opinion prevailed in the church till the sixteenth century, and numbered Luther and Melancthon among its defenders. Calvin appears to have been the first theologian who propounded the modern distinction between interest and usury, "which is an excessive or exorbitant interest or premium paid, or stipulated to be paid, for the loan of money."

The North American Cyclopaedia says: "The practice of requiring in repayment of money lent anything more than the amount lent, was formerly thought to be a great moral wrong, and the greater the more was taken. But for many years this opinion has ceased to exist, or at least has lost much of its practical or legal force. It is no longer deemed more wrong to take pay for the use of money than for the use of a house, or a horse, or any other property. But the lingering influence of the former opinion, together with the fact that the nature of money makes it easier for the lender to oppress the borrower, has caused nearly all Christian nations to fix by law the rate of compensation for the use of money. Of late years, however, the opinion that money should be borrowed and repaid, or bought and sold, upon whatever terms the parties should agree to, like any other property, has gained ground everywhere." Webster says, "It is a premium paid, or stipulated to be paid, for the use of money; interest."

I affirm with no fear of successful controversy that the taking of interest on money, land, or merchandise, is contrary to the eventual plan and purpose of the gospel.

"By the sweat of thy brow [not another man's brow] shalt thou eat bread," is the true legal heritage of man.

The exacting of interest on money develops inequality and eventually places the borrower at the mercy of the lender, a thing both unjust and unscriptural, and distinctively unchristian.

To hold land for the sole purpose of renting and taxing the tiller of the soil for its use is at the same time both unjust and antichristian.

To deal in merchandise for the purpose of making a profit on goods beyond that which is contributed in actual service, simply because they pass through one's hands, is demanding from man that for which you do not render an equivalent and is evidently subversive of the higher morals.

So, I affirm as a minister for Christ that when the spirit as well as the letter of the gospel law shall obtain among men they will abolish, first, the taking of usury on money or goods; second, the renting of lands which God has given as a free gift to all men; third, selling goods for profit, beyond the actual cost of handling.

Certainly in our scattered condition we can not at once inaugurate such a wholesale innovation from present cannabalistic business methods, but there is not a man, surely, in the church who will affirm that after the gathering is thoroughly effected brethren in Zion will exact interest one of another. As all men will have their inheritances there will be no renting of land. There can not be a profit system in vogue in Zion, so our contention is sustained. We are aiming for the ideal. This will materialize in Zion redeemed.

We should, however, seek so far as possible to inculcate in our lives here and now, those principles which will distinguish the "pure in heart" from the rest of the world. We can not bring about Zion by following the ways of the world. We must do more than theorize. All of us must endeavor to emphasize the perfect principles of the gospel.

If it is right to hold land to oppress the helpless tenant now, it will be right in Zion. If it is right to exact interest of our brethren to-day it will be right in Zion. If it is right to get something for nothing under the profit system now, it will be right to get something for nothing in the "sweet by and by." A thing can not be right at one time and wrong at another. Study closely the plan laid down in the law of God and you will there find the only legalized, just rule of action.

We may do certain things now beyond the pale of that law because of supposed expediency, but we can not justify the conditions which demand the expediency.

Back to the "usury" question again. According to the best known authorities, some already quoted, the primary meaning of "usury" is interest taken in any form. It has always been so recognized until the last few centuries. The Bible declares against it. In Exodus 22:21-25 we read: "Thou shalt neither vex

a stranger nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury."

This, we understand, is the law of Moses, an inferior law. Do you, kind reader, think that the gospel law would be less merciful and just than this? Would to God that the Christian people of the last nineteen centuries had kept this feature of the law of Moses even. How far advanced would we be if our brethren in the church had observed this injunction.

Again, in Leviticus 25: 35-37: "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. . . . Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

And now to make the matter move definite, and to preclude the possibility of cavilling, I offer the following emphatic command: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury."—Deuteronomy 23: 19.

We have thus proven from the Bible that God commanded Israel to relieve their poor brethren; they were to exact no interest from them for money loaned; they were finally prohibited from taking interest on "anything that is lent upon usury" from any of their brethren.

In verse 20 we read: "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to do in the land whither thou goest to possess it."

It may be asked, "Why this difference? Why take usury from a stranger and not from neighbors and brethren?" There is this difference: Israel was as one family, each member of the commonwealth was pledged to conserve the interest of each and every other member. Had they lent their money and commodities without interest to the heathen nations around, this policy would have soon bankrupted them; hence there must be some safeguard for national protection. God had previously told them, however: "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just bal-

ances, just weights, a just ephah and a just hin, shall ye have."—Leviticus 19: 33-36.

Even though they were privileged to take usury from a total transient stranger, they were not privileged to vex him. Should he eventually take up his abode among them he became one of them, and no usury or interest could be exacted of him even though he should need money.

It is contended by many that they can not afford to lend their money to a poor Saint and charge no interest. What of the following? "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. . . . Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto."—Deuteronomy 15: 7-10.

Can anything be plainer than this? Can we, dare we, urge that the gospel plan would be less benevolent, more selfish than the Mosaic economy? It may be argued that this law as to the taking of usury or interest only applied under the Mosaic regime, and that therefore we are at liberty to do as we please for, if God had desired its continuance, he would have reiterated it in the new.

Very well, turn with me first to one of David's psalms. The Psalmist here enumerates the prerequisites of inheritances in Zion: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord: sweareth not falsely to hurt any man, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—Psalms 15: 1-5, I. T.

This is a crucial test and may cause some of us to wince, but I did not place it in the Bible and can not now consistently see how we can compromise its application or minimize its effects. We must either accept or reject the foregoing psalm; which will we do? In close harmony with the above comes the prophecy of Ezekiel: "Behold, all souls are mine; as the soul of the Father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered



the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God."—Ezekiel 18: 4, 5, 7-9.

The prophet goes on to describe one who "hath oppressed the poor and the needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abominations. Hath given forth upon usury, and hath taken increase, shall he then live? he shall not live; he hath done all these abominations; he shall surely die; his blood shall be upon him."

Startling as the above language may seem the following conclusions are inevitably forced upon us: He who "hath not given forth upon usury neither hath taken any increase," God says of him, "He is just, he shall surely live;" whilst he who "hath given forth upon usury and hath taken increase" hath done "abominations" and "shall not live."

Please note that the taking of any usury or increase is classed as an "abomination" before God. Is it possible that such a standard should be erected by the Almighty in one age and discarded in another? Verily, no.

In Ezekiel the twenty-second chapter we have a "catalogue of sins in Jerusalem," one of which was "Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten my hand at thy dishonest gain which thou hast made."—Ezekiel 22: 12, 13.

We now turn to the New Testament: Christ said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."—Matthew 5: 38-42.

Luke quotes Christ thus: "Love your enemies, do good to them who hate you, bless them who curse you, and pray for them who despitefully use you and persecute you. And unto him who smiteth thee on the cheek, offer also the other; or, in other words, it is better to offer the other, than to revile again. And him who taketh away thy cloak, forbid not to take thy coat also. For it is better that thou suffer thine enemy to take these things, than to contend with him. Verily I say unto you, Your heavenly Father who seeth in secret, shall bring that wicked one into judgment. Therefore give to every man who asketh of thee; and of him who taketh away thy goods, ask

them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them only who love you, what reward have you? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what reward have you? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great; and ye shall be the children of the Highest; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye meet withal, it shall be measured to you again."—Luke 6:27-33, I. T.

For all that people in general observe the above to-day it might as well never have been written. How many of us attempt complete observance? Echo answers, "How many?" Where is the man who lends, "hoping for nothing again"? If we but apply the Mosaic plan and limit its application to brethren, even then we fall far short of the mark. Though we lend to the stranger for usury we should have more consideration for our brother.

You may ask, "Is it just for a man to lend to another a large sum of money to speculate upon and receive no returns, when at the same time he is running a great risk?" If money is used for the accumulation of gain it would seem consistent that the one who supplied the means should be a participant in the benefits; but as Zion is built up the necessity for such things will become less and less and the field for benevolent uses for our money will be multiplied. This thing of taking advantage of others' necessities in order to acquire "increase" is subversive of the highest and best that there is in man.

I contend that at this period of our development it would be far better for those of the brotherhood who have means, to use it for the furtherance of Zion and her people and, as rapidly as possible, withdraw their holdings from speculative and wordly enterprises and place it where the Almighty can give his blessing.

There is more in this life, brethren, than acquiring wealth and increasing in the world's possessions. The Father is pleased when his people are frugal and have plenty of all that is necessary to sustain life, but principle is of far more importance to him than the accumulation of wealth. The returns accruing to you from the loan of money to a poor Saint who desired a home in Zion but could not pay interest in dollars and cents would far outweigh in genuine satisfaction and godly approval any amount of usury you might make from any other investment.

I again repeat that it is wrong for any Saint to thrive off others' misfortune. It would be far better to look around and discover where our means could do the most good to others, not ourselves, and apply it accordingly.

I have this confidence in most of the men of means in the church, and particularly those who have been thoroughly converted, that they will be ready to assist their unfortunate or poor brother. Of all things, brethren, we should not raise that wholesale and indiscriminate contention that simply because a man has some means he is a bad man. Inordinate selfishness is found in the hovel as well as the castle.

May we all learn that to give is better than to receive; that true happiness consists not in acquiring the world's wealth but in disbursing to others of our bounty and alleviating the misery, squalor, and pain of God's unfortunates.

T. W. WILLIAMS.

629 East 21st Street, LOS ANGELES, California, August 15, 1902.



#### THE VALUE OF KINDNESS.

"Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

We recognize this passage as from 1 Peter 3:8, and we ask, How can one express love, be pitiful, or act courteously if the heart is inclined to produce unkind deeds, and the tongue to utter bitter words? "I think the first virtue is to restrain the tongue," says Cato. The Golden Rule teaches us to do to others just as we would have others do to us. Do we desire to be illy treated? Do we desire to have unkind, harsh words uttered to us? Why should we not strive to cultivate lives of cheerfulness which will yield nothing but sunbeams that will flit about and light upon the sorrowing, the downcast, the discouraged?

A smile is but a small thing. A kind word costs simply nothing, and may awaken in the soul of an individual new energy, new courage, new life. A smile, a kind word, a gentle act, like fragrant flowers, are cheering in our pathway and sweeten the very atmosphere about us, while frowns and bitter words are like thorns and thistles which wound and scar.

One may not realize the power of one kind word, may not realize how like a star-beam it can brighten a weary hour. One may not realize how a cruel word will disquiet the sunniest disposition. A kind act, a tender word is like balm to the soul; unkindness, like a dagger in the heart. Every thought, every speech, every act, sheds its influence upon the world. Influence never dies. How beautifully Longfellow illustrates this in one of his lyrics:

"I shot an arrow into the air,  
It fell to earth, I knew not where.

I breathed a song into the air,  
It fell to earth, I knew not where.  
Long, long afterward in an oak  
I found the arrow, still unbroke.  
And the song, from beginning to end,  
I found again in the heart of a friend."

Let us heed the apostolical injunction, and as we speak, as we act, let us do good, and in kindness, love, and mercy write our names in the hearts of all with whom we come in contact. Let our deeds shine as the stars in heaven.

EDITH M. PERRY.

PROVIDENCE, Rhode Island, September, 1902.



#### MISSIONARY WORK.

This question comes to my mind, Are we doing all we can, and are we doing it according to the pattern that God has given? I believe all true Latter Day Saints have in their hearts a desire to see the work make rapid advancement, and would like to lend a helping hand in some capacity for its progress, so that unitedly they can make this work do all that God has intended it to do.

It is not my desire to speak of local work, but I wish to mention for the consideration of my colaborers, a few points pertaining to pioneer missionary work.

For four years I have been lifting my voice in defense of the rights of the people of God, and trying to the best of my ability, and by the assisting grace of God, to persuade people of the world to accept the promise of salvation that Christ has placed within the reach of all men. If it were necessary for me to establish a reputation as an earnest, active, and trusty servant of God, in the eyes of my colaborers in charge, and whose right it is to know the ability of each appointed to labor in their charge, by the number they have baptized, I fear I should have been laid aside as a slothful servant. This, however, is not the case.

I have had a desire from a child to be a public speaker, and the desire has increased with my years. I would rather preach a sermon than to eat a meal when I am hungry. I wish the circumstances were such that I could preach two sermons in the future, where my past record has shown one. The happiest and most contented hours of my life are when I am busiest at the Master's work. I do not fear opposition, and try always to be ready to defend the latter-day work in every detail. God has wonderfully blessed me in preaching; yet there is something lacking. Paul said in 1 Corinthians 1:17: "For Christ sent me not to baptize, but to preach the gospel." Admitting this to be the case, somebody must do the baptizing. There are local elders who have not reported one fourth the number of sermons that some of the missionaries have, yet their number of baptisms was far larger.

We read in Psalms 50:5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." We can not always follow the dictates of our minds and expect to please the Master. Many times we have to crucify our desires and make a sacrifice in order to please the Lord.

Moses was slow in speech and had to take a spokesman with him. Exodus 4:10-17. Now Moses was the wise counselor, the mediator through whom divine knowledge was given, the great leader and commander; yet Aaron was the speaker. In the restoration of the gospel Joseph Smith, Jr., was the prophet of God, the forerunner and foreordained apostle and instrument in the hand of God in bringing about this latter-day work, yet he was not necessarily an orator. History only repeats itself; for in like manner as Moses took Aaron with him as a spokesman, so Joseph Smith was commanded to take Sidney Rigdon as a mouthpiece. Doctrine and Covenants 97:3. If in the pattern that God has given it is necessary that the great leaders travel two by two, why is it not necessary that the missionaries do likewise? "It is God's way; his will be done."

Jesus sent the seventies out two by two; Luke 10:1. In the latter days, God through Joseph Smith, Jr., sent the elders out two by two. Doctrine and Covenants 52:3: "Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side." Still later, in the Reorganization, they were commanded to travel two by two. Doctrine and Covenants 115:1: "And moreover it is expedient in me that my elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry." Some may say, we read in Matthew 9:37, 38: "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Hence let us send them out single-handed and we can do double the work and the expenses of one missionary will by only half that of two: Let us see. God has given us a pattern. We are commanded to follow it. If we do it God's way, will he not provide for his servants? Psalms 50:10-12; Luke 10:9, 10. Again, Is it not a less expense to send two and do the work according to the pattern, than to send one and then send one again and again at other times, and still not according to the pattern?

Others have said it is better to send them singly because if they are not of equal abilities there will be strife if two travel together. This is not God's way. I really believe if we as missionaries are traveling for the work's sake, and have the work at heart, we will be pleased to see our colaborers excel; and if we learn the lesson that Jesus learned, Hebrews 5:6-9,

Luke 22:42, and then take Peter's advice, 1 Peter 2:21, 22, the work will advance as God would have it. So far as this world is concerned as an individual I am willing to travel alone, if it is the Master's will, and to my selfish delight might preach more sermons; but, for the work's sake, and for the satisfaction of knowing that we are in harmony with the pattern, I long for a traveling companion who has the gift, either naturally or divinely given, who can persuade people to be friends to the cause, and convince them of the divine authenticity of this work and baptize them. I shall be contented if I never baptize another member into the church if there is some other servant of God to do the work.

If we follow the pattern in every particular and only get over one half the territory that we would by going singly, and be sure that we are doing the work as God would have it done, is it not much better?

It is my opinion that if we were not overzealous to see the work move so fast and to reach too many people at once, and would be sure that what we do we do according to the pattern, God will raise up laborers and means to support the laborers in his way if we leave the result in his hands. In our own wisdom we are apt to try to advance beyond the purposes of the Almighty. Read Isaiah 55:8-11, which assures us that his word that goeth forth from his mouth shall accomplish what he has intended it to do.

What I have written is not for the purpose of criticizing, grumbling, or finding fault, but I believe that this work is nearer and dearer to me than anything else on earth, and as in all of my preaching I do not baptize many, and as I believe each of us desire to do the work correctly and in perfect harmony with the pattern that God has intrusted in our hands, so when God may relieve us from further duty in this life we can say like Paul, 2 Timothy 4:6-8, and then hear the Savior make the welcome cry, "Well done, thou good and faithful servant."

Ever laboring and praying for the redemption of Zion, and praying for God to add his blessings to every move that we may make in harmony with the pattern given in the law, I am,

Your colaborer,  
J. B. WILDERMUTH.

In the October *McClure's*, Miss Stone concludes the account of her "Six Months Among Brigands" and makes such a strong finish that one is half inclined to wish the brigands had not let her go so soon. As it was, however, the release was sensational enough, for the brigands were at that time so hotly pursued by the Turkish soldiery that to venture near enough to a village to free their captives was to risk the death of all. At length, when they had almost given up hope they were freed—in the dead of night, at the bottom of a desolate valley—and the next morning with difficulty they made their way to a town and announced themselves; whereupon it seemed as if half the population of Macedonia turned out to greet them. In addition to Miss Stone's paper, Mr. S. S. McClure contributes a brief sketch of A. A. Gargiulo, the first dragoman of the American Legation at Constantinople, to whom, more than to anybody else, is due the credit of Miss Stone's release.—October *McClure's*.

## Selected Articles.

### "THE SUN DO MOVE."

The recent death of Reverend John Jasper, the widely known colored preacher, has caused the republication of his sermon, "The sun do move," which made him famous. One of the notable passages in the sermon was the following:

"Bredren, ef de Bible say de sun rise an' set, den it do rise an' set! An' how ken it rise an' set ef hit don' move? In de tenth chapter o' de book ob Josh-way, an' de twelf, thirteenth, an' fo'teenth verses, dar is proof strong ernuff for us all. De Lawd said, 'Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon. And the sun stood still and the moon staid until the people had avenged themselves upon their enemies. And there was no day like that before it or after it.' Bredren, ef de sun stood still once when 'twas a movin' an' den stahted to movin' ergin, hit is a movin' now. Dey say de earth is roun'; dat aint so, bredren, it can't be so, for de book o' Revelations, chapter 6, verse 1, read: 'And I saw four angels standing on the four corners of the earth.' An' now, bredren an' sisters, we is livin' on a fo' cornered earth; an' ef de earth is got fo' corners, how in de name of Gawd ken it be roun'? Ef de worl' is roun' an' turn over ev'y night, how we hol' on? Is we got claws on our feet like woodpeckers?"—*Northwestern Christian Advocate*, October 9, 1901.

## Original Poetry.

### The Pilgrims.

We are passing through a valley  
Where the shadows linger long,  
Where no tender voices greet us,  
Nor joyous burst of song.

The tall trees bend above us,  
Their spreading branches meet  
And obscure the lonely pathway  
Where press our weary feet.

But there's One who knows our sorrows  
And lights our darkest night.  
Most tenderly he's watching—  
He speaks, and there is light.

We are trusting in this Shepherd  
Who so truly loves the sheep  
And leads them safe and gently  
O'er places rough and steep.

Oh! why, then, should we murmur,  
Though sore our spirits grieve?  
He has said he ne'er will leave us—  
That sweet promise we believe.

So like weary little children  
That sleep on mother's breast,  
We lean upon his bosom  
And feel our souls at rest.

SR. ELLA M. EDWARDS.

July 10, 1902.

### We Know Not The Hour.

We know not the hour of the Master's appearing  
Yet signs all foretell that the moment is nearing  
When he shall return—'tis a promise most cheering—  
But we know not the hour.

There's light for the wise who are seeking salvation,  
There's truth in the book of the Lord's revelation;  
Each prophecy points to the great consummation—  
But we know not the hour.

We'll watch and we'll pray, with our lamps trimmed  
and burning,  
We'll work and we'll wait till the Master's returning,  
We'll sing and rejoice, every omen discerning—  
But we know not the hour.

B. A. K.

July 13, 1902.

### The Coming King.

The coming King is at the door,  
Who once the cross for sinners bore;  
But now the righteous ones alone  
He comes to gather home.

The signs that show his coming near  
Are fast appearing year by year,  
And soon we'll hail the glorious dawn  
Of heaven's eternal morn.

Look not on earth for strife to cease,  
Look not below for joy and peace,  
Until the Savior comes again  
To banish death and sin.

Then in the glorious earth made new  
We'll dwell the countless ages through;  
This mortal shall immortal be,  
And time, eternity.

B. A. K.

July 27, 1902.

*The World's Work* for October is remarkable for its wide range of interesting subjects and uniformly fine illustrations. The relations of Labor and Capital are given a prominent place by M. G. Cunniff's second article on Labor Unions—this one concerning "Union Restriction of Industry," a description of the Life of a Coal Miner by Rev. John McDowell, who was a miner himself until he was badly hurt, and a discussion by George Maxwell of whether a Fixed Wage is just or not. There are four strikingly illustrated articles on varied and timely subjects: Americans in the Raw, by Edward Lowry, made up of stories of the immigrants who crowd their way to America for fortunes; Ocean Steamships, by Lawrence Perry; A Day's Work in a New York Public School, by William McAndrew; and the personal story of the Making of a Real Home, by Thomas Dixon, Jr. The pictures which illustrate these articles are by Harry Coutant, Florence Maynard, Arthur Hewitt, and Dr. Dixon. Franklin Matthews tells the story of the aims and achievements of the New York Chamber of Commerce; Dr. Floyd M. Crandall relates some noteworthy facts about the new diseases modern men must fight; Booker T. Washington tells what the Negro Business League means to do; Assemblyman E. Ray Stevens, of Wisconsin, describes the La Follette-Spooner Campaign, which is now coming to the last and most interesting weeks. Chalmers Roberts tells stories of Americans in England, which show the new recognition the United States has won abroad, and Prof. Hull, of Cornell, writes intimately of Andrew D. White. A double page map of the new Rapid Transit conditions in New York City is supplemented by full-page pictures which show how New York is being built both up and down. The financial article for the month is about Life Insurance Companies' Surplus. Both The March of Events and the World's Workers are longer and even more interesting than usual.

## Mothers' Home Column.

EDITED BY FRANCES.

BAZINE, Kansas, October 1.

*Dear Sisters:* It has been some time since I have penned any words to you, and I thought some one might be interested to hear something about our Prayer Union and how it was started and it may encourage some one to press onward. When the Prayer Union was first organized there were no members here, outside of our family, nearer than forty miles, so I resolved to keep the hour alone. About four years ago the tent came to Bazine with Brn. Pender and Mannering conducting meetings. There was quite a number baptized, among them some ladies, so in a short time I mentioned the subject of a Prayer Union, and they all thought it would be quite a help to them. Before our union was organized, about three years ago, while visiting home folks at St. Louis, I visited the sisters' union. During meeting a sister arose and delivered the following prophecy, telling me the Lord was well pleased with the desires of my heart, in regard to the Prayer Union and that it would be the means of doing much good in this part of the Lord's vineyard; also that I should have a trial that would make my heart sore. When I returned home I felt rather reluctant about starting the Prayer Union as I thought the trial would come through it, but finally, through prayer, I overcame the fear, and we organized at one of the sisters' homes, there being only a few there and some of them very indifferent at the first. But during the time we spent there in organizing there seemed to be a better feeling prevail, and we had an enjoyable time. Our meetings were appointed every two weeks, alternately at the different sisters' homes; but we never appointed a meeting at our home as I lived eight or nine miles from any of the sisters. Our meetings were poorly attended. Some seemed to forget when it was Prayer Union day, others did not think it necessary. Finally we decided to meet at a sister's home permanently as winter was coming on and every one would know where the next meeting would be held. Once or twice there were two sisters besides myself and the sister whose home it was, but still I did not give up. We then sent word we would meet at a sister's who had not attended very often. She seemed somewhat interested. She lived about fifteen miles from our place. All of the sisters were anxious to go.

On Tuesday before the Thursday for our meeting the thrashing machine came to our place, and on Wednesday night they all told me it would be an utter impossibility for them to get through before Thursday night, if then. What was I to do! As I had tried repeatedly to have some of the sisters lead and had only succeeded in getting one, and this one was depending on my calling for her as she had no way to go. I could not bear the thought of disappointing any of them, for if I did not go there would be no meeting, so I took it to the Lord in prayer, asking him if it was in accordance with his will that the prayer-meetings should continue, to open a way for me to go. Thursday morning came. I began as usual to prepare dinner for the men, feeling confident that all was well. At about half past nine o'clock in the forenoon the horse and buggy was ready for me to go, and as I drove away the thrashing machine was ready to pull to their next job, having thrashed more in that short time than they had thrashed all the day before. I went to meeting, met a number of sisters, had a splendid time, returned home about eight o'clock in the evening, having traveled thirty miles. Many times when I have been greatly discouraged, the Lord has made it known to me that it was his will to have me continue the meetings. We kept the meetings up till there would only be myself and the sister at whose home we had decided to meet, so one day I proposed closing for a while, but with tears she begged me not to, saying, "you don't know what a comfort it is to me;" so I still kept going; the sister and I would have our meeting

till finally she thought we had better close till spring. In the spring and summer two families of Saints moved in our neighborhood, and I thought they would be quite a help, so we again began to have our meetings, and also our drawbacks. Some of our missionaries would encourage us and tell us it would all come out right, and others thought differently. But at last we have succeeded and we have a good Prayer Union and the sisters are willing to take turns in leading the meeting. It has been the means of doing much good as many of the sisters can not attend other meetings. It has drawn us together in love. Pray for us, dear sisters, that jealousy and other evils may not creep in and destroy our unity.

I have written this hoping it may encourage others. Let us all strive to do what little we can to build up Zion. With love to all God's people, I remain,

Your sister,

CLARA M. EBERT.

## Prayer Union.

The faith and prayers of the Prayer Union are earnestly requested by one who is sorely afflicted both in mind and body. Ask God that she may be healed and comforted, if it be his will.

Sr. Annie Harris desires the prayers of the Prayer Union that if it is the Lord's will their little child may be healed; also that the sisters will remember her family in its isolated condition.

Sr. Annie Hanson requests the prayers of the Prayer Union in behalf of her little girl. She is afflicted with spinal disease and her mind is also affected.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

THE following is from a letter written by a brother who is district librarian, to the missionary in charge of the field. By him it was referred to the General Librarian and by her to the General Superintendent. We give here such parts of it as will conserve our purpose at this time. While it was written in a jovial strain, it is nevertheless cutting, and we wish in justice to all concerned, to offer the explanation that follows.

"As you are aware I am district librarian of the ——— District of the Reorganized Church of Jesus Christ of Latter Day Saints (did I leave out anything?), but I am in a great dilemma. I want to do some work along this line, but am unable to find out who the General Librarian is. Can find no one who knows. Can find nothing in the HERALD or *Hope* which will give me a clue as to who she or he might be. Consequently I address you on this subject. First, however, let me say that I think it a shame that our church publications are so crowded for space that they can not afford one inch in which to publish the names and addresses of the officers of the Sunday-school Association. Especially does this apply to the *Hope*, the Sunday-school organ. If I ever get to a General Conference I should most certainly kick on this until I was black in the face, after which I would kick no more.

"But then, apropos (you know what that word means), I have put in about fifty books into our library here at ———, of which I am just common librarian. I want to do a little work out in the district. I also understand that the General Librarian has been corresponding with other district librarians around here, for instance, Miss ——— of ———, and sending them literature, but I am unable to find that she—the General Librarian—has ever recognized this district in any way.

"Now you know we are very independent up here, and if the General Association does not want to recognize this district we

can run it ourselves without any aid or anything else from them. What they can do for one district, they can for another.

"Now, please be good enough to send me the General Librarian's address. The duties of such general officer are, 'He shall secure all needed information relating to the establishing of libraries in schools and a library for the General Association and (note this) secure and impart such information as will assist in establishing of libraries in the various schools in the General Association.' See—a direct statement, and nothing done so far as the ——— District is concerned.

"All I wish to know is this: Does the General Association care for this district or not. If so, let them send us literature like they do other districts. If not, let us know and we will paddle our own canoe, and probably just as gladly, too. (Ha! see the poetry. Oh! I'm getting worked up when I go off into such an exquisite rhyme as that. Don't you think?)

"But say, —, don't you think it neglect? As missionary in charge of this part of the country, won't you kindly shake up the old bones and let them know we are alive and trying to do something?"

The brother says he can find nothing in *HERALD* or *Hope* to tell him who the General Librarian is. This is simply the old story repeated. He has not been reading the *HERALD* regularly or he could not have failed to know. True we do not keep the list of officers standing the year round, but there has not been a *HERALD*, for some years, that did not have the name and address of the General Superintendent at the head of the Sunday-school Department. He will at any time gladly furnish any information he may be able to furnish.

The published minutes of the General Convention in both *HERALD* and *Ensign* gave the complete list of officers. In the Sunday-school Department, page 491, another mention is made of who she is.

The minutes of the convention at which the brother was elected librarian simply stated "——— librarian." No post-office address given to any of the officers' names. The General Librarian lives in a distant city and is an entire stranger to the brother, I think. How could she write him? No official notice was ever sent to any of the general officers of the officers elected for the district. How can we reach you till we know who and where you are?

Our General Librarian at one time sent out letters to all the district librarians whose addresses he had, or that the General Superintendent had, and from some forty-five districts, received ten replies. He sent again and raised the number to twenty. We are given to wonder at times why the work does not move faster, but this will explain it in part. People will not write when they are written to; that is, some will not.

Yes, the General Librarian has been corresponding with many district librarians and will gladly continue to do so. But I venture this guess, that she will never write to any one whose name or address she does not know. The fault lies with the district officers who did not see that the general officers were furnished with a complete list of all district officers. Even to this day not one of the general officers has a complete list of the officers of that district, unless it be of very recent sending. The General Librarian may never have "recognized that district," simply because she could not, not having the proper information at hand. Besides, the sister who now holds the office, was elected last April. She had not at that time had the opportunity to get started in the work. The work at best is a new one. There has never been any literature printed by us on the library subject. That is, no leaflets of instruction. There is nothing but hand-written letters to send out. And if the brother will think that to write personal instruction to about fifty district librarians is a task that can not be accomplished in a few days, he will at once understand why no literature was sent him. I think I would be safe in saying that no one has written for information on that line that did not get it.

The brother may honestly feel that the General Association does not care to recognize the district, but he forgets that the district has had two personal visits from the General Superintendent, at one of which the brother was present. And this, too, without receiving one penny to defray expenses. And we shall go again when occasion demands or permits. We are interested in that district as in any other. We will do for it all we can as we would for any other district; but district workers should remember that the general workers can not do it all. We must have the cooperation of the district workers if a success is to be made. We have several times published notice, asking the districts to send us complete lists of their officers, and have never yet gotten replies from one half of them. If you expect to hear from us you must answer when called. We have sent out letters to every district association we knew of and in no instance have had replies from more than four fifths of them.

No, it is not a matter of "neglect." It is only an instance of nothing being done because there was nothing to work upon. The General Librarian had no literature to send them had she known who they were. And taking the facts together make it doubly impossible for her to have done as the brother expected. The brother has not been in possession of the facts and has drawn his conclusions without them, and of course his conclusions are wrong. His zeal and desire to do something for the library work in his district is very commendable. I wish that more district librarians had the same desires. But the spirit of the letter is more likely to wound the feelings of the workers who have done literally all they could for the work than to bring about the desired results.

From this we can learn four things. 1. If you wish to hear from us, you must let us know who, what, and where you are. 2. That it is necessary to read the church papers if you would keep in close touch with the work. 3. That when call is made upon us, we should promptly respond. 4. We should not make the charge of neglect till we are certain where the neglect actually existed.

## Letter Department.

POMONA, Missouri, October 1.

*Editors Herald:* It is with many thoughts flying through my mind that I take my pen in hand in these hurried moments of life, to send you a few lines from this, the boasted land of big, red apples. Yes, and still more, the land of Zion; the home of the blessed. And while I am proud of, and thankful for, all the Lord has said for Zion and her redemption, yet when I see how far beneath the standard we as a church stand, I feel like the one who said, "Yet in Babylon, yet in the wilderness;" and until the officers of church, stakes, districts, and branches step out with law in hand, and thereby cry out, "Come out of her, O ye, my people," how far can we be distinguished from Babylon? Until we elders can make effective impressions on the minds of the Saints to dodge the landshark and counsel the Bishop, to not pay out their money for supposed mineral fields as though there were gold and silver in every rock pile and gulch in the land, until the sick will call for the elders instead of answering some medical advertisement, that we may gorge our stomachs with the rotten preparations of the day; in fine, until every shade of fraud and evil is cried down, instead of covered up, the homeseekers will find poor homes; miners will find no mines, and the sick should not hope for anything but heart trouble and sour stomachs. To sum up the whole matter, we may expect to pipe and have no dance.

I sometimes think that we are not a whit in advance of the theory, What is to be, will be, if it never does happen. O ye who bear the priesthood of the Most High, how can you escape the chastening hand of God, when you seek to excuse yourselves for indulging in the spirit of greed and gain, by saying you can thereby do more for the church of Christ than by preaching his

gospel? Yea, nor do I wonder at the woman of Revelation, twelfth chapter, crying in pain to be delivered of the kingdom of our God and the power of his Christ. (See Inspired Translation.)

Oh may the angel soon cry aloud, Babylon is fallen, is fallen; come out of her, O ye chosen of the Lord! The only way that I can see that the people of God could be in Babylon is by partaking of her spirit, and the nearest way out of her is to put on the robe of the righteous.

So long as this church sends me into the field to preach this gospel, my warning to the Saints shall be, Be wise; see that no man deceive you, and if any man brings unto you a "bonanza," beware of such a one. Mark them who cause divisions, contrary to the doctrine. A sinner is a sinner, no odds if he is a Saint.

The work is moving slowly in this district, yet some encouragements are along the line, so we labor on.

JAMES T. DAVIS.

TALOGA, Oklahoma, October 1.

*Editors Herald:* This is the county-seat of Dewey County, ten miles from Seiling, and seven from Guy, where there are branches of the church, yet the place has been sadly neglected. Never any preaching done here till three years ago when I preached once, and Bro. James Yates once this fall. Two weeks since, Bro. Crawley and I came here and I began preaching on the street, when we were invited to preach in a hotel sitting-room. Bro. Hubert Case, passing through, preached once. We, the Seventh-day friends, and the Utah elders are striving for the ascendancy here. Adventists had tent in July and August.

Sunday the 21st we went four miles Southwest thinking to preach after Sunday-school exercises at ten o'clock in the forenoon, but the Utah elders were ahead of us day and evening, so I left an appointment for Sunday the 28th, at eleven o'clock in the forenoon and went eight miles southeast where the Seventh-day minister preached at three o'clock in the afternoon, thinking to preach at night, knowing they were to be at another place that evening; but the Utah elders were ahead of me again, so we returned to Taloga and preached and expect to remain the week. Crowds here now, county fair going on.

Seventh-day preacher, a lady, has been two weeks three miles southeast of here at a schoolhouse, but is troubled about us preaching against the seventh day, turning from her some she had much interested, so she is to preach here in the hall, on "Reasons for keeping Seventh Day," and by special request, I am to give some of our reasons for keeping the first day as a rest day. She threatens me that if I continue teaching the first day rest she will get me before the people and make me so ashamed that I will never teach it again, although I have talked upon it but little and that to those she had troubled in mind. She offers to talk half hour about with me all day, at Bro. James Vrooman's, who lives here and whom she has troubled some about the Sabbath, but wants no others to hear. I tell her to put her "light on a candlestick;" go before the public, or as she is a woman, Mrs. Crawley will meet her at Bro. Vrooman's, and talk the matter with her.

We have made many friends here, and in adjoining country, some talking of baptism after reading Book of Mormon, if they find it as we say, mostly first-day Adventists. One, a preacher, who read Voice of Warning three times in a week, says it is all right. Have two subscribers for the *Ensign*. I sold one Book of Mormon, three copies of Voice of Warning; have loaned copies of Book of Mormon, four copies of Voice of Warning, and numerous tracts.

Since the reunion at Dover, August 18, we went to Geary and preached on streets, then went to Nicely, fifteen miles southeast and preached two days; baptized three of the Baptist faith; got

four subscribers there for *Ensign*; one for *HERALD*. Think to get back there as soon as we can, but some one should stay right in this part all the fall. Am invited to come to places fifteen and twenty miles away, by those who have heard on the streets here.

There is an Advent preacher, lady, going around here showing families where the Book of Mormon teaches polygamy, as she learns it from the Utah elders, with whom she is very friendly; such as pages thirty-six and thirty-seven, where they speak of "our women," proving that they had more than one, when page thirty-three shows that Nephi and Zoram each had but one of Ishmael's daughters, and Nephi's brothers also married the daughters of Ishmael. Drowning people will clutch at straws, however.

D. S. CRAWLEY.

ST. CHARLES, Iowa, October 5.

*Editors Herald:* The work is moving onward here at St. Charles. I have baptized five noble Saints here lately; four of them heads of families; one has formerly been a Holiness minister. I began preaching last evening at Science Hill Schoolhouse, two miles east of St. Charles, with a full house. I preached here some last summer, and saw some of my former converts out last evening paying good attention, and saying they were coming every night.

Though alone, the Lord is standing by me, which causes me to rejoice. The Saints here are generally striving to come up higher. Most all attend our Sunday-school and Religio regularly, and take a good interest. May God bless his people, and help them to come up higher, is my prayer in Jesus' name.

C. J. PETERS.

WOODBINE, Iowa, October 8.

*Dear Herald:* In harmony with the appointment from General Conference, I spent the latter part of June and until the 21st of July in the Pottawattamie District, visited and preached in Council Bluffs, Crescent, Boomer, and Hazel Dell Branches and was gratified to find them all in fair condition, holding fast to the "rod of iron which surely leads to the tree of life." It was good to see those who had weathered the storm for many years, having manfully stood for the truth, still standing firm in the warriors' ranks, and although feeling the weight of years, and the consequent bodily infirmities they relax nothing of their former zeal for the progress of truth. Their hearts are, if possible, more susceptible to the divine influence, as one could see by the earnest, sparkling eye, and the radiant smile as they drank in with intense eagerness the precious drafts of the waters of life. The younger members too seemed equally zealous and deeply in love with the cause of God. I speak for the membership in general. Of course there are exceptions to be found everywhere. I would be glad if I could say that every one who had entered into covenant with God were ever mindful of that covenant and exerted all their power to keep it inviolate; but this would be more than we are warranted to expect since "the net gathers every kind."

I found the places of many were vacant having been called away by the "pale messenger," but, I trust, having "fought the good fight, and kept the faith," had finished their courses with joy. I was blessed in my labors among them.

I returned and continued my labors in Little Sioux District, preaching occasionally in Woodbine, where I am glad to say the branch is improving and the attendance increasing. We have had of late the services of Brn. A. H. Smith, F. A. Smith, and J. S. Strain, all of whom labored acceptably and with benefit to the Saints. I visited the little branch in Bigler's Grove, where I find a very earnest band of Saints under the watchcare of Elder Frederick Fry. These few have this summer built a new church-house, which I learn will soon be ready for dedication. I had the pleasure of occupying it. It has been for them a task, but it was a "labor of love," and I have no doubt they will be

manifoldly repaid by the reception of many and great spiritual blessings within its walls. It is proper to say that other branches, Woodbine among them, have assisted them in their work, but to what extent I know not.

The days of long journey's on "shanks pony" are past with me; and as the needful is not always on hand to give me a right to Nahum's chariots, our good Bro. Sidney Pitt fetched me on the 16th of August to his home, from whence, after enjoying the generous hospitality of himself and wife, he took me to Persia on the 17th. Being greatly blessed in my effort to preach the gospel that morning, I endeavored to perform a similar duty at night, but was not as well satisfied with my effort and I learned that a good, candid sister was not either; but there was some recompense when others volunteered their gratitude for the light they had received. It did me good to learn that feeble as my effort seemed to me, some had been blessed by it. If in humility we seek divine help, our labors will not be in vain.

On the 18th I was requested to visit Father Collins, a fellow traveler across the sea with me from Liverpool to New Orleans, on the good ship "John M. Wood," in 1854. I found him poor in this world's goods but strong in the faith of the restored gospel, and sorely afflicted in body. It was his earnest desire to have me administer to him. I did so, but am satisfied the Reaper has marked him for the grave; and while there seemed no hopes of a prolonged life, this gracious promise still remains: "If he have committed sins, they shall be forgiven him." (James 5: 15.) And again: "If they die they shall die unto me." (D. C. page 144.) I sought to give such words of comfort as God had given to his children.

I preached in Persia also on the 18th, but as the people were busy I thought best not to continue there. On the 24th Father Johnson, of Logan, kindly offered to take me to Magnolia, as I had been informed that Father Caleb Benson, of Magnolia, desired to obey the gospel and requested that I should bury him with Christ in baptism. He has long been a friend to the cause, his wife and several of his children being staunch members of the church. He was nearing his seventy-sixth birthday. I had the pleasure of baptizing and confirming him a member of the church, and I pray that grace may be given unto him to enable him to finish his journey through life to his eternal welfare and to God's glory.

Bro. Sidney Pitt wrote me that an old friend of his, and one who was once a member of the church, had kindly consented to buy a tent in which to preach the gospel, said tent costing eighty dollars, and I was requested in company with Elder H. N. Hansen, to go and preach in it. Brother Pitt was authorized to purchase the tent and the friend paid for it.

Elder Hansen and Bro. Pitt set up the tent or tabernacle on the 30th, and opened it for public services on the 31st, near Yorkshire, Harrison County, Iowa. I arrived there on September 1, and they laid the burden of preaching on my shoulders, which I bore until the night of the 4th inclusive. The nights were dark and farmers busy, so that attendance was not large, yet on the last night I had a good hearing. But having promised the committee of the Dow City reunion that I would be there to help, I kept my word. But while at Yorkshire we visited the neighbors, conversed with them and invited them to the tent. We found a number of old members of the North Star Branch, but they had slumbered and slept, and their lamps had well nigh gone out; but upon close examination we found a little oil left. Will it be kindled to a flame? Surely such generous treatment as we received would indicate that that tabernacle was not purchased in vain. We were made welcome at their homes and received the kindest of treatment and especially from the friend who so generously paid out the eighty dollars for the tent.

One little incident that will ever remain fresh in my memory was as follows: On the morning of September 5 I had gone to the depot to start for home, Bro. Pitt having given me means to

get home with, and my ticket was in my pocket. It happened that the post-office was in the depot. Mr. Jesse Stoker followed me down, went into the post-office, and coming out found me on the platform and said: "Mr. Derry, you have not got your mail." I told him I did not expect any mail there. "Why, here is a letter for you," and he handed me the missive, to my surprise. I opened it, it being addressed to me, and to my greater surprise I found a five-dollar bill in it, put there by the friend who handed me the letter. Was I grateful? I was to God and the friend whose generous impulse had led him to help a stranger on his way. May God grant that he may not only be one of those to whom the Master will say, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me," but that he may also see the power, beauty, and blessedness of the truth preached in that tabernacle, and gain the full reward of eternal life through obedience to it. I left Bro. Hansen and Bro. Pitt to carry on the services so long as they thought it wisdom; and I went to the reunion, the history of which you have been told.

You have already been informed of the dedicatory services of the Pisgah church. That building is a monument of what may be accomplished by a few earnest souls when they unite their efforts. The male members are not entitled to all the praise; the sisters rolled up their sleeves and rendered noble service in the work. And thanks are due to Moorhead, Little Sioux, Magnolia, and Woodbine Branches for generous aid in the work. The stranger was not backward, either, to lend a generous hand, and I pray that it may be a Bethel to every soul there seeking spiritual rest. I did not feel able to attend our quarterly conference last Sunday, so I stayed and preached to goodly audiences in Woodbine, and was greatly blessed.

Yours for truth,

CHARLES DERRY.

OELWEIN, Iowa, October 5.

*Editors Herald:* According to the branch record, Grove Hill Branch of the Reorganized Church of Jesus Christ of Latter Day Saints was organized October 23, 1892. The missionary in charge, J. S. Roth, called the Saints together for the purpose of organizing a branch, at Bro. M. Dewald's, near Oran Center Schoolhouse, in Fayette County, Iowa. At the opening of the meeting Bro. C. S. Shippy was ordained to the office of priest under the hands of Elders J. S. Roth and J. B. Roush. The following officers were elected: Bro. C. S. Shippy, president; Bro. H. D. Miller, presiding priest; Sr. Anna B. Goodrich, secretary and treasurer. The branch was named the Grove Hill Branch. Bro. H. D. Miller was ordained a priest May 24, 1892, before the organization of the branch.

The branch flourished, considering the scattered condition, for a number of years; but finally interest began to wane and some of the members sold out and left and some others entertained ill-feelings, if not anger, toward others, and consequently spirituality became quite low. At last our president, C. S. Shippy, sold out and Bro. J. R. Sutton was elected president. But he had the missionary business of the Eastern Iowa District and the Sunday-school business, and his farm and family on his hands, and the branch was sadly neglected; and as I told some of the elders, all we needed was to "have our funeral preached and bury us." But Elder Sutton said there was material in the branch and in the Lord's time it would be made manifest. And thus he encouraged us. But there was a long time we had no prayer-meeting or sacrament, and but very little preaching, and it seemed as though we were spiritually dead, or in the condition of the church of Sardis: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. . . . Thou hast a few names even in Sardis which have



not defiled their garments; and they shall walk with me in white; for they are worthy. . . . He that hath an ear, let him hear what the Spirit saith unto the churches."—Revelation 3: 1-4, 6.

I believe the servants of our branch will "be watchful, and strengthen the things that remain, and are ready to die," and that this branch will revive and others will yet be added to us. Bro. J. R. Sutton has been branch president since Bro. C. S. Shippy sold out; but I anticipate a change at our next branch meeting. Two weeks ago to-day Bro. Robert Smith was ordained a priest. I believe he will be faithful. The name of the Grove Hill Branch was changed to Oran Center, with Fairbank for post-office, August 18, 1901.

Dear brethren and sisters, pray for us. We need the prayers of the faithful, that that which remains may be strengthened.

J. G. HODGES.

RICHMOND, Virginia, October 7.

*Editors Herald:* Since the latter part of May most of my time has been spent in Scranton, Pennsylvania, and have only recently left the anthracite coal region where the strike has been going on since May 12. It was thought at the time that it would not last to exceed three or four weeks, but it is now well on to five months, which, of necessity, works many hardships, and affects all avenues of business, making people very restless. It is to be hoped that the end is not far in the distance.

Am sorry to see church conditions in these regions so bad. There is now left only the Scranton Branch in the populous Lackawana and Wyoming Valleys, and many of its members do not want to be disturbed by a missionary or make any restitution or amends. The church has suffered much through the conduct of some of the members in these valleys. The drink habit seems to be the greatest curse that ever touched the earth, and its blighting effects is seen here on every hand, even tarnishing the fair name of the church in many instances. Am glad that measures to remedy such conditions are contemplated by those in charge.

I left Scranton the latter part of August, and came to Plymouth, where Sr. Isaacs and her mother, Sr. Jones, reside, and was made welcome at their home, while I tarried, preaching several times with very fair interest, and was very thankful for their hospitality, as also to Bro. and Sr. Hoover for the royal treatment received while preaching in their neighborhood. From here I moved on to Harrisburg, Pennsylvania, where Bro. J. R. Gibbs and his two noble and accomplished daughters reside who always receive an elder like one of their own family. Bro. Gibbs is setting about to start the work in the Pennsylvania capital. He is a worker and a Saint indeed.

Just arrived here, according to direction of Bro. U. W. Greene, for a short time. Found Doctor P. P. Starke and Sr. Alice P. Corson, who are staunch members and willing helpers, which is indeed very encouraging to the traveling missionary. Will try to visit other points while in the "Old Dominion." I learn there are but few Saints in the State.

Will be thankful if those wishing any labor done in their particular localities would notify me at my address.

JOHN A. DAVIS.

Corner Second and Broadway.

NECEDAH, Wisconsin, October 6.

*Editors Herald:* Our first conference has now become a part of the history of the development of the work in this part of the Lord's heritage. Conference convened September 27 and 28, and despite the fact that it rained or threatened rain nearly all the time from Friday morning until Monday morning we had a fair attendance. About twenty came from Valley Junction, others from North Freedom, Sparta, and Porcupine, beside the missionaries and officials of which C. H. Burr, sub-missionary in charge; W. P. Robinson, district president; High Priest W. A.

McDowell, Elders E. M. and J. E. Wildermuth, A. L. Whiteaker, M. F. Gowell, and Livingston were in attendance. These with our local Saints and neighbors made a goodly crowd, considering the fact that we live ten miles from a railroad and also that we as a branch have only been in existence a little over a year. This is a new and sparsely settled country, too, which must all be taken into consideration when we say this number of people was a good crowd.

Sunday morning, at nine o'clock, Priest A. J. Fisher led seven souls through the waters of regeneration, these being the first fruits of the devoted labors in this vicinity.

While singing the opening hymn at the riverside the sun suddenly broke through what seemed a solid gray sky, bathing the candidates and onlookers in a flood of golden glory that seemed like the approving glance of a pleased Father.

Others are investigating our doctrine, being dissatisfied with their present spiritual condition. We think much prejudice has been removed; and one thing at least is certain we have been able to present our claims to more people than we can reach by our regular services.

Elders Burr, McDowell, and Robinson remained a week after conference, preaching every night in the tent to small but apparently interested audiences. Elders E. M. and J. E. Wildermuth also remained with us and expect to be here for some little time yet. The other elders have gone to their work in other places. The Brn. Wildermuth have relatives here whom they are visiting and in the meantime will also assist our local force in presenting the word.

While through the errors of human nature there have been some unsatisfactory elements in our conference, yet we consider it a success and hope it will not be the last to be held in our branch. I ever pray that God will bless and help each individual who is earnestly striving to do his will.

Your sister in the faith,

MRS. IVY FISHER.

ERIE, Kansas, October 3.

*Dear Herald:* I am where I do not get to see your pleasant face. I am so anxious to peruse your dear pages again. Since our reunion in August I have been in new fields all the time. Bro. Lee Quick and I went to Parsons, Kansas, and tried to get a church to preach in, but one of the preachers said we were not Christian or orthodox. We tried two days and gave it up. We secured the A. O. U. W. hall for two nights, the rest of the time it was occupied. Bro. Lee Quick went home and I commenced on the street. I stood in a dray wagon and preached to large crowds of attentive listeners. Bro. Cochran opened the meetings for me while in Parsons. Our meetings stirred the people and made many friends to our cause. When I left some followed me to the train to talk the gospel. When I read of Brn. Peterson and Russell being in such prejudiced places I felt sorry for them. This year in every place I have been, doors have been opened up. While in Chautauqua County, I opened two new places to interesting congregations.

One night I was preaching on the renewal of the earth, when a professor exclaimed, "Can it be possible?"

So far this year has been one of the most remarkable in my missionary work. Having the endowment of the Spirit to preach and administer the ordinances in the house of God, I never felt better spiritually, mentally, or physically, or more determined to press on in this work.

Bro. C. P. Welsh and I are holding meetings here in the country in a large new school building, to very large crowds of attentive listeners. Last Sunday night over one hundred carriages and different kinds of rigs were out. I never witnessed as many at a protracted meeting. The country is stirred for miles around. How brethren who have received evidence of this work can quit the ministry I can not understand. What we need in this field is more preachers.

F. C. KECK.

WINFIELD, Kansas, October 5.

*Editors Herald:* I am yet alive and in the faith. I have been in it for nearly thirty-nine years and still love it as much as I did at the first. Although developments have not come so fast as I expected, they have come and are yet coming.

I read in your columns this morning the article by Bro. Isaac M. Smith, and felt to thank the Lord for such men and such instruction as was contained in that article. I have been here three years the third of last March. Soon after I got things adjusted about home I began to look for a place to preach, because I felt it my duty to warn my neighbors. I secured the use of the Fairview schoolhouse, two and a quarter miles from my home, where I spoke a few times, once on the difference between the Reorganized and the Utah Churches. But the people did not seem to be interested in what I said, and as I was expecting some of the ministry to come this way at that time, I waited a while and then tried again; but they had got enough and did not put in an appearance, so I gave up there. I then tried to get the Baptist church at Hackney, in order to reply to a lecture that they permitted in the church on Mormonism in which the speaker had classed the Reorganized and Utah Churches as one and the same. But about that time the Baptist folks had received instructions not to receive the "Mormons" into their houses, or let them have their churches or schoolhouses to preach in. So I was refused the use of the house. I then tried for the schoolhouse that was near at hand, was refused again, and then for another, with the same result.

Last summer I preached in the dwelling-house of Bro. and Sr. George Eastin in Arkansas City four or five times, and then the brethren thought a room could be secured in the city; but none was obtainable until this summer when we were permitted to use a schoolhouse in the southeastern part of the city, where but few attended.

I am trying to find something to do in this work of latter days, and I live in hopes that I shall yet do more. I have thought of preaching on the street, but have not mustered courage for that so far. I am trusting some of the traveling ministry will come this way and I can then assist them some at least.

Now, dear HERALD, tell the dear Saints with whom I am acquainted and with whom I have associated at Plano and other places that I am yet in the faith and have not forgotten them and ask them to continue faithful to the end that we may all meet in that happy land where parting will be no more, which reward is sure if we are true and faithful.

W. VICKERY.

LINDSAY, Ontario, October 4.

*Editors Herald:* I believe the last time I wrote for the HERALD I was at Highland Grove, or Deer Lake. On the 18th I left for Gooderham, remained there for a few days, preached my farewell sermon there on Sunday, the 21st. The schoolhouse was filled with people, and several outside. I remained there until the 24th, and held a business meeting, and with the assistance of Elder Staley, the president of the branch, we straightened up some important matters in the branch, and I made out their report for conference and got their Sunday-school to unite with the General Association, and after a good-bye to many who had endeared themselves to me, I boarded the train for Fenelon Falls in answer to the call of Elder T. A. Phillips, missionary in charge.

There I was met by Elder Felix Northay, and R. Braden; after refreshment at Bro. Northay's, we drove over to Bro. Joseph Perrin's near Cameron to prayer-meeting. Here we met poor T. A. suffering with a lame leg caused by a fall, having been laid up for nearly two weeks.

Poor Tom, his experiences and trials in this North country will no doubt never be forgotten by him. I felt sorry for him. We had a very good prayer-meeting. Bro. Robert Braden was ordained to the office of priest, having been called through Bro.

T. A. Phillips some time before. We all felt that the good Spirit witnessed the ordination, and believe Bro. R. will do much good if faithful.

The 25th I posted up notices of services in the Cameron church for Sunday evening, the 28th; subject, The different rewards.

Bro. T. A. done a good work among the Saints there, and at Fenelon Falls. I occupied at seven p. m. on the 28th; church well filled. Bro. Thomas being unable to get around with his lame leg, we talked the matter over together, and deemed it best for him to return home and rest, so he left for home on the 29th. I accompanied him as far as Lindsay and began services that evening at Sr. Smith's, and continued at her home, and Bro. J. J. Perrin's every night but Tuesday; baptized a Miss Oliver from Little Britain. I returned to-day to Cameron to fill an appointment there to-morrow the 5th.

I am feeling quite well, and hopeful for the work in this mission.  
SAMUEL W. TOMLINSON.

MAXWELL, Indian Territory, September 24.

*Editors Herald:* There are but three Saints at this place, Sr. Meryman, myself, and daughter. It is ten miles from here to Bro. and Sr. Duncan's, and eight miles from there to the homes of Brn. James and Sam Malone. The latter were baptized by Bro. W. M. Aylor, who came here a short time ago, and preached for them a few nights. Baptized those two young boys, the choice of the neighborhood, so a Christian man told me. There are six others ready for the waters of baptism, and the Christian people are telling all kinds of falsehoods to those who believe, but who have not yet come into the church.

Campbellites have been holding meetings at Seven Shooter, telling the people that the Latter Day Saints are cowards; that they will not defend their cause, for they challenged Bro. T. J. Sheppard to debate, and he backed out, and they are doing all they can to destroy the good seed that has been sown. If some elder could come and baptize those who are now ready, I think that we would get along better.

The writer and Bro. J. S. Reed went up to Bro. Duncan's on the 10th. The writer spoke to a small crowd. I went back last Sunday, but it rained all the morning, and I did not preach.

I ever pray for the advancement of this glorious cause of Christ.  
J. M. CRAWFORD.

MEXICO CITY, Mexico, October 4.

*Editors Herald:* The following extract from a letter of a young German friend may be suggestive and prove interesting, especially to the German Saints:

"The tract you sent me I read, and found some good matter in the same. However, in some things I differ. For instance, one passage reads: 'Hence if we will count upon a reward from God for our good works, we must first believe that he is.' Our church teaches me, in accordance with the word of God, differently: 'We are unprofitable servants.' And if we obey God and do much good, we then do only our duty and can expect no reward for it; but much rather do we hope to be saved only by faith in Jesus Christ, who is the mediator between God and us. Of your church's opinion are the Catholics and even Protestants (who are only Christians in name), but according to the word of God this theory is wrong. In another part of tract I find some passages copied from Genesis, for instance, chapter 4, verse 9: 'On that day fell the Holy Ghost on Adam.' This passage is not to be found in our Bible! As a great contradiction appears to me the passage cited from Genesis 5:2: 'And as many as believed on the Son!! and repented of their sins should be saved.' How could the first men believe on the Son, since Christ was not known to humankind then? Think of it! Jesus came to earth four thousand years later!

"And by the laying on of hands do you think that those that

do not have the hands laid on them do not receive the Holy Ghost?"

As the only effectual means of dealing with people is to deal with them in harmony with their understanding and their feelings, and as without knowing the same we can not expect great good to follow our efforts to benefit mankind, however much our hearts may go out in love towards them, I thought (since not every one is *always* given the Spirit to know, without effort on his part, how to act or speak at the opportune moment) the above might suggest to us to study our surroundings, to study all things with which, and every person with whom we have to do, that we may act understandingly, that is, seek wisdom, which is to knowledge, in purity and simplicity, a crown of perfection.

AUGUST H. MERKENS.

Apartado 20 Bis.

PORCUPINE, Wisconsin, October 8.

*Editors Herald:* As I am a reader of your valuable paper, I wish to bear my testimony to the same, although I have never written before. There are many who read it here. We loan our HERALD, *Hope*, and *Ensign*, and sometimes send them to distant friends, hoping thus to get the gospel before the people, and prepare the way for the elders.

I would say to the missionary who has charge of the work in Chautauqua County, New York, to call on Otis James, who lives seven miles from Jamestown. His address is Boomertown, New York. The gospel has never been preached in that place, and I believe there are some honest-hearted ones there. We have some willing Saints here, who are trying, I believe, to come up higher, as they have been admonished to do from time to time. My prayer is that all may come to a more perfect knowledge of God's law.

Dear Saints, let us try to be more obedient and faithful in the future than we have been in the past, and to our faith will be added those Christian graces which are enumerated by Peter. Then we can enjoy the blessings of God, feeling we are worthy of the same.

I ever pray for the welfare of Zion.

MRS. J. W. HOOKER.

LINCOLN, Michigan, October 8.

HERALD PUBLISHING HOUSE, Lamoni, Iowa;

*Sirs:* Received card announcing the expiration of my subscription to *Autumn Leaves*, and in reply to "Do you wish it continued?" say most emphatically, Yes! Would feel lost without it. It is getting better all the time and I am sure it is a factor for good in the work. Please find inclosed subscription price.

Your sister in the faith,

(MISS) ALICE M. JOSLYN.

BALMAIN, N. S. W., September 12.

*Editors Herald:* Your readers will be glad to learn that as a result of a ten-day "mission" Bro. Barmore baptized eight last Tuesday, seven o'clock in the evening. I returned from Wallsend in time to assist in the confirmation and at the request of Bro. Barmore I spoke to the people, that being the closing night of the series. Was led to talk in a reminiscent strain and the Saints wept tears of joy. I am certain that true inspiration was behind Bro. Barmore's appointment to this field.

The following night we met in the Protestant hall, St. Mary's, twenty-nine miles west from Sydney, and for two hours and fifteen minutes Mr. Bell, of the Christadelphians, and the writer measured theological swords before an audience of more than five hundred people. His demeanor was of the kind that on one occasion brought forth hisses and groans. He interrupted his opponent and said he was telling an untruth. The audience did not take kindly to such language. I am satisfied that the discussion has opened the way for us to preach there. Bro. F. Haworth paid our return fare—first-class—and we were kindly

entertained by Bro. and Sr. J. E. Parkes, they having been instrumental in fully advertising the matter. I inclose some newspaper clippings in regard to this and us as a people.

I found a spiritual dearth at Wallsend and Newcastle except among the Saints, and these I believe are trying to do their duty. Additions in both these places since we left eight years ago, and both localities now have chapels of their own in which to worship. The crying need is pastoral work. Some localities are "run down" because of not having a minister.

I expect to go to Melbourne for the Victorian conference 27th instant. My thoughts turn to the reunion at Dow City. My mission address hereafter will be G. P. O. Sydney, N. S. W., Australia.

J. W. WIGHT.

CLINTON, Iowa, October 8.

*Editors Herald:* I have never written to the HERALD before. It is not because I have not been interested in this latter-day work. I rejoice that I have heard the restored gospel, as God in his mercy has seen fit to bless mankind. I am trying to do all I can for the cause at this place. We have Sunday-school and Religio in this branch, but things are in such a condition that it seems hard to do much good. I am trying to keep up the study of the word of God, hoping that Satan will not gain the victory. Of late we have a few Home Class members in the district.

I would like to see the missionaries help us in this work here as there is only one local in this the Eastern Iowa District. It seems to me that those in the field have a good opportunity to get this work started with the scattered members. There have been four Utah elders here for some time, but so far I know of no converts.

If there is a member of the church who doctors with roots and herbs I would like very much to hear from him, as I have been sick for some time with what is believed to be stomach, kidney, and liver trouble.

WILLIAM ALBERT WILSON.

KAITANGATA, New Zealand, Sept. 9.

*Editors Herald:* I am now the farthest from home I have ever been. Bro. Tucker and I are nearly at the extreme south-east end of the South Island, about ten thousand miles from home.

Our company, including myself, Brn. Wight, Tucker, Barmore, David Anderson and wife, set sail from San Francisco, July 24, for our appointed fields. Bro. Anderson and wife stepped off the boat and bid us adieu at Honolulu. Having never been in the tropics before I was enraptured with what I saw there. Banana-trees with bananas on, cocconut-trees with cocoanuts, and date-palms with dates were seen. To the edge of Honolulu is a crater of an extinct volcano, around which I and the brethren went. I wanted to go to the top of it and see what was in it, but the brethren said it would take too long a time. I guess I was born inquisitive. I beheld with awe and wondered with admiration at the greatness of God's creation, "How wonderful are thy works, O, Lord!"

Passed the Samoan Islands August 6. The boat stopped at Pago Pago for several hours. It had anchored a short distance from the land but a little while when it was surrounded by about two hundred natives. Many of them were tattooed over half their bodies. More than a few had bleached their hair with lime which gave their naturally black hair a reddish color. They were large in stature and well formed. They had for sale, and urged us to buy of them, native-made cloth, fans made of cocconut fiber and brilliantly dyed, bananas, shells on strings, and cocoanuts. They lived in huts, opened at the sides, along the shores. The Samoans, Hawaiians, and Maoris are much alike in color. It was said to be midwinter here at this time, and yet it was only cool enough to be pleasant, with an occasional shower which soon passed by. It was a restful scene for me to see the islands covered as they were with tropical verdure—cocoanuts everywhere.

After a wearisome journey, wearisome to me, we reached Auckland, August 12. A heavy frost was on the deck in the morning. When we reached the post-office, there was a letter for Bro. Tucker from Bro. Thomas Dixon of Kaitangata, requesting us to come there to enter upon our work. After a little consultation we decided to do as requested, and at two o'clock in the afternoon went on board the Waihoia, telling Brn. Wight and Barmore good-bye—they to go to Sydney and we to Kaitangata.

Since coming to this end of the world I have noticed many things seem out of order. Here I can see in the heavens the southern cross. In Iowa you can see the north star, but not the southern cross. There the sun rises in the east and goes to the southwest; here it goes from the east to the northwest. Fall is there and spring is here. Just the reverse here to what it is there. Santa Claus comes in the winter there and in the summer here.

The New Zealand people are fine people, speaking of them collectively. At first I could hardly keep my eyes from their red cheeks, roses were on each of them. I marveled at the pictures of health I saw; people not puny and pale, but rugged and strong. I admired their beauty of dress, the beauty consisting in simplicity. Very little finery is worn, hence a rain will not keep them from church. Here is found a people in touch with the revelation which says, "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of thine own hands;" and yet they know nothing of the revelation of God! They dress much alike and dress well.

No obscene pictures on bill-boards. No places of business opened on Sunday, except hotels and drugstores and then only at certain hours. Employers in stores or factories are compelled by law to give their employes a half day recreation each week. No strikes, everything settled by arbitration. Commodities are about the same in price as in the United States, perhaps a little more expensive in some respects.

On the way from Auckland down here while we stopped in port, I visited the museum at Christchurch, said to be the best museum in the colony, and saw many things of interest. I saw several skeletons of the Moa, a very large extinct bird of New Zealand. Some of the skeletons of that bird are fifteen or sixteen feet high, think of it; an ostrich is very small in comparison. One of the best Maori collections in the world is found here. The Maoris, the aborigines of New Zealand are mostly in the North Island. They are of fine physique, and are regarded as a bright race of people.

Two elders of the Utah church, one a missionary to Australia the other to New Zealand, were on board the Ventura with us. They had full faith in their leaders, and would accept the teachings of their leaders though the Bible, Book of Mormon, and Doctrine and Covenants taught differently. I inquired of them concerning their work in New Zealand, and found that their stronghold was among the Maoris; that they had never been able to do much among the whites, in fact that they had done almost nothing. They have been run out of several towns here. In Christchurch they were forced to go under police protection. The people of New Zealand will not countenance polygamy. As soon as the elders say they believe in polygamy or ever practiced it the people are on them. It is next to a waste of time for the Utah elders to labor among the whites in New Zealand.

Kaitangata is a mining town of about fifteen hundred inhabitants, mostly Scotch. Four denominations are represented here, but since we have come the "Church of Christ" has been the most noisy. We engaged the Masonic hall for preaching Sunday evening, August 24, and announced our meeting accordingly. The hall was full. Bro. Tucker and I both spoke, occupying two hours. We then announced meeting to be held on the street every night through the week. Street preaching is respected here. Many denominations are represented in the

larger cities on the streets. Tuesday night Mr. Greenhill, evangelist of the "Church of Christ" attacked our faith and the Book of Mormon, after I was done speaking. A vast throng surrounded us. When he was speaking the crowd would look on Bro. Tucker and I as though we were being buried; as many afterwards told me, they thought we would not have a word to say in reply. When he was done he stepped out of the ring into the audience. I then told the people to give me their ears and I started out like this, to him: "Are you an elder in the 'Church of Christ?'"

"No, sir."

"Do you hold any office in that church?"

"I am an evangelist."

"Why do we have evangelists in the church now?"

"Because we read there were evangelists in the church of old."

"We read there were apostles in the church of old, then why not have apostles? Mr. Greenhill, you come before us as an evangelist of God; produce your credentials. Where is your authority?" I in this way pulled him out of the crowd, exposed him to the people, then let the word of God fall on him. While I was replying to him and bringing forth our work I abruptly stopped and turning to him, I said, "Mr. Greenhill, do you wish to refute what I am saying?"

"Yes, sir," he said; and taking a small book from his pocket as he came into the ring said, "I will read from their own books." He read three or four lines concerning the fulfillment of some prophecy which did not have even a remote connection to what I had said, giving neither the name of book nor page. Noticing the size of the book I asked to see it, but he started to walk away putting it in his pocket. He would not let me see it. Then, turning to the people all around me I said, I doubt! (Commotion in the crowd, and cries of that's right.) The majority of the people turned to our favor, so he had either to produce the book or have them all against him. So he reluctantly produced the book, which I at once found was from Utah. Amazement was on the faces of many, for their pastor had been proven dishonest, for he knew, and the people knew he knew, that we had no connection with the publications of the Utah church. The strength of our positions was only revealed, and the weakness of his own made manifest. From that time some of his members, best members, have been with us in belief and I think will soon be in number.

There have been repeated attempts to overthrow our work at this place, but the Lord has smiled on us, and we have not been confounded in our work. Opposition was revealed before it came in one instance especially, and when we met together one evening though the powers of darkness seemed to rest on every one in the crowd, causing disorder and uneasiness and seemed about to have control, the Lord stepped forth with his power and wisdom, and those who sought our overthrow were made to sneak away almost disgraced.

The postmaster who has just come here from Christchurch, came out one night against us, but was hooted down by the people by a hoot of no uncertain sound. The leader of the Christadelphians came out one night and sought to confound us with certain questions which I answered by sometimes asking questions, but he soon slunk away, and when I said now let me ask you a few questions he said, "I'm done" and off he went. Several tried to hold him, but he said he was done. Last Sunday evening at the hall, I spoke to a large audience on the subject of the Book of Mormon. In the course of my discourse, after bringing forth the Scriptures and other proofs to sustain it, I said, "What will you do then, with the Book of Mormon?" One spoke out, "Burn it." At once cries were heard, "Burn him, burn him, throw him out!" I do not fear violence at this place, for by far the majority of our hearers are friends to our cause. At first it was embarrassing to go on the street; we were scrutinized so closely. Now, friends everywhere greet us.

We have held meetings on the street now nearly three weeks,

being prevented only twice by the rain from filling appointments. We hold meetings every Sunday evening in the Masonic Hall. Those attending have thus far given more than was due for rent.

How we shall be regarded by the people in other places remains to be seen. The people do not know the difference between the Utah church and us, hence they may bounce a stone on our head thinking they have hit an emissary from Utah.

I trust that those whose sacrifices have helped send us to this island of the ocean may live to see a great work done here, and rejoice in the thought that they have helped lay the foundation thereof.

We have been stopping most of the time with Bro. Dixon, who has in the years gone by done what he could to hold out our work for the people's consideration. Our desire is to get our work well started in Kaitangata, and then branch out.

What shall I say in closing? Everything considered, in my estimation, there is no place like Iowa or Missouri. No wonder the Lord appointed the stakes of Zion there. New Zealand has no climate in some of its parts, only samples. One can sometimes see rain, snow, sleet, and sunshine all in one day.

My address is Kaitangata, New Zealand. Bro. Tucker and I are feeling well in spirit and body.

PAUL M. HANSON.

TACOMA, Washington, October 6.

*Editors Herald:* It is now several years since I became associated with this latter-day work by making a covenant with the Lord in baptism, at Salt Lake City, Utah, on the 17th of August, 1884. I received the testimony of the Holy Spirit that the latter-day work revealed from God, through Joseph Smith, was true; and as long as I lived a pure life I felt blessed; but how true is the parable concerning the sower recorded in Luke 8:5-8. During all these years since 1890 or 1891 I have neglected my duties to God, and have, even at times, tried to deny the faith and disown my Savior. I can now see how loving and kind our heavenly Father is to the erring ones. If one of his children is lost on the road to bliss, and drifts out in the forbidden paths which lead to destruction, he follows that lost one, and calls on him until he comes back again; and just so it has been with me. Saints, pray for me that I may be faithful to God, and that I may so live before him that all unbelief may be banished from my mind.

I am getting the HERALD regularly now, and it is a blessing to me to see that God is doing his work in his own wonderful way. Slowly but surely the gospel is marching onward. I am glad to see that my native country, Norway, is remembered, and I believe that many Saints in that country as well as in Sweden and Denmark, will yet be gathered into the fold of our Lord Jesus Christ. May the Spirit of God be with Bro. Peter Anderson, who was sent to the Scandinavian mission, and may God bless all his children everywhere, that we all may so live that our lives shall be a testimony to a degraded and demoralized generation in which we live, is the prayer of your humble servant in Christ.

OLIVER JOHNSON.

Afield in October.

Bob White! Bob White! Thy challenge rings  
 Across the stubble brown.  
 Bob White! Bob White! The north wind brings  
 The challenge into town.  
 The littered pages on my desk  
 Do rustle in the wind  
 As if of crisp October leaves  
 They fain would me remind.  
 They whisper me of copse and wood;  
 Of sumac's flaming red;  
 Of field and meadow brown and sere  
 Since gentle summer fled.  
 They whisper me—Ah, who can fail  
 To take the challenge of the quail!

—Country Life in America.

## Miscellaneous Department.

### Conference Minutes.

**Northern Nebraska.**—Convened at Columbus, Nebraska, September 26, with C. E. Butterworth in the chair, James Huff secretary. Minutes of previous conference read and approved. Branches reporting: Blair 32, gain 2, loss 3, and 1 marriage; Columbus 27, loss 1; Decatur 101, gain 4; Omaha 301, gain 10, loss 6, 3 marriages; Platte Valley 76, gain 5, loss 2, ordinations 2. Ministry reporting: Elders C. E. Butterworth, James Caffall, H. J. Hudson, James Huff, J. A. Donaldson, G. W. Galley, Ed Rannie, H. S. Lytle, N. Rumel; Priests I. Sylvester, John F. Weston, E. R. Ahlstrand, J. Guy Munsell; Teacher H. H. Robinson; Deacon C. M. Hollenbeck. President reported two-day meetings held at Decatur, Desoto, and Platte Valley. Bishop's agent reported on hand last report in tithing, \$57.69; received since, \$214.40; total, \$272.09; paid out tithing fund, \$291.55; tithing overdrawn, \$19.46. Amount on hand last report, college fund, \$10; received since, \$74.70; total, \$84.70. I have sold the Fremont church property for \$400 and paid the same to Bishop E. L. Kelley. The report and books of Bishop's agent audited and found correct. District treasurer reported he had received \$8.95; paid out, \$5.25; balance on hand, \$3.70; audited and found correct. Duplicate letters of removal ordered by the conference to Wm. H. Patterson and Esther A. Patterson Tosier, of Fremont Branch, on account of the loss of the original ones. The next session of conference will be held at Omaha, Nebraska, the last Friday in January, 1903, at 7:30 p. m. Preaching by H. S. Lytle, C. E. Butterworth, and James Huff.

**Northern Wisconsin.**—Convened with Searles Prairie Branch, Necedah, Wisconsin, September 27, with W. P. Robinson in the chair, C. H. Burr associate, M. F. Gowell assistant clerk. The combined reports of Bishop's agent, A. Closson and acting agent, A. L. Whiteaker, reads as follows: Balance on hand last report, \$5; total receipts, \$95; total disbursements, \$80; balance due church, \$15. An auditing committee was appointed. Ministry reporting: Elders C. H. Burr, W. P. Robinson, A. L. Whiteaker, E. M. Wildermuth, M. F. Gowell baptized 1, A. V. Closson, S. E. Livingston; Priests A. J. Fisher, Murry Shedd, J. W. Hooker, H. E. Wood; Teachers Wm. Livingston, L. L. Cook, L. O. Wildermuth, J. H. Thompson; Deacons J. H. Moore, Wm. Barnard. Branches reporting: Frankfort 83, loss 7; Reed 59, gain 2, loss 2; Evergreen 99, gain 1, loss 1; Ono 42; Searles Prairie 12, gain 1. Preaching by J. T. Hackett, W. A. McDowell, and C. H. Burr. Adjourned to meet with Reed Branch at call of district president and missionary in charge.

**Northwestern Kansas.**—Convened on camp-ground, Gaylord, Kansas, August 30, J. F. McClure and H. A. Stebbins presiding, E. M. Landers secretary. Branches reporting: Scandia, Homestead, Twin Creek, Rural Dale, and Sunshine. Ministry reporting: Elders L. F. Johnson, J. C. Vaughn, J. F. McClure, T. E. Thompson, Samuel Twombly; Priests H. J. Jemison, F. S. Ward, E. H. Ebert; Teachers D. S. Marple, A. L. Rateliff. Bishop's agent reported: Amount on hand March 11, 1902, \$150.21; received since, \$109.30; paid out, \$166.25; cash on hand August 25, \$93.26. District officers elected: J. F. McClure president, E. M. Landers secretary, L. F. Johnson treasurer. F. S. Ward approved as Bishop's agent. Resolved, That we hold reunion next year, a committee of three be appointed, composed of sub-missionary in charge, district president, and one other to be chosen by them, they to transact all necessary business and report location not later than three months from now. Motion carried that district president and secretary be authorized to give ministerial license to any one residing in district. Adjourned to meet with the Twin Creek Branch November 15 and 16.

**Idaho.**—Convened with the Cedrine Branch in Fremont County, Idaho, Saturday, September 13, at 10 a. m., S. D. Condit and A. J. Layland presidents of the district in charge. The district secretary being absent A. J. Layland was chosen secretary pro tem. Branches reporting: Dingledehl, the same as last report; Malad, gain 1; Cedrine, same as last report; Teton, no change except 1 teacher ordained. Ministry reporting: Elders A. J. Layland, baptized 1; S. D. Condit, baptized 1; John H. Condit, and W. L. John; Priest A. L. Rice; Teachers Frank Hendrickson and Benjamin Hendrickson; Deacon R. A. Drake. Bro. James Jennings was recommended to Bishop E. L. Kelley for appointment as Bishop's agent for the northern part of the district. Elder's license was ordered to be issued to Bro. John F. Allen. The president and vice-president of the

district were sustained, also all the spiritual authorities of the church. On Sunday the 14th five were baptized by Elder S. D. Condit, and five were ordained to the following offices in the church; elder, Adelbert L. Rice; priest, Benedictus L. Hendrickson and Wm. W. Drake; teacher, R. A. Drake; deacon, Merritt Drake. The speakers during the conference were A. J. Layland, S. D. Condit, and J. H. Condit. Adjourned to meet at the call of the district president, he to appoint the time and place of meeting.

**Nauvoo.**—Convened at Rock Creek, Illinois, October 4 and 5. Meeting called to order by president. Minutes of last conference read and approved. By motion the rules were suspended and we acted in mass meeting. Branches reported: Keokuk, Farmington, Rock Creek, New London, Montrose, and Burlington. Ministry reporting: Elders Daniel Tripp, F. M. McDonald, James McKiernan, R. M. Elvin, J. S. Roth, G. P. Lambert, Lawrence Willey, and W. T. Lambert. Bishop's agent reported: Balance on hand, \$31.85. District treasurer reported: Balance on hand last report, \$8.08; collections, \$6.59; total, \$14.67; expense, \$7.68; balance on hand, \$6.99. Preaching Sunday at 11 a. m. by R. M. Elvin. Social meeting Sunday at 2.30 p. m., and preaching Sunday at 7.30 p. m. by J. S. Roth. Adjourned to meet at Montrose, Iowa, February 7, 1903.

**Eastern Maine.**—Convened at Jonesport, September 13, Elder F. M. Sheehy presiding, assisted by U. M. Kelley, Mertie Whiting and C. H. Rich secretaries, R. Bullard chorister, Cora Rogers organist. Branches reporting: Olive and Indian River. Ministry reporting: Elders S. O. Foss and U. M. Kelley; Priests F. P. Smith and L. A. Woodward; Teacher B. T. Foss. Bishop's agent's report read, audited, and found correct. District officers elected: U. M. Kelley, president; Mamie Cummings clerk and treasurer. Preaching by F. M. Sheehy, R. Bullard, and C. H. Rich. A vote of thanks was tendered the choir for services during conference, also the Jonesport Saints and friends for hospitality. Adjourned to meet at Indian River, December 6 and 7.

#### Convention Minutes.

**Pittsburg.**—Convention convened at Wheeling, West Virginia, with Superintendent O. L. Martin in charge. Delegates were present from all the schools. To our surprise, Brn. T. A. Hougas and D. J. Krahl of the general force, made their appearance and imparted valuable instruction. Business session passed off nicely, adjourned to meet at Fayette City, Pennsylvania, February 28, 1903. An entertainment was rendered in the evening. Brn. U. W. Greene, T. A. Hougas, D. J. Krahl, and D. L. Allen, of the missionary force, made short addresses. A paper by Myron E. Thomas and a recitation by little May Clarke were well received.

**Northwestern Kansas.**—Convention was held on camp-ground at Gaylord, Kansas, September 4, Theodosia, Cook, district superintendent, in charge. Those taking part in discussion of "Ways to benefit and good to be obtained from zeal and love for the Sunday-school" were Srs. Drovetta and Sellers, Brn. J. C. Vaughn, I. N. White, Samuel Twombly. A Mr. Curtis, not a member of the church, told of good done by a Saints' Sunday-school in his neighborhood conducted by Sr. Cook and interest taken in his children. Said if more of the members of the church would take an interest in children of those outside of the church it would advance the interests of the cause. Motion carried that the superintendent appoint a program committee of three for following year, also to hold a convention Friday evening before next conference at Baker Schoolhouse, Osborne County.

**Northeastern Kansas.**—Convened at Netawaka, Kansas, September 26, at 1.30 p. m., Bro. J. W. Burns district superintendent in charge. All the district officers were present and reported. Schools reporting: Seranton, Atchison, Fanning, Idylwild, and Netawaka. A paper, "Some thoughts on teaching" by Sister Elmira Miller, was read. "Suggestions to the Sunday-school senior scholar" Lillie Munns. An illustrated blackboard talk on "Character building" by James Burns. Brn. Madden, A. H. Parsons, Beebe, H. Green, Gurwell, Burns, Joseph Green, Dunnington, Arthur Smith, and Edward Williams gave interesting speeches on Sunday-school work, How the old and young can encourage one another in this work, and the qualification of officers and teachers in the Sunday-school, making the meeting a profitable one. In the evening a program was rendered. Adjourned to meet prior to and at the same place as next district conference.

#### Study Hour Discontinued.

After due consideration the officers of the General Sunday-school Association have decided to discontinue the publication of *Study Hour*. And as some will very naturally wonder why, we make the following explanation: 1. The committee appointed at the convention to prepare the work resigned. We made extended search and could find a committee to take it "for one quarter only." Hence we are now without editors thereof. 2. We have made extended efforts to get it introduced and with very few exceptions have met with nothing but indifference or discouragement. 3. We have failed to get subscribers enough to enable us to enter it at the post-office as second-class matter. It requires book postage. 4. It has from the beginning been put out at a great loss, and there is no prospect of it being any better.

From the above conditions we conclude that it is not only inadvisable but impossible to continue it.

To those who have overpaid credit slips for the amount due will be issued receivable upon *Quarterlies* only if you request it, and the amount is for ten cents or more. But as the amounts are so very small, no minute will be made of it unless you call for it.

T. A. HOUGAS, Superintendent.

#### California Reunion.

The reunion of the Northern and Central California Districts was held in San Jose, September 12-22, in charge of Elders R. Etzenhouser and A. B. Phillips, presidents of the districts. The ministry present were Elders R. Etzenhouser, A. B. Phillips, J. M. Terry, A. Carmichael, J. B. Carmichael, E. Keeler, C. A. Parkin, and A. Haws, beside local elders. The reunion was a success and a very pleasant and profitable time was enjoyed. The sisters of the San Jose Branch donated their services in the restaurant, kept on the ground, thus helping very materially in this direction. The Sunday-school was represented by Elder A. Carmichael, Second Assistant Superintendent of General Association, and two very instructive sessions were held. The Religio also held two sessions in which interesting programs were rendered. The sisters held one meeting of Daughters of Zion and one of the Prayer Union. There were five baptisms, children of Saints, one child blessed, and thirty-nine administrations. The reunion of 1903 will be held in Oakland. Mrs. E. Keeler, Secretary.

#### Died.

**MADISON.**—Elder Ole Madison was born in Denmark, April 20, 1833, died in Nodaway County, Missouri, September 8, 1902. He emigrated to Utah in 1862. Becoming dissatisfied there in about three years, he joined the Reorganization, moved to Iowa in 1865, and to Missouri two years later. Bro. Madison was an earnest and faithful local worker, holding some branch or district office most of the time, and did much to establish the work in Nodaway County. He did not fear the end but was ready and willing to go. His hope and faith were firm in the promises of the gospel. He leaves a wife and one daughter, two sons having preceded him. Funeral sermon by J. S. Snively.

**REYNOLDS.**—Bro. Francis M. Reynolds died at his residence, 426 Des Moines St., Des Moines, Iowa, Saturday the 4th inst., at 6 a. m. Funeral services were conducted at the residence by Elder J. F. Mintun. Bro. Reynolds was, with his companion, baptized March 6, 1898, a member of Christ's body. He was aged 47 years, 2 months, 10 days. His aged companion is left to mourn his departure.

**LARSON.**—Moren Stine Larson was born April 23, 1825, in Denmark, died August 26, 1902, at the age of 77 years, 4 months, 3 days. She came to this country in 1882, became a member of the Church of Jesus Christ of Latter Day Saints about 16 years ago, and has proven herself to be a true Christian. She was the mother of 2 daughters, Sr. Hans Peterson, of Hazeldell, and Mrs. Maggie Christensen. She was a friend to all and died firm in the faith of our Lord. Sermon by D. R. Chambers.

**CRANDALL.**—Delilah Smith was born November 4, 1811, at Geneva, New York, died at the home of her daughter, Sr. D. Handbury, near Defiance, Iowa, October 3, 1902, being 90 years, 10 months, 29 days old. About the year 1832 she was baptized by Parley P. Pratt. She married Patrick Crandall, and they passed through the trying scenes experienced by many of the Saints in Missouri and elsewhere. Five children were born to Bro. and Sr. Crandall. The husband and three of the children preceded the mother to the other side. Funeral at Galland's Grove church October 5. Sermon by C. J. Hunt, assisted by A. Jackson and A. E. McCord.

Writing for children, in the November *Delineator*, Charles McIlvaine, author of a well-known work on mushrooms, gives this concise description of the edible and the poisonous fungi.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

"Never eat any toadstool found growing in the woods or shady places, thinking it to be the common mushroom, because the latter does not grow in the woods but in open fields and pastures. If you look at a mushroom's gills or plaits you will see that they are a light pink, growing darker, as it ripens, until they are almost black; it also has a veil, and the cap is rough, scaly-looking on top, but there is no sheath at the bottom of the stem."

The October-December number of the *Forum* which, it will be remembered, is now published quarterly, contains articles by specialists, reviewing the progress of the last three months in various departments of thought and activity. Henry Litchfield West deals with "American Politics," devoting special attention to the President's speeches and the Congressional campaign, while A. Maurice Low treats of "Foreign Affairs," including the changes in the British administration, the renewal of the Triple Alliance, and the continued unsettlement in China. A. D. Noyes writes on "Finance," Henry Harrison Suplee on "Applied Science," Frank Jewett Mather, Jr., on "Literature," and Henry T. Finck on "Music." Russell Sturgis' paper on "Sculpture" is an exhaustive analysis of recent tendencies in this form of art as practiced in America. The subject of "Education" is divided between Ossian H. Lang and Dr. J. M. Rice, the former discussing the general outlook, and the latter giving an account of some special investigations into the teaching of arithmetic. The concluding articles in this number are a paper on "The Political Situation in Russia," by Isaac A. Hourwich, and a criticism of Herbert Paul's book on Matthew Arnold, by Professor W. P. Trent.

*Country Life in America* for October superbly illustrates the varied out-door pursuits of the best month of all the year. Among the leading features, "Yachting—A Personal Experience," is written by Thomas Dixon, Jr., about life on an eighty-foot schooner-yacht in Southern waters, which he found cost less than living ashore; "The Upbuilding of a Golf Course" considers conditions necessary for the best courses; "Grapes on a Suburban House Lot" deals with varieties of prize fruit; and "Two Lizards of the Desert" is about those weird beasts of the Southwest that live without water; while two English games for the lawn, "Jack of the Green and Quoits," is the subject of an article with suggestions for American players. Two important articles deal with camping out: "Camp-keeping as a Fine Art" is about summer life among the redwoods of California for those who do not care for the rough side of camping; while "Camping Out," an article by the editor, L. H. Bailey, is a plea for real camping, not confined to the pleasant months. The country estate feature this month is the seat of Anson Phelps Stokes on Stockbridge Mountain, in the Berkshires, near Lenox. Many small articles deal with timely subjects, from the care of flowers and the making of a window-garden to hunting, birds, and nature study of the month. This unique and beautiful magazine is now a year old and has proved its place among the best American periodicals.

An official of the Chicago, Burlington & Quincy Railroad made the statement recently that 70,000 people had gone to Colorado on tourist tickets during the season just passed. Thousands of others have made the Yellowstone Park trip, and the prospects for an unusually heavy California business this fall and winter are remarkable. Asked for the reason of it, he said: "The American people are just finding out that here in America we have in Colorado the most attractive country in the

world for seekers after health and pleasure. The mountain scenery, the superb climate, and the excellent hotel accommodations can not be excelled, and as people find out that it takes only two nights on the road to go from the Atlantic Coast to Denver, is it a wonder that Colorado has entered the field as a competitor of Europe for summer travelers? And as for California, where in all of Europe or America is the winter more delightful? Since we started our weekly 'Personally Conducted' parties from Boston, Chicago, and St. Louis to the Pacific Coast, great numbers of people, and people of moderate means, too, make it a yearly practice to spend some months in California. The expense is small and living in California is remarkably cheap."

The first book printed in the United States was an almanac published at Cambridge in 1639 by Stephen Daye, who established the first printing-press in this country. The second publication was a slip containing a poem, entitled "The Freeman's Oath." The next book was a metrical version of the psalms, known as the "Bay Psalm Book," in 1640. Copies of the latter are now very rare. It is one of the most valuable books in the world.—October *Woman's Home Companion*.

A leaf is composed of a great number of cells, the walls of which are brown. In the spring and summer these cells are all filled with fluid, colored with minute grains of red, yellow and other pigments, which, mixed together, appear green. In the autumn, through the cold, oxidation and other changes take place in the leaf-cells, destroying more or less rapidly certain of the color-elements. As soon as one of these elements is gone the leaf no longer appears a normal green, but assumes the shade of the remainder of the color-elements mixed together. When only the red element is left the leaf is red; when the yellow alone remains the leaf is yellow, and when all the coloring-matter has gone the leaf is brown.

Frost is not the sole cause of the changes of color, but it is an important cause. The more gradual changes of temperature from summer heat to winter cold, the greater will be the variety and brilliancy in the coloring of the autumn leaves.—October *Woman's Home Companion*.

No two events in British history of the closing year offer such a striking contrast as the Coronation in Westminster Abbey and the meeting of the Colonial Conference which was held in London about the same time. In the former everything that the artistic imagination of the British race could suggest or employ was done to create a superb spectacle. In the other everything was devoid of the accessories of pomp and splendor. Half a dozen men in plain clothes met in private conference in one of the rooms at the Colonial Office. Yet the scene in the Abbey was without political significance; whereas at the Colonial Conference the men of the present were shaping the destinies of the future. In *The Cosmopolitan* for October W. T. Stead writes an article on the significance of the Coronation as opposed to that of the Conference, and incidentally reveals the mental attitude of the British sovereign, and compares American institutions with those in Great Britain in so clear and complete a way as to hold the interest of the reader to the end.

## MONSTER EDITION

OF

## "FREEDOM"

FREEDOM, published by Helen Wilmans-Post, will go to 200,000 readers on November 5th. We will issue a special monster edition, handsomely illustrated, for that date.

This issue will contain matter of unusual interest to you. Send in your name and your friends' names in time for a copy free of charge. Address,

WILMANS PUBLISHING HOUSE,  
SEABREEZE, FLORIDA.

40-54

**THE OLD RELIABLE**

**ROYAL**



**BAKING POWDER**

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**SOUTH SIDE BARBER SHOP.**  
Laundry in connection. The same old stand. F. A. BLACK. 15

**Special Offer.**

Having a few copies of the Ebeling-Riggle Debate on hands, I will close them out at 85 cents each. Remit by money order to

F. J. EBELING,  
Conneautville, Pennsylvania, Route 7. 30

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**

By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Kirtland, Lake County, Ohio. 37-8t

**WANTED—A TRUSTWORTHY GENTLEMAN** or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital \$20,000 00  
Surplus 5,000 00  
Deposits 200,000 00

**OFFICERS.**

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE**

**Commercial Bank**

—OF—

**LAMONI, IOWA,**

Solicits your deposits, and pays  
**5 Per Cent Interest.**

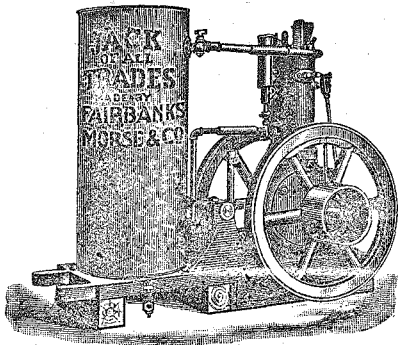
D. F. NICHOLSON, Cashier.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."

Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 225 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by

**Fairbanks, Morse & Co.,  
CHICAGO** 19

**GOOD HOME  
IN LAMONI  
FOR SALE**

A 7-room house in nice location, close to school and close to church. Lot well set to fruit. Splendid well. Address,

**D. O. Thomas, Lamoni, Iowa.** 40-1f

**WANTED—A TRUSTWORTHY GENTLEMAN** or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**DO YOU WANT MORE LIGHT?**  
202. Per dozen 5 cents; per 100 . 35

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

- RESIDENCE TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)
- 212 Paper covers..... 20
- 213 Limp cloth..... 3
- GENERAL CONFERENCE RESOLUTIONS, 1852 to 1900.**
- 197. Paper..... 5
- 198. Cloth, limp..... 3

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

- 201. Per dozen 10 cents; per 100 60

**A Farm  
in Nebraska**

If you are perfectly willing to live all your life where you are. If you have made ample provision for your sons and are entirely content, then NEBRASKA will probably not interest you.

But if you are renting a good farm and pay high rent, practically working to make somebody else rich. Or if you own a poor farm and can't get ahead on it, then let me send you a copy of our book about NEBRASKA. It won't cost you anything and it will tell you about a country where if you are worth shucks you can soon become prosperous. Nebraska stands to-day as one of the very first agricultural States in the Union, and for a little while land there can be bought for about half of what it is really worth. Send to me to-day for the book about Nebraska—free.

On October 7 and 21, round-trip tickets will be sold to Nebraska and other western points for half rates, plus \$2.00.

For information, write to any C. B. & Q. R. R. agent, or to

**P. S. EUSTIS,**

Passenger Traffic Manager C. B. & Q Ry. Co., 500 209 Adams Street, Chicago. 40-3t



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, October 22, 1902

Number 43

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, . . . . . EDITOR

## CONTENTS.

### Editorial:

The Last Walking on Water Story . . . . .	1025
Reunion at Zenith, Illinois; Dedication at Eldorado Springs, Missouri, Etc. . . . .	1027
Corianton Company Disbanded . . . . .	1029
Have You Sent In New Subscribers Yet? . . . . .	1029

### Original Articles:

Where Is the Land of Cumorah? . . . . .	1030
If Not, Why Not? . . . . .	1033

### Selected Articles:

The Methodism of To-day . . . . .	1037
-----------------------------------	------

### Selected Poetry:

It's As Easy . . . . .	1037
Success . . . . .	1038

### Original Poetry:

A "New Song" . . . . .	1038
------------------------	------

### Mothers' Home Column:

On the Other Side . . . . .	1038
Selections . . . . .	1039

### Sunday-School Department:

Text-Books for Sunday-Schools . . . . .	1039
---	------

### Letter Department . . . . .

1041

### Miscellaneous Department:

Conference Minutes:	
Northern California . . . . .	1045
Southern Nebraska . . . . .	1045
New York . . . . .	1045
Mobile . . . . .	1046
Convention Minutes:	
Little Sioux . . . . .	1046
Rallying Day . . . . .	1046

Applications for concessions at the World's Fair at St. Louis have reached the number of sixteen hundred fifty.



Perhaps the most interesting character in the story of the American Revolution is Alexander Hamilton. A study of the man, his characteristics and guiding motives, was prepared by John Fiske before his death, and appears as the leading article in the October *Cosmopolitan*. No paper could illustrate more clearly the difficulties through which the American Union had to pass on its way to the excellence already attained and the perfection which it must ultimately reach.

## Editorial.

### THE LAST WALKING ON WATER STORY.

Time seems to bring in its reverses, revenges, and revealments. It is now fifty-eight years since Joseph Smith died as faithful to his mission as man can well be, and it remains for an Iowa newspaper to fix the locality and time when the so often alleged walking on the water feat was attempted. The following is from the Boone County, Iowa, *Democrat*, for September 19. It is headed "Joseph Smith's Attempt to Walk Upon the Water as Remembered by One of Iowa's Pioneers. By C. L. Lucas:"

John Carrell of Madrid has lived as long upon Iowa soil as any citizen of Boone County. He moved with his parents from Clay County, Indiana, to Jefferson County, Iowa, in March, 1843. This was before there was any settlement beyond the borders of the Black Hawk purchase, and two months before Captain Allen located Fort Des Moines at the Raccoon Forks, and three and a half years before Iowa was admitted into the union.

His father located south of Fairfield near the Lee County line and lived there one year, then moved to Wapello County and remained there until the spring of 1848, when they moved to Boone County.

It was during the summer of 1843, and while the Carrel family still lived in Jefferson County, that Joseph Smith made his rather famous attempt to walk upon the waters of the Mississippi River. The Mormons were then located at Nauvoo, Illinois, only about thirty miles from where the Carrell family lived. Joseph Smith was then in the zenith of his glory, for he held all the chief positions of honor among his followers. At the time we now speak of, he was the seer of the Mormon religion, president of the Mormon church, mayor of the city of Nauvoo, and commander-in-chief of the Nauvoo Legion, a body of armed men numbering fifteen hundred.

In granting a charter to the city of Nauvoo, the State officials of Illinois made the fatal mistake of allowing the Mormon prophet and his coworkers to put a provision in the charter for organizing and arming this body of men. It is said that this was a political deal and it doubtless was, for the Mormon vote held the balance of power in the congressional district in which Nauvoo was located. Doctor John C. Bennett wrote this famous Nauvoo charter and went to Springfield and successfully engineered it through. He was a very shrewd and cunning man, and at that time was a full-fledged Mormon and stood very close to Joseph Smith. After the death of Joseph Smith he aspired to be his successor, but was defeated by Brigham Young. This defeat so completely soured him upon Mormonism that he abandoned the cause and moved to Iowa. He was among the first settlers at Polk City, where he was a practicing physician for a number of years and died there some time in the seventies.

When the word went out that the Mormon prophet would walk upon the waters of the Mississippi, and the day named on which he would perform this supernatural act, thousands of people gathered upon the banks of the Great Father of Waters to wit-

ness the performance. We say supernatural act, because he expected to imitate the act of our Lord, when he walked upon the waters of the Sea of Galilee.

Mr. Carrel says that hundreds of people went from the counties of Jefferson, Van Buren, Lee, and Des Moines to be present and see what would happen. These took a position on the Iowa side of the river, while on the Illinois side crowds could be seen for a long distance up and down the river.

Around Joseph Smith stood, first, the elders and chief men of the Mormon church, second, the Nauvoo Legion in all their military toggery, third, the rank and file of the faithful, and fourth, the doubting gentiles who stood at a respectable distance to look at what they termed a miserable farce. In the arrangement of things it will be seen that no unbeliever in the supernatural power of Joseph Smith, was allowed to be near him. A careful scrutiny of what was to be done was the thing to be avoided.

When everything was in readiness the prophet moved off upon the surface of the water and advanced out toward the main channel about twenty-five feet and as he thus advanced the elders lifted their eyes heavenward and cried, Behold the divine power of our prophet! This was taken up by the lesser lights and repeated until the hills reverberated with their shouts.

At the end of twenty-five feet he came to a halt and turning around, lifted his hand in a commanding way and then all were silent. Listen, said he, to what I am about to say. You have seen me walk thus far upon the water. If there is one among you who doubts my power to walk upon these waters anywhere and everywhere, let him speak now and say so. All were silent. "I take it for granted then," said he, "that you all believe I possess the power to do so." There was a general response in the affirmative. "If you have full faith in me," he continued, "that is all the Lord requires of you and it is therefore needless that I should do more than I have done to convince you." Saying this he returned to the shore amid the shouts and congratulations of his followers.

While this thinly disguised manifestation of divine power seemed to be accepted as a veritable truth by the faithful followers of Joseph Smith, the doubting gentiles, who stood afar off, refused to be convinced without further investigation. So, as soon as the Mormons had withdrawn a short distance, half a dozen skiff loads of those doubting gentiles pulled to the spot where Joseph had done his miraculous walking. They found the water to be quite deep there and they further found that some timbers had been placed on supports just below the surface of the water, and on these, and not on the water, Joseph had done his miraculous walking. This burst the supernatural bubble, causing the gentiles to go away more disgusted with Mormonism than ever. Never in the history of our greatest river was a more sacriligious act performed upon its waters.

We do not remember that any one has fixed definitely, the time and place where this remarkable test of credulity, or exuberant and triumphant faith, took place.

It appears from the story that the place was the city of Nauvoo; the scene, the banks of the Mississippi River; the waters those of that majestic "Father of Waters;" the time, the summer of 1843. If the month and day had been given then the story would have been complete as a story.

Now that we have a definite statement of when and where this attempted feat of walking on the water was performed, the consideration of a few hard facts is in place.

1. The water at any point for a mile of the river frontage at Nauvoo runs at the rate of from four to

six miles an hour, at any time when the water is at an average stage; when it is at a high stage it runs still faster; the force of the current is very strong.

2. The deeper the water the stronger is the current.

3. In 1843 there was no improvement dams on the river from St. Paul to New Orleans; hence none at Nauvoo to check the rapid flow of the current.

4. No possible arrangement of beams, posts, or plank of sufficient stability to bear the weight of a man weighing two hundred and more pounds, as Joseph Smith did in 1843, could have been built in the river at any point along the city water front but what would have been seen at a glance by any person near enough to the scene to have seen what was going on; as not even a fishline could have been stretched across the current within a foot of the surface that would not have created a ripple to show where it was submerged. The idea of an arrangement of beams and plank is an absurdity on its face.

5. The Mississippi River was from one mile to two miles wide opposite Nauvoo; and for a good part of the way at the upper bend of the river was sheltered from the view of those on the Iowa side by a heavily wooded island, bordered by a low shore line a long way from the bluffs.

6. It would have been impossible for any one standing on the Iowa side to have looked across to the Illinois side and distinguished persons and determined what they were doing, without the aid of the very best of field instruments, which at the time were not very prevalent among the farming community of Iowa.

7. We were living at Nauvoo, and was a daily visitor along the riverside, during the summer and winter of 1843, and up to 1846, and know that no such gathering of people ever took place. We are pleased, however, that somebody has at last suggested that the attempt to walk on the water was not a failure but a success.

8. The man who tells this story ought not to give himself or any other of the gentiles the credit of having slipped around in skiffs and discovered the device of beams and planks which made the attempt to seem to be a success; as neither Joseph Smith nor any of his abettors in such an imposture would have been fools enough to have left such evidences of their fraud to discovery.

We beg our readers' pardon for noticing this latest invention of foolish men, but as it offsets several similar stories that have preceded it, we thought it might be well to give it.

---

Portions of Missouri were visited by a destructive storm on October 12. Hail fell at St. Louis and Kansas City, and many places in Missouri, Illinois, Kansas, and Indiana were greatly damaged by severe wind-storms.

REUNION AT ZENITH, ILLINOIS; DEDICATION AT ELDORADO  
SPRINGS, MISSOURI, ETC.

By invitation of the officers of the Southern Illinois District we attended their reunion held at Zenith, six and one half miles south and east of Xenia, on the Baltimore and Ohio Southwestern Railroad, where on Saturday, October 4, the conference of the district convened.

At Independence, Missouri, en route, in company with Bro. R. C. Evans, of London, Ontario, we attended the wedding of Bro. Charles Williamson, of Independence, and Sr. Mary Hildreth, of Chatham, Ontario, at the home of Sr. Hall, where Bro. R. C. Evans officiated in making the young couple husband and wife on the evening of October 1.

We went to St. Louis and filled appointments there the evenings of Thursday, the 2d, and Friday, the 3d, reaching Zenith on the morning of the 4th. We stayed with them, filling appointments for Saturday night, Sunday, Monday, Tuesday, and Wednesday, 5th to 8th, and returning to St. Louis the evening of the 8th, attended the prayer-meeting of the branch there. On Thursday evening of the 9th Bro. R. C. Evans spoke in the new stone church, corner of Glasgow and Dixon Avenues, where a full house greeted the visiting brethren. Bro. R. C. was in one of his best moods and gave a fine discourse from the text, "Beware of false prophets," showing the futility of the cry against prophets made in these degenerate days.

A reception was held at the house of Bro. John E. Dawson in the evening of Friday, the 3d, and after the service at the church, in which quite a number of the Saints participated in songs and recitations, interspersed with instrumental music by some of the young people, which were very good and very much appreciated by the visitors. At this reception the visiting brethren received substantial tokens of the interest of the Saints in the welfare of the ministers and the caring for their railway expenses in visiting from place to place.

Bro. R. C. Evans left St. Louis the evening of the 9th for conference of the Chatham District at Ridgetown, Ontario; and on Friday, the 10th, we left St. Louis for Eldorado Springs, Cedar County, Missouri.

Responding to an invitation from the branch there, through Bro. James Moler, sub-missionary in charge of that portion of the field, we visited them, arriving on the morning of Saturday, the 11th, in time to be present at the conference of the Clinton District, held in the little chapel which they have secured and which was to be dedicated. As a preliminary, extended notice had been given for services to be held in the court-house, Eldorado Springs being a sort of twin county-seat at which the courts of the county sit at stated times. To our surprise the house was crowded, many standing, many failing to get in. We here addressed the audience on the subject of the

domestic relation as instituted by the Lord as found in the Bible, Book of Mormon, and the later revelations to the church during the lifetime of Joseph and Hyrum Smith, and found in the Book of Doctrine and Covenants. The effort was well received, and we believe will be productive of good.

At fifteen minutes till eleven Sunday morning the Saints gathered at the chapel, which is situated just at the eastern edge of the town, and proceeded to the service of dedication. Bro. James Moler was in charge; the song service was under direction of Bro. Jacob Andes, with Sr. Parsons, of Nevada, Missouri, organist. The opening prayer was made by Bro. Richard T. Walters, of the missionary force in the Southern Illinois District, who was visiting home prior to the winter campaign. A statement was made by Bro. Arthur Lloyd concerning the method of securing the chapel and paying for the same, with the cost thereof and that it was free from incumbrance. We then preached the sermon from Matthew 24: 42, 44: "Watch therefore; for ye know not what hour your Lord doth come;" "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." At the close of the sermon we offered the dedicatory prayer, and the chapel was dedicated to the service of God, with the motto, "A Free Pulpit and an Open Bible," as the watchword.

Eight years ago a reunion was held at Eldorado Springs at which quite a large number of Saints were present. During the preaching services a prediction was made by one of the speakers that the Lord had planted the work there, that the adversary would seek by all the efforts in his power to prevent the Saints obtaining a foothold at Eldorado Springs, and that this effort would fail signally and that the cause should triumph in that region of country. Not long after this the Christians, commonly known as Campbellites, instituted an effort to defeat the onward progress of the work. It resulted in a discussion between Elder Clark Braden and Bro. I. N. White, held in the Christian church in the village. The final result is that there is quite a large branch of the church there under the presidency of Bro. Abner Lloyd, who is well qualified for the position and who is ably seconded by others in teaching by both example and precept. The Saints are in good repute among all classes, and though poor, are regarded as honest, earnest men and women, which opinion is freely expressed by the citizens.

In the evening of Sunday, the 12th, service was again held in the courthouse, the house being filled to its seating capacity. This effort was in regard to the gospel, from the text furnished by the incident of the meeting of Jesus with the Samaritan woman at the well, the text being, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—John 4: 23. This effort was

well received and very much appreciated by the Saints; indeed, the expression of the Saints was to the effect that never in the history of the branch or district had there been a more memorable day.

Bro. F. C. Keck, missionary, was in attendance and offered prayer at the Saturday evening services in the court-house, and had charge of the afternoon prayer service in the chapel on Sunday. He is, with others in the field, very much alive, and continued at Eldorado Springs for the week or longer as circumstances might determine.

The song service was quite good, though it took some little time for the young people to get their voices modulated to sing together. They showed an excellent spirit and a desire to excel, which is very commendable.

Much might be said in praise of the work in the Clinton District, but suffice it to say that Bro. James Moler, in charge, has been faithfully at work, and has a good corps of helpers, though they are few in number. It has been a difficult field; much prejudice has been encountered, and several discussions held in the district in which the work has been assailed in much bitterness, but such discussions have resulted in bringing the gospel prominently before many. It will but require steadfastness and grim determination to hang on, with good conduct on the part of the Saints, and the victory will be won.

It has seldom been our lot to spend two weeks more profitably than the time occupied in visiting the reunion of the Southern Illinois District at Zenith and the dedication at Eldorado Springs, together with the calling visits at St. Louis, Missouri. The reunion at Zenith was held at what is known as the Brush Creek Branch, a branch raised up largely through the influence and labor of Elder Thomas P. Green, who was ordained at Nauvoo in 1842 and sent into Wayne County, Illinois, to preach and build up the work. He was ably assisted by a number, among whom was Isaac A. Morris; later George H. Hilliard, our genial and indefatigable bishop, now so well known throughout the church. This Brush Creek Branch was one of the existent factors in the reorganization of the church, the roster of the names being presented and received as a whole at one of the General Conferences held by the Reorganized Church, thus continuing an organization begun in the days of the Martyr. We think the number of names was forty-two. They had received the gospel pure and simple with the church in its organization as existing under the regime of the Prophet Joseph and the Patriarch Hyrum Smith. They knew no other, and would submit to no other, and were ready when the time for reorganization came. There are now some three hundred members in the branch, so that it may be seen that we had a rousing time at the reunion.

Bro. I. N. White was in attendance at the reunion and took charge by vote of the assembly and would

continue during the week after Elder R. C. Evans and the Editor left, and would be assisted by Bro. F. M. Slover and Brn. Davis and Bozarth, the two latter being young men in the service, evincing a considerable degree of ability. The Saints who assembled were warm-hearted and enthusiastic and enjoyed the services greatly.

Bro. I. N. White expected to go north and attend to matters pending in the district, there being some prospect of one of his usual debates, for which he seems to have plenty of opportunities. He was in excellent health and feeling and we presume will see that the reunion is properly represented in the church publications.

Bro. I. A. Morris is a veteran defender of the faith and is well liked both by Saints and those outside.

The Saints at St. Louis are now under the presidency of Bro. Russel Archibald. They have succeeded in changing their place of worship from No. 2518 Elliott Avenue to the corner of Glasgow and Dixon Avenues, where they now have an excellent stone church, originally built by the Presbyterian people and allowed to get into decay for want of use, but now revived under the fostering care of the branch and made an attractive place to which they may invite strangers. Under the skillful management of Brn. Archibald, Dawson, Elliott, and others, young men in the work, they have not only renovated the building, but have made the grounds adjacent to the building proper pleasant to look at, thereby increasing the attractiveness of their possession. It is in an excellent locality and the Saints are entitled to great credit for their successful management. They have succeeded admirably so far in meeting their half-yearly payments, and prospects are good that they will pay out in time and be able to dedicate their building under prosperous conditions.

Bro. R. C. Evans and ourself were met at the station at both of our visits and were taken to Bro. Dawson's by the kindness of the family of Bro. S. R. Burgess, who seemed to take pleasure in seeing that the missionaries were properly cared for. Through their kindness we were permitted to visit the site of the World's Fair, where it is anticipated St. Louis in 1904 will outdo Chicago. The buildings are vast enough in extent, and it is simply astonishing what effects may be wrought by a combination of wood and cement. Our stay with the St. Louis Saints was a very pleasant one, and we hope will be productive of good. Altogether, the prestige of the Saints at Zenith, St. Louis, and Eldorado Springs is excellent, and we trust nothing may occur to cause any relaxation of effort or bring disrepute upon the work.

We met two elders of the Utah people; John Walker, of Lewisville, Idaho, and O. L. Rider, of Mill Creek, Utah, who were present at our services at Eldorado Springs. They are young men, and on their first mission. They were treated courteously by our people so far as we know.

## CORIANTON COMPANY DISBANDED.

The play entitled "Corianton," written by Professor Bean, of Utah, evidently with a view to interest the public in the Book of Mormon story of the Aztecs, and the early dwellers of the Western Continent, has failed; that is, the play has failed to please the theater-going public, and the company collected to exploit it on the stage has been disbanded at Kansas City, Missouri.

It was of a too serious cast to attract the general public upon whose patronage the stage depends for its financial support.

## HAVE YOU SENT IN NEW SUBSCRIBERS YET?

Two weeks ago we sent out a supplement to the HERALD asking each one of our subscribers to send us a new subscriber for the HERALD. We wish to thank those who have complied and urge those who have not done so to make the effort at once. Some have manifested their love for God and their zeal for the advancement of his cause by sending in two and three new names.

We are not asking for donations, but we want your assistance now to increase the number of our subscribers. Will you give it?

THE following taken from the *Church Union* and therein credited to the *Troy News*, may be of interest to our singers and musicians in assisting them to define an "anthem:"

Speaking of anthems reminds me of the story of two old British sailors who were talking over shore experience. One had been to a cathedral, and had heard some very fine music, and was descanting particularly upon an anthem which gave him much pleasure. His shipmates listened for a while, and then said: "I say, Bill, what's an anthem?" "What?" replied Bill, "do you mean to say you don't know what a hanthem is?" "Not me." "Well, then, I'll tell yer. If I was to say to yer, 'Ere, Bill, give me that 'andspike,' that wouldn't be a hanthem. But was I to say, 'Bill—Bill—Bill—giv—giv—giv—giv me, giv me that—Bill, giv me, giv me that hand, giv me that hand, handspike, spike—spike—Bill, giv—giv me that—that hand—handspike, hand—handspike, spike, spike, ah—men, ah—men!' why, that would be a hanthem."

## EXTRACTS FROM LETTERS.

I. N. Roberts wrote from Fulton, Kentucky, October 10: "Our reunion is on in full, with fair attendance. Meetings are spiritual; preaching good. Bishop Kelley is giving us great help by his wise counsel and good sermons."

T. W. Chatburn wrote from Elmwood, Wisconsin, October 12: "I baptized four more here to-day: Bro. Lawrence and his son Benjamin, also Bro. James Pout and Miss Edna, his sister. Others are near the door. The first snow of the season to-day."

Under date of October 12, Bro. Charles Albertson wrote from Albion, Idaho: "I have to-day baptized

and confirmed Eva Howell and Z. Sawyer, my daughters. We have appointed the first Sunday, at two in the afternoon, for sacrament services. Am pleased to see the old heading restored to the *Hope*, though slightly altered. I think it improved."

## EDITORIAL ITEMS.

We are in receipt of a letter written by a brother in New South Wales, in which the work of Bro. J. W. Wight there is spoken of very highly. We are indeed glad that the wisdom of sending Bro. Wight into that mission is being made manifest.

We recently noted that a theatrical company from Salt Lake City was putting on the boards a play called "Corianton," founded on scenes from the Book of Mormon. By a copy of the *Kansas City Times* for October 13 we note that the company had disbanded at Kansas City, but the play would be produced in New York by a new company, the leading actors of the disbanded company going with the new.

Mrs. Orpha Cline, Shaw, Kansas, writes that she would like to have an elder call and see her as she desires to obey the gospel, and thinks that there are some others who would be interested. Missionaries in this field please take note.

In the *Oak Park Reporter* for October 16 Bro. M. H. Bond has a short article on the belief of the church. Oak Park is a suburb of Chicago.

The *Dominion*, a paper published at Ridgeway, Ontario, in its issue for October 16 devotes two columns to a report of the conference of our Canadian Saints held there from the 9th to the 13th. The report is signed by James M. Baggerly.

The United States will have one of the most extensive and complete exhibits at the St. Louis World's Fair it has ever made. The experiences of the Columbian Exposition and the Pan-American will appear in the St. Louis exhibit in great improvements. The United States Government's exhibit alone will be well worth the cost of attending the great fair.

Our Sunday-school officials, the general officers, have taken steps to assist Graceland. The Saints throughout the church are probably quite generally aware of the scheme by this time. Besides the notice published in the last HERALD, circular letters have been sent out calling for the Sunday-schools to take a special collection on a certain Sunday, for the running expenses of Graceland. We are glad to see this movement, and trust the Sunday-school officers will realize therefrom all they anticipate.

Under date of October 16 T. W. Chatburn wrote from Chetek, Wisconsin, that we had misread him concerning the four baptisms. They were performed by F. M. Cooper, not T. W. Chatburn. Bro. Chatburn says, though, that he baptized four on the 12th at Elmwood.

## Original Articles.

### WHERE IS THE LAND OF CUMORAH?

(Book of Mormon quotations taken from large edition.)

The belief has obtained among some Book of Mormon students that the land of Cumorah is south of what is known to us as Northern Mexico. How and why such a conclusion has been reached is a puzzle to the writer. Nowhere within the lids of the Book of Mormon, Doctrine and Covenants, or Bible can we find one word as proof for such a belief. In this contention one of two lines of thought must obtain: Either the land of Cumorah was in that part of the country known to-day as the state of New York, or the records were divided and separated many miles apart, thus necessitating that the most precious parts of these records be lost to the world for ever, no more to be had among men, for we read that Mormon hid up in the hill Cumorah all the records which had been intrusted to him by the hand of the Lord, save it were these few plates which he gave unto his son Moroni. (Mormon 3:7.)

Now, if Mormon hid up the records intrusted to him in some far-distant land to the southward, and Moroni the few intrusted to him at the place where Joseph Smith found them, it is a foregone conclusion that Mormon's records have not come forth as yet, and, as far as known, never will.

Nephi saw by the Spirit that in latter times a book would be brought forth by the power of the Lord, and that in this book there would be a revelation from God from the beginning of the world to the end thereof, and that this portion would be sealed and kept in the book until the own due time of the Lord. (Second Nephi 11:65-82.) The record that contained this revelation and those records that Mormon took his abridgment from, were the ones intrusted to him by the Lord; and, if Cumorah, the place where he hid them up, was not in that portion of the country known as New York, where are they? Where is the proof that they will ever be given to the children of men? There is not one word of prophetic evidence in any one of the three books as proof that there are any records to come forth at any time, except the sealed portion of the records delivered to Joseph by the angel. These records were returned to the angel after Joseph had finished the work assigned him by the Lord, and will yet be brought forth in God's own due time.

The writer is willing to concede that there were two sets of records hid up, one by Moroni, the other by Mormon; but not that they were hid up at different places, although hid up by different men and at different times.

The advocates of this southern theory place the land of Zarahemla too far south by locating it in South America. They seem to overlook or ignore the fact that there are two lands of Nephi spoken of

in the Book of Mormon: one in what is now South America, the other in Central America. Omni records the fact that about the year 320 (from the time that Lehi left Jerusalem) the more wicked part of the Nephites were destroyed, and that Mosiah was warned of the Lord that he should flee out of the land of Nephi, and, as many as would hearken unto the voice of the Lord should also depart out of the land with him into the wilderness. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord. (Omni 1:6-17.) Thus the first Nephite nation, the one in South America, became disorganized, as the subjects of this nation were either all killed or departed out of the land. There must be four considerations to complete a nation: territory, subjects, laws, and the authority, or those holding the authority, to administer the laws and statutes of the nation. In this case no part of the nation remained except the territory. Hence there was no longer a Nephite nation, neither could be until they again procured territory upon which to found a new nation. This they obtained after being led by the power of the Lord through the wilderness until they came down into the land of Zarahemla. (Verse 18.)

Mormon, in his abridgment, when writing of the people of Zarahemla, states that after they had landed on the shores of Desolation, they came from there up into the southern wilderness. (Alma 13:64, 65.) It can readily be seen by the reader that "up" and "down" when applied to the north and south points of the compass were used just the opposite by them to what they are used by us to-day; so there is no need to get mixed on this matter. Up with them meant south, down meant north.

In proof of the statement that there were two lands of Nephi we quote from Alma 13:61: "Now the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness, on the west, in the land of Nephi: yea, and also on the west of the land of Zarahemla, in the borders, by the seashore, and on the west, in the land of Nephi, in the place of their father's first inheritance."

Three lands or countries are here spoken of; two lands of Nephi, the "land of Nephi" and the "land of Nephi, in the place of their father's first inheritance," and "the land of Zarahemla."

The second nation of Nephi was organized under the hand of Mosiah, he uniting the people who came with him from the land southward with the people of Zarahemla, they choosing him their king. The Nephites who came with him to this country settled in the land Bountiful (Alma 13:68) which lies to the south of, or between Zarahemla and the land of the Lamanites, for it is written that "Moroni caused that his armies should go forth into the east wilderness; yea, and they went forth, and drove all the Laman-

ites who were in the east wilderness into their own lands, which were south of the land of Zarahemla;" and he caused fortifications to be erected. "And thus he cut off all the strongholds of the Lamanites, in the east wilderness: yea, and also on the west, fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi; from the west sea, running by the head of the river Sidon; the Nephites possessing all the land northward; yea, even all the land which was northward of the land Bountiful, according to their pleasure. And it came to pass that the Nephites began the foundation of a city; and they called the name of the city Moroni; and it was by the east sea; and it was in the south by the line of the possessions of the Lamanites."—Alma 22: 5, 8, 10.

Here we are informed that the land of the Lamanites lies to the south of the land of Zarahemla, but not adjoining it; for Moroni caused that the line between the Nephites and Lamanites be fortified, thus placing the land of Nephi next to the land of the Lamanites. The line between the land of Nephi and Zarahemla was also fortified, thus placing the land of Nephi between the land of Zarahemla and the Lamanites.

The city of Moroni was in the south by the boundary line between Lamanite and Nephite; thus we can plainly see that to locate Zarahemla in South America would be placing it in Lamanite territory and under Lamanitish rule.

Again, if Zarahemla was south of the narrow passage or neck of land dividing the land northward from the land southward, how was it possible for the five thousand four hundred men with their wives and their children to have departed out of this land two hundred twenty-six years after the people under Mosiah had left the original land of Nephi and united with the people of Zarahemla? If they had been Lamanite subjects they would not have been permitted to depart out of the land.

There were two lands of Nephi recognized by both Lamanites and Nephites as late as the nineteenth year of the reign of the judges, being two hundred eight years after their departure out of their former home. In the book of Alma we read that there was a man by the name of Amalickiah, an evil-designing man who desired to be king, and he drew many of the Nephite nation away, or caused that they should follow him; and he, seeing that they were not strong enough to cope with the armies of Moroni, fled into the land of Nephi, which was a part of the land of the Lamanites. Moroni not deeming it wisdom to let him depart out of the land, sent his armies after Amalickiah and headed his armies off, and Amalickiah fled with a small number of his men, and went up into the land of Nephi among the Lamanites, and did stir up

the Lamanites to anger against the people of Nephi. (Alma 21: 21-55.)

We have in no wise exhausted the proofs that Zarahemla was not where it is located on our Book of Mormon map. The prehistoric remains of cities and fortifications of an extinct people known as the Cliff-dwellers, found in Mexico, Arizona, Colorado, and Utah, attest to the fact that this land, and the Nephite nation (of this date) were north of the line fortified by the Nephites, which extended from the east to the west sea. These ruins are nothing more or less than the strongholds of the Gadianton robbers who infested the land of the Nephite nation for years, and were not destroyed until nineteen years after the coming of Christ. There is no evidence of any kind, either modern or ancient, that these robbers were ever in South America. We are aware that the claim is made that the face of the land was so completely changed during the three days of darkness that we can not depend upon the description given in the Book of Mormon in locating the different countries and cities of the land before this time; but this is a mistaken idea.

This description was given by Mormon while writing his abridgment of the records then before him; he not only drawing from these records, but from his own knowledge of the country, as he wrote his abridgment many years after this great change came over the land (see words of Mormon), it being four and a half centuries after the three days of darkness. In proof that we are not guessing in reference to this matter, but simply giving stern facts, we will give Mormon's own words after he had finished one of his descriptions of these lands: "And now I, after having said this, return again to the account of Ammon, and Aaron, Omner, and Himni, and their brethren." There is a difference of four hundred fifty-two years between the time that Mormon wrote the above citation and that when the first verse of the next chapter was chronicled by Alma. Mormon copying it verbatim.

Book of Mormon students, as well as Bible scholars, must be careful in their perusal of this book; if they are not, they will get their dates mixed, as Mormon, all the way through his abridgment of the records of his people, and Moroni, in the abridgment of the book of Ether, often dropped from the original narrative of things that took place many years before, to happenings in their day. Our only excuse for dwelling so long on this part of our subject is the desire to properly locate these countries, especially Zarahemla, as it was from this country that the people came who settled in the northern country, the first colony departing in the thirty-seventh year of the reign of the judges. We learn that five thousand four hundred men with their wives and children departed out of the land of Zarahemla to the land northward this same year, and many of the

Nephites went to this northern country with Hagoth the shipbuilder the next year, he being an exceedingly curious man, therefore he went forth and built an exceeding large ship on the borders of the land Bountiful by the land Desolation and launched it forth into the west sea by the narrow neck which led into the land northward, and behold there were many Nephites who did enter therein, and did sail forth with much provisions and many women and children, and they took their course northward. In the year 38 this man built other ships, and the first ship returned and many other people entered into it, and they also took much provisions and returned again to the land northward. In this year many people went forth into the land northward in search of homes. (Alma 30:1, 13.) An exceeding great many departed out of the land of Zarahemla the year 46 and went into the land northward to inherit the land, and they did travel to an exceeding great distance, insomuch that they came to large bodies of water and many rivers, yea, and even they did spread forth in all parts of the land, and they did multiply and spread and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth from the sea south to the sea north, from the sea west to the sea east. (Helaman 2:3, 6.)

Inasmuch as the Nephites were spread over the entire northern country, even as far north as the great lakes (large bodies of water), it was necessary, if Cumorah was in southern climes, that the armies of the Lamanites surround them driving them back to this southern land from whence as a nation they came four hundred seventy-five years before, as it was an utter impossibility for Mormon to have gathered them back from this vast country to the land of Cumorah in so short a time as it was between the time that he asked permission of the king of the Lamanites to gather his people to the land of Cumorah and their destruction.

The Nephites and Lamanites were fighting continually for twenty-four years, and for nine years they were on a forced march, and part of the time fleeing so fast that the weaker ones were left behind.

The Nephites and Lamanites made a treaty the year 350 from the coming of Christ; the Lamanites to possess the land south of the narrow passage leading into the land southward, the Nephites to hold all north of the narrow passage. (Mormon 1:59.) Ten years later the Lamanites gave the Nephites battle, but did not prevail against them until the year 363. After this date many of the Nephites fell, and many of them were taken prisoners. The year 375 found the Nephites a whipped and a ruined nation, for the second time, they gaining no more power over their enemies, but fleeing before them, taking all those who would go with them, the Lamanites destroying all who would not,

In the year 384 the Nephites reached the land of Cumorah (Mormon 2:1-32; 3:1-14) making a total of twenty-four consecutive years of hard fighting, from 360 to 384, and after 375 they did not gain a single victory over their enemies, but fled before the Lamanites as fast as it were possible, yet not covering a distance of three thousand miles in nine years, if Cumorah was located anywhere south of the present boundary of Northern Mexico. The Nephites started in their flight before their enemies from the city of Desolation during the year 375, averaging less than 334 miles per year, or less than one mile per day. If they had averaged five miles per day, Sunday's excepted, they could have traveled more than half way around the globe in this time; so distance will not be taken into consideration in this article. The fact that Mormon asked permission of the king of the Lamanites to gather his people together in the land of Cumorah is ample proof that they were driven to the last extremity, and that there was no chance for further retreat. Another substantial reason for believing that Cumorah was in that part of the country known to-day as New York is that Cumorah was a land of many waters, rivers, and fountains. (Mormon 3:5.)

Where is there a land that so completely fills this description? Is it Mexico, or any other southern clime? No, if we know anything about the topography of the Western Hemisphere, nowhere on the two continents do we find a portion of the country that any nearer fills the description given by Mormon than the northeastern portion of what is known as the United States, especially the state of New York. This part of the country can not be surpassed for its beautiful lakes, lovely streams, and finest of springs. Inasmuch as the records that the Book of Mormon was translated from were found in this part of the land, the writer believes it reasonable to locate the land of Cumorah here; if not, Moroni had to travel many hundred miles, alone, through a hostile country where it was death to a Nephite if found, and would not deny Christ (Moroni 1:2), burdened with the records intrusted to him by his father, in danger of losing them, as the Lamanites were determined to destroy them if possible. Besides, he abridged the book of Ether during the time from the destruction of his people to his demise, and finished the work intrusted to him by his father.

We do not claim that Mormon could not have accomplished this and even traveled to what is now known as New York during the thirty-six years that he remained on the earth, after the destruction of his people; but we do say that it was an undertaking uncalled for. The idea of a man traveling this vast distance, crossing rivers, wading swamps, in danger of wild animals, evading a blood-thirsty foe, when it would have been much more sensible, more like a man of wisdom to have stayed where his people fell,



and his father hid up the records intrusted to him by the Lord.

Our contention is that the records hid up by Mormon were never removed to any distant land, but remained where he placed them, Moroni having access to them; and, after he had finished his records he placed them with his father's, sealing up the stone box or receptacle that Mormon had prepared for them.

Moroni says, "And I, seal up these records, after I have spoken a few words by way of exhortation unto you." (Moroni 10:2.) We understand by this statement that it was the stone box prepared by Mormon, and not the records that he sealed up. Moroni had nothing to do with the sealing of any portion of the records obtained by Joseph Smith. If he did, we know that the above quotation was no part of the sealed portion of these records; for, if it had been, the writer could not have used it in this article, as no part of the sealed portion was translated by Joseph. The fact that we now have the record before us that he was then writing is positive proof that he had in mind the sealing of the stone box that Joseph found them in, and not the records.

We will be pleased to hear from others on this subject.

H. N. DAVIS.

INDEPENDENCE, Missouri, December 23, 1901.

#### IF NOT, WHY NOT?

BY ELDER F. M. WELD.

Motto: "To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

Text: Matthew 22:35-40, Christ's answer to the lawyer: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

By this we understand that all of God's laws and commandments are founded upon these basic principles, and in all ages whenever the holy men of God were moved upon to speak to the people, they did so by the same spirit that established these great principles.

Then in the study of God's word and dealings with his people we must bear in mind these principles as the foundation or underlying thought. To this an honest soul or an unbiased mind will find no objections, but take pleasure; and we who have accepted the "angel's message" should be glad to thus conform our lives and our acts, perfecting ourselves, as it were, "unto a perfect man, unto the measure of the stature of the fullness of Christ," that our examples

and teachings may be in perfect harmony with Christ's.

The Lord told Oliver Cowdery, "Trifle not with sacred things." To us there is no doubt that all who enjoy the true spirit of this latter-day work feel the force of this statement, and in their teachings desire to present nothing to the people but what may be in complete rapport with the "law and testimony."

The Lord, like himself, was and is good to his people and led them step by step, from the very beginning of this dispensation, as a kind father would lead his children, and giving them instructions just as they needed them and as fast as they developed to use his instructions were others given. Thus we see the early ministers in this church were not left in doubt, but taught the people understandingly, and upon any question there was doubt or a difference of opinion they would come together and discuss and ask God to give them a proper understanding, as we understand the provisions of the law to be. Why not?

The Lord seems to have desired to impress the idea of his unchangeability and the perpetuity of the gospel, or his laws, at the very commencement of this church; not only in statements of this character, "everlasting gospel," "everlasting covenant," and "what I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth for ever and ever;" but by comparison or example also as we find in revelation given June, 1830, Doctrine and Covenants, section 22, "The words of God which he spake unto Moses," etc. Revelation given September, 1830, section 26, paragraph 2, "Behold, this is wisdom in me," etc.; and the revelation given December, 1830, section 36, containing an extract from the prophecy of Enoch. This prophecy was given later in the Inspired Translation of the Bible, Genesis 7, but is not to be found in King James' Version. In this we are taught how God dealt with Enoch and his band and how he showed Enoch the future generations even down to the coming of the Son of Man, at the end of the world; and how the people kept falling away from time to time, but all would have to come back to the same principles and laws that Enoch and his band lived by when they were taken up into heaven, even the very principles enunciated in Christ's answer to the lawyer (Matthew 22:36) in order to be saved.

Not only in this but in later revelations (sections 77, 81, 93, and 101), is Enoch and his band or the laws given to them made an especial example to the Latter Day Saints. If God is unchangeable and it took such laws to redeem Enoch and his band, will it not take the same to redeem us? If not, why not? As

early as December, 1830, section 37, the Lord began especial preparations to prepare his people to receive his law. In this revelation, paragraph 2, we read: "And again a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them. Behold, here is wisdom, and let every man choose for himself until I come. Even so. Amen."

We here read that the Lord tells the church it was wisdom for them to gather at the Ohio at the time stated, but did not tell them the purpose; no doubt to teach them the important lesson, he gives no commands but what are for the good of the people. Still he recognized their agency by saying, "Let every man choose for himself until I come."

Again in his second command to gather to the Ohio; revelation given January, 1831, section 38, paragraph 7: "And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law," etc. This time the people were told why they were to gather at the Ohio, and that if they did they should escape the power of the enemy and be gathered a righteous people, "without spot and blameless;" with the provision, of course, God always gives with all of his promises, that if they would keep the law they would then receive.

In the latter part of the same month, in a revelation to James Covill, the Lord gives the people a third command to gather to the Ohio, and a promise of great blessings, section 39, paragraph 4, such as is not known among the children of men, and after they should receive their endowment they, like the apostles of old, were to go forth to all nations.

Next we come to where they are gathered at the Ohio, as instructed, and on February 9, 1831, section 42 of Doctrine and Covenants, the promised law was given.

The Lord begins this revelation: "Hearken, O ye elders of my church, who have assembled yourselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world, inasmuch as they believe on my name and keep my commandments; again I say unto you, Hearken and hear and obey the law which I shall give unto you; for verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive."

With this introduction he proceeds to give the law, which we trust our readers will read, and reread until the Spirit of truth makes it clear to them, as we understand this to be the law to the church, and all else given later to be a simplification or explanation

or a further extension of some parts of the same law, and based upon those same principles enunciated in that answer of Christ to the lawyer recorded in Matthew 22: 36, and in harmony with what was given to Enoch and his people, or that given to God's people in any age, and a direct command to the Latter Day Saints, as we quote from the introduction: "Again I say unto you, Hearken and hear and obey the law which I shall give unto you." If God gives a direct command to a people, is it not binding upon them? If not, why not? In this revelation we find subjects enough for a great many articles, but we wish to confine ours to that part which pertains to the finances—God's instructions to his people regarding the use of temporalities.

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

In this paragraph the Lord for the first time to the church, speaks of the principle of "consecration" of properties for the poor, and makes the statement that if we love him we will consecrate that which we have to impart to the poor with a covenant and deed which can not be broken, and inasmuch as we did impart of our goods to the poor, we would do it unto him.

Paragraph 9 reads: "And it shall come to pass that after they [the properties] are laid before the bishop of my church, and after that he [the bishop] has received these testimonies [covenant and deed which can not be broken, or, in other words, a legal deed according to the laws of the land] concerning the consecration of the properties of my church, that they can not be taken from the church, agreeable to my commandments; every man shall be made accountable unto me [the Lord], a steward over his own property, or that which he has received by consecration [how much?], inasmuch as is sufficient for himself and family."

In this paragraph we learn that after we deed our properties to the bishop, he deeds to us our inheritance, that we may be made stewards over our own property, or that which we have received by consecration as he says in the last part of the paragraph. The conjunction *or*, we understand to be used here in the sense of explaining the same thing in other words. To show that this is the meaning intended, let us go to the revelation given in May, 1831, section 51, given three months later, when the people began gathering into Kirtland from the East, and it became necessary for the Lord to give further directions.

See Church History, volume 1, pages 191, 192. In this revelation the Lord speaks as follows: "Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws [section 42, as this is the only law given covering this ground to date, and is in harmony with the one given to Enoch our example as we will show later], if otherwise, they [the people] will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing [legal deed] that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land."

In this revelation we find two things sustaining our position: First, "Even this right and this inheritance in the church;" thus naming the portion received (inheritance), "or that received by consecration." Second, showing that all must first be deeded to the bishop, before he can deed back that part the individual is to have claim on in case of transgression, etc., or his inheritance.

In paragraph 9, section 42, and last line, we find the question how much each individual is to have, answered: "Inasmuch as is sufficient for himself and family." This we understand to be the rule for every man, and the only law God ever gave his people in this dispensation, and is the only law of absolute equality known to man. If not, why not?

As proof of our position, turn again to section 51, paragraph 1, and we read: "Wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs."

Again, in August, 1831, section 58, given three months later, the Lord makes it still plainer by using Martin Harris as an example. In paragraph 7, we read: "And now I give unto you further directions concerning this land. It is wisdom [will we suffer

when the Lord says it is wise?] in me that my servant Martin Harris should be an example unto the church [not a part or any specific locality, but general in application], in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys according as the law [section 42] directs."

Yes, but this was only for those who came up to Zion for an inheritance, says one. Let us see. What did Martin Harris do? In section 18, paragraph 5, we read: "Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family." Is not this the same principle as that found in section 42, only the Lord had not as yet given this law, so that he (Harris) could get his inheritance? possibly because the people were not yet ready for it; but notice the strong language used in the forepart of the paragraph: "The last commandment, . . . and misery thou shalt receive, if thou wilt slight these counsels; yea, even the destruction of thyself and property." Here the Lord is only claiming his own, as we are simply stewards; all belongs to God; and what is appointed unto man is simply what he needs, his "wants are to be amply supplied," and the rest he (God) wants to carry on his work, and expects men to consecrate their lives to his service, and work for the good of each other and the glory of God: thus overcoming self and selfishness and living in harmony with our text, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and . . . thy neighbor as thyself."

Martin Harris was not in Zion, as this revelation (sec. 18, D. C.) was given March, 1830; still the Lord said Martin Harris was to be an example to the church, and according to the clause, "And, also, this is a law unto every man that cometh unto this land," etc. It was of special importance that all that went up to Zion should comply, as he says in the last line of verse 4, section 58: "For verily I say unto you, my laws shall [not ought to] be kept in this land."

Now go with us to section 70, paragraph 1, revelation given November, 1831. Here in verse one the Lord is speaking to several individuals by way of commandment, and appointing them stewards over the revelations and commandments, and says: "An account of this stewardship will I require of them in the day of judgment."

Verse two: "Wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world; nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom."

By this we learn God is no respecter of persons. Even these leading men of the church were to only have their wants and necessities supplied. Anything received above that was to be turned over to the storehouse or bishop. If not, why not?

Verse 3: "Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. [Does this exempt any?] And, behold, none are exempt from this law who belong to the church of the living God [now, who is exempt?]; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things [which includes all worldly pursuits]; . . . nevertheless, in your temporal things you shall [not ought] be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall [not may] be withheld."

What stronger language could the Lord have used than the above to impress upon us that he does not intend any one individual to have any more of this world's goods than his brethren, but all to be equal; "to have their wants amply supplied," "according to his wants and needs, inasmuch as his wants are just," "according to their families, according to their circumstances, and their wants and needs," and kindred statements?

That the reader may understand our reasons why we do not believe this law was to be, or is applicable only in Zion and her stakes, let us again go back to section 57 and begin to read at verse 2, and reading to end of chapter you will find the same law was applicable in any branch of the church. Verse 5: "Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches."

If it were not so, to selfish man, would it not be putting a premium on staying away from Zion? "For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."—Section 72, verse 3.

Again, section 102, verse 3: "I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys."

Thus we find the law to be binding alike on all, and surely none will say this is not just. If not, why not?

Again, in section 42, page 10, we read: "If there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be

amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy," etc.

Here we have further instructions, as we understand it, that after we have received our inheritance, and the windows of heaven are opened and the blessings of God are poured out upon us and ours, if perchance we should accumulate upon our inheritance more than is needed for "our support," "our necessities," our just wants, we are to turn it over to the bishop, or "consecrate it unto the bishop" from time to time for "the poor and needy," etc. Read entire verse.

When we take into consideration that our inheritances are not to be a stingy allotment, but an ample portion, one that is safe and sufficient and perfectly satisfactory to both the individual and the church, and that God does not expect any one to be set off with a scanty portion, but all are to be equal and have ample for every need and just want; we can see the justice in this (the law), and the perpetuation of equality, as the conditions and circumstances will keep changing by death, birth, marriage, and the like, and of necessity, if equality is to continue, there must be some rule to govern, as haphazard methods will never perpetuate equality. God expects every one to pay for what he gets, and all are to have sufficient so they can, "according to their families, according to their circumstances, and their wants and needs."

Section 42, paragraph 14: "Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said."

Section 70, paragraph 2: "Nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall [not may] be given into my storehouse," etc.

Section 81, paragraphs 4 and 5: "Behold, here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not."

In this fifth paragraph we learn this order was to

be everlasting, and of course the rules governing the order must be everlasting, thus showing that equality will and must be kept up if we expect to please God.

Read section 77, paragraph 1: "The Lord spake unto Enoch, saying, . . . for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things."

(Concluded next week.)

## Selected Articles.

### THE METHODISM OF TO-DAY.

Jeremiah on Jerusalem was cheerful and sprightly compared with Munhall on Methodism. "Thousands of Methodists are courting the world and conforming to its fashions;" "they have put steeples on their churches;" "they have brought choirs into their services;" "they have lost faith in the Bible." Here are charges various, serious, and by no means to be passed by without comment. What Mr. Munhall says, other Methodists say, too. There is a feeling on their part that the Methodist Church is not what it used to be. Perhaps they are right.

The observer, not a Methodist, has probably noticed that in at least three respects the Methodist Church is changing. There is a tendency toward indulgence in amusements which used to be discountenanced; there is a tendency toward the introduction of ceremonies which used to be regarded as vain pomp and repetition; there is a tendency toward a neglect of "conversion" and "the witness of spirit." As conservative Methodists would say, the church is now eaten up with worldliness, ritualism, and liberalism. There has been a change in manners, in worship, and in theology.

In manners, it may be enough to recall the action of the last General Conference committee in recommending the removal of the rule condemning "dancing, playing of games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools." In worship, would it be possible for the prairie Methodist of fifty years ago to find much to his taste in the service of certain city Methodist churches where the worshiper never kneels, seldom stands, and is in most respects indistinguishable from an auditor at a lecture or concert? In theology, how many Methodists in Chicago ever follow the custom of the original Wesleyans and testify publicly to their having been born again into the kingdom of God? Yet if Methodism stood for anything it stood for just that.

One can hardly convict Mr. Munhall, therefore, of crying wolf in the absence of the object of his cry. The wolf is in full view. What would Mr. Munhall think, however, if the wolf should turn out to be really a sheep, a sheep in wolf's clothing? Is it not possible that the Methodist Church is doing more

good at the present time in its present condition than it could possibly do, if it had retained all its primitive characteristics? Might not its changes in manners, in worship, and in theology turn out to be useful and necessary developments? The Methodists began with being eclectic, almost esoteric. They were a body of "saved," "converted" people. They went out from among ordinary Christians into a smaller circle of picked comrades. Now one may become a Methodist by hereditary prejudice or simply through a desire to have some kind of religious affiliation. The idea of the thing is different.

The Methodist Church is beginning to take children in much as the Episcopal Church takes them in, not because they are converted but because they ought to have steady, religious training, and because unless they are taken into the church they will be without that training and will suffer in their religious nature. In other words, church membership ceases to be a public confession of godliness and comes to mean only that the person concerned has a connection, which it is hoped will be for his good, with a religious society. It is evident that this means a larger membership and, in a way, a larger influence. If the Methodist body had remained what John Wesley originally thought it would, a kind of supplement to the national church, it might have continued to be a rigidly defined and limited group of devout, converted, testifying men and women. When it set up as a church on its own account it naturally got into a new position, and has had to adapt itself to people at large rather than to a particular few. The Methodists now are not a coterie. They are simply what Matthew Arnold would call "human beings organized together for the cultivation of the religious life."—Editorial in the *Chicago Tribune*, August 24, 1902.

## Selected Poetry.

### It's As Easy.

It's as easy to smile  
And win hearts by your wile,  
As to darken the world by a frown;  
It's as easy to greet  
Those with cheer whom you meet,  
As to pass them forlorn and cast down.

It's as easy to say  
Gentle words on your way,  
As to always be sullen and growl;  
It's as easy to speak  
To the lowly and meek,  
As to give them a glare or a scowl.

It's as easy to press  
In a genial caress,  
Any hand as to brush it aside.  
It's as easy to grasp  
Grouping souls in your clasp,  
As to let them drift on with the tide.

It's as easy to brighten  
Darkened lives by your light,  
As to wound 'till the hot teardrops start;  
It's as easy to do  
All the good within you,  
As to torture the ill in your heart.

#### Success.

'Tis the coward who quits to misfortune,  
'Tis the knave who changes each day,  
'Tis the fool who wins half the battle,  
Then throws all his chances away.  
There is little in life but labor,  
And to-morrow may find that a dream;  
Success is the bride of Endeavor,  
And luck—but a meteor's gleam.  
The time to succeed is when others,  
Discouraged, show traces of tire;  
The battle is fought in the homestretch—  
And won—'twixt the flag and the wire!  
—John Trotwood Moore.

## Original Poetry.

### A "New Song."

Praise ye the Lord! "I've found  
A land that doth abound  
With fruit as sweet as manna;"  
The more I eat, I find,  
The more I am inclined  
To shout and sing Hosanna  
My heart is all aflame  
With love; I bless the name  
Of Christ, my Lord and Savior.  
His praises I would sing,  
Adore him as my king,  
Whose throne endureth ever.

Oh, wondrous is the love,  
That brought down from above,  
A full and free salvation:  
Oh, wonderful the name,  
Whose glories we proclaim  
To every tribe and nation.  
Oh, wonderful the grace  
That seeks a fallen race  
With words of peace and favor:  
And wonderful the light  
That makes my pathway bright,  
And guides me to my Savior.

Oh, how I love to sing  
The praises of my king,  
Who lives and reigns in Zion;  
I love his precious word,  
The sweetest ever heard,  
A word we can rely on.  
His will shall be my joy,  
His work my pow'rs employ;  
His smile, my fears doth banish;  
His grace supplies each need,—  
So gently doth he lead,  
All doubts, dark shadows, vanish.

Oh! precious thought to me,  
That even I may be  
A saint by heaven's calling;

And would I make it sure,  
And to the end endure,—  
No faltering or falling,—  
My feet must never stray  
Beyond the narrow way  
My Savior walked before me;  
I would shelter by his side,  
Whatever may betide  
And keep his banner o'er me.

Then let them mock who may,  
I choose the narrow way,  
The way that leads to glory;  
Let those deride who will,  
My faith grows stronger still,  
And sweeter still the story.  
And oh! that all might see,  
And taste, and know with me,  
How good the Lord and gracious;  
That all might hear his voice,  
And make his will their choice,  
And prove his love so precious.

From henceforth I rejoice  
That I have heard his voice,  
And knew it from a stranger's;  
And I will follow on,  
Until the goal is won,  
Love-sheltered from all dangers.  
The open door I see,  
The place prepared for me,  
Though all unworth the favor;  
Where, on joys I now but taste  
My soul shall freely feast,  
With Christ, my king, for ever.

SISTER ALICE.

GENITO, Virginia.

## Mothers' Home Column.

EDITED BY FRANCES.

### On The Other Side.

We go our ways in life too much alone,  
We hold ourselves too far from all our kind;  
Too often we are dead to sigh and moan,  
Too often to the weak and helpless blind,  
Too often where distress and want abide,  
We turn and pass upon the other side.

The other side is trodden smooth and worn  
By footsteps passing idly all the day,  
Where lie the bruised ones that faint and mourn,  
Is seldom more than an untrodden way.  
Our selfish hearts are for our feet the guide—  
They lead us by upon the other side.

It should be ours the oil and wine to pour  
Into the bleeding wounds of stricken ones,  
To take the smitten and the sick and sore,  
And bear them where a stream of blessing runs,  
Instead we look about—the way is wide,—  
And so we pass upon the other side.

O friends and brothers, gliding down the years,  
Humanity is calling each and all  
In tender accents, born of grief and tears!  
I pray you, listen to the thrilling call!  
You can not, in your cold and selfish pride,  
Pass guiltlessly upon the other side.

—The Deaf Hawkeye.

## Selections.

## STARVED SOULS.

Starved souls! What a long array of earth's children this thought brings up.

How many, oh! how many lives are never "lived," but dragged out, or endured. Some from lack of early advantages; some because heavy duties, common drudgeries, demand their time, while every fiber in their beings is strung for finer things.

Some seem to feel the fires of genius burning within.

At times these slumbering embers glow with a heat that is almost mind-consuming; and still the earthen body holds the yearning soul so tight that the flames may not break through.

Some have been touched by poetic genius, some with that of music; but the poet-soul can not express itself except in tame prose, and the musical spirit must lie dormant.

What shall we say of those who have talent and could use it, if the grosser things of life did not claim their minds and strength? What an agony of soul some of these endure! The plodding one, who has never had a thought or wish for anything beyond this work, can never realize what agony, what sorrow, uninterrupted hard working, struggling for a bare existence, brings to the man or woman, who has an artist's soul! Whose love for everything of beauty is deep, whose every heart-chord vibrates to the sound of fine music; to the burning of sunset's fire; to every hue, and every trembling light and shade, that they perceive in nature's fairest scenes; to the leaping of ocean waves; to everything that speaks to the artistic sense!

And sorrowful again is the one who yearns for music and its cathedral tones, who must wait for heaven and its raptures of sound to gratify the yearning! When they would delight in cultivating the art of music; when they long, with a deep longing, for a concord of sweet sounds, and must listen to the clanking of life's coarsest machinery; when they must ever let ear and voice go untrained, must be denied the exquisite bound of the heart, the deep soul-thrilling, as the well-trained fingers press the yielding keys of the symphathetic piano, or the grand, swelling, deep toned organ, and bring forth sweet sounds that seem to come from and draw one near to heaven.

And still to be pitied, are those who long for knowledge; those to whom books are more than treasures of earth, almost more than those of the other world.

How starved is the soul that so longs to delve into books; to glean from the musty tome the secrets of past ages; to search for traces of ancient kingdoms, races, and arts; to explore the wily paths of scientific research; to walk all ways that the field of books points out! And yet they must forego it all; must live on, leaving all they pine for, and devote their lives to others' work.

It seems unfair; it is sad, but the stern fact remains that we must do what is at hand. Duty first, always.

Is there no compensation? Not here.

But let us hope that, in a future existence, there may come to them what they have missed here.—Imogene E. Johnson, in *Woman's Work*.

## Prayer Union.

Mrs. A. Mellon again asks an interest in the prayers of the Prayer Union and of all God's children who may read this, that if it be God's will Lura Corl may be entirely healed of her affliction, which is nervous trouble. She has not had any trouble since she wrote before until lately, and then not so bad as she had been before. She is a nice, bright girl, and is teaching school and greatly desires to be healed.

"What to shut eyes has God revealed,  
What hear the ears that death has sealed?  
What undreamed beauty passing show  
Requites the loss of all we know?"

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

## Text-Books for Sunday-Schools.

*Foreword.*—It is conceded that all the argument is not on our side. It is insisted that the question has *two* sides. We believe that our side has the most and best argument. If we show that it has, the probability is that we are right. If we fail to show that we have the best evidence on our side, we expect the verdict to be in accordance with the evidence. Whichever way the verdict goes, we believe it is right that the majority should rule, and we shall be found, as in the past, working with the majority.

*The Gospel Unchangeable.*—We all believe that the restored gospel is identical with the gospel in the days of Adam, Enoch, Noah, Moses, and Christ. Nothing can be put to it, and nothing can be taken from it—"the same yesterday, to-day, and forever," "one eternal round."

*Standard Books Unchangeable.*—We do not expect any change in the books recognized as our standard books, except as the Lord may add revelations from time to time. What we now have will always remain the same, and nothing in the future must conflict with them.

*Each Scripture Must Contain the Same Truth Always.*—There is no more truth in the Sermon on the Mount to-day than when it was spoken by the Master, and no less. Different persons may see different truths, or different degrees of the truth; and the same person may see differently at different times and under different conditions and circumstances; but so far as being an expression of truth is concerned, it is unchangeable.

*Nature Unchangeable.*—The great book of objective truth—God's handiwork in nature—is permanent. The oak which suspended the king's ungrateful son in mid-air was no different from the oak of our present forest, so far as we know. Whatever changes may have been thought to have transpired in these creations are the result of the influence of man, the changeable being.

*Permanency of Lessons.*—Will we not be more in harmony with God's way of working, when we reach a permanent and definite course of lessons. What advantage is there in editing and reediting again and again lessons upon the same portion of God's eternal plan? We do not see why the lessons prepared under the spirit of revelation should need revising to any considerable extent in order to be applicable two or three years hence. Any discoveries of fact or science could be utilized by means of a Sunday-school column or periodical.

*Definite Course.*—Lessons should be prepared with a view to carrying out a definite course. In a gospel education, as in a secular one, system and definiteness facilitate thoroughness and effectiveness. There should be an objective point in view all the time and the entire course should bend to that point. "To know thee, the only true God, and Jesus Christ whom thou hast sent," is life eternal. This comprehends the entire curriculum. To know them in history, experience, and prophecy—past, present, and future; to know them in plan, purpose, and practice; this is the objective point. To this all our efforts should tend, all our energies should be directed. Then "we shall be like him, for we shall see him as he is."

*A Beginning Point.*—Such a course and plan provides a place where beginners can "begin." For a new school, or class, to begin in the middle of a series, or consecutive course, whether it be consecutive in doctrine or history, places them at a very great disadvantage. For a whole school, consisting of classes of various grades of information, intelligence, and capacity, to start by all studying the same lessons, is like serving matured beefsteak to the infant, middle-aged, and the old alike, with the exception

of its being dished up in a little different style. Why should not a gospel course have a place of beginning, where the "sincere milk of the word" could be administered to the beginners, and "apostasy and restoration" to those of mature minds? Why starve the infants with "strong meat," or surfeit the men and women with "milk"? to say nothing of the danger of mixing much of "husks" with both. "Husks," did we say? Yes, for in our efforts to "keep up with the times" there is danger of paying too much deference to commentators and D. Ds., even to a compromising of the word of God.

*An Ending Point.*—A definite course of study allows the completion of a definite amount of work. By this plan provision can be made for regular promotions from one grade to another, and for graduation upon finishing the course. Not that all shall have been learned, but that a definite and specific amount of work shall have been done. Of course, all who can do so should remain in the Sunday-school after passing through the grades, doing post-graduate work in specialization. A course that begins somewhere and ends somewhere, allowing all beginners to begin at the beginning; and makes the completing of a definite amount of work, and the reaching a specified end possible, has many advantages.

*Advantage to New Schools.*—Think of a new school being organized, and starting in with Hebrew history at the crossing of Jordan under Joshua, knowing nothing of previous history. What a disadvantage as compared with the privilege of starting at the beginning! The same may be said of other series of lessons both in the Old and the New Testaments.

*Makes Grading Possible.*—This plan makes grading possible and practicable, because it contemplates a number of series of lessons, prepared with a view to adaptation in the selection of subjects and in the method of treatment. It will never be necessary to drag the primaries through the mazes of Sinai *versus* the New Covenant, nor to cram the Roman letter and the book of Revelation into the undeveloped minds of the intermediates. All can have such as shall be "meet" for them.

*Facilitates Promotion.*—A specified amount of work done in the different grades of the various departments admits of regular promotions at stated periods. This in turn suggests promotion day, graduation day, etc., lending inspiration, enthusiasm, and encouragement to the work. By grading and regular promotions more thorough work is secured. This certainly goes without question.

*Will Improve Teachers' Meetings.*—Contrary to the opinion held and advocated by some, that the adoption of such a plan and the use of text-books will destroy the effectiveness of the teachers' meetings, or at least lessen it, it will have the opposite effect. Instead of the teachers resorting to a teachers' meeting to study the lesson, and the whole evening being devoted to that object, the time could be devoted to the consideration of methods, plans, discipline, etc., giving attention to only such points in the lessons as the teachers in their preparation of the lessons have found perplexing and upon which counsel and advice is desired. This would give opportunity to introduce normal work and the reading of good books on Sunday-school work, such as Trumbull's *Teachers and Teaching*, etc. The result will be more wide-awake teachers, more enthusiastic teachers' meetings, and a better interest generally.

*Review Work More Thorough.*—The benefits of the school review are greatly overestimated. The average review of the whole school by the average superintendent is a "fake." The superintendent who can review the whole school each Sunday upon the lesson of the day in ten minutes so as to pay for the time used is not the rule by any means. And if more time be taken it only makes matters worse. There are a few notable exceptions to the rule, of course; but these notable exceptions could give a general object lesson, or elucidate some thought from some of the lessons with equally as great success. Besides, a thorough class review conducted by the teacher who knows

what points need emphasizing to each pupil is much more effective. Many so-called general reviews are not reviews, but only a rehearing by the superintendent.

*Freshness Depends Upon Teachers.*—The idea that freshness depends upon lessons newly edited is not true. It must be admitted that much more depends upon the teacher than upon the editor. With the same lesson and the same class one teacher will have the pupils all aglow with enthusiasm, while another will need to appeal to the superintendent to keep order while the lesson is being taught. No plan of lessons can control this feature, but a plan which admits of adaptation of lesson to pupil will do more than anything else to facilitate its accomplishment.

*Missionaries and Transients.*—Just two points are to be considered and both have for their foundation the convenience of the missionary and the transient. Let this question be answered: For whose benefit are the Sunday-schools primarily? If less convenient to these members but of more benefit to those for whom the Sunday-school work is intended, which principle should govern in the matter? Of course it will add a few small volumes the missionary would like to carry about with him. But it is supposed that the missionary is somewhat familiar with all the subjects likely to be treated; and if he is not, he can acquaint himself, as he may have opportunity, in a short time; so that he could intelligently participate in a discussion of any of them at any time or anywhere. What missionary is not sufficiently familiar with the leading characters and incidents of the scriptures, or with the principles and doctrines of the gospel, to join in an intelligent consideration of them? It is not likely the subjects treated in this course of study would be unlike those the missionary would investigate before his congregations in the world and in the branches of the church. Of course he would be at some disadvantage by not having the opportunity to carry with him all the books likely to be used. He is at a disadvantage, too, by not being able to carry a library of histories, biographies, encyclopedias, and works of science with him in his missionary work; and yet he makes his work a success. And so he will continue to be a successful help and a blessing to the Sunday-school in spite of this inconvenience.

The other matter of inconvenience is that all schools will not be studying the same subjects or scriptures on the same day, and thus he will not be prepared upon the lesson. This objection has been largely answered in the foregoing. Further, let us say that inasmuch as subjects are to be taught and not text-books nor authors, this objection is of smaller proportions than it at first appears to be. There need be no fear that any devoted missionary will cease to be useful in helping on the work because of such inconveniences. Their help has been appreciated in the past, and we would not think of dispensing with their valuable assistance, but it is not a matter of injustice to them if our work can be made more effective, nor is it an indication that we do not appreciate their help.

*Allows for Advanced Work in Lesson Writing.*—This plan admits of advanced work in lesson writing. Instead of repeatedly working over the same ground, we can direct our talent and means toward developing and cultivating new ground. Why should we not as a Sunday-school sometime make as the basis of our study the gospel as applied directly to the latter-day dispensation as revealed in the revelations to the church restored? To put off doing so is to permit this department to be one factor in delaying the culmination of those conditions which will make the coming of the Son of Man possible.

*Mission of the Sunday-school.*—What is the primary object of Sunday-school work? All answer at once, To teach the gospel. Is it to teach it more especially as applied in ancient days, or as a gospel restored in the latter days to prepare a people for the coming of the Savior? Certainly the latter. Then which is the better, to teach it in the light of ancient conditions and say to the child, It is just the same now; or to teach it in the light of



present conditions, and then say and show that it was the same anciently? Certainly the more direct is the better way, and that is the latter. The missionary teaches the world that God *is*; not only *was*, but *is now*. Why should the greater part of our time and energies be devoted to a study of the gospel as it *was* rather than as it *is now*, as applied to human redemption? Suppose that some not of our faith do not attend our schools because of their not accepting the books of the "new covenant," shall we withhold from our own people that kind of instruction which *alone* can bring about the much desired conditions contemplated in Zion's redemption, or make such teaching round-about, incidental, and secondary, instead of direct and of first consideration, for fear of offending some not of our faith? Ah, no. Let us, rather, fear to offend "one of these little ones" by not providing that which will the most directly, effectually, and speedily fit them for celestial conditions. Let it be our daily effort and prayer, who have undertaken to cultivate the nursery of the *church*, not the world, to see that our work is to so cultivate as to produce stock fitted to dwell in a real Zion upon this earth peopled by real people, not in the dim and distant future, but *now*. Should the elder whose mission is to the world refrain from teaching those things which are distasteful to the unbeliever, because they will not attend his meetings, we should call him home. What should be our attitude, then, whose mission is to the church and not to the world? There is no justification for us to withhold that which would bring the best and most speedy results.

*Shall We Let Well-enough Alone?*—No, not if we can have better. Suppose it is only a dissatisfied minority that are stirring up this investigation (however, many of us feared from the expressed sentiment at convention last spring that if a vote had been called this proposition would have carried, and hence we favored postponement) it is the dissatisfied ones who inaugurate improvements always. It will hardly do for those who are opposing the text-book proposition to say that the majority are necessarily right and the minority wrong, for recollections of the International Texts proposition have not altogether faded from memory. Of course, we believe it is right that the majority should rule, and we believe further that if a thing be right, finally a respectable majority will favor it.

*The Financial Side.*—Even on this topic there may be some favorable points. Let a few figures be submitted. Suppose an individual enters school at three years of age and remains until he is sixteen, a period of thirteen years, five of which are in the primary, four in the intermediate, and four in the senior departments. *Quarterlies* for this time would cost \$1.88, or 14 $\frac{2}{3}$  cents a year average. This amount would pay for five text-books at an average price of 37 $\frac{3}{4}$  cents each. Take into consideration that just as many pupils could use a text-book as could use a *Quarterly* at the same time, and the further fact that a text-book can be passed from the older to the younger members of a family, which is not true of *Quarterlies*, and there is not much argument against the text-book as regards cost to the individual. Concerning furnishing revenue for the General Association we can not submit figures; but taking into account the fact that the cost of editorial work on the books has to be paid but once, and typesetting but once, a very small profit on each book would net us an amount sufficient for a safe working basis. Then, too, the cost of clerical work paid the Publishing House would be materially lessened because there would be no mailing lists to keep. We fail to see any danger from this point of view.

*Let Us Not Be In Haste.*—Though fully convinced of the superiority of this plan of a graded course of study and of text-books, we believe its introduction should be gradual and not radical—an evolution and not a revolution. If it be right, we can afford to wait until a respectable majority are in favor of it; and if wrong a respectable minority had better be disappointed. Let us pray for unity, and work for it—that unity born of an effort upon the part of all to come to the light.

J. A. GUNSOLLEY.

## Letter Department.

SALT LAKE CITY, Utah, October 9.

*Editors Herald:* At last writing we were at Deer Lodge, Montana. We left there at half past two Wednesday morning, August 27, and arrived at Butte about half past five; the train being four hours behind time. Having missed train connection here, we soon found the home of Mr. and Mrs. Shroder, and Sr. Sund, No. 227 Colorado Street, where we received a welcome. The forenoon was spent in securing needed sleep and rest; and in the afternoon Sr. Sund showed us about the city. We met also with Bro. Atkinson of Lamoni. Butte is said to be the chief mining city in Montana, hence worth seeing.

The town is built on dry ground. No grassy lawns, trees, or flowers are to be seen, yet it is well built, and shows the accumulation of wealth and business activity and success. A number of smelters are conspicuous, and no doubt so long as the "lasting hills" continue to yield the coveted ores, Butte will continue a growing and a wealth-accumulating place. In the evening, in company with the above-named parties, except Bro. Atkinson, we visited the park, east of the town. Shade trees, flowers, and grasses were growing there. An attractive place and pleasure resort where all kinds are found—a kind of miniature "Coney Island." We took some time to study again the ways and tendency of the popular public hall and round dances, as there were some two hundred fifty or three hundred actively engaged on the floor, only to be confirmed in our former opinion that their tendencies are to evil.

The popular ballroom should be labeled "Fool's Paradise," and the round dance relegated with the roller-skate craze. The Methodist conference declared against the round dance, and the writer of this stands with the Methodist conference in its action. If round dances are to be indulged in, it should be with husbands and wives, sons and daughters, brothers and sisters, aunts and uncles, or some near relative or near and known friend. The mother who gayly dresses her daughter for the round dances and public ballroom, to be placed in the arms of men indiscriminately, starts her on an easy toboggan to tophet. She may be strong-minded enough and sufficiently discerning to see danger in time, and avoid it; but the weaker and less discerning are in danger all the time. The ballroom is poor soil in which to grow Saints, or to bring out the best there is in people. Down with the popular ballroom and the round dance, and come out of Babylon and be happy!

Here in Utah where dancing and the public ball have been encouraged and indulged in by all who wished, for years, I have been credibly informed that the discerning ones see they have made a mistake. A leading representative recently admitted publicly that their young people were not up to the Gentile standard in the East, and it is a fact that the ballroom is a leading amusement here.

The 28th, at half past four, we left Butte and arrived next morning, about half past eight, at Ogden, Utah. Went to the home of Bro. Wells Chase, No. 1509 Washington Avenue. Here we found friends. Met Bro. A. M. Chase, a collaborer, who had been interesting the people on the streets with gospel lessons. Twenty-seven years ago I was in this city. Since then it has improved; is much larger and better built. The streets are paved and being paved, and the electric cars are running. The evening was spent with Sr. Ella Redfield, daughter of Bro. and Sr. Browning, of pleasant memory, now deceased, with whom I made my home when here before. She was then a young girl, now she has a good-sized family, the oldest girl being married, husband deceased.

At half-past ten o'clock next morning we were at Salt Lake City; called on Sr. Alice Wilson and mother, and soon after was kindly received at Bro. and Sr. Barrows' as our stopping place. Salt Lake City is much larger and better built. The citizens seem to be busy, and an air of thrift and prosperity is

easily discerned. Sunday the 31st, I preached, morning and evening, in the Saints' chapel, assisted by Bro. L. Thorensen, branch president, and in the afternoon attended the Mormon meeting in the Tabernacle. It was their stake conference and Sunday-school gathering. A number of speeches were made, largely complimentary, and encouraging the Sunday-school work. The school had met in the forenoon. Then followed the sustaining of officers. Their president, Joseph F. Smith, was sustained as a prophet, seer, and revelator, by a show of hands. The same person was also sustained as trustee in trust of the Church of Jesus Christ of Latter Day Saints, in all the world. Then came the sustaining of the patriarch and twelve apostles of their organization as prophets, seers, and revelators. What struck the writer as exceedingly comical was that they keep on hand such a flock of seers, prophets, and revelators, and have nothing revealed, but what might be brought to light by any good pair of eyes or natural good sense. But this was explained by one of their members, a bright lady teacher, in this way. "What do you want revealed? If it is necessary to reveal anything it will be revealed." Fifty years have passed, however, without a line being revealed that is in sight, and it is as likely that fifty more will pass in oblivion with similar results; yet these men pose before their church, and the world as divinely inspired, and divinely sent and holding the keys of light and power. It has the appearance more of a game of bluff than serious work.

The 22d, I called alone on the patriarch, John Smith, and was pleasantly received by himself and wife. This was his birthday. He was seventy years of age. But why call on these men at all? Well, because they are representatives of the people here, and as such entitled to consideration and respect. Then it is a good thing to brush up against people sometimes to see what they are made of. Courtesy and respect should be shown to every one. "He that would have friends must show himself friendly." "The whole need not a physician, but they that are sick."

With Bro. Swensen, on the 24th, we visited the Saints at Murray, administered to some who were ailing; made some acquaintances. Bro. Swensen returned home at evening and I was kindly cared for at Doctor Everitt's over night. Sunday morning, the 27th, I attended the Saints' Sunday-school and preached in the church at Ogden, and in the afternoon Sr. Nana Chase conveyed me by private conveyance to Plain City, ten miles out, where we held a meeting; attended the Sabbath-school of the Saints, and returned to Ogden in time for the evening services. The Saints at Plain City are very worthy; are trying to show their faith by their works; by keeping up their meetings and living the faith. Bro. A. M. Chase held forth at North Ogden in the evening speaking to a good-sized and attentive audience. During the week I met with the Saints in business meeting and aided Bro. A. M. Chase to complete the organization in Ogden, and put it in better working order, and returned to this city with the intention of attending some of the services of the semiannual conference of the Mormon church, which convened at the Tabernacle on the fourth instant. Thus we are trying to move along in this land of mixtures, dust and drought.

WILLIAM H. KELLEY.

LONDON, England.

*Editors Herald:* There are some of us here quite alive yet, and still hoping that God will bless his work here. Some have been laboring a great many years and are not yet tired, although age is creeping on and we can not but notice their white hair which indicates that their labors will ere long come to a close. And we pray that many may be ready to take their places in rolling on this glorious work, for I realize that it is God's work.

Through surrounding conditions the work here is rather difficult at present, but we hope by divine guidance we shall be able to overcome every obstacle which tends to prevent the success of the work.

We have with us now Bro. Sheldon, who is doing his best to help the cause, and we desire that all may remember him and the work here in your prayers that men and women may hear and obey the unadulterated word of life. In this large city we have lots of professing Christians, but not nearly so many possessing the true knowledge of God and his ways. We hope that through the efforts that our sub-missionary in charge, Bro. Sheldon, is putting forth with the local ministry that many may be bold enough to come and stand for the truth, as I believe that if the prejudice could be removed and people would only listen to the truth many would be only too glad to obey. I long for the ultimate triumph of this work; and while I long for this it impresses upon me the necessity of living faithful to the covenant which was made in waters of baptism, and I realize that no Saint will ever be sorry for having lived a good, sober, and upright life. But if we become careless and do not do that which is right we shall not only be sorry but we shall come short of the blessings which we might have received. It seems to me that if all the Saints only realized what a powerful influence is wrought through their lives it would help them to keep themselves unspotted from the world.

I long for the time when the Saints will be gathered home to Zion, but I know that time will never come for me without I can abide the law and live right now. So to me the best way to hasten the gathering is to bring my life in harmony with the teaching of the law.

Now, Dear Saints, if we all would do this we would hasten the gathering time, and place ourselves in a condition where God's Holy Spirit could manifest itself through us more plainly to the world. Is this not worth striving for? Let us all take courage and stand firm and immovable and God will aid us.

J. W. WORTH.

72 Salmons Lane, Limehouse.

SPRINGBURN, Scotland, October 1.

*Editors Herald:* After an experience of nearly five months in Scotland I desire to make a few statements in regard to our work here. As there are but few Saints in Scotland, and hall rent very high there is nothing left for the missionary but take the streets to present the angel's message. There is no trouble to get a crowd from fifty to three hundred, and while we can not see very much fruits of our labors as yet there is one comforting thought, we are preaching it as a witness. (Matthew 24: 14.) Of course we must sow before we reap. Bro. Rushton has been sowing for over two years in this country with a liberal hand, and the results of his able efforts with the help of the Lord are just being made manifest.

There have been four baptized recently, and one more to be baptized on the fourth of this month. And those who are coming in are a very fine class of people; not rich in this world's goods, but rich in faith, humbly desiring to know their duty to God and do what they can to spread the work. Shortly after arriving here and "viewing the landscape o'er," I saw that there were lots of chances to wear out shoe leather, so I made my wants known to some of my friends and Saints, and the result was I got a wheel. I thank them all for the kindness. The first time I tried to ride it, I was coming down a big hill, and I got what the Scotchman would call a "caupe." I cut my face a little, but it was nothing serious. Bro. Rushton and I took a run of sixty miles on our wheels up into Fifeshire. We went through Larbert, Fankirk, and crossed the Firth of Forth at Kincardine Ferry, and then rode for about ten miles along the shore of the Firth of Forth. It was a beautiful run, and then we went north up through Dunfirmline up to Kelty. Bro. and Sr. Pratt live there. They used to live in Boone, Iowa.

We held some meetings while there with good interest. Bro. Pratt is doing what he can to get the work before the people, in the way of distributing tracts and by fireside talks, and above all by his godly walk. We were treated with courtesy and kindness

wherever we went. I expect to go back some time this month. While there Bro. Pratt took us up on the Hills of Benarty and from there we got a good view of Loch Leven. In the center of the loch is a little island, and on that island is built Loch Leven Castle, from where Mary, Queen of the Scots, made her escape in about the year 1560. She came around the foot of Benarty Hills and the English got after her, so she and her horse hid under an old bridge (it still stands to-day) while her enemies passed over the top. About fifty yards from the bridge is a spring from which she and her horse drank, so we stopped and sipped too. The Scotch take great delight in singing a song about the Hills of Benarty.

GEORGE W. THORBURN.

EAST ELKPORT, Iowa, October 13.

*Editors Herald:* I noticed in the HERALD for October 1 a letter from Sr. Warnock, of Farmington, Iowa, criticising an article written by me while in the Society Islands, or rather revised by me while there. I am glad to get the criticism, and thank Sr. Warnock for it. I could not take many books with me on that trip, and therefore was compelled to trust to my memory in many things. I have discovered other mistakes, both of my own as also typographical, and some quite serious ones, too. There may be others yet; so if any one has discovered them I would be pleased if any of the elders or others will send me such criticisms or corrections as they have noticed, as I intend to publish it in pamphlet form sometime and therefore desire to have it as nearly correct as possible. I will therefore be thankful for any correction or any criticism, or any additional light on any point. I will return the postage to any one thus sending me corrections, criticisms, or additional light. We are all interested in the further spread of knowledge concerning the latter-day work, and to help and instruct each other should be our aim. I am anxious for instruction and ready to receive criticism on the article "Who was Joseph Smith," recently appearing in the HERALD.

Very kindly,

J. W. PETERSON.

MEBOURNE, Victoria, Australia, September 11.

*Editors Herald:* Since last writing I have crossed the border into my native State; for though by adoption I am a "New South Welshman," or "cornstalk," I am by birth "a gumsucker" or "Victorian." I arrived in this city June 10, and have been busy ever since trying to get the angel's message before the people. We have opened a mission in Richmond, so that there are services held in two centers in Melbourne. Quite a number of the brethren and sisters of the Melbourne Branch have assisted in making our mission what it is. We succeeded in getting some strangers out to hear. As the weather is getting warm again, we anticipate beginning on the streets. We had to give up street preaching some time ago because of the extreme cold.

We have distributed thousands of hand-bills, tracts, and *Gospel Standards* within the last three months. Several of our sisters have done yeoman service in this respect. Every Saturday afternoon, a little "Amazon army" issues from the home of Bro. Mackie, armed with church literature, and with hearts loyal and true, make their ways in different directions, canvassing from house to house. They have much indifference, some snubs, and a little downright impudence to put up with; but if they keep going there is no doubt that they will accomplish much good. We feel proud of this little band, and only wish there were more like them in the church. What makes the work more difficult, is that there are several Utah elders canvassing the same ground, and the people view us with suspicion because of them. One of them told me recently that they had thirty-four missionaries in Australia, and fifty in New Zealand. I wish we had as many of our elders working in this field as they have. Our work is much stronger here than theirs, and we are dread-

fully short-handed. Just fancy six men with three million square miles of territory to work. We have nearly a thousand Saints here, but we have not done much labor far away from the coast. Then we have not taken in one fifth of the coast line; and the part we have gone over has only been imperfectly worked. We need a strong force of earnest, energetic missionaries here and I believe that this would be one of the best fields in the world.

Bro. Wight is now busy with a debate on the subject, "Is man wholly mortal?" For some time I have been negotiating for a debate with a "Disciple." He seems to be very wary, and is trying a "bluff game." He debated with Bro. Mackie a few months ago, and the public verdict was in favor of our man, but now he "wants to meet an apostle," and does not consider the writer a "foeman worthy of his steel." Bro. Mackie says it would be a real shame to let an apostle meet him, for that would be like "firing off a cannon at a canary."

Yours in the fight,

WALTER J. HAWORTH.

30 Dover Street, RICHMOND.

IRONTON, Ohio, October 9.

*Editors Herald:* Bro. S. J. Jeffers and I are at this place and have been since the 3d inst. A few are interested. We have had two of the Utah elders in attendance at four of our meetings and discussed some of our differences in a very friendly manner. Both of them are young missionaries and I believe sincere and honest in their belief, but very much in error in their priesthood and in their belief. They maintained the belief that polygamy is a righteous principle, and that the Bible, Book of Mormon, and Book of Covenants teaches the doctrine, but that it is not now practiced in the church because they are required to be "obedient to laws of the land" which forbid it. They leave to-day.

We expect to baptize some here before we leave. I will go to Meigs County next week, and try to effect a new opening there, after which will go to Highland County with Bro. Jeffers.

J. L. GOODRICH.

BYERS, Ohio.

RAYMOND, Idaho, October 8.

*Editors Herald:* Since I last wrote you, I have been busily engaged in the various duties that fall to the lot of a missionary, and although I have not preached as many sermons as some who are laboring in other missions, on account of conditions being different, yet I have tried to labor wisely, and as well as I could, deeming it just as necessary to visit and instruct the scattered Saints in their homes where public preaching could not be done, as it was to try to convert those not of the household of faith, or to preach to Saints in organized branches. To this end I visited Cokeville, Wyoming; also Dingle, Montpelier, Soda Springs, Pocatello, Blackfoot, Idaho Falls, Iona, Ammon, and the Teton Basin in Idaho, trying to strengthen and encourage the Saints in their scattered condition, or to preach the gospel to both saint and sinner.

I found one brother who had been away from the church and church privileges for about twenty years, and although he had to some extent drifted away from the church into some of the evil practices of the world, yet he had not lost all his first love for the true faith, but still desired to do the will of God. And before I left him he expressed a determination to live nearer to God, and he proved his sincerity by assisting me financially, also gave me some money for Graceland College, and renewed his subscription to the HERALD. Another brother had drifted away from the church and had united with the Utah church through the influence of relatives, and because of being isolated from the true church. After I had talked with him for a while he told me he still believed with us, and desired to be a member of the Reorganized Church. I told him that he not having been a member of any branch, his name was still on the church record, and I considered him still a member of the church. He was

promised to learn this, and promised me that he would try to live a faithful, consistent Christian life, and would never deny the faith.

I also found a sister who had been isolated from church privileges so long that she finally united with another church; but after I had talked with her for a while, and knowing that she was one of our scattered members (having been baptized in unorganized territory, and never having united with any branch of the church) I told her that her name was still on the general church record, and that I still regarded her as a member of the Reorganized Church. To this she replied, "Bro. Layland, I want my name to remain there, too," and before I left she asked me to bless her baby, which I did.

I mention these cases to show the necessity for a diligent search being made by the missionaries for isolated members of the church, and that we ought to devote a portion of our time to the instruction of those who may have become careless or indifferent to the cause of Christ, through being isolated from church privileges, even if we do have to spend considerable time in private conversation instead of being in some other part of the mission preaching to the public. I am often reminded of the parable of the lost sheep mentioned by our Savior, and of the Good Shepherd leaving the ninety and nine sheep safe in the fold, while he went upon the mountains and in the desert to search for the lost sheep, and when he had found it took it safely to the fold. And I believe that all we who have been appointed as shepherds unto Christ's sheep should be very careful lest any of his sheep should stray away from the fold (the church) and be lost through neglect on our part to search carefully until we find the sheep that has strayed from the fold and lead it gently back to the fold.

On the 13th and 14th of September I attended the Idaho District conference which convened with the Cedrine Branch in the Teton Basin in Fremont County, Idaho. It was a good conference, and although not largely attended, yet it has never been my lot to meet with more kind-hearted and hospitable Saints than those whom I met in the Teton Basin. May our heavenly Father bless them for their kindness unto me while I sojourned with them.

It was thought best by my colaborers, Brn. S. D. and J. H. Condit, that I should remain in the basin for a short time to assist in settling a little trouble that had arisen in the Cedrine Branch, and to do what I could to instruct in the ways to eternal life. The trouble was easily adjusted, for all parties concerned were willing to do what was right. This is as it should be in every branch of the church, and God will bless those faithful Saints who are willing to obey his law and submit to the will of the majority in the church, and try to do all in their power to assist in carrying on this great work of redemption.

I only remained in the basin about two weeks, and then came down into the Snake River Valley (on my way to Wyoming, which is a part of my field of labor) where I baptized the two youngest sons of Bro. and Sr. Lars D. Larsen, who live in the vicinity of Blackfoot, Idaho. Came home on the 4th of October; will remain here until after the 12th inst. to look after some branch business, and then I expect to labor in Wyoming for a while. The outlook in this part of the Rocky Mountain mission is encouraging.

A. J. LAYLAND.

GARRETSVILLE, Ohio, October 10.

*Editors Herald:* Though I have been long silent I have not forgotten the cause, or those of the dear Saints with whom I had the pleasure of personal acquaintance in the years that are past. My prayers are for all of God's people, that his choicest blessings may ever be with them. It is my greatest regret that my temporal circumstances are such that I have not been able to do anything in an official capacity, since receiving recognition by the First Presidency, yet I have tried to do what I could in a quiet way, by conversation and bearing testimony to the verity

of the angel's message, as given to man in these last days through the latter-day seer, Joseph Smith.

I will be glad to cooperate with any of the missionary force who may feel called upon to come this way, but have not felt that it was wise to attempt to make appointments for any one without knowing who, and when they would come. Further, my wife being an invalid, and therefore unable to entertain any one who might come, it would be necessary to trust in God to provide for the temporal wants of his servants who come to this place on the Lord's business.

I hope the time may soon come when the gospel trump may be sounded in this place, and that it may be received with joy and gladness.

ROBERT FULLER.

ENYART, Missouri, October 15.

*Editors Herald:* Tent-meeting in this place and for this year was brought to a close unexpectedly to us by a heavy rain Saturday evening which raised the west fork of Grand River, making it impracticable for us to continue longer. We raised our tent on the banks of this river September 20; and in the twenty days our tent was in this place it rained and raised the river till it overflowed its banks seven times. We managed to get in twelve discourses in the time. While the elements were against us, the Lord was with us and we feel our effort was not in vain.

This place seems to be quite a stronghold for our Sabbatarian friends; and when Bro. D. C. White was here about a year ago they thought he was trying to take their holy Sabbath day away from them and it raised no small stir among them; they threatened him with their best man, but they never come together and the Sabbath question was not settled with them when I got there. It being a year later they had got quieted down. I found them real friendly and disposed to want to learn more about our belief; they thought it was such a pity that people who had such good doctrine would not keep the Sabbath. They have taken me into their homes and entertained me royally. I told some of them they wanted to sleep too long to suit me—till the resurrection—and we differed about that some.

Since the middle of August I have been alone with the tent, and some of the time I had all I could handle. Near McFall, the last place before coming here, there were some who seemed determined to break up our meetings, but the good people stood guard on the outside while I dispensed the word to those on the inside. The trouble-makers succeeded in cutting some of the ropes and chairs, and treated us to a shower of eggs. The last night some in my audience were struck by eggs, but the preacher escaped unhurt. The citizens assured me nothing would be left undone that could be done to bring the offenders to justice. I have learned since leaving there that a number of names have been sent to the grand jury with a view to ascertaining who the guilty parties are. I baptized two and left a score or more interested and a number very near the kingdom. Seventeen sermons were preached during my stay in that place. I made my home with those outside of the church, but have never been treated better by those in the church. May the good Lord bless those who so kindly administered to our wants and needs.

Our first place to raise the tent was at Sheridan. Bro. Joseph Vaughn and the writer went there on June 20. We were joined in a few days by Bro. J. S. Snively. We had scarcely got started in our work there when Elder J. D. McClure, of Albany, appeared in priestly attire to "show the cloven foot of Mormonism" as he called it; invited us into the Christian church to preach, subject given, "The identity of the Reorganized Church of Jesus Christ of Latter Day Saints. The writer occupied with fair liberty to a large audience. When we were through Elder McClure stated to the audience that he was disappointed. He had expected me to make use of our inspired books to identify our church, and I had not done as he thought I should, therefore he was going to expose our so-called inspired books. We were

afraid to bring them before the public, we kept them back till after we got the people into the church and then we would teach them the mysteries of Mormonism from our inspired books. He announced publicly his intentions and when he would commence his lectures. We told the people we were against entering into an agreement to come before an intelligent people to wrangle over that on which we differed, and would not be guilty of such a thing unless we were forced into something by way of defense; stated our willingness to discuss our differences in an honorable way, sign propositions that were fair to both, and cover the whole ground in dispute between us. He would not sign propositions we read to them, but was going to expose what he called "Mormonism," and commenced his lectures about a week later. Bro. Snively and the writer stayed to see what would be done by McClure and what could be done by us as matters developed; his pretense to fairness—as he thought to manifest in inviting us to preach to his congregation and very courteous treatment in introducing me as the speaker—proved to be later the basest kind of hypocrisy, and the fair-minded people were made to see it. I was on to his tricks, having had to deal with him last winter, and was prepared for the worst he had for us. Bro. Snively and I exposed him—where he did not expose himself—so completely all could see his unfairness and misrepresentations, that I heard before I left Sheridan that there were not more than three men in the town who would stand by him. If the Saints have never heard McClure tell how mean they are, had they been present at these lectures they might have concluded they were meaner than they had thought for. As far as I am concerned, J. D. McClure is welcome to all the glory he gets or ever will get for such work.

We left McFall with an invitation to come back. One man expressed himself as being convinced we had the truth, and thought he would obey, after stating he was very prejudiced when we first came there. Ray was the next place we took the tent. There we lost one of our associate laborers, Joseph Vaughn, which we regretted very much, as our laborers were few. He was called to another field. Nothing more of interest occurred while we were there unless, as Bro. Snively said to one who seemed to regret our meetings had not been better attended, we were scaring the goats terribly, if we did not catch the sheep.

From Ray we went to Rosendale; and there we saw the prediction of Bro. Snively more completely fulfilled than at Ray, one old man putting in all his time warning his flock against the delusion, as he thought; but he was not very successful, they were not all goats; quite a few attended our meetings first and last. From the interest manifested by some while we were there, and from the tone of a letter recently published in the paper from that place, the call for the sheep may not be in vain.

From Rosendale we went to Barnard to our reunion. Our labor at that place has once been reported through the HERALD, so we pass that by. At the close of the reunion we were handed propositions by Elder Horace Hinds, of the Church of Christ, for discussion, forwarded from Thompson, Nebraska, by one Elder Denton Collins. We have arranged with Elder Collins for a debate to commence November 10, in the building of the Church of Christ at Barnard, Missouri. Two propositions of six sessions each will be discussed. Each will affirm the church he represents to be in complete harmony with the New Testament teachings in origin, organization, faith, doctrine, and practice.

I think I have put in the closest time since coming to this district, to do the least preaching, since I have been in the ministry; if my work so far is to be measured by the number of sermons preached it will not count up very fast. I console myself in the thought I have done the best I could under the circumstances. My association thus far with the Saints in Nodaway District, I am pleased to say, has been very congenial indeed, and I trust it may continue to be such throughout the conference year. I have been pleased to meet so many good and true-hearted Saints, who, I believe, are willing to bear their part of

the burden. They have assisted the missionary in many ways necessary to his comfort and the spread of the gospel. May the Lord bless them for their goodness. Will start for conference in a day or two in Holt County.

J. D. STEAD.

Garfield, Oregon, October 9.

*Editors Herald:* My husband and I are the only Saints in this county so far as I know, but there are quite a number interested around Garfield. Bro. Crumley was here last spring and baptized myself and daughter, and we look for him again this fall.

There was quite a serious fire burned over this part of the country a month ago; but the Lord wonderfully preserved us and our neighbors. In some cases the fire burned within a foot or two of the buildings and went out.

Our settlement lost nothing of any great value except our schoolhouse where Bro. Crumley preached when here, and one barn and some hay and grain. We are very thankful for our heavenly Father's loving care and tender mercies over us.

We loan our HERALDS and *Ensigns* to every one we can get to take them. I gave a bunch of *Ensigns* to an Indian a few weeks ago. I love the church papers very much. I get so much from them, I would not like to be without them.

Your sister,

MRS. ALMA L. COOP.

## Miscellaneous Department.

### Conference Minutes.

**Northern California.**—Semiannual conference convened in Saints' chapel, Oakland, California, October 4. Called to order by President A. B. Phillips. Organization effected by electing the following officers: A. B. Phillips, president; R. Etzenhouser, assistant president; E. S. Chase, secretary; Chas. Day, janitor. President A. B. Phillips reported the work "onward" in many portions of the district, while in other places there is a necessity for faithful overseers to be over the flocks; this condition obtaining from a lack of available material to supply the want. Treasurer C. A. Parkin reported balance from last report \$1.25; expended for tent work \$4.75; balance due him for cash advanced \$3.50. Tract agent reported balance due agent as per last report \$3.61; receipts \$4.05; balance to credit of fund 44 cents. Branches reporting: San Francisco 211, gained 10; Oakland 165, gained 6; Sacramento 218, gained 11; Stockton 73; Irvington 30. Branches not reporting: Santa Rosa, Lower Lake, Humboldt, Mountain Home, and Alma. Conference will convene at Santa Rosa the second Saturday in March, 1903.

**Southern Nebraska.**—Met with the Blue River Branch at Wilber, Nebraska, September 14 and 15, J. W. Waldsmith, district president, presiding. Sunday, the 14th, was occupied with preaching and testimony meetings. Elders Ed Robertson and Mark H. Forscutt were the speakers, and Brn. Lippincott and W. M. Self presided over the social service. A Mr. Wm. Grub was baptized and confirmed, and his child was blessed, the Spirit bearing witness to his acceptance. The secretary being absent, assistant secretary, J. S. Meyers, was chosen secretary of the conference. The following-named persons reported personally, and some others in writing. High Priests J. W. Waldsmith, and Mark H. Forscutt. Seventies Wm. H. Self and C. H. Porter. Elders Lippincott, Savage, Robertson, Broliar, and Baker. Priests R. White and J. S. Meyer. The officers of the district were all sustained, also those appointed by the Bishop and Historian of the church. The Bishop's agent's report was read, audited, and approved. A kind spirit was manifested throughout the conference, the preaching was of the ordinary kind and grade, the fellowship meeting was one of joy and gladness, free from any undue excitement, and all went home seemingly feeling better for what the dear Lord had done for them.

**New York.**—The semiannual conference of the New York District, convened September 13 and 14 in the Saints' hall, 199 Saratoga Avenue, Brooklyn, New York. District president, Jos. Squire, chosen to preside, with Elders W. W. Blanchard and

Wm. E. La Rue associates; Samuel Guilfooy secretary; Sr. Violet Squire organist; Elder H. J. Davison chorister; Frank N. Lester usher. Statistical reports: Brooklyn Branch, number last report 134, present number 131; Broad River Branch, number last report 46, present number 49. Ministerial reports: Elders Jos. Squire, A. E. Stone, W. W. Blanchard, H. J. Davison, H. H. Robinson, Geo. Potts, J. H. Newstead, W. T. Rush-ton; Priests James Cocks, I. W. Burgett, Samuel Guilfooy. Elder W. E. La Rue also reported concerning the work in the Philadelphia District. The financial reports were referred to an auditing committee consisting of A. E. Stone, H. J. Davison, and H. H. Robinson. District secretary's report: Collections, etc., last conference \$10.01; expenditures \$5.42; on hand \$4.59. Bishop's agent reported on hand last conference \$20.03; received since last conference \$186.85; paid out since last conference \$305.00; due agent \$98.12. Tent committee received since last conference \$26.71; paid since last conference \$28.18; due committee \$1.47. The district officers were continued in office for ensuing six months. Next district conference will be held in Brooklyn, New York, at call of district presidents. Preaching by H. J. Davison, W. E. La Rue, and W. W. Blanchard.

**Mobile.**—Convened September 12, at Three Rivers, Mississippi. Meeting was opened with song and prayer; minutes of last convention were read and approved. Three Rivers and Theodore schools reported. Three Rivers reported present number 58; Theodore, present number 31. Present officers of district were sustained for three months ending December, 1902. I. N. Roberts made a short talk concerning the Sunday-school work and the good spirit was present. A short convention or entertainment was carried on in charge of I. N. Roberts. At the close of the convention G. W. Sherman congratulated the children on their recitations. Adjourned to meet Friday night before the next conference.

#### Convention Minutes.

**Little Sioux.**—Convened at Moorhead, Iowa, October 3, at 2.30 p. m., with Sidney Pitt, assistant superintendent, in charge, Annie Stuart secretary. From the schools reporting we have an enrollment of 707. Quite an interesting discussion on "text-books" was had showing a general interest for the advancement of the work. The Lord was with us, by his Spirit, and we feel the convention was one of profit to all. Adjourned to meet at Little Sioux, Iowa, February 6, 1903.

The November number of the *Autumn Leaves* is filled with interesting articles. Cecily Tinsley leads with an account of a trip to the Yellowstone National Park. The article is accompanied by an excellent picture of one of the great geysers. C. M. Mills writes a very interesting scientific article concerning the sun, reviewing the "Nebular Hypothesis" touching the manner in which the solar system came into existence. The work of John Alexander Dowie is considered from the standpoint of his own teaching. Macy Campbell contributes an account of a unique adventure in the Oregon mountains. Frederick M. Smith writes of a visit to old Fort Niagara, the scene of many stirring events; this is an interesting article, illustrated with some nice half-tones. A short sketch of the Pilgrim Fathers and the origin of Thanksgiving Day is also illustrated with pictures of the Plymouth Rock and the embarking of the Mayflower. Alexander H. Smith begins a very interesting series of articles along reminiscent lines, telling of his trip to the South Sea Islands and to Australia.

#### Rallying Day.

##### SUNDAY-SCHOOLS AND RELIGIO SOCIETIES.

The Trustees of Graceland College are determined to make the work of the institution such that it may be a credit to the church. To be a credit to the church means to be a credit to each of us as individual members of the church. Something, therefore, depends upon each of us. As individuals we are each called upon to do his part or else the credit will be ours unworthily. Do any of us wish to share in that which we have not earned? Surely, no.

Effort is being made to put the college work upon a stronger basis this year than ever before in an educational sense. To do this an additional outlay in salary has been necessary. It is no exaggeration to say that the school is qualified to do all that is promised in the catalogue, having a competent corps of instructors.

The Sunday-school and Religio Associations, representing as they do, the work of the young people more especially, are most directly interested in the success of the college, because it is an

institution intended to assist in the development of the young and fitting them for success in life. The presiding officers of these associations, therefore, representing the welfare of the young people, feel justified in making the following appeal:

Thanksgiving Day this year is set apart as GRACELAND RALLYING DAY. Every Sunday-school and Religio society is requested to make an effort upon that day by having an entertainment, supper, box-social, donation party, or other legitimate undertaking, and apply the proceeds to the *running expenses* of the college.

A circular letter has been sent out to all these organizations through their officers, such letter having a blank "remittance sheet" attached, requesting them to join in this commendable effort.

Now, dear Sunday-school workers and Religians, we have it in our power to relieve this embarrassment in educational work. Shall we not do it? The debt not being all paid yet makes it more difficult to raise running expenses.

Let every district and local officer of these organizations, and every member, unite with a willing hand and come to the help of the trustees of *our* college and make its work a splendid success.

In the work,

J. A. GUNSOLLEY.

#### Conference Notices.

Conference of Northwestern Kansas District will convene at Baker Schoolhouse, four miles east of Osborne, November 15 and 16. All reports must be sent to E. M. Landers, Concordia, Kansas, not later than two weeks before date.

#### Convention Notices.

The Massachusetts District Sunday-school Association will convene in the Saints' church, Fall River, Massachusetts, November 8 and 9, 1902. Business session, 2.30 p. m., November 8. Please forward reports and credentials to secretary ten days in advance of convention. Ora Holmes Whipple, Diamond Hill, Rhode Island.

#### Notices.

All presidents and clerks of branches in the Northern California District are hereby notified that the following resolutions were sustained by the late district conference held in Oakland, October 4 and 5. Resolved, That the delegate system of representation be reaffirmed and hereafter that system be the rule of the district when in conference assembled. Resolved, That all the branches in the district be instructed to establish a fund for the maintenance of all tents operated in the district.

#### Married.

**GARDNER—SMITH.**—At the Latter Day Saints' church, St. Joseph, Missouri, August 27, 1902, Bro. John Gardner to Sr. Pearl J. Smith, Elder Heman C. Smith officiating. The bride is a daughter of Elder H. O. Smith of the Southwestern Mission.

#### Died.

**ANDERSON.**—Jens Edward, son of Mr. Jens and Sr. Edith E. Anderson was born September 30, and died at their home, 1913 Paul Street, Omaha, Nebraska. Funeral services were conducted at the home on the 10th by Elder C. E. Butterworth. The remains were laid to rest in Forest Lawn Cemetery to await the call of Jesus.

**MORGAN.**—David Lewis, infant son of Bro. John L. and Sr. Ann Ellen Morgan, of Cleveland, Iowa, was born March 2, 1901; blessed March 24, 1901, by W. E. Williams and E. B. Morgan; died September 16, of appendicitis, aged one year, six months. Funeral sermon preached at Saints' church by W. E. Williams, assisted by John Jarvis; interment at Fry Hill Cemetery.

**WIGHT.**—At Sweetwater, Texas, October 6, 1902, Sister Sophia (Layland) Wight, wife of Elder L. L. Wight. She was born in Liverpool, England, January 16, 1836. Emigrated to America with her parents when about six years old. Her father died in St. Louis, Missouri, while en route to Nauvoo, Illinois. At the time of the western exodus the family accompanied Bishop George Miller to Nebraska, and thence to Texas. Her mother and brother dying in Texas, herself and two sisters lived in the family of Lyman Wight, and on the 6th of September, 1856, she was married to his son, Levi L., whose faithful companion she was until her death. She united with the church in her childhood, and renewed her covenant January 28, 1884, at Medina City, Texas, being baptized by her nephew, Heman C. Smith.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription, \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

She was the mother of six children and twenty grandchildren. Her life was consecrated to the service of God, and she died loved and respected by all who knew her, leaving an aged husband, five children, eighteen grandchildren, and a host of other relatives and friends who sincerely loved her. Funeral services at the grave conducted by Reverend W. H. Harris, of the Methodist Church, and Reverend W. R. Hammock, of the Presbyterian Church.

HARTSHORN.—Anna C. Hartshorn was born May 11, 1853, at Davenport, Iowa; was united in marriage to Horatio A. Hartshorn in 1878. She became a member of the Reorganized Church by baptism, February 11, 1893. On October 15 she passed from this life leaving a husband and seven children to mourn her loss. She was a woman of sterling integrity, possessing a loving disposition that won her many warm friends who mourn with the family by reason of her departure. The funeral was held from the Saints' chapel in Davis City, Elder F. B. Blair being in charge.

PRICE.—Sr. Ann Price, wife of the late Bro. Philip Price, died at Maerdy, South Wales, August 15, 1902, aged 78 years, from a paralytic stroke. She was one of the first members of the church in Wales. During an explosion in a coal mine at Maerdy, when over a hundred lives were lost, she received the consoling promise by the Spirit that her husband would arrive home in safety. The funeral was in charge of Elder Wm. Lewis, assisted by Elder F. J. Pierce. Her remains were interred at the Maerdy Cemetery to await the resurrection morn.

The October number of the *Open Court* contains the following: "Richard Wagner," by Professor E. P. Evans, Munich; "The Misinterpretation of Tolstoy," by Aylmer Maude; "The Doctrine of Mithraic Mysteries," by Franz Cumont, Ghent, Belgium; "The Trinity," by the Editor; "The Hope of the Negro," by John L. Robinson; "Alpha and Omega," by the Editor; "The Mahayana Doctrine and Art," by the Editor; "Conference of the Asiatic Creeds," "Elisha Ben Ahuya," "Book for the Young," "Mr. Maude's Article on Tolstoy," "Book Reviews," etc. The *Open Court* occupies a unique field, and can not but prove interesting reading to those who love good solid matter. Doctor Paul Carus is a man "with an opinion," and the work of such men is always interesting, whether we agree with them or not.

In the issue for October, the editor of the *Biblical World* discusses the question of "The Bible and the Common Schools," reviewing the causes which led to the exclusion of the Bible from the schools and the losses which result therefrom. He then discusses the Bible as literature, and thinks the Bible should be restored to the schools for the purpose of teaching therein religion and morals. Among the articles in the October *Biblical World* are "The Ancient Circuit of Argob," "The Medical Language of St. Luke," "True and False Prophets in 1 Kings, Chapter 22," "Jesus the Perfecter of Faith," and "A Proposal for a Graded Bible School."

## World's Fair News-Notes.

It is estimated that the attendance at the World's Fair at St. Louis in 1904 should average 173,000 daily. The estimate is based upon the population within 500 miles of the city in comparison with the population within the same distance of Chicago and the attendance at the Columbian Exposition of 1893. While

Chicago had a greater population within her city limits St. Louis will have a much greater exposition and the people will have better facilities for travel.

A plan is under way for a thorough protection of visitors to the World's Fair in 1904. If the arrangement is carried out in its completeness thousands of reputable citizens will wear a badge indicating their membership in an organization formed for the purpose of directing visitors to reliable hotels, boarding houses and private houses where lodgings may be procured at reasonable rates. With reasonable care any visitor may escape being victimized by confidence men and other crooks who are unavoidably present during such events as the great expositions.

The question of which State shall be first to start the construction of a State building at the World's Fair seems to rest with Kansas, Iowa, and Illinois. All three are about ready to let their contracts. Colorado is also among the leaders.

The Government of Ceylon has set aside \$17,500 for that island's representation at the World's Fair of 1904. Application has been made for space, and it is proposed to have a large Ceylon Tea House with supplementary exhibits illustrative of Ceylon and its industries.

## The Future of the Home.

Most of those who think the forms unsuited to present needs suggest changes which shall make it possible to pass over to public enterprise the work of food preparation and the responsibility for the care of houses, thus releasing in woman's life energy for individualization.

For these changes, we are in some measure ready. The good food that is served in first-class restaurants, hotels and clubs shows that food can be satisfactorily prepared in much larger quantities than it is in private houses. The fact that surgical operations which demand scrupulous cleanliness are more successfully performed in large hospitals than in the most immaculate of private houses, shows the advantages of having cleaning done by specialists under expert direction, as it is in hospitals. There are still needed certain social adjustments, and certain practical problems connected with transportation and serving are still unsolved. Is it reasonable to suppose that there is not in the world enough organizing ability and inventive skill to make these adjustments and to overcome these difficulties if the demand for the change were sufficiently great?

In passing, three points which frequently lead to misunderstanding should be noted. First, the opportunity to make these changes would not involve the obligation to do so, while now the absence of the opportunity forces the choice between laborious individual housekeeping and the publicity of hotel or boarding-house life. Second, the preparation of food in public kitchens would not necessitate the abolition of private dining-rooms. Third, housekeeping and child-training are two distinct functions of home life at present, and the passing of one function to society would not involve the passing of the other.—From "Home Problems from a New Standpoint," in *The Chautauquan Magazine* for October.

# MONSTER EDITION

OF

## "FREEDOM"

FREEDOM, published by Helen Wilmans-Post, will go to 200,000 readers on November 5th. We will issue a special monster edition, handsomely illustrated, for that date.

This issue will contain matter of unusual interest to you. Send in your name and your friends' names in time for a copy free of charge. Address,

WILMANS PUBLISHING HOUSE,  
SEABREEZE, FLORIDA.

40-5t

**THE OLD RELIABLE**

**ROYAL**



**BAKING POWDER**

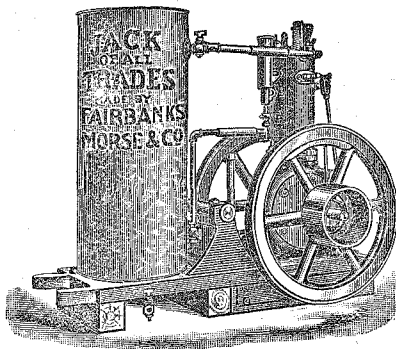
**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 225 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by

**Fairbanks, Morse & Co.,  
CHICAGO**

**GOOD HOME  
IN LAMONI  
FOR SALE**

A 7-room house in nice location, close to school and close to church. Lot well set to fruit. Splendid well. Address,

**D. O. Thomas, Lamoni, Iowa.**

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**

By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Kirtland, Lake County, Ohio. 37-8t

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE  
Commercial Bank**

—OF—

**LAMONI, IOWA,**

Solicits your deposits, and pays

**5 Per Cent Interest.**

D. F. NICHOLSON, Cashier.

**WANTED—A TRUSTWORTHY GENTLE-**  
 man or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**FOR SALE**

2½ miles east of Burnham, Howell County, Missouri. 80 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address,

**W. R. STEELE,**

Pittsburg, Crawford Co., Kan. Rural Route No. 2. 43-8t

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

<b>RESIDE TALKS WITH OUR GIRLS.</b> (Published by the Daughters of Zion.)	
212 Paper covers.....	20
213 Limp cloth.....	30
<b>ENERGICAL CONFERENCE RESOLUTIONS, 1852 to 1900.</b>	
197 Paper.....	50
198 Cloth, limp.....	35

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

201. Per dozen 10 cents; per 100 60

**WANTED—A TRUSTWORTHY GENTLE-**  
 man or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

FloraLScott m

Volume 49

Lamoni, Iowa, October 29, 1902

Number 44

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, . . . . . EDITOR

**CONTENTS.**

<b>Editorial:</b>	
Northwestern University Inaugurates President James	1049
Ancient City Found Near Oaxaca, Mexico	1050
Anti-Mormon Meeting at Omaha	1052
<b>Music:</b>	
My Adoration	1054
<b>Original Articles:</b>	
Is the Lord's Supper for the Remission of Sins?	1054
If Not, Why Not?	1055
Criticism on the Higher Criticisms	1060
Coöperation	1061
<b>Original Poetry:</b>	
The Cyclone	1063
<b>Selected Poetry:</b>	
Soliloquy of "The Spanish Hamlet"	1063
<b>Mothers' Home Column:</b>	
Reading for November Daughters of Zion Meetings	1064
<b>Letter Department:</b>	
"Last Offering"	1065
Anti-Mormon	1069
<b>Miscellaneous Department:</b>	
<b>Conference Minutes:</b>	
Northeastern Kansas	1069
Southeastern Illinois	1069
Southern Michigan and Northern Indiana	1070
Eastern Michigan	1070
An Appeal	1070
Pastoral,—J. L. Mortimer	1070

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor.

**Editorial.**

**NORTHWESTERN UNIVERSITY INAUGURATES PRESIDENT JAMES.**

On October 21, there occurred an event which caused considerable comment in the press. It was the inauguration of Edmund J. James as president of Northwestern University, Evanston-Chicago. The exercises occupied in all three days, beginning October 19 and closing the 21st. A great number of distinguished guests were present, nearly all the leading institutions of higher learning in the world being represented. It was really a notable occasion, indicating as it did the greater interest which has been awakened in this country in the past few years in the cause of higher education.

Northwestern University is a Methodist school which received its charter in 1851; since then some eight thousand students have been graduated from it, and thousands of others have received instruction which did not lead to a degree. It has had a healthy growth, and for the school year of 1901-02 there were enrolled in the degree-giving departments of the school some twenty-four hundred students, under the guidance of two hundred eighty-one instructors.

The inauguration of President James was, of course, a very important event in the history of the University; and owing to the position it occupies among other schools, the event is of considerable interest in the history of the western universities. President James comes to the school with a well-established reputation and good record, and Northwestern is fortunate in securing as her head so good a man. His inaugural address was delivered on Tuesday, the 21st, and in it he discussed "Some Features of American Education." His address was marked by thoughtful, logical discussion, important features of educational work and past and present conditions being carefully noted. He called the attention of his hearers to the excellency of our industrial development, then pointed out how by careful, consistent, and organized effort our educational work can be made as excellent and as far-reaching. He closed with these words: "Surely we may rejoice if we can help to win for our country the same proud position in education and science which our fathers and brothers have won for it in industry."

We wish space would permit us to reproduce the address in full.

## ANCIENT CITY FOUND NEAR OAXACA, MEXICO.

The *Kansas City Journal* for October 20 contained an extract from the *New York Sun* which purports to be an account of the discovery of an ancient city near the city of Oaxaca, in Southern Mexico. The discovery is said to have been made by Leopoldo Batres, government archæologist of Mexico. The account as taken from the *Sun* reads:

The ruins of a great city, older than any previously discovered on the American continent, have been uncovered. The objects found in the temples and tombs thus far excavated seem to link this city with both Egypt and China.

The ruins are more extensive than those of Mitla, only a few miles distant, and appear to have been covered with the dust of ages before Mitla was begun.

The explorers went to Oaxaca last winter for the purpose of excavating certain old Zapotec mounds or tombs. Important finds were made in these tombs. Professor Saville was obliged to return to New York in May last, and Senor Batres started work in a new direction.

The ruins uncovered by Senor Batres are situated upon the summit of Monte Alban, which rises about twelve hundred feet higher than the valley of Oaxaca, and is about six thousand feet above the sea level. The mountain is only a few miles from the city of Oaxaca.

Its sides and top have been cultivated by the natives for years. The patio, or courtyard of what may prove to be the greatest temple ever built upon the American continent, was covered with a corn-field, and a very good one, for the dust of thousands of years had made a rich soil.

The top of the mountain was covered with mounds, or mogotes, as they are called in Zapotec, in systematic arrangement. They appear to be of the character as hundreds of others dotting the great valley of Oaxaca into which Professor Saville and Senor Batres have been digging for the last five years and were thought to be ruins of the same Zapotec civilization.

The mountain top covers a wide area. On its center a group of mounds are ranged about a great square, several acres in extent. The square proved upon excavation to be the patio or court of a great temple and the mounds were the covered ruins of the smaller temples ranged about it.

Senor Batres spent about three months in cutting the timber and underbrush and clearing the earth from the ruins, having hundreds of workmen employed. The dust of centuries had covered the wall in some places to a depth of thirty or forty feet.

Great trees had grown up on the mounds. In some places the wind instead of covering the walls with earth had kept them bare and the stones had been utilized for building walls, surrounding the fields on the mountain top and sides.

Very little more than this preparatory work of clearing off the mountain top roughly had been done thus far. It is true that hundreds of tons of specimens have been removed from the mounds and brought to this city, where they will rest in the national museum as soon as the new building which has been planned for them is constructed; but only a few of the mounds were excavated and it may be said that the great city has only been scratched over as yet.

Four pyramidal-shaped mounds run down the center of the great patio. These were, in the opinion of Senor Batres, the central altars of the great temple.

In addition to this purpose they served as tombs, probably for the monarchs of the builders of this city, suggesting the pyramids of Egypt. In one of these an excavation was made. Here was made the greatest discovery of all.

The first object encountered was a great obelisk of porphyry, slightly resembling the Egyptian obelisk known as Cleopatra's Needle in Central Park, New York. The obelisk is four meters

in height, sixty centimeters across its face and forty centimeters across its sides.

It rises with perpendicular lines to within forty centimeters of its top, and from there assumes a wedge shape. On the face of the obelisk is an elaborate figure with a death's head, evidently the portrait in bas-relief of a dead monarch.

On one side are figures of two priests speaking, with several rows of hieroglyphs, and on the other side a single priest speaking with more hieroglyphs. The back is covered with hieroglyphs. No attempt has been made to translate these hieroglyphs as yet.

The similarity of the mound to the pyramids of Egypt is at once seen—the tomb in the pyramidal shape and the obelisk at the entrance to the tomb, with the portrait of the dead sovereign on its face and what appears to be his biography on its sides and back. This obelisk has been brought to this city, where it will be placed in the national museum.

This was the last find of Senor Batres and the work of excavating this mound has not yet been finished. Important matters recalled Senor Batres to the capital and his work has been temporarily stopped.

During the work of clearing and in some minor excavations many great slabs of stone with carvings in bas-relief were found. Some represented men, some animals, and some were covered with hieroglyphics.

Some of them covered the entrances to tombs. One shows the figure of a monarch or prince, apparently, wearing a royal head-dress, sitting on a mountain or high place, with the sign of the speech extending from the mouth and rows of hieroglyphs following. This stone is three meters in height by two meters in width.

Next in importance to the discovery of the obelisk was the finding in another mound of a jar made of jade and containing some sixty fine specimens of jade. Pieces of jade have been found in all parts of Mexico for the past century and archæologists have regarded them as evidences of a former communication of the prehistoric races of Mexico with the Chinese.

These jade ornaments have been found in all of the Nahuan or so-called Toltec ruins, and in the later Aztec ruins. Since the Aztecs had little or no communication with China they probably obtained the jade as a heritage from earlier peoples and evidently prized them just as highly as their predecessors.

The specimens found at Monte Alban are the most beautiful in color, the most elaborately carved and the most highly polished ever found in Mexico. The workmanship upon them is exquisite. With what tools these people worked yet remains a mystery.

More significant than this was one of the pieces found. It was about as large as the palm of the hand, of a rich deep blue color, and with the face of a Chinaman, almond eyes, queue and all most delicately and perfectly carved upon it.

A small silver figure of a Chinaman found in the southern part of Mexico is now in the Smithsonian Museum at Washington, having recently been presented to it by W. W. Byam, of Washington, who has large land interests in Southern Mexico and is an enthusiastic amateur archæologist. This was pronounced by archæologists at the time of its discovery, to be the best proof thus far adduced of prehistoric communication between America and China. The jade discovered at Monte Alban is still stronger proof.

It is the opinion of Senor Batres that the ruined city which he has uncovered on the summit of Monte Alban was a sacred city of the people who built it. The area excavated is three kilometers in length by half a kilometer in width. Mounds of less importance cover surrounding mountain tops, but these have not yet been touched.

The walls thus far uncovered on Monte Alban appear to have been the bases or foundations of the great structures which surmounted them. Time has apparently obliterated the buildings

themselves though some of their stones may be uncovered by further excavation.

Senor Batres believes that the city was destroyed by the great upheaval which sunk the continent of Atlantis, possibly the Biblical deluge.

It was the opinion of archæologists that Mitla, the great sacred city of the Nahuans or Toltecs, was destroyed some time between the beginning of the Christian era and the year 500 A. D. It is evident that the builders of Monte Alban lived long before the Toltecs came to inhabit the neighboring valley.

There is nothing in common between the two sets of ruins. There is nothing in the Mitla ruins resembling in the slightest degree the ruins of Monte Alban.

It seems, indeed, that Monte Alban had been so completely destroyed before Mitla was begun that the Toltecs knew nothing of its existence. Certain it is that the earliest Spanish pilgrims to that region saw the ruins of Mitla and described them in detail and that they did not see the ruin on the summit of Monte Alban only a few miles distant.

Senor Batres will be sent by the Mexican government to the coming congress of Americanists in New York early in October. He is busily engaged at present preparing a full account of his discovery to present to the congress.

Pictures, drawings, plans, and specimens, together with a full description of the work and the discoverer's observations and conclusions thereon will be submitted for the consideration of the distinguished archæologists of America.

Excavations at Monte Alban are to be resumed next winter. If a key can be found to the hieroglyphic writings of the builders of the city, American history may be extended backward some thousands of years.

---

#### EXTRACTS FROM LETTERS.

In submitting his quarterly report to the First Presidency, Bro. Sheehy writes: "The truth that we are in the 'first dispensation of the fullness of times,' and that God is in the latter-day work, is maintained by accumulating evidences."

Sr. Emeline McClellan, widow of Doctor William E. McClellan, and formerly of Independence, Missouri, wrote from Denison, Texas, October 14: "My mind remains unchanged with regard to the work of the last days. I feel that I am near the end of life's journey. I am ninety-two years old, have good health, but not very much strength. Am alone, so far as church privileges are concerned. Can do but little reading."

J. W. Roberts wrote from Seattle, Washington, October 17: "Baptized one young man the 12th instant. So we move slowly but we trust safely."

Under date of October 22, I. N. White wrote: "I am glad to report the work moving forward; more prosperous than at other times. I am now at Parrish, Illinois, and go to Tunnelhill on the 24th. Have preached every night since I was at Zenith. My trip to Illinois has been good for the work, and the visit of Brn. Joseph Smith and R. C. Evans has seemed to give a new impetus to the work here. They both endeared themselves to the hearts of the Saints."

F. A. Smith reports one hundred baptisms in his

field the second quarter of this conference year. He wrote from Sioux City, October 23: "There seems to have been more interest the past quarter than before, and the missionaries write more hopefully and seem to feel more encouraged. I will go to the Black Hills country about the 1st of November, to try to open up the work there. I am feeling well in body and spirit, and the Lord has blessed me to a wonderful degree in preaching."

---

#### EDITORIAL ITEMS.

The last note in the soprano of the piece of music entitled, "Blessed are they that do," published in HERALD for October 15, should be *a* instead of *c*.

We have received from the United Prohibition Press, 92 La Salle Street, Chicago, a copy of the "American Prohibition Year Book for 1902." It is a compilation by Alonzo E. Wilson, and contains a large amount of statistics on the drink question, as well as a number of short pithy essays on subjects allied to prohibition. It is a valuable book in the hands of temperance lecturers, etc. Its price is fifteen cents.

*National Reciprocity* is a monthly magazine published by the National Reciprocity League, of Chicago, Illinois.

*Wisdom* is the name of a monthly magazine which is being published at Boston, Massachusetts, at the remarkably low price of two cents per copy, or twelve cents per year. The standard of the magazine is good.

The British are having trouble with the "Mad Mullah" in Eastern Africa. In a battle fought October 6 the British lost two officers and fifty men, and were forced to retreat.

In a race riot at Littleton, Alabama, October 19, three whites and eight negroes were killed.

Advices from Caracas, Venezuela, October 18, state that General Castro, in command of the government forces, after seven days of bloody battling, won a sweeping victory over the revolutionary forces. Three thousand rebels were killed.

As an instance showing how the missionary can help the HERALD Office, one of our worthy missionaries who is anxious to see our new press paid for sends in five new subscribers, and says that he will send more. Figure out the result that would follow if each one of our three hundred and more missionaries would do as well. Now is the time.

William C. Cummings, who recently moved from Chicago to Coalgate, Indian Territory, writes us under date of October 19, that he is well pleased with the change, and has experienced no inconvenience in change of climate. He is interested in seeing the work develop there, and is doing what he can to help.

Sr. M. J. Kling, of Akron, Ohio, writes that she has recently sold fourteen copies of the Book of Mormon, and expects to sell more soon. Good! There are many who can do as well if they only make the effort.

R. M. Elvin has presented to the Church Library a copy of a book called "Thirteen Chapters on First Day Observance," by John M. Vankirk, LL. B., a Christian minister and attorney-at-law at Kinross, Iowa. The work constitutes an able defense of the first day observance, and is also a sharp attack on the Battle Creek Adventists.

U. W. Greene reports forty-seven baptisms in his field for the three months ending October 1. I. N. White reports ninety in his field.

The University of Chicago board of trustees has decided upon segregating women and men at the Midway school. When the plan is in full operation there will be no mixed classes. Coeducation at Chicago University will be no more. There is a great diversity of opinion as to the wisdom of the movement.

Last week we noted the fact that the Sunday-school authorities had called a Graceland Rallying Day. Bro. Gunsolley called our attention to the fact that it was by the Sunday-school and Religio together. We gladly make this correction for the Religians have been staunch supporters of Graceland College and we want to give them full credit.

At the close of the district conference held at St. Marys, Ontario, this month, the young people of the Religio presented R. C. Evans a birthday present as a mark of appreciation and respect. So writes Sr. Floralice Miller.

Bro. Sheehy sends us a leaf from a folder of the Maine Central Railroad. On this page is a list of attractions along the Maine coast, and among other things is "Jonesport with its flourishing colony of Latter Day Saints."

L. S. Holman writes that on receipt of slip he at once canvassed his branch for subscribers, securing four. There are others, he says.

#### ANTI-MORMON MEETING AT OMAHA.

Brn. F. A. Smith and C. E. Butterworth have furnished us with the following synopsis of the "anti-Mormon meetings" held by the ministers of the Christian Church, at Omaha, Nebraska, October 20 and 21.

#### FIRST MEETING, OCTOBER 20.

John W. Darby was chosen chairman, Mr. West, secretary. Scripture reading by the chairman, prayer by D. H. Bays.

The chairman stated the object of the meeting briefly, which was to form an organization to meet successfully the Mormons or Latter Day Saints. He then called upon J. T. Bridwell, who responded in substance as follows: "As the chairman of this meeting has stated, this meeting has nothing whatever to do with the great International Convention now

in session in this city. I believe that it can be truthfully said that no more important work can be done in Omaha than this work. In the early part of this century when the great work of the restoration of original Christianity began, another religious, or irreligious movement as we term it, began in Western New York and Northeastern Ohio. That other movement was the Latter Day Saint movement, that finds perhaps its largest following in Utah, and is also found in the Reorganization. It has representatives in the Eastern States, and it is claimed that many of the first organization, perhaps a large majority, were Disciples of Christ. The work to-day is an aggressive work, directed in a great number of places against the Disciples of Christ. We have not been in position to meet the Saints always to the best advantage. They have gone to rural communities where the churches were weak, and our ministers were not well equipped with the necessary evidence to meet them, but the Latter Day Saint ministers are always fully equipped.

"Our subject is to put men to the front who have studied the question of Mormonism, and who can always meet these people. To meet the Latter Day Saint question, it is necessary to get well-informed men, who have studied their literature, and who can thoroughly sift the evidence upon which they depend. That can only be done by organization. Our welfare should be called into question or considered, as there is no greater evil than the evils that are centered in the question of Mormonism. I not only speak of the branch of the Reorganization, but of Utah and all the branches of the church, and we should organize our forces and plant our cause in the Western States. We should have a board who have the oversight of every State in the Union, and can furnish men who can discuss the issues of Mormonism.

"In the past few years they have made a phenomenal growth. There are now about three hundred thousand members in the United States, which means three hundred thousand people who put Joseph Smith and his revelations between them and Christ; three hundred thousand people who are slaves to the claims of Mormonism, whose religious freedom has been taken away from them by the teachings of the Mormon hierarchy. A great majority of those would be useful servants of the Lord Jesus Christ."

J. D. McClure was then called upon by the chairman, responding briefly about as follows: "The first Latter Day Saint preacher I ever heard was in Southwestern Iowa, and he was a saloon-keeper in a little town called Egypt. Another good elder told him he better stop that, and he said he would when he got enough to keep him.

"Now these people are intelligent people. Their men are prepared; when their men are sent out they are indorsed from headquarters. They have an organization that gives them an opportunity to go into a community, stay any number of weeks as a missionary, fully equipped, absolutely cared for, and everything furnished from headquarters. If they want anything, they must only tickle the wires to headquarters, Lamoni, Iowa. I have been associated with these people thirty-eight years, since I was eighteen years old, so now you can tell how old I am. They never come into a community wearing their own clothes, they use the King James Translation. In General Conference at Galland's Grove, Iowa, 1868, was passed a resolution, that these people indorse the Inspired Translation, translated by Joseph Smith, Prophet, Seer, and Revelator of the latter days, and the Book of Mormon which contains the fullness of the everlasting gospel, and the Doctrine and Covenants as containing the revelations of God to the church.

"They have taken more people from our ranks than all other religious people. No one can preach faith, repentance, and baptism better than they. The Methodists and Presbyterians, with their Holy Spirit, are not within a thousand miles of them. They are at home anywhere.

"There is no more Christianity in Mormonism than there is in Mohammedanism."

The speaker here referred to the Doctrine and Covenants

teaching another Christ, in reference to Joseph Smith and through his seed the people should be blessed. He then read propositions for debate formulated by himself, first, second, and third class, which he said were fair, a copy of which is in the hands of Bishop E. L. Kelley, and had been sent to him some months ago but he had never heard from him. "A man who meets a Latter Day Saint meets a man who is prepared for business."

D. H. Bays was then called upon by the chairman, and spoke about as follows: "The object of this meeting is to secure an organization to meet Mormonism. Heretofore there has been no concerted action of any kind of all our brotherhood to meet the Mormon heresy. In any college in our land we can find young men, mere boys, there are scores of them, who have not completed their education, who with proper instruction can meet their best men. It takes a little experience to be sure to meet these men. They used to think that all that was necessary to meet Mormonism was to say 'old Joe Smith,' 'Mormonism,' 'He stole a sheep,' or something of that kind; and we met defeat nearly every time.

"These men go into a community where Mormonism has not been heard, but only heard of, and they come to the people and say, 'We want you to understand now, that we have nothing to do with the people of Salt Lake more than other churches, such as the Presbyterian, Methodist,' etc. They say they are two separate organizations; but they are exactly alike, they are organized just alike, only the Utah people believe that Brigham Young was the head of the church, and the Reorganization believes that Joseph Smith is the head of the church.

"As far as citizenship is concerned, no people stand better in the community than the members of the Reorganization. They accept the Bible where it is translated correctly, and they are the judges. There is not a man among them who can translate a Greek sentence; at least I don't know of any one, and I know them all except some new ones.

"I have never known one of them to present their organization as it is, not from Joseph Smith down to the least toad in the puddle, which is misleading the minds of the people. It takes a thorough understanding of Mormonism to meet it successfully."

W. T. Hilton raised a point of order, stating that they were not there to discuss the errors of Mormonism, but to do business, and moved that the chair appoint a committee of three to devise methods and ways to meet Mormonism, to report at another session, at one o'clock, October 21. The chairman appointed the following committee: D. H. Bays, J. D. McClure, and J. T. Bridwell.

By separate motion J. W. Darby was added to the committee. A question was asked by one in the audience as to what would be the best methods to pursue, to meet them in debate, public lecture, or educate our people to let them entirely alone. Mr. Bridwell stated that he believed they should be met in debate, lecture, by books, tracts, or by silence, as the case might demand. To do this an organization was needed with means to meet every emergency.

#### SECOND MEETING, OCTOBER 21.

Thirty-seven Christians present at opening of meeting.

The meeting was called to order by the chairman who read from the Scriptures, 3d chapter of 2 Timothy. Prayer offered by G. M. Walker.

Committee appointed yesterday repaired to side room to prepare report. Names of parties who were willing to join the anti-Mormon movement were taken.

The committee appeared and reported as follows:

"First. The name of this organization shall be the National anti-Mormon Missionary Association of the Disciples of Christ.

"Second. Its object shall be to carry on the work of the Lord Jesus Christ in every community, where the Mormon delusion has obtained a foothold, or is likely to do so, by the distribution of literature, by lectures and tracts, by discussion, by the work

of itinerant and other missionaries. We shall endeavor in every way to assist our congregations and missionary societies to promote the general interests of the cause of Christ.

"Third. The membership of this association shall consist of all persons contributing to its general or other funds.

"Fourth. The general oversight of the work shall be intrusted to a board consisting of five members, together with such *ex officio* members as shall herein be provided for. This board shall serve for one year, and shall be selected at the time and place of the International Missionary Convention of the Disciples of Christ.

"Fifth. A president and treasurer shall be elected at the same session, each to serve for one year, and to perform the duties usually pertaining to such offices. They shall be *ex officio* members of the General Board.

"Sixth. There shall also be a general secretary selected by the board. It shall be the duty of the board to ascribe his duties and provide for his salary.

"Seventh. The board shall select a corresponding secretary for each State and Territory in the United States, and Canada and the other countries, and also district secretaries and assistant secretaries be appointed or selected to complete the work."

A motion carried that the report of this committee be discussed clause by clause. The first clause was then read. A motion prevailed that the words "Disciples of Christ" be stricken out, and the words "Churches of Christ" be put in their place. A motion carried that the clause be adopted as amended.

Second clause read and adopted.

Third clause read, and amended as follows: "The membership of this association shall consist of all persons interested in the overthrow of Mormonism, and contributing to its general and other funds." Adopted.

Fourth clause read, and amendment offered to strike out the words "Disciples of Christ" and insert the words, "Churches of Christ." Carried as amended.

Fifth, sixth, and seventh clauses were read and adopted, and the report as a whole adopted.

Motion prevailed that we now proceed to elect officers under the newly adopted constitution. Motion sustained that the chair appoint a committee of three to nominate the members of the board in harmony with this conference. Committee appointed: W. T. Hilton, D. H. Bays, J. D. McClure.

A motion was sustained that this conference invite a member or members of the Reorganization, who may be present to occupy fifteen minutes. A motion carried that the permanent or general secretary who shall be elected shall forward Mr. F. A. Smith, of the Latter Day Saint Church, a copy of the proceedings of this conference.

The committee reported the following names in nomination as members of the Board: J. W. Darby, chairman; J. T. Bridwell, secretary; W. T. Hilton, treasurer; D. H. Bays, J. D. McClure.

A motion prevailed that the above-named parties be elected, as nominated.

Adjourned.

Bro. F. A. Smith used the fifteen minutes granted. He writes:

I tried to occupy during the fifteen minutes granted us, but could not make any defense in that time, but stated to them that I hoped when we met, if we ever did, in debate of these questions it would be in the spirit of fairness, and as Christians in spirit, as brothers in the flesh, or from the standpoint of humanity. My talk provoked some boastful statements which evinced the fact that most of them had rubbed up against what they are pleased to term "Mormonism," and as a result had some sore spots. Messrs. Darby and Bridwell were the leaders and agitators of the movement.

## MY ADORATION.

Moderately slow and stately.



1. My Savior dear; my own, my all;  
I'm filled with soul felt love to thee,  
To think that thou for me didst die  
A shameful death on Calvary's tree.
2. My Savior dear; my soul is drawn  
Into a closer walk with thee;  
Until by eye of faith I see,  
Thy loving face smile down on me.
3. How ineffable; how grand the joy,  
That fills my raptured soul with bliss,  
Gives a sweet foretaste of my home—  
A hallowed foretaste, yea, is this.
4. O, love divine! O, Savior mine!!  
Thee to adore my spirit craves;  
To worship, honor, and to feel—  
To feel indeed the love that saves.
5. For thou art worthy to receive  
What praise my feeble tongue can give.  
Aye, worthy! worthy!! aye, indeed;  
For thou hast died that I might live.
6. Dear Lord accept this meed of praise,  
That rises upward from my soul,  
For I am lit up with the love  
That conquers, inthralls, makes me whole.

ARCHIBALD T. BRADSHAW.

LONDON, England.

\*

## Original Articles.

## IS THE LORD'S SUPPER FOR THE REMISSION OF SINS?

I have heard several of the brethren teaching that the above sacrament "is for the remission of sins." Is this a tenet of the faith? If it is, I am much afraid that it is one which is not accepted by the majority of communicants of this church, the writer among the number. When was it made a tenet of faith? Who authorized those who teach it to do so? I have seen an answer in the HERALD to a question, asking if the above was the belief of the church. He answered, No; and still the brethren go on teaching their own opinions upon this question as the doctrine of the church. This ought not to be. Before any doctrine is taught as the belief of the church, the church should legislate upon it.

To teach that the Lord's supper is for the remission of sins seems to be out of harmony with our repeated warnings that none should partake unless they have been reconciled to their brethren, and to God. If we transgress against our brother or our sister we should be reconciled to him or her before we partake of the sacrament. Could we call it a reconciliation unless there had been free and full forgiveness? No! Very well, if we have offended God we must confess our sin, ask forgiveness for it, and be reconciled to him before we are worthy to partake of the sacrament. Can there be reconciliation without forgiveness? Certainly not; and if we must be reconciled and forgiven before we partake of the Lord's supper, that sacrament can not be for the remission of sins. Christ is spoken of in the Scriptures as "a Lamb slain from before the foundation of the world." In the Jewish temple at Jerusalem there was practiced a ceremony which was a figure of Christ's death and sacrifice. (Hebrews 9 and 10.) Every day of the year, save one, the priest went into the outer tabernacle and there offered sacrifice for the sins of the people (Hebrews 9: 6); but upon one select day in every year, he entered in beyond the veil into the holiest of all with the blood of a goat (emblematic of the blood of Christ) which he sprinkled upon the mercy seat. (Leviticus 16: 15; Hebrews 9: 7.) He then came out of the holy place, and conferred the sins of the people upon the head of the scapegoat (typical of Satan) and sent him away into the wilderness bearing the sins of the people. (Leviticus 16: 20-22.) Christ opened up a new and living way into the "holiest of all." (Hebrews 9: 8.) He offered himself, that the mercy seat of heaven might be purified by his own blood. (Hebrews 9: 23.)

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Hebrew 9: 24.

As our high priest he entered in once for all into

the most holy place, and purified it by his own blood. There he now sits at the right hand of God "to make intercession for us" (Romans 8:34), and now if we sin we have an advocate with the Father, Jesus Christ the righteous. (1 John 2:1.)

Must we who are members of his church first take the sacrament before Christ will intercede in our behalf? Perish the thought, "a broken and a contrite heart, O God, thou wilt not despise."—Psalms 51:17. Here our "sacrament remission" brethren quote 1 John 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." From this they reason that we must first walk in the light, "obey the gospel, and partake of the sacrament," and that then the sacrament cleanses us from sin. I fail to notice any reference whatever to the sacrament in the above text. It is the blood of Jesus Christ which cleanses us, and to make that mean "sacrament," we must embrace the Catholic doctrine of transubstantiation. Will any of these brethren affirm that we drink the actual blood of Christ? If the object of the sacrament is "the remission of sins," why do we eat the emblems of the body when it is the blood alone which cleanses us?

A great play is also made on the word *fellowship* in the above text. Can we not have fellowship in any other way than by taking the sacrament together? "If we walk in the light," methinks we will do as the law of God directs and affect a reconciliation, in which forgiveness will play a prominent part, between ourselves and those whom we have offended whether it be God or man. God will forgive us through the blood of Christ, and then we may partake of the sacrament in remembrance of Christ's death, and as an emblem whereby we acknowledge the efficacy of the blood which has cleansed us from our sin.

Matthew 26:28 K. J. is also often quoted: "For this is my blood of the new testament, which is shed for many for the remission of sins." The brethren seem to adopt the doctrine of transubstantiation for the occasion, and then reason that the blood of Christ is drunk for the remission of sins. In the Inspired Translation this passage is rendered, "For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins."

Brethren, when you read the above, remember that the sacramental cup is taken "in remembrance" of the blood which was "shed" (not drunk) "for the remission of sins."

The following is the light in which the writer views the sacrament: The Savior has said that unless we partake of it "we have no eternal life abiding in us." He has also said that, "He that eateth and drinketh, unworthily, eateth and drinketh damnation unto his own soul." It is therefore essential: 1. That we

partake of it. 2. That we partake worthily. 3. That to partake worthily, we must forgive and be forgiven our transgressions. 4. We feel that we must therefore keep ourselves in a proper condition before the Lord, that we might be worthy to partake of these emblems.

My object in partaking is: 1. That I might have eternal life. 2. That I might remember that I am a member of Christ's body, and as such, must suffer and rejoice with him. 3. That I might remember that my sins have been forgiven through his intercession, and through his blood. 4. That I might renew the covenant made with him in baptism. 5. That I may always remember him and keep his commands, and fit myself to eat and drink with him when he comes in his kingdom.

We conclude by asking, If the sacrament is for the remission of sins, why will it be administered when sin is banished, and when Christ reigns over his people?

WALTER J. HAWORTH.

MELBOURNE, Victoria, Australia, September 11.



#### IF NOT, WHY NOT?

BY ELDER F. M. WELD.

Thus far we have given an outline of the law as given direct to this people; now let us turn to Enoch and his band (Genesis 7:1, I. T.): "And it came to pass, that Enoch continued his speech, saying, Behold, our father Adam taught these things, and many have believed, and become the sons of God." This shows that Adam understood and taught the same as Enoch, which takes it back to the beginning of man here on the earth. On reading the entire chapter we find the people were greatly blessed in obeying Enoch's teachings; and in the 23d verse we read, "The Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."

This could scarcely be unless they had "all things common," as the Book of Mormon people had, page 424, verse 3, large edition; or as the "law," section 42, contemplates. We find on further examination that Enoch's people kept the law of consecration and gathering so closely that when the wickedness of the surrounding world became so great God took the city of Zion unto himself, which, according to the Doctrine and Covenants, is to be a part of the city John the Revelator saw coming down out of heaven. (Revelation 21:2.)

Sections 77, 81, and 101, Doctrine and Covenants fully establish the fact that Enoch's band lived under the all things common plan. If the reader will read these sections it will require no comment on our part. God works the same at all times.

Now let us go to New Testament times (Acts 2:44, 45, I. T.): "And all that believed were together, and had all things common; and sold their posses-

sions and goods, and parted them to all men, as every man had need." This was immediately after Christ's ascension, while the apostles and followers of Christ were in their first love of the work, immediately after they had walked and talked with, and sat at the feet of Christ and received his personal instructions. And will we dare say they were not doing or carrying out the work and methods of living, that Christ while here, and afterwards the Holy Ghost, had taught them, to the best of their understanding? If not, why not?

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."—Acts 4: 32-35, I. T. Is not this the same plan and the same equality that is taught in the Doctrine and Covenants, God's instructions directly to this people?

We do not understand the all things common plan to be the same as being taught by some, especially some organizations of the world, namely, an equal amount of dollars, but an absolute equality; that is, each individual shall have equal rights on the treasury, according to their families, according to their necessities, their needs, and wants inasmuch as they are just.

Not only was this the God-given plan to govern the finances of the church in Adam's day, Enoch's day, and the apostles' day; but in the Book of Mormon times we find the same thing taught, the same unchangeable God carefully providing for his people by the same law; and whenever they heeded his counsel and followed the laws he had given, they were always blessed and prospered, but as soon as they became careless and indifferent to his instructions, they began to dwindle and go down; and instead of peace and happiness, came contention, strife, wars, famine, and suffering.

Alma 1, page 183, large edition Book of Mormon, beginning at paragraph 22: "And when the priests left their labor, to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priests had imparted unto them the word of God, they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength; and they did impart

of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted." Reading the next few verses we find they were wonderfully blessed and prospered of the Lord until "they began to be exceeding rich;" "far more wealthy than those who did not belong to their church."

This is the promise to God's people in any age; providing, however, they will do as these people did, live meek, humble lives before God, and not be lifted up in pride, and setting their hearts on riches; but rather trying to lift up mankind and to do good to all, not wearing costly garments, but neat and comely; clothe the naked, feed the hungry, minister to the sick; "both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need;" and as Joseph Smith answered Richard Savery, February 2, 1842 (*Times and Seasons*, volume 3, page 732): "He is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church or any other, or in no church at all, wherever he finds them, to believe and obey all that God has revealed, does reveal, or will reveal, to do good unto all men, to be a member in good standing in the Church of Jesus Christ of Latter Day Saints." Does this not agree with our text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and . . . thy neighbor as thyself"?

In book of Nephi, chapter 11, page 417, large edition, beginning at the first verse we find Christ expounded the scriptures unto them and commanded that they should teach what he had expounded, and he commanded them to write the words the Father had given to the Prophet Malachi, which he (Christ) would tell them, and he proceeds to give the 3d and 4th chapters of Malachi; this scripture the Nephites had not had up to this time. This was at the time when Christ made his appearance on this continent immediately after his resurrection, when he organized the church upon this land and chose his first twelve apostles here. It must have been necessary for Christ to give this scripture or he surely would not have done so, and in it he says even this whole nation had robbed him, and he commands them to bring their tithes into the storehouse and try him and see if he would not open the windows of heaven and pour out a great blessing upon them, and also rebuke the destroyer in their behalf, all the while giving them his personal instructions regarding the gospel and its laws.

In the next chapter we find his apostles and the members of the church, who were numerous already, trying to carry out his instructions; or bringing their tithes into the Lord's storehouse. Beginning at paragraph 8, page 418, large edition, we read: "And it



came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them: and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them." Here again we find that when the saints carried out the law governing the finances of the church under Christ's immediate command and directions it brought them to the selfsame plan that it always did, of all things common, "according to their families, according to their circumstances, and their wants and needs." As long as the saints remained humble and faithful to God's plan they were blessed and prospered, and the church increased in numbers greatly.

Reading on to the end of this book of Nephi and taking up the first chapters of the next book, the book of Nephi the son of Nephi, one of the disciples of Jesus Christ, we find they lived in peace and close to God and observed this law closely for one hundred sixty-six years, and they had become exceedingly rich and numerous; the whole nation had been converted. But alas! the weakness of man began to show; they could not stand prosperity, and they began to be lifted up in pride, which has been the beginning of the destruction of God's people in all ages when they have fallen. It would be well for the reader to read several chapters to get a full understanding of the history.

In chapter 1, verse 3, page 424, large edition, we read: "And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." How nicely this agrees with Enoch's band (Genesis 7: 23, I. T.): "And the Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."

What a grand system! Who can say aught against it, or think it not of divine origin, with all of this scripture in evidence before us? Remember the motto we started with: "To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them." We must especially admire this system when we examine the history of this people further and see what peace, yes, Godly peace and happiness they did enjoy for one hundred sixty-six years, until they began to get

careless and indifferent to duty and permitted the adversary to blind them to the goodness of God, thus permitting pride to come in. "And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substances no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ." Read, beginning at verse 19, page 425, on to end of chapter. Oh, the proneness of man after such great blessings! Ungrateful man! No wonder you are often cursed, and your conscience smites you!

Joseph Smith wrote to W. W. Phelps as follows, on Tuesday, November 27, 1832: "It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of hosts, yea, thus saith the still small voice. . . . These things I say not of myself, therefore, as the Lord speaketh, he will also fulfill."—*Times and Seasons*, volume 5, pages 673, 674; *Church History*, volume 1, pages 259, 260. In this quotation we have the Spirit telling us through the Palmyra Seer, in unmistakable language, what is meant by tithing his people: "receive not their inheritance by consecration, agreeable to his law" (section 42), that is, to turn over all to the Bishop with a deed and covenant that can not be broken, and then the Bishop to deed you your inheritance in return. Undoubtedly this refers to the law given in section 42, as the Lord always refers to this section as the law; besides this letter was written only about twenty months after the law was given, while fresh in their minds, and most likely a common subject of conversation.

The importance of consecrating and getting our inheritances is made clear in the fact that if we do not we can not have our names enrolled with the people of God, neither our posterity. Can we doubt this duty any longer? If we do, what could God say for us to believe him? "If you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—*Doctrine and Covenants* 77: 1.

Some may still object (as we have heard some), on the grounds that they would be afraid the Bishop

would not allow them large enough inheritances and possibly not where they would like it, etc. Let me disabuse your minds of any such idea, for as we have said previously, this is adjusted upon reason and justice.

Brother Edward Partridge; Sir: I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the Bishop before he can be considered a legal heir to the kingdom of Zion; [How many legal heirs are there to-day?] and this, too, without constraint; and unless he does this he can not be acknowledged before the Lord, on the church book [Is baptism more necessary?]: therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for, to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment is giving to the Bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishops. The fact is, there must be a balance or equilibrium of power between the Bishop and the people; and thus harmony and good will, be preserved among you.

Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must show reasonably to the Bishop that he wants as much as he claims. But in case the two parties can not come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the Bishop not being one of the council, but he is to lay the case before them, etc.

JOSEPH SMITH, JR.  
SIDNEY RIGDON.  
F. G. WILLIAMS.

—Church History, volume 1, pages 300, 301.

Still we think we hear the grumbler say, Well! I do not want to give in my hard earnings to be squandered on those indolent and lazy fellows that won't work, etc. Now, my good brother, be careful and not make the saddest mistake of your life in taking such an unwise and dangerous position. What does God say on the subject?

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!—Section 56, paragraph 5.

Every person who belongeth to this church of Christ shall [not ought] observe to keep all the commandments and covenants of the church.—Section 42, paragraph 21.

Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways.—Section 75, paragraph 5.

In this quotation the Lord is simply emphasizing what he had given two months prior in section 68, paragraph 4: "And, again, inasmuch as parents

have children in Zion, or in any of her stakes which are organized, . . . for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them. . . . These things ought not to be, and must be done away from among them; wherefore let my servant Oliver Cowdery carry these sayings unto the land of Zion."

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."—Section 42, paragraph 12.

Right here it might not be out of place for us to ask our readers to read very carefully section 46, and you will find that, "to every man is given a gift by the Spirit of God: to some it is given one, and to some is given another, that all may be profited thereby." Here we notice these gifts are not given to the different individuals, for their personal good alone but that all, that is, the entire body may be profited thereby; and in harmony with this reasoning we are forced to conclude that the Bishop, in the line of his duty, for the good of all, that is, the body, the church, is entitled to the spirit of discernment to detect these idlers and those who would come up to Zion or any of her stakes, to live upon the church, or "eat the bread of the laborer." Paragraph 7: "And unto the Bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God."

So, dear brother, we find the Lord has made ample provisions for our protection against any imposition if we will only "right about face," and carry out his laws and "keep all of his commandments."

Again the objector says: "That is fine theory, but it isn't practicable; we could not adopt such a system in this great day of competition," etc. My dear reader, whose judgment is the best, ours or the Lords? Can we afford to take the position that the Lord would give us something not practical? No! But it is the only true basis and just plan that an infinite God could establish for man, wherein absolute equality can and must prevail to receive God's approval.

I, the Lord stretched out the heavens, and builded the earth as a very handiwork; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel [section 42], unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Section 101, paragraph 2.

By this we see that it is the plan ordained by the Lord and also learn the great penalty if we reject it.

Let me ask the objector where the people of the world get their idea of the "all things common" plan? Where do the trusts get their idea for combining to do business? Is it not based upon the idea "in unity there is strength;" "a house divided against itself can not stand"? Is not the prevailing sentiment in the world to-day that of unity or uniformity, only in their blindness they can not see it? Is not this what God taught away back in the beginning? "And the Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."—Genesis 7: 23, I. T. Enoch taught his people the same as Father Adam taught his, as verse one of the same chapter tells us, and they being prophets of God taught what God commanded. Hence we have God's instructions at the very beginning of man presenting this idea, this plan; and as long as the people observed it and lived close to God, they were blessed. But when wickedness prevailed, man's ways and ideas were introduced, and we see not only in the Bible, but in the Book of Mormon, the people under such conditions, from time to time; until they became so exceedingly wicked that the Lord saw fit to chastise them in some manner, until they were brought to their senses, and turned about and repented and again adopted the Lord's methods, when they were blessed and prospered as long as they continued faithful. But poor, weak, mortal man could not stand prosperity, and soon began to be lifted up again and forgot God and soon fell into his old ways of sin and wickedness. Is not this the history of mankind from the very beginning of creation? Not only individuals, but nations.

As early as January, 1831, section 38, paragraph 6, the Lord began to teach this people this very important lesson: "I say unto you, be one; and if ye are not one, ye are not mine." And this idea or principle is constantly kept before the people in God's revelations from that time to this. Is this not a reëcho of our text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and thou shalt love thy neighbor as thyself"?

Everything in this world belongs to the Lord, and he has a right to say how it is to be used:

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.—Section 101, paragraph 10.

But the objector comes up again with the statement, Under such a system the opportunities for our development would be cut off; besides there would be no incentive to try to improve. Listen to the Lord upon this point, section 81, paragraph 4: "And all this for the benefit of the church of the living God,

that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." How nicely it agrees with our text. While this is speaking directly concerning temporalities, the same principle is true in any other line, physical, mental, moral, or spiritual.

Under this system it will be necessary for us to have our farmers, mechanics, merchants, teachers, ministers, and individuals engaged in every legitimate and necessary occupation of life. What is to hinder a man from developing, in any line; if he is appointed a steward over a large farm, or small one either, and at the end of the year after he has had his every need and ample support, to then turn over the balance to the storehouse; why not? The church will need many farmers to till the ground and supply the necessities of life. What is to hinder a man who is a mechanic, from developing as much then as now? as we will need all classes of skilled workmen, every man is to get his needs and wants amply supplied for his labor, and the rest is to go to the Lord's storehouse, every person realizing he is equal before God, "and doing all things with an eye single to the glory of God."

We will need factories of all kinds, and men to place in charge of them. If the church appoints a man a stewardship over a factory that may require several hundred thousand dollars capital, it will not be his; he is simply appointed to manage its affairs and to get his just wants supplied for his labor, and the rest goes into the storehouse or treasury. The same with a merchant. If a man is appointed a stewardship over a large store, it is not his, but to look after and run for the best good of the church and he to be like all men in whatever occupation they may be engaged, get their just needs and wants, all working for the one grand and unselfish end, to please God. The same with the teacher, the minister, etc.

When we remember that the Lord has promised his people if they do these things or work in his way, we can then realize to a degree the pleasure there would be in so working as in the case of the Nephites of old and others of God's former saints, the special blessings of God would be ours to enjoy and we would be constantly happy and find great pleasure in our labor, feeling the presence of God's Spirit burning within our breasts all the while; besides our labors would be blessed and we would be able to accomplish very much more than now, and not have to work one half as hard as some do at the present time and then can scarcely make a living. God never intended man to work so hard nor so many hours as many have to now under man's plan.

Shall we go back to this plan so we can have his protection, his love, his Spirit's direction, and bring our tithes into the storehouse? And prove me "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."—Malachi 3:10, 11.

If we could only drop self and selfishness out, and think of the goodness of God, and the great eternity that we are heir to if we do his bidding, and all because Christ died upon the cross for us, we would love our God with all our hearts, and with all our souls, and with all our minds, and our neighbor as ourselves, and "every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." "For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things."

Well, what about the tenth? The reader will have learned by this time that we do not understand that when the Lord spoke of the law of tithing, or of tithing his people, that he meant simply the tenth, but the entire law governing the finances of the church. True, Abram paid tithes to Melchisedec; but what was it for? Abram simply made an offering to the Lord for helping him to bring back his brother's son. We have failed to find any command from the Lord for this. Will some one please show where the Lord commanded Abram to pay a tenth?

Again, Jacob is said to have paid a tenth. The Bible tells us Jacob vowed a vow, if the Lord would be with him in his journeyings, and give him bread to eat, and clothes to wear, and permit him to come to his father's house again in peace, he would pay the Lord a tenth of all he would give him. But where is the command from God for the tenth? Can any one tell where any of the prophets of God taught the people to observe the tenth? True, some of them speak of individuals giving the tenth; but where was it taught?

Could it not have been some special sacrifice that was offered in case of some special blessing from God? Again, might it not have been permitted after the higher and better law given to Adam, Enoch, etc., was rejected, to act as a schoolmaster, in that branch of the work, the same as the Mosaic law (or a part of the Mosaic law), to lead them up to Christ's time when the better law was again taught as we have shown.

What about section 106, Doctrine and Covenants? Well, if we are to accept that at all, we can only make it to be an after consideration; after the law in section 42 has been carried out, and then a special sacrifice.

Dear reader, this is a subject in which we are all

deeply interested, or should be, and the writer has been seeking light from every source known to him, and presents these thoughts for your consideration and the express purpose that wherein he is not in harmony with his motto: "To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them," that he may be shown his errors and put in harmony.

We do not think for a moment that this article will meet the approval of all, neither do we make any claim of superiority in presenting it, purely in the interests of truth and light. "Come now, and let us reason together, saith the Lord."—Isaiah 1:18.

Thus we trust it may be received in the same spirit in which we intend, and that none may jump at conclusions, or spurn the idea without careful and prayerful consideration. None of us in this great latter-day work are so big or so perfect we can always trust our judgment or understanding alone. What we want is to subjugate self and selfishness and adopt God's plan in all things. Therefore we trust this article may be considered in the light of our motto, Isaiah 8:20, and Paul's statement to the Thessalonian brethren, "Prove all things; hold fast that which is good," and with our text, Matthew 22:35-40, constantly in their minds.

Those who have given the subject any study know we have but simply commenced the subject, and that many more texts bear upon the same; but for fear our uncouth manner of handling the subject may tire you we conclude for the present, praying God may bless the effort for the good of the cause and forbidding any injury thereto.



#### CRITICISM ON THE HIGHER CRITICISMS.

That the so-called higher criticism of the Scriptures of this day is very absurd in many respects was demonstrated by Doctor Eaton, editor of the *Western Recorder*, some time ago. The doctor shows in the proof of his position that their theories are far-fetched in the extreme; and furnishes two illustrations to prove it: "At the Baptist Congress, in Detroit (1894), Doctor Howard Osgood, the greatest Hebrew scholar in America, in the presence of men who were well informed on the subject, and who were quite favorable to the alleged 'results of the higher criticism,' stated what those 'results' are, as told by their advocates. He asked to be corrected if in any particular he erred; but no correction was offered. From slips of paper he read statements of these 'results,' and when all present had assented to the correctness of the presentation, Doctor Osgood startled them by saying that all his quotations were from Thomas Morgan, a Deist of the early part of the eighteenth century, and from Tom Paine, the well-known infidel of the latter part of that century."

"Not long ago two leading ministers in the North

united in writing an account of a great religious gathering and they sent their combined article to a number of higher critics, requesting that they separate it into the two documents giving to each of the two authors his portion. Their failures were most egregious, and no two of them agreed, because they worked independently. And yet these men, utterly unable to resolve an article, avowedly written by two men, in plain English, and written in their own time and country, into its original documents, these men are cock-sure they can correctly divide a book, written in Hebrew thousands of years ago, with no evidence of composite authorship, so as to give each supposed author his exact portion. And they claim to do this so accurately that they divide a single sentence among three authors, with perfect confidence."

Thoroughness, and accurateness are to be commended in all vocations of life, but in our pursuance for a correct knowledge of the holy laws and prophecies of an all-wise Creator, we should not go beyond the border into the absurd, in contradistinction to the only sure way that is positively right in rendering interpretations to his word. We may reach the high pinnacle of human genius and greatness that the world may be awed in looking at our grand and extensive knowledge of things; we may wield the scepters over universities and great seats of human learning; our minds may be crammed with the lore of centuries and become cyclopedias of knowledge; but if we take God's inspired word, and apply our vast worldly knowledge in rendering an interpretation to things therein contained, without any aid from heaven, we will make many mistakes, and it will be accounted a failure. God has a specific way of giving individual man a correct understanding of his ways: by complying to the plain conditions of his law and abiding therein; by an upright and charitable conduct toward others, and a pure humble consecration to his demands, asking and doing those things in life that will bring God's Holy Spirit to enlighten our mind to a correct comprehension of his revealed will; and when we curtail the miraculous from God and his ways we are wresting from the world the very key that will unlock the storehouse of knowledge, which is above all other knowledge in the world.

Truly did God say through his prophet, Isaiah, "For my thoughts are not your thoughts, neither are your ways, my ways, saith the Lord." And in so delivering it he for ever establishes a decree unchangeable in nature which is as important to this generation as then. Paul declares to the Corinthians: "Hath not God made foolish the wisdom of this world?" How true the statement when we consider the history of those times and see the perverted ideas entertained by those hypocritical Jews regarding the coming Messiah. They were skilled, many of them, in the profoundest learning of the day. The Talmud

rendered valuable aid in their way of studying the scriptures; but yet in their exalted stations and understanding, they did not hinder God in bringing about his purposes.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

The prophets and teachers of the past largely were a class of men not thoroughly educated in worldly ways, but when called, and in their teachings and understanding of the utterances of the prophets, they demonstrated a unity of belief. Why? Because the same spirit emanating from the divine mind in giving it, was also enjoyed by the one rendering the interpretation. It is the same to-day that it was then; and if we wish to have a perfect understanding we must first get hold on the means that brings it to man.

"If any of you lack wisdom, let him ask of God." Does the world follow this admonition? If not, then they are fallible guides and not worthy to render interpretations and lead others; for if the "blind lead the blind, both will fall into the ditch."

S. S. SMITH.

#### CO-OPERATION.

We were much pleased to learn by *HERALD* and *Ensign* of the formation of a coöperative society in Independence, and do most sincerely hope that it will prove successful and accomplish all its most ardent friends can desire.

While I do not pretend to know all about the proper methods of carrying on such societies, yet I have observed a few things which tends to enhance the care and anxiety of those who are appointed by a society to administer its affairs, and as other societies of a like character may soon be organized, I may be permitted to call attention to a few of those things.

There have been many similar societies formed, and many plans made to avoid failure; and when failure has ensued, it generally is not by reason of errors in the organization, or in its laws; for it is not so difficult to organize such a society with its laws, by-laws, or what not, but the difficulty remains in carrying into effect the intentions of the society, and of abiding within its limits, in the doing of which some discretion must be allowed its administrators in the details of its working. And there lies one of the rocks upon which many societies have been wrecked, not because of the errors of its administrators so much as by a continual harassing of such officers by those who through fear of failure, or of overweening pride, judge that such and such things are going wrong, and being unwilling to trust to their laws for correction of real or supposed mistakes seek a remedy in evil insinuations, and out of their hypochondriacal minds, of mole-hills make moun-

tains of trouble, and sow the seeds of distrust, discredit, and suspicion which gendereth to failure.

However strong an organization may be, however much it may be hedged about with laws, failure will ensue if there is a manifest unwillingness to obey those laws and honor its administrators; therefore obedience to laws, and consequently to their administrators, is absolutely essential for the proper development of any institution; and while this may not be a panacea for all its perils, it is a necessary feature in its success, for no society can be successfully conducted except by close obedience to properly ordained laws and qualified officers.

In Doctrine and Covenants 102:2 we read: "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." The principle of the celestial kingdom is obedience, which must be learned by suffering if not by counsel; and the mandates of the King of Zion must be obeyed in every item of his laws, and—by consequence—his officers respected and obeyed, ere Zion can be redeemed. Redeemed from what, and to what? *From* the sin of the world, which is willful disobedience, which in the nature of things can not be forgiven but must be overcome; and *to* the principle of obedience to law and its administrators; the celestial principle, by which all the creations of God on earth and in the starry firmament are governed and controlled, except man, who with the adversary and his angels are rebellious and disobedient, and consequently are in bondage; for strict obedience to law and its administrators is the only principle by which liberty can be maintained. And it is indispensable, and an eternal principle, that he who becomes a true administrator of law must himself be obedient to law.

In all rightly constituted societies there are rules, regulations, and laws by which the society is guarded and preserved from the unjust use or abuse of power by its officers; and if just suspicion arises in the minds of any, these laws should be appealed to in their proper time and place, and member and officer be obedient to them.

In coöperative societies there is naturally a certain independence of spirit among its members, which in the case of the inexperienced and unthoughtful, or the evilly disposed easily drifts into a self-sufficiency which, from first intimating, soon passes into dictating what ought to be done, and when, and how; and if not listened to and obeyed will by misrepresentation of truth, and insinuation, and if, and if, bring their fellows into disrepute and cause discouragement and finally failure. That selfishness which has manifested itself in envy and jealousy of authorities has existed from the time when Lucifer, a son of the morning, was cast out of heaven by reason of it,

until now; and his followers may be known by the fruits of their lips, for with the poison of the asp under their tongue, and in the pride of their hearts, they willfully despise dominion and speak evil of dignities; they are the very antithesis of those who exercise that charity which thinketh no evil. Thus in the parable in Doctrine and Covenants 98:6: The servants of the nobleman planted the olive-trees, built the hedge round about them and set the watchmen as they were commanded; but they were also commanded to build a tower, and the knowing ones among them thought they did not need a tower, so they began to murmur, saying, "What need hath my lord of this tower?" and so the tower was not built, and the enemy came in and destroyed their works. Therefore if a society would be prosperous, let them persistently refuse to listen to the spirit of murmuring against their leaders or their directions; for if they are disrespected, evilly spoken of, disobeyed, or distrust brought upon them by insinuations, then, as in the parable, the enemy is upon them and will destroy their works.

But we are persuaded of better things of Zion and her children; for the "Independence Manufacturing Company," composed of honorable men, have chosen wise, capable, and upright men as their officers, men who with all the powers of their minds will seek the good of Zion and her redemption and development; and the whole church will help, and hope, and pray that they may prosper as did Enoch and his band, until all the children of the King shall be equal in temporal things, all willingly and joyfully yielding obedience to the King of Glory and all his representatives; and with true brotherly love, help them, uphold them, sustain them, as the children of a well-ordered family upholds their parents, then shall peace and prosperity reign in Zion, and the children of the King rejoice.

If this society and other kindred societies in Zion and the regions round about and in other lands are successful, they may assist the Saints to organize themselves by a bond and covenant that can not be broken; that we may all become equal in earthly things for the obtaining heavenly things; for if we are not equal in earthly things we can not be equal in obtaining heavenly things; and when we are thus bound together by a bond and covenant that can not be broken by transgression, except judgment shall immediately follow, there will be no poor among us but we shall all have equal claims on the properties; every man according to his wants and needs, inasmuch as his wants are just; every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God, and gaining other talents even an hundredfold to be cast into the Lord's storehouse to become the common property of the whole church. This surely is God's plan of coöperation, and is the reverse of the thought that

every man may do as he may choose with the properties, for instead of this it means an absolute obedience to law by officer and other member, and perfect discipline which is willing obedience to the properly qualified officers.

"Every man shall receive according to his wants, inasmuch as his wants are just;" this notifies us that some person or persons must judge whether the wants are just or not. And in that day he who transgresses that covenant will at once be delivered over to the buffetings of Satan, and shall not have power to bring evil upon the people; for they shall be ruled with a rod of iron which is the word of God, disobedience to which causes one to be cast out; obedience to which leads to the tree of life eternal.

May Zion flourish. And in seeking to obey the Master's injunction, "Be one," ask ourselves what is meant by being one or how we can become one, and apply these to every phase of the command, and in humility of heart bring ourselves in mind and soul and body in accord with the instruction recorded in the three books which he has given to us, and thus attain to that oneness which exists between the Father and the Son, who said, "I and my Father are one," and who was so completely one with the Father, that with perfect reverence he informed others, "My Father is greater than I," and who also prayed that his disciples might be one, even as he and his Father were one. May God hasten the day when all who love Zion may be one as the Father and the Son are one; then with perfect reverence will we be willing to yield obedience to law, and honor the administrators of that law.

Success to the Independence Manufacturing Company. May it continue to prosper until it be merged into God's perfect system of finance, and all the children of the King rejoice in perfect liberty, and in oneness of desire, seeing eye to eye.

PAPERTE, July 15, 1902.

JOSEPH F. BURTON.

## Original Poetry.

[The following little poem has found itself in our hands. Who its author is we do not know.—ED.]

### The Cyclone.

O boisterous wind, whence comest thou?  
 Thy abiding place is where?  
 Dost thou live in some dark clime,  
 With storm wrecks everywhere?  
 Do gentle breezes never blow  
 In the land thou callest home?  
 And do the evening zephyrs there  
 At twilight never come?  
 Thou seemest here a child of wrath,  
 Sent by destruction's wing,  
 To leave but discord in thy path  
 And desolations fling.

Of sunny homes, so fair to see,  
 With beauty spread around,  
 Thou leavest but a barren waste,  
 Of homeless, desolate ground.

Where all hearts once beat high with hope,  
 Where the loved and loving stray,  
 Thou leavest there a mangled corpse  
 To mark thy storm-wrecked way.

Fair cities thou dost bring to naught,  
 The land with mourning fill;  
 Is it by chance thou doest this,  
 Or dost thou do God's will?

## Selected Poetry.

### Soliloquy of "The Spanish Hamlet."

Professor Hubert M. Skinner, of Chicago, is a close student of Spanish literature, and has brought out some very excellent translations of Spanish gems. By his permission we reproduce his translation of soliloquy of "The Spanish Hamlet," as read by Professor Skinner at the association of Western Writers at Winona Lake, Indiana, on July 2. This soliloquy is found in one of Calderon's plays. Calderon is styled the "Shakespeare of Spain."

This translation is made from the drama "*La Vida Es Sueno*" ("Life is a Dream"), and occurs in the fore part of the first act. Prince Segismundo is confined like a beast in a cage, in order to thwart a prophecy of evil to the throne of Poland.

Mr. Skinner's translation was reproduced in the *Chicago Record-Herald* for July 6, accompanied by the following explanation:

"Greatly as this drama is admired throughout the Spanish world, it is not easy for the Anglo-Saxon to appreciate it without divesting himself of his preconceived ideas of dramatic art. Accustomed to the strong lines of Shakespeare's blank verse, he is apt to consider light and trivial the short lines of the Spanish drama, with their smoothly flowing rhymes.

"The dramas of England and Spain have been so different in their development that they possess little in common, and must not be judged both from one and the same standpoint.

"Calderon stands second only to Shakespeare among the great dramatists of the world. In this translation there is an attempt to reproduce the "Soliloquy" in the metrical form of the original. This is a characteristic feature of Professor Skinner's translations from the poetry of foreign lands."

### SEGISMUNDO'S SOLILOQUY.

Oh, miserable me!  
 Miserable and luckless one!  
 Oh, God, since thus my life I spend,  
 Shall I assume to comprehend  
 What crime it is that I have done—  
 What crime beneath the sun?

My only crime was that of birth;  
 I sinned, alas, in being born.  
 In that I've learned the cruel scorn  
 And hate of all the earth.

Yet this I seek to know:  
 That sin aside, what is there worse,  
 That could incite a deeper curse,  
 A deadlier import show?

But were not others born, like me?  
 What rendered them immune?  
 What privilege that, later or soon,  
 My life shall never see—  
 That never is to be?

The bird is born, with plumage gay,  
 And when 'tis scarce a winged tuft

## Mothers' Home Column.

EDITED BY FRANCES.

Reading for November Daughters of Zion Meetings.

PREPARATION, CARE, AND ECONOMY OF FOOD.

It spreads its blithesome wings aloft,  
And floats in joy away,  
To greet the broadening day.

It leaves its warm and tender nest,  
And, silent, soaring far above,  
Its nature and its powers to prove,  
It cleaves the air with zest—  
It knows no rude behest.

The bird can seek its goal,  
Unlimited and free;  
While I, endowed with human soul,  
Have less of liberty!

The brute is born, with spotted hide—  
No sign of favor of the stars,  
Its shining coat with pictured bars,  
But of its Painter's pride—

And then begins the hunter's chase.  
Humanity in fierce pursuit,  
Awakens fierceness in the brute;  
Its life the issue of the race,  
It grows in cruelty apace—  
The monster of the place.

The brute can seek its goal,  
And from its hunters flee,  
But I, endowed with human soul,  
Have less of liberty!

The birthless fish its form  
Assumes from eggs and slime,  
A scaly float; yet from the time  
It feels the waters warm  
It glides where'er it will,  
It threads the waters vast;  
Its happy lot is cast  
In freedom of its power and skill.

The fish can seek its goal,  
Wherever it may be,  
But I, endowed with human soul,  
Have less of liberty!

The crystal stream bursts into life,  
And winds among the sylvan bowers,  
A silvery serpent, mid the flowers,  
In fields with beauty rife.

The brook can seek its goal,  
And laugh in rippling glee,  
But I, endowed with human soul,  
Have less of liberty!

Soul, soul of man, that burns  
Like Ætna's awful crater high,  
With pent-up fires that will not die,  
But sleep and rage by turns!  
I am an Ætna—I,  
And burning lavas pour  
Forth from a soul that, meant to soar,  
Can not in durance lie!

Nay, I would burst apart,  
And pour my soul in air!  
From my hot bosom I would tear  
The fragments of my heart!

What law, what power, what word  
Of right or reason can deny  
To strong and proud humanity  
The right that God supreme conferred  
On fish and brute and bird?

It is not our purpose in these readings to prescribe for our sisters a plan of living or a course of diet; but simply to state some facts relative to the requirements of the body, and the properties of different kinds of food, which we ask our sisters to consider carefully in connection with any other reliable information they may be able to obtain on these subjects, whereby they may be better fitted, each one for herself, to exercise care, judgment, and skill in providing for the daily needs of her family.

In taking up the subject of "Preparation, Care, and Economy of Food," we quote again from Bulletin No. 142:

"The cooking of food has much to do with its nutritive value. Many articles which, owing to their mechanical condition or other cause, are quite unfit for nourishment when raw, are very nutritious when cooked. It is a matter of common experience that a well-cooked food is wholesome and appetizing, while the same material badly cooked is unpalatable. There are three chief purposes of cooking. The first is to change the mechanical condition so that the digestive juices can act more freely. Heating often changes the structure of food material very materially, so that they are more easily chewed and more thoroughly digested. The second is to make it more appetizing by improving the appearance or flavor, or both. Food which is attractive to the taste quickens the flow of saliva and other digestive juices, and thus digestion is aided. The third is to kill by heat any disease germs, parasites, or other dangerous organisms it may contain. This is often a very important matter and applies to both animal and vegetable foods. . . .

"Scrupulous neatness should always be observed in keeping, handling, and serving food. If ever cleanliness is desirable it must be in the things we eat, and every care should be taken to insure it for the sake of health as well as decency: Cleanliness in this connection means not only absence of dirt, but freedom from undesirable bacteria and other minute organisms, and from worms and other parasites. If food raw or cooked is kept in dirty places, peddled from dirty carts, prepared in dirty rooms and on dirty dishes, or exposed to foul air, disease germs and other offensive and dangerous substances can easily get in. Food and drink may indeed be very dangerous purveyors of disease. . . . This danger is not confined to animal foods. Vegetables and fruits may become contaminated with eggs of numerous parasites from the fertilizers applied to them. Raw fruits and vegetables should always be thoroughly washed before serving if there is any doubt as to their cleanliness. If the food is sufficiently heated in cooking all organisms are killed.

"Sometimes food undergoes decomposition in which injurious chemical compounds, so-called ptomaines, are formed. Poisoning by cheese, ice-cream, preserved fish, canned meats and the like has been caused in this way. The ptomaines often withstand the heat of cooking. . . .

"Dainty ways of serving have a usefulness beyond their esthetic value. Every one knows that a feeble appetite is often tempted by a tastefully garnished dish, when the same material carelessly served would seem quite unpalatable. Furthermore many cheap articles and 'left-overs' when well seasoned and attractively served may be just as appetizing as dearer ones, and will usually be found quite as nutritious. . . .

"For people in good health and with good digestion there are two important rules to be observed in the regulation of the diet. The first is to choose the things that 'agree' with them, and to avoid those that they can not digest and assimilate without harm. The second is to use such kinds and amounts of food as will supply all the nutrients the body needs and at the same time



avoid burdening it with superfluous material to be disposed of at the cost of health and strength.

"For guidance in this matter nature provides us with instinct, taste, and experience. Physiological chemistry adds to these the knowledge—still new and far from adequate—of the composition of food and the laws of nutrition.

"In our actual practice of eating we are apt to be influenced too much by taste—that is by the dictates of the palate; we are prone to let natural instinct be overruled by acquired appetite, and neglect the teachings of experience. We need to observe our diet and its effects more carefully and regulate appetite by reason. In doing this we may be greatly aided by the knowledge of what our food contains and how it serves its purpose in nutrition. . . .

"When more food is eaten than is needed, or when articles difficult of digestion are taken, the digestive organs are overtaxed, if not positively injured, and much energy is thus wasted which might have been turned to better account. The evils of overeating may not be felt at once, but sooner or later they are sure to appear—perhaps in an excessive amount of fatty tissue, perhaps in general debility, perhaps in actual disease. . . .

"The best physiological evidence implies that moderate quantities of food taken at moderate intervals are more easily and completely digested by ordinary people than larger quantities taken at longer intervals.

"The cost of food being the principal item in the living expenses of a large majority of the people, and the physical welfare of all being so intimately connected with and dependent upon diet, the question to be considered here is this: Of the different food materials which are palatable, nutritious, and otherwise suited for nourishment, what ones are pecuniarily the most economical; in other words, what ones furnish the largest amount of available material at the lowest cost? In answering this question it is necessary to take into account not only the prices per pound, quart, or bushel of the different materials, but also the kinds and amount of the actual nutrients they contain and their fitness to meet the demands of the body for nourishment. The cheapest food is that which supplies the most nutriment for the least money. The most economical food is that which is cheapest and at the same time best adapted to the needs of the user. . . .

"It is quite evident that the market price of food materials is not regulated by their actual value for nutriment. For instance, an ounce of protein or fat from the tenderloin of beef is no more nutritious than that from a round or shoulder, but it costs considerably more. The agreeableness of food to the palate or to the buyer's fancy has much to do in deciding current demand and consequent selling price. One point to be especially noted here is the difference in the cost of nutrients in foods already prepared for use and in the same material not so prepared. For instance, wheat made into ordinary prepared breakfast cereal might contain no more available protein or energy than the same wheat made into white or graham flour, but the breakfast cereals cost more per pound than the flour. At the same time the breakfast foods afford a pleasing variety in the diet and often require little or no cooking and are therefore very convenient, while the flour must be made into bread or other food at more expense of labor, fuel, etc. . . .

"A common mistake in purchasing food is in buying the more expensive kinds when cheaper ones would serve the purpose just as well. This is often done under the impression that there is some peculiar virtue in the costlier materials, and that economy in diet is detrimental to dignity and welfare. Unfortunately it is too often the case that those who are most extravagant in this respect are the ones who can least afford it. On the other hand there is frequently a desire to economize, but a lack of knowledge of the best method of doing so. Many a housekeeper who sincerely tries to do the best for those to be provided for, but whose every cent must tell, buys eggs at twenty-five cents a

dozen, or sirloin steak at twenty cents a pound, when for the same amount of money, it would be possible to get twice as much nourishment from a cheaper cut of meat which, with a little skill in preparation and cooking, could be made into a tasty dish such as persons in far easier circumstances would not hesitate to set upon their tables.

"The difficulty is the ignorance of the simple principles of nutrition. That ignorance results in a great waste of money. The maxim 'that the best is the cheapest,' as popularly understood to apply to higher priced materials is not true of foods. The larger part of the price of costlier foods is paid for appearance, flavor, or rarity. While the dearer articles are often more pleasing to the palate, and are sometimes more easily cooked or possess a finer flavor they are no more digestible or nutritious than the cheaper ones. . . .

"The plain substantial standard food materials, like the cheaper cuts of meat and fish, milk, flour, cornmeal, oatmeal, beans and potatoes are as digestible and nutritious and as well fitted for the nourishment of people in good health as are any of the costlier materials.

"We endeavor to make our diet suit our palate by paying high prices in the market rather than by skillful cooking and tasteful serving at home. The remedy for this evil will be found in an understanding of the elementary facts regarding food and nutrition, in a better knowledge of cooking and serving food, and in the acceptance of the doctrine that economy is not only respectable but honorable.

"It is commonly remarked by those who study the conditions of living of people of limited means in different parts of the country that for substantial improvement of their household economics two things are needed. They must be informed as to the high nutritive values of the cheaper foods as compared with the costlier kinds, and the methods of cooking must be improved. A great deal of fuel is wasted in the preparation of food and even then a great deal of the food is badly cooked. To replace dear food badly cooked by cheaper food well cooked is important for both health and purse. To make the table more attractive will be an efficient means for making the home life more agreeable."

## Letter Department.

"Last Offering."

This morning I read in the *Patriot*, of Lamoni, of the passing away of Sr. Anna Hartshorn, of Davis City, and it calls to mind a statement she made to me.

Sunday, August 31, I was at Davis City by request of Bro. John Smith to fill the appointment. After the morning service went home with Bro. Hartshorn to administer to his wife, and have dinner. Before I left for the afternoon meeting Sr. Hartshorn came into the sitting-room, her lips trembled, tears stood in her eyes, her thin hand extended, she deposited a five-dollar bill in my hand with the statement: "This is my last offering to Graceland."

I can not soon forget that noble, God-fearing woman, saintly in her suffering; trusting in the promises. Peace to her ashes.

R. M. ELVIN.

ADRIAN, Illinois, October 18, 1902.

HUNT, Arkansas, October 21.

*Dear Herald:* I am at present at Hunt, preaching to interested crowds. Prejudice is giving way. This is where Bro. Erwin got the eggs. They have threatened the writer, but he will stay with it. Expect to baptize some in the near future. One has already given in her name, Bro. Knick's daughter. I go from here about ten miles on the mountain.

S. D. LOVE.

BOZEMAN, Montana, October 21.

*Editors Herald:* I again come with a statement in brief of my work while in Washington. Tuesday, September 23, Bro. Luff and I began at Castle Rock, remaining only two nights. There have been hindering causes there which prevented the progress of the work, to some extent; but we have a number of good Saints living there, and they have a house of their own, and by proper work being done great good can be accomplished.

Our next point was Roslyn, where we remained from the 25th to the 29th, dedicating their new church on Sunday, the 28th. The notable feature at the dedication was the prayer offered by Bro. Luff. All were deeply impressed, and many moved to tears during the prayer. Surely God heard that prayer. There is quite a good branch and a number of good workers at that point.

Our next meetings were held at the house of Bro. G. E. Ward, in Seattle. Bro. Ward is the presiding elder in Seattle Branch but he was not at home. His wife, and the other branch officers were equal to the occasion, and we held four interesting meetings there. If they had a public house in which to meet, and an elder there who could devote his whole time to the work, great good might be done and many added to the church.

We went from Seattle to Spokane, where we held three meetings; then went out to Deep Creek Branch for two nights. This branch is twenty miles from Spokane, and is under the care of Bro. J. M. Puckett. I baptized Bro. Puckett in Illinois many years ago, and I was glad to find him and his excellent wife still firm in the faith, with most of the children in the church, and alive to the interests of the work. Bro. Puckett's son and daughter came to Spokane after us with a rig and drove us out, then the son took us back to the city again where we held one more preaching service, and succeeded in settling some difficulties that existed among some of the members in Spokane Branch, all parties signing an agreement to stand by the settlement made and not revive the trouble again. It seems a great pity that all Saints could not so conduct themselves as to bring credit instead of disgrace to the church. I trust all concerned will in the future so live as to reflect the light of Christ to the world; and if they do, a good work will be done in Spokane.

Here Bro. Luff and the writer separated after nearly three months of labor together. It is indeed pleasant to be associated with one so able and willing to do the Master's work intelligently, and one whose whole intent is to do the Father's will. It seems a great pity that he can not have physical ability commensurate with his fervent desire to do service for the Master. In him we have an example of patience and perseverance under affliction that is commendable, and must serve to stimulate others to duty under trying circumstances. My soul goes out in prayer to God for my brethren who have to labor under so much physical disability; but I must believe that all will work for their good in the end, so when the work is done and the returns all in, we will see in the distribution of rewards, God has not been unkind.

From Spokane I went to Anaconda, Montana, to be present at the district conference, where we had a very pleasant time. From here, in company with Bro. D. C. White, we went to Deerlodge and Woodside Branches. Leaving Bro. White at Woodside to continue the work, I went to Butte and preached once in the Advent church, then on to this place where I preached three times last Sunday in the courthouse. I go to-day with Bro. Gomer Reese, out fifteen miles to Reese Creek where we will preach two nights, then back here where we expect to preach Friday night and twice next Sunday. Where I have been the Saints have universally listened attentively and treated me kindly. The good Lord has also remembered me kindly, and at times has given me a goodly portion of his Holy Spirit. I hereby thank the Saints for their kindness, and God for his goodness and mercy to me. I desire so to live as to meet the divine approval; but I am aware that I make mistakes and blunders along the way, but I hope to improve.

Praying God to bless and prosper his work and people, and hoping to continue to try to do my part, I am, as ever,

At work,

G. H. HILLIARD.

MITCHELL, Ontario, October 21.

*Editors Herald:* Our district conferences are past, the latter one adjourning yesterday in St. Marys. For the first time I had the opportunity of attending both.

I just arrived here to-day. This is the southern limit of the field assigned to A. E. Mortimer and me, Kincardine being the northern. I am to preach to-night; and glad indeed I am to get to work again after a couple weeks of branch visiting. Only one family of Saints here. Am feeling after a suitable place for a serial effort, hence may move right on. My field address will now be Box 648 Stratford, Ontario. My correspondents will please take notice.

ALVIN KNISLEY.

WATONGA, Oklahoma, October 21.

*Dear Herald:* I have never written to you before, but will attempt to encourage some of the scattered ones, as I am one such. I never hear a sermon except through your dear pages. Though away from all Saints, I am striving to do what I can to serve God and obtain a home in the better land. Let us not cease the conflict, and let us put our trust in the God we love.

Your sister,

MRS. JOHN HUGHES.

GLEN JEAN, West Virginia, October 20.

*Editors Herald:* As I write this morning, I feel more and more impressed to press forward unto the mark of the high calling which is in Christ Jesus, and run with patience the race that is set before us.

Being isolated, with the exception of one man whom I baptized yesterday, makes it rather a lonely journey, with only the church literature to read and the Spirit to guide. The man whom I baptized is intelligent, and will, perhaps, be a useful man in the church. So you see the work is beginning to open up step by step in this part of the Lord's heritage.

The Lord does nothing in haste, but works in a sure, systematic way. "Line upon line, precept upon precept, here a little and there a little." God did not complete the earth and the things therein in a day, neither do we complete our travels on the "narrow way" in a few days, but a whole lifetime is embraced therein. We ascend one round of the ladder at a time go up step by step, until finally we will reach, if persistent in the effort, that stage of perfection which Christ designs that we shall reach. (See Ephesians 4: 13.)

We understand that we have a race to run, and those who are successful will receive the prize; viz., eternal life. God gives us this eternal life, and it is something above this earth life. Christ told the woman of Samaria that "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4: 14. So we see this "everlasting life" comes through Christ, and in and through him only can we be saved; that is, by complying with the requirements of the gospel which is promised to be a lamp to our feet.

I am prepared to say that it takes a strait walk to walk the narrow way: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7: 14. Christ says, "I am the way, the truth, and the life."—John 14: 6. And to find that way and walk therein is to have the greatest blessings obtainable. Why? Because it leads to everlasting life. Some might ask, "How are we going to get on that way?" This is the most important question of all. The intent and design of the gospel is that men might be saved by complying with its precepts.

In order to enter the narrow way, the first thing necessary is to have faith; that is, believe the gospel. After we come in possession of faith, we are admonished to repent, cease to do evil and learn to do well. Then after that we realize that it is necessary to be baptized in water, by those having the authority, for the remission of sins. After that, have hands laid on for the reception of the Holy Ghost. By complying with the aforesaid brings us into the kingdom of God, and puts us in a saved condition, if we continue. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

This is a new place here, as far as preaching is concerned, there having been but little preaching done in these parts. There are many good, honest people who, no doubt, could be reached with the gospel. This is a mining county, and the coal strike still continues, which is affecting the country in general everywhere; but there are some possibilities of it being settled soon. Some of the coal barons are signing up according to the miners' terms.

I ever pray for the advancement of the cause of Christ.

O. E. SURBAUGH.

ELDORADO SPRINGS, Missouri, October 20.

*Editors Herald:* Last night Bro. Keck closed his series of meetings; and while none was baptized, I am sure more people are convinced we have the truth than at any time in the history of Eldorado Springs. The little church was crowded last night, good audiences all week, good attention. I hope the good work will continue until all the Lord would have enter his kingdom will be gathered in. Surely the field is ripe. Eldorado Springs is in the extreme northwestern corner of the county. I know I could get many places in Cedar County for our elders to preach if we just had the men. I hope to be able to do some preaching myself some time. I hold a priest's license, but the cares of life have held me bound for years. Some incidents during the week while Bro. Keck was preaching indicated that the adversary was not asleep.

E. W. LLOYD.

KANSAS CITY, Missouri, October 18.

*Editors Herald:* While looking over the HERALD this morning I was somewhat impressed with the statement of the editors that the HERALD should have twice the number of subscribers that it has. I believe this is my first attempt to speak for myself for publication, having been simply the instrument through which others have spoken, a great many times. But I feel like intruding myself upon your notice so far as to say that it seems to me there is not a family in the church that can afford to do without the church papers. First and foremost of all, the HERALD should be in every home; not simply because it is our duty to support the church publications, but because of the good that it does us, because we can keep up with the progress of the work by a perusal of its pages, and because it keeps us "alive" to the work in all its departments. The *Ensign*, *Autumn Leaves*, *Hope* and *Quarterlies* are also indispensable, if we really want to keep bright in the work, and the expense is so small compared with the benefits received that we should use our utmost endeavor to be the recipients of all the good that comes from these sources.

The only difficulty that occurs to me in writing these sentiments, is the fact that the very people we would like to impress with these thoughts are the ones that will not be so likely to read them. The ones who already are readers and subscribers are not the ones who need the urging in that direction; but we may hope that the influence will go out through those who read, that we may be energetically engaged in trying in this way to do some good.

There is the question of expense in connection with this that confronts us all, but the "value received" from the outlay is so much greater than the expenditure, that, from a business standpoint, we can not afford to reject the proposition. Can we not

make a little more sacrifice in some directions, if necessary? Can we not do without something that we think to be necessary for our pleasure, and have our minds strengthened and enlightened? Can we not make our bodies a "living sacrifice" in this direction by not adorning them unnecessarily nor feeding them, to the neglect of the adornment and the feeding of the soul?

Is there not too much of a disposition on our part to feel injured when there is to be a collection taken up, or necessary expenses met, or any new movement started, if it has any relation to our pocketbooks? Why do we not awaken fully to the thought that we are the beneficiaries all the time of God's mercy, and that here and now is our opportunity to show what we are willing to do to repay all his kindness, and to accomplish good in the world, even if we have to do without some of the temporal necessities? Those of us who feel that we are too poor to do anything are laboring under a mistake, it seems to me. If poor, do we not need the mercies of God, just the same? And if we would please him we must cultivate faith to believe what he says, and having cultivated that principle, then we should move out and work a little by taking him at his word and "try" him and "prove" him, as he has said, to see if he will not be true to his promises, and bless us temporally as well as spiritually.

My earnest desire is to be found acceptable to God, to keep alive in the work, to work while I have the opportunity, that I may have the benefit of that precious gift of the Holy Spirit that is promised to his people, which will comfort them in their sorrow and cheer them on the way, and enable them to accomplish the good that he desires they should.

Yours in the covenant,

BELLE ROBINSON JAMES.

GLADSTONE, Illinois, October 21.

*Editors Herald:* I would like if some of the missionaries could arrange to pay Gladstone a visit. We have a good many gospels preached here, but none that the people may distinguish the gospel from a gospel. It makes me feel sorry rather than boastful. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to all them that believe. It is the unchangeable plan of salvation, which plan has in it all the diversities of gifts of his Spirit, the channels through which God manifests himself to the body, the church. Then, as I understand it, the gospel is the power of God made alive in the body by the manifestations of its gifts. It is a living gospel, the lively oracles of God and our Lord Jesus Christ, blessed for ever and ever, and whosoever has this faith has a living faith with God and Christ.

Brethren, one and all, pray for me that I may ever have that faith that is ready to give an answer of our hope, and that I may so live that my life will come up to that answer. My pathway has been beset with many dangers and trials, but in the gospel I take courage.

JACOB L. RUST.

BURLINGTON, Iowa, October 22.

*Editors Herald:* I never tried to write for the HERALD before, but papa takes the HERALD, *Ensign* and *Autumn Leaves*, and I love to read them. I can not see how a Saint can do without them. Those who do not take the church papers do not know what they miss.

I was baptized four years ago by Elder J. S. Roth, at Burlington, Iowa, and I am so glad that I belong to the church which our Savior organized. I want to serve him the best I can.

We live so far from town that we can not go to church as often as we would like to. But we are having a season of rejoicing now, for Bro. Roth is holding a series of meetings in our schoolhouse, and whoever heard him preach knows what that means. He came here on the 6th, and will continue till the last of the month. When the weather permits, the house is full. There is a good interest; the order and attention could not be better. Bro. Roth has such a pleasant way of presenting the

FOREST, Ontario, October 13.

gospel to people that he gets their attention, and then holds it before they are really aware of it, in a way that no one can take offense. If we only had more like him.

When it rains so he can not have meeting, then he is restless and walks the floor. Our congregation is composed of Methodists, Baptists, Lutherans, Catholics, infidels, and no church at all; but all pay good attention, from the oldest to the youngest ones. All agree he is the best preacher they ever heard. Bro. Roth preached seven sermons on the subject, "What is true religion; and how shall we get it?" Well, it seems to me it should have convinced any one that the religions can not all be true, but only the one which the Savior and the apostles taught. We will see what the harvest will be here, after the grand meetings close. Papa was shown that some would obey, but not right now.

Bro. Roth opened a new place near Yarmouth, where three of my brothers live; he baptized my two sisters-in-law. We all were glad when they were both baptized. One used to be a strong Methodist, but when she saw her mistake, and that the Methodist Church was not the true church of Christ, she was ready to obey. Now our whole family belong to the true church; my papa, mamma, six brothers, two sisters-in-law and I. How glad we are! O, I wish everybody could see the true light of God and obey the gospel. Some of the people at Yarmouth told my brother that a man who could preach like his preacher ought to have two thousand dollars a year. The sectarian world does not seem to know the difference between filthy lucre and the love of God. May God bless all his servants.

MISS EMMA L. KAISTNER.

ROSALIE, Texas, October 13.

*Editors Herald:* I wish you and all the Saints success and many blessings. We Saints in this part of the country had the pleasure of listening to Bro. H. O. Smith Saturday night and yesterday, twenty miles from here at "Midway," an inland schoolhouse about five miles north of Detroit, Texas, in a splendid neighborhood. Two Baptist preachers were out to hear Bro. Smith at night. Good order prevailed. May our heavenly Father bless the people to receive the truth.

We read the letters in the HERALD with pleasure and delight. We pray for the Saints, knowing they are sending up petitions for us. The Lord bless us to be of one faith, one heart, one mind, as Jesus has said, "If you are not one, you are none of mine."

J. E. TOWNES.

PHILADELPHIA, Pennsylvania, October 19.

*Editors Herald:* I was baptized April 2, 1899, and my wife the following July. Since then we have been made to rejoice. We have been married ten years, and my wife has been sick ever since that time; has been under the doctor's hands until I came in the church, and was in critical state of poor health. She was administered to by Brn. Parsons and Robley, and has been made whole, now enjoying good health. It makes me feel to exclaim like the Psalmist of old, Truly, the Lord is our shepherd! I do not record this as boastful, but that it may help some one on the pathway of life. I feel to trust my heavenly Father at all times.

Dear Saints, my experience in this work is that if we try to keep the commandments of the Lord, and keep out of the institutions of men, such as lodges and other things, and take that money and pay in the storehouse of the Lord, he will bless us more. I believe if Saints would keep out of those things they would have less trouble and the good Master would bless them more. I feel my weakness at times, but I want to say, like the disciples, Oh Lord, increase our faith! I hope these few lines will cheer some one who is under trial to put trust in God, who is able to bless. I pray that we all may have more faith in God and rely on his promises.

WILLARD HETRICK.

*Editors Herald:* I left home on July 30 to visit my brother in Iowa whom I had not seen for thirty years, and on my way back called at Chicago to see another brother, Joseph, who went with me from there to Iowa, to the home of our other brother, Robert. I lost no time in talking to them of the gospel; and although they were very much prejudiced against the truth as we believe it, and particularly against the Book of Mormon, before we parted Joseph said he would like to get the Book of Mormon. On my way coming home, when I was at his place in Iowa, I left him a copy of the Voice of Warning. I think if an elder would go there with the gospel my brother might accept it.

I received a postal from Bro. D. MacGregor saying he was thinking of coming up this way for preaching. I am at home now and will be glad to see him come at any time he can. My desire and wish is to see all people obey the gospel of our Lord and Savior, and to this end I am trying to do what I can in my weak way, ever praying for strength and grace to help in every time of need.

On August 21 I went with the first harvest excursion to Manitou, Manitoba, to see another brother whom I had not seen for over twenty years; he keeps the Manitou post-office. While there I sent for a copy of the Book of Mormon for him; then Robert came there on a visit, and before he left he said he would like to get the book. Robert lives at Ida Grove, about a mile from the station.

To-day I asked a brother and sister in the church to take the HERALD, but they said they were taking other papers, so could not take the HERALD. I hope the SAINTS' HERALD may always prosper.

HENRY HUSTON.

*Editors Herald:* The reunion at Fulton, Kentucky, is a thing of the past. It was a time long to be remembered by those in attendance. At first the crowds were small on account of the unfavorable weather. However, after the first two days it cleared up and the weather was fine the remainder of the time. Some who were expecting President Smith with us were a little disappointed. This disappointment vanished when on Monday evening Bishop E. L. Kelley arrived. The order of the meetings as observed with some variations, to suit conditions, was as follows: At nine o'clock in the forenoon, prayer services; at a quarter to eleven, preaching; at half-past two in the afternoon, preaching; also preaching at half-past seven in the evening. This was the order till Wednesday, when the nine o'clock prayer services were changed to half-past two in the afternoon.

The preaching at the reunion was done by I. N. Roberts, W. R. Smith, C. L. Snow, D. W. Cook, J. R. McClain, S. H. Fields, and E. L. Kelley, and was well received by both members and outsiders. Surely those who were in attendance can have no doubt as to the position taken by the speakers. We are confident that much prejudice has been removed from the minds of the people, and we trust that the people of Fulton and vicinity have a better understanding of the Latter Day Saints as a people, and of what they believe as a church.

Several of the leading men of Fulton were in attendance and expressed themselves as well pleased. The very best of order prevailed throughout the meetings.

One gentleman who is president of the City National Bank, of Fulton, after listening to Bro. Kelley's discourse on Sunday morning said: "We need more such men as that." Bro. Kelley surely made a fine impression on the people, and the grand lessons which were taught were a source of strength to the Saints.

The prayer-meetings were especially fraught with the good Spirit to a degree, as never experienced by a great many of the Saints before.

It was unanimously voted to have another reunion next summer, the latter part of July, as the weather is too uncertain so late as October.

There were seven baptized and others "almost persuaded."

The writer had the pleasure of baptizing his father, aged fifty-eight, and a little boy aged eleven. It brought to my mind very forcibly the language of the poet: "God is calling now to battle both the aged and the youth."

On account of the inclement weather on Friday before our district conference, which was set for Saturday, the 4th, at ten o'clock in the forenoon, was postponed until Monday, at two o'clock in the afternoon.

On Friday night, before preaching, W. R. Smith was ordained to the First Quorum of Seventy by I. N. Roberts and E. L. Kelley.

It is hoped that at our next reunion all will come prepared to camp on the grounds. It is the experience of those who camped that it is much easier and pleasanter to remain on the grounds. Let us begin now to prepare for the next reunion.

J. R. McCLAIN.

#### "Anti-Mormon.

"An anti-Mormon meeting will be held at the North Side Christian church in Omaha on Monday, October 20. Although this will be held during the Christian convention here, that denomination is not connected with the affair. John T. Bridwell and James W. Darby of McArthur, Ohio, will be in charge of the meeting."

OMAHA, Nebraska, October 23.

*Editors Herald:* The above appeared in the Omaha *World-Herald* for October 16, the first public notice we had that such a meeting would actually be held during the great Christian convention.

Brn. F. A. Smith, H. N. Hansen, D. R. Chambers, and the writer, with a number of the Saints, attended the first meeting. The meetings were held in the North Side Christian church in Omaha, on the 20th and 21st, and, as the notice reads, they were a side issue entirely.

Brn. Hansen and Chambers did not attend the second meeting, but Bro. Smith and myself did, as also a few of the Saints. The attendance of the Christian ministers was very small at the first meeting, and not very large at the last.

However, they treated us with a fair degree of courtesy. Notwithstanding these meetings were held in the Christian church, and the ministers of that body were the only ones to take part in the work done at these meetings, by which a standing board was chosen for one year, and the inclosed resolutions were adopted, and the successors to membership on this board are to be chosen at each general convention of the Christian Church, we were given distinctly to understand that the great "International Convention of the Christian Church" was in no sense responsible for said "anti-Mormon" meetings, or what was done there.

In fact, D. H. Bays said, among other things: "I want it distinctly understood that we do not think this Mormon question of sufficient importance to engage the time, attention, wisdom, and scholarship of this great convention."

J. D. McClure stated in his speech that the Latter Day Saints have "the most complete and perfectly organized priesthood in the world," which seemed to be a source of worry to him.

While on the way to the "anti-Mormon" meeting on the 21st, the writer was overtaken by a minister, who said: "Are you going to the anti-Mormon meeting?" I answered, Yes; then he said: "That's right. They all ought to go. Those fellows are getting the old Jerusalem gospel down to a fine point, and it is necessary to do something, isn't it?"

I replied, "Yes, they are right, are they not?"

He said, "Who are you, anyway?"

I answered, "I am a minister located here in the city."

He said, "Yes, but what church do you belong to?"

I answered, "I am a Latter Day Saint, and pastor of the church down on Twenty-first Street."

"O! You are?"

The object of those working in said "anti-Mormon" meetings, as we see it, is to utilize the labors of all those who can be enlisted in a warfare against "Mormonism," if they will help to defray the expenses of such a work, no matter who they are, or where they come from, or how much they may be at war among themselves upon other points. They seem to be unwilling that Christian ministers should debate what are known as church propositions. A letter from Clark Braden read at the meeting, just at the close of the second meeting. Among other things he said about as follows: "Brethren, what are known as church propositions are a humbug, and should never be debated."

The impression made upon the writer's mind is that these men intend to make a desperate effort to keep the so-called Christian Church and all its imperfections so hid and under cover that it will never be seen or heard of during the time of debate, or the people made acquainted with the facts as they exist.

Such propositions as those discussed by E. L. Kelley and Clark Braden at Lamoni, Iowa, are about the only kind these Christian gentlemen seem to think should be discussed.

We inclose a brief report as taken by our reporter. You may publish so much of it as you may consider of sufficient interest to our people to require space in the HERALD.

There is one point that seemed to be quite prominent to the mind of the undersigned, to-wit: J. T. Bridwell has written a book on Mormonism, so has D. H. Bays; and we were given to understand by the letter from Clark Braden that he expected to publish his manuscript on Mormonism in the near future; so of necessity there must be a sentiment aroused against "Mormonism," to create a demand for these wonderful books. "Surely, of making books there is no end." We have always courted fair and candid investigation, and have always stood ready to defend what we have believed to be the truth, and expect to continue along the same lines.

Ever praying that the truth may prevail,

Yours in gospel bond,

C. E. BUTTERWORTH.

## Miscellaneous Department.

### Conference Minutes.

**Northeastern Kansas.**—Convened at Netawaka, Kansas, September 27, S. J. Madden presiding. Ministry reporting: Elders S. J. Madden, H. Green, R. Warnock, A. H. Parsons, A. Smith, Wm. Menzies, Wm. Gurwell, Hopkins, H. Parker; Priests C. E. Tillinghast, G. W. Beebe, John Cairns, J. G. Stewart; Teacher Oxendale; Deacons Robinson, Geo. Johnson, J. W. Burns. Resolved, That the priesthood write their reports and send them to the secretary at least 10 days before each conference. Bishop's agent's report: Balance, \$113.62; tithing, \$296.30; expended, \$295.00; balance \$114.92; audited and found correct. Branches reporting: Atchison 88, Topeka 25, Netawaka 64, Centralia 19, Scranton 100, Fanning 78, Idylwild 85; Blue Rapids report returned for correction. The district officers were sustained. The cases of Maggie B. and Mary Bell Engelhart as tried by an elders' court were recommended to be excommunicated from the church, and they were excommunicated. The court on the Griffith George case reported him guilty, and he was expelled. A vote of thanks was extended the Netawaka Saints for their kindness. Preaching by A. H. Parsons and S. J. Madden. Atchison was chosen as the place of holding our next conference in February, 1903.

**Southeastern Illinois.**—Convened in the Saints' chapel of the Brush Creek Branch in Wayne County, October 4. Bro. I. N. White was chosen to preside over the conference, assisted by I. A. Morris, and F. M. Davis as secretary pro tem. The minutes of last conference were read and approved. Branches reporting: Parrish, Brush Creek, Dry Fork, and Tunnelhill. Officers reporting: F. M. Slover, I. A. Morris, J. E. Bozarth, M. R. Brown, F. M. Davis, P. G. McMahan and Jesse W. Paxton. Bishop's agent's report was read and ordered to be spread on the minutes subject to inquiry. I. A. Morris was elected president of the district for the following year, F. M. Davis assistant president, and P. G. McMahan secretary. Talks were

made by Brn. Joseph Smith and R. C. Evans. Brn. I. N. White and I. A. Morris were chosen to preside over the reunion. Conference adjourned to meet at Springerton, Saturday before full moon in February, 1903.

**Southern Michigan and Northern Indiana.**—Convened with the Clear Lake Saints, October 18-20, with A. S. Cochran and G. A. Smith in chair; Wm. Shaub and O. H. Story secretaries. Branches reporting: Clear Lake 181; Coldwater 122, loss 1; Galien 129, loss 1; Maumee 18, loss 3; Buchanan 42; Marcellus 14, gain 1; Hartford 46; McCords, new branch, 14; Sparta, new branch, 21. Bishop's agent reported: Balance on hand last report, \$10.36; receipts, \$435.76; total, \$446.12; disbursements, \$431.27; balance due church, \$14.85; audited and found correct. A committee consisting of E. L. Kelley, Wm. Naab, and F. Granger appointed to examine records in regard to delegate system, did so and presented the following: 1. That they failed to find that any action or rules touching the matter has been entered upon district records, but that brethren who claim to have been present at the time state that resolutions were passed at a conference providing for representation by delegates. 2. That the representation by delegates has never been carried into effect by the district. We therefore recommend that until a system of rules to govern and regulate the holding of delegate assemblies has been adopted and entered on record to govern in holding delegate conferences that membership and good standing in church and district are the only qualifications necessary for a member of conference. Ministry reporting: Elders A. S. Cochran, G. A. Smith, S. W. L. Scott, Samuel Stroh, E. K. Evans, J. Emerich; Priests G. D. Washburn, F. Granger, G. F. Weston, O. H. Story, and Wm. F. Shaub. Officers of the district elected: A. S. Cochran district president, G. A. Smith assistant, Wm. F. Shaub secretary. Sr. J. H. Royce was recommended as district historian to release Bro. G. A. Smith for mission work. Delegates to General Conference: G. D. Washburn, G. A. Smith, Samuel Stroh, W. E. Peak, F. Granger, O. H. Story, S. W. L. Scott, A. S. Cochran, D. B. Teeters, Elsie Lockerby, Sr. J. H. Royce, Cynthia Granger, Ella Davis, E. K. Evans, E. A. Blakeslee, Sr. W. E. Peak, Priscilla Smith, Jonathan Emerich, Alta Stroh, J. A. Cavanaugh, Nettie Naab, Mollie Pierson, W. D. Ellis, Wm. Shaub, Wm. Naab. Next conference to be held at Coldwater, Michigan. A collection of \$4.30 was taken up to defray district secretary's expenses and buy a district record. Brn. Melvin Ellis and C. E. Goodenough were granted priest's licenses; Wm. Ellis and Julius Erhart teacher's licenses; John Ellis and Chas. Dresser deacon's licenses. Bro. F. Granger was called and ordained to office of elder. Bro. G. D. Washburn was called and recommended to his district to be ordained to office of elder by missionary in charge.

**Eastern Michigan.**—Convened at Canboro, Michigan, October 4 and 5. J. J. Cornish, Wm. Davis, and E. J. Goodenough presiding; J. W. Davis secretary. Branches reporting: Port Huron 30, loss 1; Maple Valley 50, loss 11; St. Gideon 50, loss 1; Evergreen 162, gain 10; St. Thomas 48, gain 2; Pigeon River 53, gain 2; German 38, loss 1; East Fremont 44, gain 3; St. Clair 34, gain 1; Applegate 34; Juniata 61, loss 2; Bayport 87, loss 4. Ministerial reports: Elders C. C. Whitford; F. C. Smith, baptized 2; A. Barr; J. J. Bailey, baptized 4; J. L. Sweet; Thos. Rawson, baptized 2; E. J. Goodenough; G. H. Skinner; O. J. Hawn, baptized 26; Wm. Davis, baptized 12. Priests B. F. Parker, Geo. R. McCoucha, J. W. Davis, Robert H. Huston, Thos. Young. Teacher L. D. Whitford. Deacon Matthew Cleland. Bishop's agent's report since June 28, 1902: Total receipts including amount on hand, \$715.27; total expenditures, \$545.17; balance on hand, \$170.10; report and books audited and found correct. Those elected district officers were: Wm. Davis president, E. J. Goodenough vice president, J. W. Davis secretary. The delegates appointed to General Conference were: Wm. Davis, J. J. Cornish, O. J. Hawn, A. Barr, E. J. Goodenough, John Cairns, Heman C. Smith, J. J. Bailey, J. L. Sweet, and Wm. Campbell. The speakers were A. Berve, E. K. Evans, O. J. Hawn, J. J. Cornish, and J. A. Grant. Conference adjourned to meet the second Saturday and Sunday in June, 1903, at Port Huron, Michigan.

#### An Appeal.

To the Saints of Utah District; Greeting: Having been lately appointed Bishop's agent for said district (see SAINTS' HERALD for October 1, page 974), I feel it my duty to refresh your minds on the subject of tithing. We find by reading 1 Corinthians 9: 14, that the Lord hath ordained that they which preach the gospel shall live of the gospel; and we read in Doctrine and Cove-

nants 119: 8: "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry, and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." There is something for each one to do in this great work. This is a day of sacrifice and a day for the tithing of my people saith the Lord. (Doctrine and Covenants 64: 5.) The gospel came to us all free, but some one had to make a sacrifice to give it to us; now the question with us is, are we willing to make a like sacrifice to give the gospel to others? Let us remember the words of our Savior who said to his disciples in former times, freely ye have received, freely give. By doing according to these words we will receive the promised blessings. It is written of Abraham that he paid tithes of all he possessed to Melchisedec, a priest of the most high God; all the riches he possessed that God had given him more than that he had need. (See Genesis 14: 39, Inspired Translation.) In connection with this read Alma 10: 1. This, so far, is according to the order of the gospel. Now after we have commenced right we should continue by paying one tenth of the increase annually. (See Doctrine and Covenants 106.) I desire to present some figures for you to think about, not to cause and ill feeling but that we may know the position in which we are placed. From September 1, 1901, to September 1, 1902, there was about \$330 drawn from the Presiding Bishop, E. L. Kelley, for the benefit of this district. I do not want to place the fault on any one in particular but I do believe if every one belonging to the church in this district will do his part in the work intrusted to all there will be better results attained in this part of the field. The families of the missionaries need to be supported if the men continue in the field of labor, and sometimes it is necessary that the missionaries receive a little to bear their expenses in going from one place to another; all will be taken account of you can be assured. It is the prayer of your servant for Christ's sake that the Lord will bless every one in this mission that will strive to do according to his will. Yours for the advancement of truth. G. L. M. BROKAW.

558 East 4th North, PROVO CITY, Utah.

#### Pastoral.

To the Saints of Manitoba and Northwest Territory; Greeting: I have been appointed to labor in this part of the mission by the London District conference and desire to enlist your support in advancing the cause. I expect to reach my field next month and earnestly request the Saints or friends to write me as to opportunities for presenting the gospel in your neighborhood. We are laborers together; therefore, Saints, let us unitedly strive to win the approbation of the Christ by presenting the means of salvation to men. I await communications. Address me, Winnipeg, Manitoba. J. L. MORTIMER.

#### Notices.

The members of the Pottawattamie District are hereby notified that the action of the priesthood and members, who met at Boomer on September 1 and appointed the next district conference to meet at Crescent on Saturday, November 29, 1902, has the approval of the district presidency; and it is so ordered. All officials will please take notice, and forward their reports for this quarter, as usual, one week before conference, to the secretary, J. Charles Jensen, 102 Broadway, Council Bluffs. J. P. Carlile, President.

#### Conference Notices.

The Western Maine District conference will convene at West Ellsworth, November 14 and 15. Eugene Braun, secretary.

#### Convention Notices.

The Sunday-school convention of the Western Maine District will convene at West Ellsworth on the Friday before the convening of the district conference, November 14. Margie E. Closson.

The Philadelphia District Sunday-school association will meet in convention on November 1 and 2, at Ontario and Howard Streets, Philadelphia, Pennsylvania. Business session on the 1st, at 3.30 p. m. E. B. Hull, secretary.

#### Married.

ROSS—BYERGO.—At 6 p. m., October 12, 1902, at the home of the bride's parents, Bro. Wm. Ross to Sr. Arietta Byergo, J. S. Snively officiating. Promptly at 6 o'clock about fifty guests assembled in the parlor, and as the beautiful tones of the wedding

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

march were being rendered, the bridal couple entered, preceded by two little girls dressed in white bearing baskets of white roses and carnations. After the ceremony and congratulations they repaired to the long dining-room table where an elegant supper was served. They were also the recipients of many beautiful and useful presents. Both are energetic and earnest in the work of the gospel. May peace and happiness attend their way is the wish of their many friends.

Died.

**SYLVESTER.**—Mr. George Sylvester was born in London, England, and died at his home at 3335 Ames Avenue, Omaha, Nebraska, October 15, aged about 84 years. He had long been a believer in Christ and the restored gospel but for some cause he had neglected to be baptized. His house had often been a home for the traveling missionary. Funeral services were conducted at the home on the 17th instant by Elder C. E. Butterworth.

**PICKETT.**—Matilda Driver Pickett was born in Carroll County, Maryland, April 8, 1817, died at the home of her daughter, Sr. Mary Jump, October 10, 1902, at Ashmont, Erie County, Ohio. She was baptized May 27, 1894, by Elder Henry C. Smith. Funeral services by D. L. Allen.

**FISHER.**—Near Graysville, Monroe County, Ohio, July 7, 1902, Sr. Margaret J. Fisher, aged 72 years, 6 months, 27 days. She was buried beside her husband and children, after a faithful life to God and mankind. She received the gospel in 1874, being baptized by Elder James Craig, September 26. Bro. L. R. Devore gives account of her death and we suppose that he preached the funeral sermon. He says that she was an able defender of the latter-day work.

**LARSON.**—Alma Edward, son of Bro. and Sr. Lars Larson, was born September 15, 1901, at Blackfoot, Idaho; died October 12, of pneumonia. Funeral from Baptist church, Blackfoot, October 14, conducted by S. D. Condit; sermon by J. H. Condit.

**MCDONALD.**—Robert S. McDonald was born in Scotland in 1838, died October 13, 1902. Was baptized in Detroit, Michigan, in 1895, and since then has lived a consistent Christian life. He manifested wisdom as a teacher in the church. The mayor of the city, Judge Phelan, the police commissioner with a corps of police, the Woodmen of the World, and a large gathering of the Masonic fraternity attended the funeral services at the house and the grave. The mayor and judge, with many others, were moved to tears during the sermon. Funeral sermon by R. C. Evans.

A magazine which stands for up-to-date ideas both in mechanical makeup and literary ideas is the *Critic*. "Lounger" is one of the best as well as impartial critics, and "Lounger's" monthly talk on books and authors is a fairly good index to the month's developments in book-making. Each number of the *Critic* seems to surpass the last, and its reproductions of portraits of authors and men of the hour have become par excellence.

*Sunset*, a "magazine of the border," is a bright monthly published at San Francisco, California. It is printed on heavily calendered paper, and is profusely illustrated with a high grade of half tones. It presents a variety of subjects as the following contents for October will show:

"Outlook of University of California," by Benj. Ide Wheeler; "The University of California," by V. Henderson; "Discharging a Philippine Army," by Captain John P. Finley; "City

Duck Farming," by Ednah Robinson; "The Old Ranch House" (a poem); "Danby of San Pedro" (a story); "After the Rain" (a poem); "At Mission Santa Clara;" "San Francisco" (poem in part); "An Alpine Lake in the High Sierra;" "Championship Fly Casting;" "California's October" (verse).

A succinct and unbiased statement of the points at issue in the famous "Pious Fund" case now before the Hague arbitrators will be found in Mr. W. T. Stead's article, entitled "The United States and Mexico at the Opening of The Hague Court," in the October *Review of Reviews*. It is an interesting fact that the first case to be arbitrated by the Hague tribunal should be brought to it by two American nations, and that the matter involved should be the disposition of church funds. Portraits of the arbitrators accompany Mr. Stead's article.

In the matter of adapting themselves to new conditions, the intelligent are sometimes but little in advance of the less intelligent masses. People are just beginning to learn that new conditions of life demand new methods of living, that sedentary lives within brick walls are producing effects which their grandfathers never experienced. The regular summer vacation or a tramp in the mountains was then unnecessary, for the people, even of the cities, walked or rode horseback most of the time. The men of old computed their business in thousands; they walked home at noon and ate dinner in a rational way. They required few vacations. The men of to-day compute their business in millions; they eat that abomination known as "quick lunch," and employ a labor-saving machine called a typewriter, which enables them to write six times as many letters a day and thus load their mental faculties with six times as much business. Golf, tennis, and the bicycle, as well as outings and summer vacations, are expressions of rational appreciation that the times have changed.—Dr. Floyd M. Crandall, in *The World's Work*.

Proposed Convention at Jerusalem.

The proposition to hold the next World's Sunday-school Convention in Jerusalem in 1904 has received such hearty approbation that a large gathering there is already assured. Even business men, not known to have been interested in Sunday-school work, are writing to the Boston headquarters of the International Committee, saying that they are already making plans to go to the Holy Land in the year named, in order that they may attend the convention. The project has only sentiment behind it, but its approval shows that sentiment has a strong hold on the people. The committee is already working on the practical problems of transportation, the providing of hotel accommodations, and a meeting hall. It is now expected that the sessions of the convention will be held in a tent. Efforts are being made to enlist not alone International Lesson interests, but also the Sunday-schools of the whole continent of Europe, Australia, and of Africa.—From "Highways and Byways," in *The Chautauquan Magazine* for October.

MONSTER EDITION  
OF  
"FREEDOM"

FREEDOM, published by Helen Wilmans-Post, will go to 200,000 readers on November 5th. We will issue a special monster edition, handsomely illustrated, for that date.

This issue will contain matter of unusual interest to you. Send in your name and your friends' names in time for a copy free of charge. Address,

WILMANS PUBLISHING HOUSE,  
SEABREEZE, FLORIDA.

40-5t

**THE OLD RELIABLE**

**ROYAL**



**BAKING POWDER**

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**IF CHRIST CAME TO CHICAGO.**

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give our own busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent, postpaid, to any address on receipt of price, 30 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa.

**CONFECTIONERY AND RESTAURANT FOR SALE.**

Doing good business. Stock and fixtures will invoice about \$1,000. Good location. Business property for sale at \$1,300, or will rent for \$15 per month to purchaser of stock.

**J. L. FENDER,**  
Lamoni, Iowa

1t\*

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

- FIRESIDE TALKS WITH OUR GIRLS.** (Published by the Daughters of Zion.)
- 212. Paper covers..... 20
- 213. Limp cloth..... 30

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—

**LAMONI, IOWA,**

Solicits your deposits, and pays **5 Per Cent Interest.**

**D. F. NICHOLSON, Cashier.**

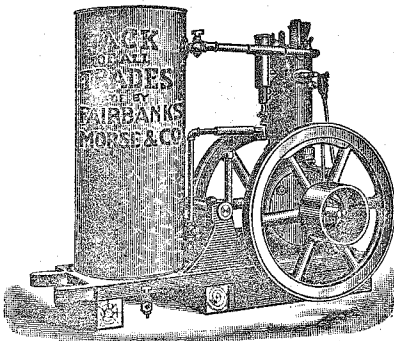
**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly." Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only **TWO CENTS** per hour to run. Especially adapted to farm work.

It is a **NEW ENGINE** made by **Fairbanks, Morse & Co., CHICAGO**

**What All the World Thinks**

on all live questions of the day, Political, Scientific, Religious, Literary, Sociological, can be found week by week in the most accessible form in

**The Literary Digest**

*Issued Weekly. 32 pages. Illustrated*

It is **ALL PERIODICALS IN ONE**, and gives you in two hours each week the gist of every side of every question in controversy, with absolute impartiality. It tells just what busy men and women want to know, and stops there. You can't trip a **LITERARY DIGEST** reader on facts.

**Circulation Doubled Every Year**

**Reason Why:** It is of "immense assistance" (Senator Frye), and "no similar publication could take its place" (Senator Faulkner). It is "always read with great avidity" (Donald G. Mitchell), since it is "the most valuable periodical of its kind" (President Faunce). It is "the best periodical of its class" (Joseph Cook), "invaluable" (ex-Governor Altgeld), and "an absolute necessity" (Rev. Dr. E. P. Powell) hence "a time-saver, a money-saver, and a worry-saver" (Edwin Markham).

**Better Than Ever During 1902**

*10 Cents per Copy. \$3.00 per Year*  
Send for descriptive circular  
**FUNK & WAGNALLS COMPANY, New York**

**NEW BOOK. EXEGESIS OF THE PRIESTHOOD.**  
By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Kirtland, Lake County, Ohio. 37-8t

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. **F. A. BLACK;** 15

**WANTED—A TRUSTWORTHY GENTLE-**man or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**WANTED—A TRUSTWORTHY GENTLE-**man or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**FOR SALE**

2½ miles east of Burnham, Howell County, Missouri, 80 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address.

**W. R. STEELE,**

Pittsburg, Crawford Co., Kan. Rural Route No. 2. 43-8t



# The Saints' Herald

Flora L. Scott m

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, November 5, 1902

Number 45

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, . . . . . EDITOR

**CONTENTS.**

**Editorial:**

"Strikes and Lawlessness" . . . . .	1073
Only One Name . . . . .	1074
W. C. T. U. Report on Harmfulness of Cigarette Habit	1074
Thanksgiving Day Proclaimed by President Roosevelt	1074
A Safeguard Against Imposition . . . . .	1075
Pilgrimage of the Doukhobors . . . . .	1075
"Whatever Enticeth to Do Good is of God" . . . . .	1075

**Original Articles:**

Justification by Faith . . . . .	1077
----------------------------------	------

**Mothers' Home Column:**

Autumn Reveries . . . . .	1084
---------------------------	------

**Letter Department:**

The Shamberger-Hunt Debate . . . . .	1085
--------------------------------------	------

**Miscellaneous Department:**

<b>Conference Minutes:</b>	
Southern California . . . . .	1091
Fremont . . . . .	1091
Florida . . . . .	1092
London, Ontario . . . . .	1092
Kentucky and Tennessee . . . . .	1092
Minnesota . . . . .	1092
<b>Convention Minutes:</b>	
Fremont . . . . .	1092
Eastern Michigan . . . . .	1092
Northern California . . . . .	1092
Clinton . . . . .	1092
Northern Nebraska . . . . .	1092
Galland's Grove . . . . .	1093

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor.

## Editorial.

### "STRIKES AND LAWLESSNESS."

We give below an editorial article from the *Farmer's Call*, an agricultural paper published in Quincy, Illinois, of the issue for the week ending October 25, under the caption above given. Our over-sensitive friends of the laboring man have no need to throw the HERALD down when they read this heading, under the impression that the article is a screed against the laboring man, for it is one of the fairest and most impartial articles on the subject suggested by the late strike of the miners of the anthracite coal region of Pennsylvania, that we have seen in print since the strike began last May.

The editor of the HERALD is necessarily a friend of the workers of the world, being one of them himself, and it is for this reason that he can commend so fair a statement concerning both sides, and which reproves the spirit of lawlessness exhibited by both, drawing a nice distinction between the subtlety of the one and the open harshness of the other.

In their statements to President Roosevelt the presidents of the coal carrying railways charged lawlessness in connection with the strike, and President Mitchell acknowledged the lawlessness, but tried to shift a part of it to the criminals, as he called them, that the coal operators had hired to work or guard the mines. Mitchell was probably right; and the lawlessness certainly exists. Herein is something for the farmer to consider.

It would be strange if there were not lawlessness in connection with any extensive, protracted strike, for a strike is a thing of violence, resting on ill-will between representatives of labor and capital. Such ill-will is without reasonable grounds in this country, and nine tenths of it is and always has been due to foreign immigration that has not yet absorbed American ideas, on the one side, and the narrow, stubborn, colossal self-conceited spirit of a very few capitalists. Capital and labor ought to be the best of friends. If they were wise and reasonable they would be the best of friends. Each needs the other. Each is helpless without the other. The beautiful sentimental lines that Longfellow wrote of man and woman might be applied to them—

"As unto the bow the string is,  
 Helpless each without the other."

Who is the capitalist in this country? In nine cases out of ten one born in honest poverty—let us be proud that nearly always he was reared on the farm—who in his young years worked for wages and earned them, who was not mortally afraid that he might work a little overtime, who was not up on racing form, who went to church much oftener than he went to the theater—and one of the reasons for this was that the church cost less—who wore his clothes till they were worn, who spent his even-

ings in study and not in a saloon, who has not forgotten to-day the muscle-ache in earning a dollar. Who is the American workingman? The man that may be a capitalist twenty years hence, if he wills. How utterly unreasonable, then, these labor wars, and how fearlessly should we condemn the lawlessness that so frequently characterizes them. The lawlessness that is open, that is manifested in the beating of laborers or police, is the most prominent. It is to be condemned. It is more to be condemned because it is the lawlessness of those in places of great responsibility, who are under the greater obligation to obey the laws. It is more to be condemned because it is so much the more dangerous. The most dangerous criminal is not the deluded degenerate, though an anarchist, that shoots down a president, but the multi-millionaire that buys street railway franchises from city councils and the professional politician that sells them, those that bribe tax collectors and assessors and those that are bribed, those that have hired, secret agents in state legislatures and congress and those agents, those that deviously put their attorneys in judges' seats and those judges. It is well that we fear the anarchists, that boldly, in broad daylight, shoots down a man; but we may well fear more the man, though rich and respectable he may be, that shows his utter contempt for law by hiring the shrewdest lawyers to guide his actions safely within the letter of the laws, while putting under his feet the spirit of the law that he may oppress and rob the people. Many strikes are due to the fact that not only the laborers but the public believe that the capitalists have evaded the laws and piled up enormous fortunes because lawyers can devise means of escaping laws as fast as legislatures will make them. If we would end labor wars, with all their evils, we must root out this lawlessness that engenders so much of the enmity towards capital and enterprises and that, most unfortunately, does not discriminate and take account of honest capital and legitimate enterprise. We expend nine tenths of our energy in making laws and one tenth in enforcing them. We must reverse that. Our cure-all is a law, enacted, then neglected. Our hope lies in fewer laws, only wise laws, and those relentlessly executed. In this country the people are the lawmakers. If they are not, they are shirks. If the laws are not good we alone are to blame. Of all peoples we should most respect and reverence the laws. The law is our constant protector, so faithful and unobtrusive that we do not regard it. It fences about our fields with security, against despoilers; it locks our doors against the intruder; it guards the sleeping farmer, merchant or laborer; it watches over us in our homes—over the old couples in the homes that their lives of labor and thrift have gained, over the little children that play about the doorstep, over the babies at the fireside; it touches our daily, commonplace, homely life at a thousand points. We have no arbitrary power to help or harm us—only the laws we have made. No phase of the labor problem should have our consideration more than that which has its origin or manifests itself in lawlessness. For one form of lawlessness undermines insidiously and the other strikes directly at our safety, our security, our institutions and our liberties. Let us consider what the law does for us and then we may well exclaim, Great is the law. The law shall be supreme. The law and our liberties for ever!

---

#### ONLY ONE NAME.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”—Acts 4: 12.

That name is Jesus Christ. “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole.”—Acts 4: 10,

Corroborative testimony. “And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God.”—Book of Mormon, 2 Nephi 13: 6.

This name is Christ. “Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.”—Book of Mormon, 2 Nephi 13: 5.

Further testimony to the Saints; and to the world, a savor of life unto life, or of death unto death.

“Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure unto the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby men can be saved.”—Doctrine and Covenants 16: 4.

This is a threefold cord that is not easily broken.

---

#### W. C. T. U. REPORT ON HARMFULNESS OF CIGARETTE HABIT.

On October 22, at Portland, Maine, Mrs. E. B. Ingalls, superintendent of the Anti-narcotic Department of the W. C. T. U., in her report to the convention gave it as in her opinion that in ten years the cigarette would be driven out of existence. In the report she said:

A careful statistical examination has been made by educators of boys drawn by lot. This table shows the average efficiency of non-smokers is ninety-five per cent—that is, ninety-five per cent out of one hundred probably would acquire a good education. On the other hand, only six out of one hundred cigarette smokers could hope to battle successfully against the mental inefficiency produced by the cigarette habit. Of smokers sixty per cent had poor memories; forty per cent were untruthful; sixty per cent had bad manners; ninety per cent were slow thinkers.

Our rallying cry is “Five Million Boys Pledged Against the Tobacco Habit Before November, 1903.” This year we have pledged forty thousand nine hundred thirty-two boys and many girls.

---

#### THANKSGIVING DAY PROCLAIMED BY PRESIDENT ROOSEVELT.

On October 29 President Roosevelt issued the annual Thanksgiving Proclamation, and appointed Thursday, November 27, as Thanksgiving Day. The proclamation is as follows:

By the President of the United States of America.

A proclamation:

According to the yearly custom of our people, it falls upon the President at this season to appoint a day of festival and thanksgiving to God.

Over a century and a quarter has passed since this country took its place among the nations of the earth, and during that time we have had on the whole more to be thankful for than has fallen to the lot of any other people. Generation after generation has grown to manhood and passed away. Each has had to bear its peculiar burdens, each to face its special crises, and each has known years of grim trial, when the country was men-

aced by malice, domestic or foreign levy, when the hand of the Lord was heavy upon it in drouth or flood or pestilence, when in bodily distress and anguish of soul it paid the penalty of folly and a froward heart. Nevertheless, decade by decade, we have struggled onward and upward; we now abundantly enjoy material well-being, and under the favor of the Most High we are striving earnestly to achieve moral and spiritual uplifting.

The year that has just closed has been one of peace and of overflowing plenty. Rarely has any people enjoyed greater prosperity than we are now enjoying. For this we render heartfelt and solemn thanks to the Giver of good; and we seek to praise him, not by words only, but by deeds, in the way which we do our duty to ourselves and to our fellow men.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving, Thursday, the twenty-seventh of the coming November, and do recommend that throughout the land the people cease from their ordinary occupations and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-ninth day of October, in the year of our Lord 1902, and of the independence of the United States the one hundred and twenty-seventh.

(Signed) THEODORE ROOSEVELT.

By the President:

(Signed) JOHN HAY, Secretary of State.

#### A SAFEGUARD AGAINST IMPOSITION.

Whatever may be said about the folly, deception, or fanaticism of the Latter Day Saints, or the human founder of the church, Joseph Smith, it must be conceded that he gave to those who in faith and doctrine became his companions in belief, a most excellent safeguard against imposition in doctrine, good even against himself. It was this; that every member of the church was entitled to and might receive of the spirit of revelation in such way and form as would be calculated to give to him the knowledge whether the doctrine was true or not.

It is true that this safeguard was first stated by Jesus while here in his ministry. But the Christian having "turned heathen again," as was stated by John Wesley, acceptance and belief in the provision were covered up by the passing of time and the falling away; so that when Joseph Smith began his career there were few to credit his report. Nevertheless, he at once put himself at the mercy of those to whom he taught the angel's message by boldly telling them what the Master had stated, He that will do the will of my Father shall know of the doctrine, whether it is of God, or I speak of myself; and avowing his absolute faith in the proposition that if any one who was really honest, and earnestly desired to know, if he went to God with full purpose of heart asking for knowledge, conviction, or direction, would be dealt with fairly by the Lord, and receive a knowledge for himself that the doctrine was true. No reformer ever did this. None ever so completely put confidence in the word of Jesus Christ. No one of them chose to so trust the issue of his cause to the

answer to be given to prayer. But Joseph Smith did so teach; and to-day those who accepted his teaching and followed the direction to appeal to God for evidence of its truth have for three quarters of a century been putting the matter to the test, and multiplied thousands to-day rise up to testify that their faith and trust has been answered by testimony of the truth.

Put it to the test again, and be happy in the Lord.

#### PILGRIMAGE OF THE DOUKHOBORS.

About one thousand six hundred Doukhobors, a body of Russian religionists who had settled in Assiniboia and built up thriving little villages, became greatly enthused by a Russian who came among them and propagated strange and fanatical religious ideas, and recently abandoned their farms and homes, turned loose all their horses and cattle, and started on a march across Canada to "convert the world" to their extreme vegetarian ideas. A dispatch from Winnipeg, Manitoba, dated October 29, states:

The pilgrimage of the Doukhobors was inspired by a Russian who came into their colony some months ago. He taught them from Romans 8:22, "For we know that the whole creation groaneth and travaileth in pain together until now," because of sin, and that even brute creation had been made to suffer because of the sins of man. The conclusion reached was that man ought to bear his own burdens, and let the cattle go free.

Carrying this argument to its extreme conclusion, as the Doukhobors always do, the affected ones drove their stock to the hills, discarded their leather boots, their woolen stockings, leather peaks in their caps, and every other article of clothing which had its origin in animal life, and substituted therefor rubber boots, plaited binder twine shoes with wooden soles, and clothing made from linen and other vegetable product. Then, attaching themselves to the wagons in place of horses or oxen, they started out to convert the world to their vegetarian belief.

Agents of the Canadian government compelled the pilgrims to leave the women and children in the care of government officials, but the men in their zeal continued their march. Government officials also gathered up much of the abandoned horses and cattle, and sold over \$30,000 worth. The money will be used to relieve some of the great distress which is sure to follow the reckless conduct of the religious fanatics.

#### "WHATEVER ENTICETH TO DO GOOD IS OF GOD."

It is a fact potent for good to the Latter Day Saint, that he is by revelation assured that the causes which incite men to do good and lead them into the way of doing it are of God. And to the contrary of this, the causes which lead men to do evil are from the adversary.

When God thus advertises himself to his people, what is there that can make them afraid? He has stated in regard to himself, "I change not;" therefore, every son of the first man, whether near or

remote in the history of the world, is warned that when God has once revealed himself upon any subject that revelation is for all time; and whenever, wherever, and to whomsoever any subsequent revelation is given to man on the same subject, such revelation will not controvert, deny, nor be contrary to what had been previously given, but will conform to and confirm that already given.

For an instance of this see Book of Mormon, 2 Nephi 13: 6:

"And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen."

This is the revelation of God to the Latter Day Saints, direct, in their own language and in their own time; therefore, any subsequent revelation on the topic of the doctrine essential to the salvation of man would not make this one void by the introduction of some other doctrine, but would confirm and establish the one previously given.

What a comfort and assurance this is. What a source of strength to the minister in his work, to the member in his every day life of struggle and endeavor.

---

#### EXTRACTS FROM LETTERS.

E. H. Durand wrote from Goose Creek, West Virginia, October 27: "A week ago I baptized three noble young ladies, in Doddridge County. The branch here is looking up, and interest increasing. There are several more that ought to go forward, as they are deeply interested. I hope soon to report further additions."

J. R. Epperson of Des Moines says of "Book of Mormon Talks:" "I like it very, very much, and have highly recommended it to all the young people here and the older ones as well. It should be in the hands of every Book of Mormon student."

Under date of October 24, L. S. Holman wrote from Conneautville, Pennsylvania: "Our conference on October 4 and 5 was one of the best ever held in the district. Our branch is in fine working order."

J. S. Strain wrote from Lynch, Nebraska, October 29: "Request scattered Saints to let me know their addresses, so I may visit them. There are some in Boyd and Knox Counties."

W. R. Odell wrote from Wayne, West Virginia, stating that his family and F. A. Smith's family, both of Wayne, were expecting to move at once to Holden, Missouri, "their future home." Bro. Odell wrote: "The work in the West Virginia District is onward. The mob spirit in this (Wayne) county is still quite prevalent. We succeeded in lodging an indictment against one of the parties that attacked Bro. Godbey

and myself last winter. If justice is done he will get a trip to the penitentiary at our next term of circuit court. We have engaged the best legal talent in this part of the State to prosecute the case, and feel that justice will be done."

W. E. La Rue wrote from Philadelphia, Pennsylvania, October 30: "The people here are beginning to find us out, and most every one knows we are not Utah 'Mormons.' The Brighamites held a conference in this city last Saturday and Sunday. They told some of our folks who attended that I was 'a dirty low-lived wretch.' Shakespeare said, 'Tell the truth and shame the Devil;' so no wonder they get their 'Dutch up.'"

J. W. Wight wrote from Richmond, Victoria, Australia, October 1: "I am to commence an eight-night debate with Mr. Blair, of the Disciple faith, next Monday night, here in Richmond. This is one of the suburbs of Melbourne, a city of half a million. Our conference here passed off pleasantly last Saturday and Sunday. I am quite well, and enjoying the mission."

Bro. Fred A. Smith writes from Inman, Nebraska, October 28: "I will be here all this week, preaching every night. They need some encouragement here. Will go from here to the Black Hills; the folks there have sent for me. Held some interesting meetings at Sioux City. They have rented a small hall, fitted it up neatly, and are in a fair way to do some permanent good; but will need some help there for some little time. I will seek to have the missionaries in Little Sioux District help them so far as they can."

---

#### EDITORIAL ITEMS.

Frank A. Russell wrote from Swedeburg, Nebraska, October 27, that owing to the sickness of his wife he is detained from his field. The affliction is a severe pain in her right side and back. He states that they had expected to go to Grinnell on the 29th, but thought that they would not be able to for a time.

Bro. E. Gerber writes from Bessemer, Alabama, October 23, stating that there is plenty of work for pattern-makers there at present, and that the wages are three dollars and twenty-five cents per day, with prospects of going higher. He is foreman at a foundry there, and he says that they are needing six or eight pattern makers at once.

We have received a marked copy of the *Nepean Times*, published at Penrith, New South Wales, Australia, issue September 13, which contains quite an extended account of Bro. Wight's debate with Mr. Bell, which was held at St. Marys, September 10. The report is very fair and unbiased.

According to the advance sheets of "Poor's Manual" for year ending June 30, 1902, there is now

in the United States one hundred ninety-eight thousand miles of railroad, one hundred ninety-five thousand of which are being operated. The increase in mileage over last year is 4,453 miles. The companies have a total of 39,729 locomotives, 27,144 passenger coaches, 8,677 mail and express cars, and 1,409,472 freight cars. In 1892 there were 21,889 locomotives, 14,934 passenger coaches, and 730,435 freight cars. Locomotive works and car shops are behind with their orders, and though there has been such a wonderful increase in the amount of rolling stock, still traffic on the roads is congested.

W. H. Kelley reports twenty-two baptisms in his field for the quarter, and H. O. Smith reports seventy-two. The latter reports that nineteen men in his mission have preached seven hundred sixty-five sermons, an average of a little over forty.

A missionary sends us two new subscribers for the HERALD and says, "I mean to do all I can for the HERALD. It should be in every family of the Saints. No one can keep pace with the work without it."

The November *Arena* contains an article by Joseph F. Smith on the "Real Origin of American Polygamy," which is written in reply to President Joseph Smith's article which appeared in the August *Arena* on "Origin of American Polygamy."

The Chicago *Record-Herald* in its issue for October 29, in its department, "Answers by Experts," has an article by President Joseph Smith on the question "Polygamy in America," in which he clearly shows that the original "Mormon" church was monogamic, and that Brigham Young and not Joseph Smith was responsible for the so-called revelation on polygamy. The same article has appeared in other daily papers containing these "answers by experts."

We received the following note recently: "By action of the Board of Curators of the State Historical Society the series of the *Iowa State Historical Record* has been concluded with the October, 1902, number. Beginning with January, 1903, the quarterly publication of the society will be issued under the title of the *Iowa Journal of History and Politics*." This brief note announces an important change in Iowa publications. For many years the *Record* has been making its appearance regularly, as has also the *Annals of Iowa*, the two journals being conducted somewhat along the same lines. The new publication of the Historical Society will occupy a field by itself, and the *Annals* will carry on the work it has so long been doing. We are of the opinion that the change will do much for the advancement of the historical interests of the State; and while the readers of the *Record* will be somewhat loath to see the passing of their long-time friend, we venture the prediction that they will soon be greatly pleased with the change when the new publication has fairly introduced itself.

## Original Articles.

### JUSTIFICATION BY FAITH.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5: 1. "For by grace are ye saved through faith; . . . not of works, lest any man should boast."—Ephesians 2: 8, 9. Because of these and other scriptures of like import, many are led to believe that justification is obtained by faith without works, notwithstanding numerous scriptures teach otherwise. In James 2: 14-26, we read that "faith without works is dead;" that if faith alone could save men, the devils would be saved, for they "believe also, and tremble;" that our Father Abraham was "justified by works;" that "faith wrought with his works, and by works was his faith made perfect." "By works a man is justified, and not by faith only." To disprove this positive evidence, with numerous others as plain, men in trying to establish their faith without works (salvation) will quote the following: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works."—Romans 4: 2-6.

Well, by this and other texts they really do succeed in proving a positive contradiction between Paul and all other Bible writers, and with himself also, as he wrote: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."—Philippians 2: 12. They prove their position by placing their own private interpretation upon it. Wresting, as Peter says of Paul's "epistles," "in which are some things hard to be understood, which they that are unlearned and unstable wrest [pervert], as they do also the other scriptures, unto their own destruction."—2 Peter 3: 16. Only by wresting the above writings of Paul can any contradiction be made between him and others. If we notice to whom Paul and James were writing, and the different subjects they were writing upon, we will see their perfect harmony. James was writing of the works of the gospel covenant; Paul to those who had been converted from among the Gentiles, to whom the Jewish converts had taught, "That it was needful to circumcise them, and to command them to keep the law of Moses" (Acts 15: 5), denying the necessity of keeping the law of Moses with its works; urging the all sufficiency of the gospel law with its "works of

righteousness" to bring salvation. "For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

Those "unlearned" in regard to these two systems of law, each with its respective works, one "by Moses," the other "by Jesus Christ," are no doubt the ones "wresting the Scriptures to their own destruction" to whom Peter referred. Against this Mosaic system Paul wrote in almost every epistle. No doubt it was the greatest cause of his writing. He began his Roman letter by declaring the superiority of the gospel law "for therein is the righteousness of God revealed" (Romans 1:17); all that God required of men, to be righteous, to be saved; not in the law of Moses. "Therefore by the deeds of the law there shall no flesh be justified in his sight. . . . But now the righteousness of God without the law is manifested, being witnessed [testified] by the law and the prophets."—Romans 3:20, 21. All that was given by Moses, was superseded by the "grace and truth that came by Jesus Christ." Hence Jesus said, "The law and the prophets were until John; since that time the kingdom of God is preached" (Luke 16:16); the gospel law.

Paul asks the Romans, "Where is boasting then? It is excluded. By what law [were they saved]? of works? Nay; but by the law of faith."—Romans 3:27. Not by Moses' law or the law of works, but by Christ's law, the law of faith. "Therefore we conclude that a man is justified by faith [the law of faith, the gospel law] without the deeds of the law [the law of works, Moses' law]."—Romans 3:28. That those old laws with all their works could not bring forgiveness of past sins. That in the past by complying with them, they did only what they were indebted to do; and that the reward for doing them was "not reckoned of grace, but of debt." For the reward of grace or obedience to the gospel law, was freedom from past sins; but the reward for doing these works of the law was only freedom from the sin that would exist if they failed to obey them.

For instance, when God commanded Abraham to circumcise himself and household it was not to free them from past sins, but for a very different purpose; but still he was under obligation to obey it or be condemned for disobedience. Paul referred to it as a debt, and obedience paid that debt. So in regard to the law of Moses, he argued the same; but after these laws were all done away in Christ, Paul could truly say, "But to him that worketh not [these dead works], but believeth on him that justifieth the ungodly [or who did not keep the old law], his faith is counted for righteousness."—Romans 4:5. As these works could not justify Abraham, or ancient Israel of past sins, much less could they justify those after Christ; not even binding as a debt upon them.

\*

But that salvation came only by faith in Christ Jesus (Romans 3:24), "through faith in his blood," "for the remission of sins that are past." (Verse 25.) "For ye are not under the law [of works], but under [the law of] grace" (Romans 6:14), the gospel. In chapter 7 he shows that those in Christ are as free from the law of Moses as a woman from her husband when he was dead (verses 1-3); and in verse 7 says, "I had not known lust, except the law had said, Thou shalt not covet." The ten commandment law. They were "dead to the law," and the law dead to them. All of that law not commanded by Christ, was null, dead. He taught all in an improved form, only the fourth commandment, "Remember the Sabbath day," the greatest good work of which may be boasted. Hence Paul wrote to the Ephesians, "God . . . hath quickened us together with Christ (by grace ye are saved);" (the law of grace) that God might "show his kindness toward us, through Christ Jesus [not through Moses]. For by grace are ye saved through faith [the law of faith]; and that not of [the law of] yourselves: it is the gift of God: not of works, lest any man should boast."—Ephesians 2:4-9. That this time is true is proven by the context: "For we are his workmanship, created in Christ Jesus unto [or for the purpose of doing] good works, which God hath before ordained that we should walk in them."—Verse 10. God had before ordained good works for them to walk in. When? James says, "Faith wrought with his [Abraham's] works, and by works was [his] faith made perfect."—James 2:22. Hence there were works of a justifying nature connected with Abraham's faith or he could not have been justified by that faith, as it would have been imperfect. Was "made perfect by works." Paul says, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Galatians 3:8. Hence the same gospel that was afterwards to "justify the heathen through faith," was actually preached to Abraham. And he was justified before circumcision, that he might be the father of all the uncircumcised, "Who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."—Romans 4:12. "Who also walk," "also," means, as Abraham walked; or he could not have been justified. The Ephesians were of the heathen that were to be "justified through faith," hence the "good works before ordained, that they should walk in them," were, "the steps of that faith of our father Abraham." And after all the wresting by skeptics making Paul and James so contradictory, this scriptural view perfectly reconciles their teachings; both correct; writing upon two different subjects. Paul writing against salvation by circumcision, and keeping the law of Moses, as taught the Gentile converts (Acts 15:5). James writing of the necessity of obedience

to all the works of righteousness included in the gospel law.

Now, if we can learn just what the steps of that faith of Father Abraham were, then we may know just what good works God had before ordained that they should walk in them, or do them, at Ephesus; instead of the dead works of the law of Moses, that some were evidently boasting of being saved by. Jesus said the same gospel "should be preached in his name among all nations, beginning at Jerusalem."—Luke 24: 47. When men there asked after preaching by Peter, "What shall we do?" then Peter declared the steps of repentance, and baptism for remission of sins. (Acts 2: 38.) The same steps were commanded the heathen, or Gentiles. (Acts 10: 48.) And Paul was commanded to "Arise and be baptized, and wash away thy sins" (Acts 22: 16), or be thus cleansed, or freed from sins. John the Baptist sent to "Prepare ye the way of the Lord, make his paths straight" (Matthew 3: 3), preached "the baptism of repentance for the remission of sins." (Mark 1: 4.) "And all the people that heard him, and the publicans, justified [obeyed] God, being baptized with the baptism of John. But the Pharisees and lawyers rejected [disobeyed] the counsel of God against themselves [to their condemnation], being not baptized of him."—Luke 7: 29, 30.

Jesus says, "Not every one that saith unto me, Lord, Lord [yes, we believe], shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7: 21. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters," etc.; like the Pharisees and lawyers who rejected baptism by John. Paul said to the Romans: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—Romans 6: 17, 18. What form of doctrine? "Therefore we are buried with him [Christ] by baptism into [the likeness of] death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should [arise to] walk in newness of life." "Buried with him in baptism, wherein also ye are risen with him."—Colossians 2: 12. The form of the burial and resurrection of Christ. Baptism. He was writing to baptized believers, so nothing else could have been referred to as "that form of doctrine." Peter said that Noah and family "were saved by water. The like figure whereunto even baptism doth also now save us."—1 Peter 3: 20, 21. The figure was, that as Noah by

obedience in building the ark was saved by faith and works, so Peter reasons that we by faith and works by repentance and baptism are also saved. Yet, "Baptists immerse those only who profess to be dead to, or freed from sin."—D. B. Ray, in Baptist Succession. They baptize them because they are freed from sin, saved. O how different from all the Bible writers! Again 1 John 5: 1 is quoted and wrested, in order to prove salvation by faith without works. "Whosoever believeth that Jesus is the Christ is born of God." There, don't you see that by faith only we are born of God? they ask. By reading all this epistle, the only way to rightly understand anything, we find this conclusion altogether untrue. But that none were to be considered true believers, only those who kept all his commandments. For before this John had said, "Every one that doeth righteousness is born of him."—1 John 2: 29. "Whosoever doeth not righteousness is not of God."—1 John 3: 10. "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—1 John 4: 7, 8. "And hereby we do know that we know him, [How? By believing? No. But] if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."—1 John 2: 3-5. Here is a scathing denunciation of all that claim salvation by believing that Jesus is the Christ, without keeping all his commandments. But to make it more terrible, if possible, after their favorite text, "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5: 1), he goes right on and shows who are believers. "And every one that loveth him that begat loveth him also that is begotten of him. . . . For this is the love of God, that we keep his commandments: and his commandments are not grievous."—1 John 5: 1, 3. If one can be born of God, without loving him, then, and then only can he, without keeping his commandments. Jesus says, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you."—Matthew 28: 19, 20. "And whatsoever thou shalt bind on earth shall be bound in heaven."—Matthew 16: 19. In obedience to this, Peter commanded to "repent and be baptized every one of you;" on Pentecost. "And he commanded them [the Gentiles] to be baptized."—Acts 10: 48. It was the will and counsel of God; and Jesus says, "If any man will do his will, he shall know of the doctrine."—John 7: 17.

As John says that none but "he that doeth righteousness is born of him," let us inquire what is doing righteousness. Jesus said when demanding baptism, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."—Matthew 3: 15. If it became Jesus thus to do right, O, how much more it

becometh poor sinful creatures! And as he that "doeth not righteousness is not of God," how can we hope for the blood of Jesus Christ to cleanse us from all sin, "if we walk not in the light, as he is in the light," (1 John 1:7) or as he walked in the light? Light is truth, and as God gave Jesus for a witness to the people, a leader and commander to the people (Isaiah 55:4), so where Jesus bears witness, that baptism is a part of the fulfillment of all righteousness, when he went as a leader in that path of duty, and when he gave commandment "repent and be baptized every one of you," on Pentecost (the same to Cornelius), and said, "He that believeth and is baptized, shall be saved; and he that believeth not [consequently not baptized] shall be damned," should we not therefore heed the testimony of this great witness, follow in the steps of this almighty leader, and obey this grandest of all commanders? Paul's faith did not save him without righteous works, although seeing the Lord, hearing from his own mouth "I am Jesus whom thou persecutest."—Acts 9:5. Who has greater faith now than he had? Yet three days after this he had to "Arise, and be baptized, and wash away thy sins" (Acts 22:16), or cause their removal, thus be freed, cleansed from sin. But the greatest difference between those who claim salvation by faith alone, and the New Testament church, is in regard to the "Promise of the Father, which, saith he [Jesus], ye have heard of me."—Acts 1:4. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39. This is so plain that to evade its force, they wrest this scripture, saying it was not the baptism of the Spirit that Peter referred to when he said, "And ye shall receive the gift of the Holy Ghost," but something very different; that the New Testament scriptures are the gifts promised.

When Jesus said, "wait for the promise of the Father," he continued, "for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:5. On Pentecost this promise was received, causing the gathering of those to whom Peter preached; to whom he said that if they would repent and be baptized, they should also receive the Holy Ghost, the same gift as the apostles had received; as he said when he perceived that God had granted salvation to the Gentiles, "Of a truth I perceived that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34, 35. How? In the same manner. And when making his defense for going to the Gentiles, he said, "Forasmuch then as God gave them the like gift as he did unto us, . . . what was I, that I could withstand God?"—Acts 11:17. "The like gift," of "the Holy Ghost." Also in Acts 10:45 we read, "On the Gentiles also was poured out the gift of the Holy

Ghost," as "he did unto us," said Peter. Did not the apostles have the gift of the Holy Ghost poured out upon them? And were they not baptized with the Holy Ghost? And if so, was not the gift and the baptism one and the same thing, "the promise of the Father"? O Lord, how long wilt thou allow thy holy word and promise to thus be "wrested," perverted, and the people "tossed to and fro, and carried about with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive"? Ephesians 4:14. But say they, "the real baptism of the Holy Spirit always endowed the possessor with the gift of tongues, or inspiration" (D. B. Ray, Baptist Succession, page 12); and denies that there has ever been any spiritual gifts or inspiration since A. D. 96. If this be true, tell us how any one has ever obtained salvation since that time; for Jesus says, "and this is life eternal [salvation], that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

And Paul says that when Jesus comes he will take "vengeance on them that know not God, and that obey not the gospel" (2 Thessalonian's 1:8); because all that obey the gospel receive the knowledge of God through the baptism of the Holy Ghost. Jesus says, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matthew 11:27. The only way the Son reveals his Father is through the Holy Spirit. His last great commission was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. [Was this all the gospel? Listen.] And these signs shall follow them that believe."—Mark 16:15-17. He then enumerates the signs and was received up into heaven. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."—Mark 16:20. "Confirming," making known the truth of the word, the gospel preached, that Jesus was the Christ and Jehovah the only true God. Without signs following no confirmation or knowledge of God; without that knowledge, no eternal life. So if signs following believers ceased, pray tell me how the word has ever been confirmed since, or any one obtained eternal life? Or has another plan of salvation ever been revealed? Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself [make myself known] to him."—John 14:21. That means any one now, as well as then. Jesus said, Go teach all nations, and lo, I am with you even to the end of the world. This was upon the conditions that they were baptized and kept all his commandments. (See Matthew 28:19, 20.)



Paul teaches the same "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord. . . . I thank my God . . . that in everything ye are enriched by him, . . . even as the testimony of Christ was confirmed in you; so that ye come behind in no gift. . . . Who shall also confirm you unto the end."—1 Corinthians 1:1-8. Unto the end of the world; "all that in every place call upon the name of Jesus Christ our Lord," fulfilling God's promise that under the new covenant, "shall all know me, from the least of them unto the greatest."—Jeremiah 31:34. Not by anything written on tables of stone or with ink upon paper, but written by the "Spirit of the living God;" upon the "fleshly tables of the heart." (2 Corinthians 2:3.) This being true, no man can know there is a God by reading anything or everything "written with ink;" but only by the inspiration of the living God, upon the "fleshly tables of the heart." And no other way was ever revealed to accomplish this, only by confirming the word with signs following. And without these, no eternal life, as signs followed everywhere. (Mark 16:20.) They followed at Jerusalem; and the laying on of hands must have been administered there also, although not mentioned, even as the signs following were not mentioned by the writer of the Acts. But as the same gospel was to "be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47), and after baptism at Samaria Peter and John were sent there from Jerusalem, to lay hands on those baptized, before God would send the Holy Spirit upon them (and not until they had complied with this "step of faith," did God send the spirit upon them, and "confirm the word with signs following"), reason teaches that God, who is no respecter of persons, required the same of them at Jerusalem.

Peter spoke in Acts 5:32 of the "Holy Ghost, whom God hath given to them that obey him." God had to be obeyed in all things taught before giving the Spirit; and the last act of obedience required was the laying on of hands, as "Simon saw that through the laying on of the apostles' hands the Holy Ghost was given."—Acts 8:18. Paul also was filled with the Holy Ghost by the putting on of the hands of Ananias. (Acts 9:17.) And he was not an apostle; likely an elder. Then Paul laid hands on the Ephesians, and "the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19:6.

Paul wrote to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery [a body of elders. — Webster]." — 1 Timothy 4:14. "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands."—2 Timothy 1:6. And Paul mentions the laying on of hands, with the other

"principles of the doctrine of Christ." (Hebrews 6:1, 2.) And neither men nor angels were to preach any other gospel (doctrine) without being accursed. (Galatians 1:8.) "If there come any unto you, and bring not this doctrine [of Christ], receive him not into your house."—2 John 1:10. God being no respecter of persons, and those baptized at Samaria having to wait until the news was sent to Jerusalem for help, and two apostles had to be sent down there to assist Philip in his ministry, and those men being authorized to teach all Christ's commandments, and nothing more, taught the laying on of hands with prayer in order that those baptized believers might receive the Spirit; is it not contrary to all reason and common sense to believe that they would teach different at Samaria, and require of those people different from, and altogether more than was required at Jerusalem, when the gospel was to be preached to all nations alike? Make the wearisome journey to Samaria to pray for them and to lay on hands, and neglect it at Jerusalem, where there were a dozen apostles, and about three thousand baptized; especially when the word was confirmed everywhere with signs following, surely at Jerusalem? Or that Paul after laying on hands at Ephesus, on Timothy and others to confer the Spirit, would neglect to lay hands on the jailer's household (Acts 16) that they might receive the Spirit. Preaching one gospel or plan of salvation at Ephesus, another at Philippi, and then pronounce a curse upon men or angels who should preach any other gospel! No, it is unworthy of the belief of any reasonable mind. As the word was confirmed everywhere with signs following, common sense teaches that the same gospel was preached everywhere, as Jesus said it should be.

Only one instance where the signs followed before laying on of hands, or baptism for the special purpose of convincing the Jewish saints that the Gentiles were also entitled to salvation. For after these manifestations, then answered Peter to those who opposed the Gentiles being baptized, "can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized."—Acts 10:46-48. Speaking of those manifestations in his defense for going to the Gentiles, he says, "What was I, that I could withstand God" (Acts 11:17), after seeing all this. Eight years before, they were commanded to go to all nations (Mark 16:15), but had "withstood God" all this time, and then Peter had to have a vision from God to induce him to go to Cornelius. (Acts 10:11-16.) No other exception to God's invariable rule is given; and this was recorded, no doubt, just because it was an exception. What was there then or is there now grievous about the laying on of hands? As John says, "And his commandments are not grievous." The apostles were to teach the people to observe all things whatsoever Christ

had commanded (Matthew 28:20); and they taught and administered the laying on of hands at Samaria and elsewhere, in obedience to Christ. Paul said that what he taught and practiced was "not after man," neither was he "taught it, but by the revelation of Jesus Christ." (Galatians 1:11, 12.) And he teaches the laying on of hands, with faith, repentance, baptisms, resurrections of the dead, and eternal judgments as the foundation principles of the doctrine of Christ. (Hebrew 6:1, 2.) And John says, "if there come any unto you, and bring not this doctrine" of Christ, he is an evil-doer. (2 John 1:10, 11.) It was not only for the gift of the Spirit, but for blessing children, as he put his hands on children and blessed them (Matthew 19:15). Also for ordination: "And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13:3. Also for healing the sick. As Jesus said of believers, "They shall lay hands on the sick, and they shall recover."—Mark 16:18.

James in teaching all things Christ had commanded (Matthew 28:20) says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."—James 5:14, 15. In Acts 2 we learn that Peter commanded repentance and baptism for remission of sins; but James, himself one of those told to teach Christ's commandments, wrote this commandment of Christ. And not only was the Lord to raise sick up, but furthermore, "and if he have committed sins, they shall be forgiven him." (James 5:15.)

Paul wrote to the saints at Corinth, that because of sins, "Many are weak and sickly among you, and many sleep [or die]."—1 Corinthians 11:30. The command to repent and be baptized for the remission of sins was to those not of the church; but the one to call for the elders of the church in order to obtain the forgiveness of sins, was to the church, after being baptized into Christ, and becoming Abraham's seed. (Galatians 3:27-29.) It seems all with the least intelligence should understand this, as James wrote to Israel scattered abroad (James 1:1). The one through James to send for the elders when sick is just as binding on Israel scattered abroad, the church of Christ to-day, as the one to repent and be baptized for remission of sins is upon the unconverted. Yet it is rejected and scoffed at by millions who profess to love the Lord, when John says, And this is the love of God, that we keep his commandments, and his commandments are not grievous.

The seed of Father Abraham believed in this, taught it by their fathers; the King Asa "sought not to the Lord, but to the physicians," and died. (2 Chronicles 16:12.) Jacob laid hands on Joseph's sons, and blessed them. (Genesis 48:14.) And hands were

laid upon the Levites. (Numbers 8:10.) And Moses laid hands upon Joshua. (Numbers 27:18-20.) And Joshua was full of the Spirit, for "Moses had laid hands upon him." (Deuteronomy 34:9.) And although the claim is so strongly made without a shadow of evidence, that the laying on of hands ceased with John in the year A. D. 96, yet all the Christian fathers testify otherwise.

Tertullian A. D. 200 says, "After baptism succeeds the laying on of hands with prayer, calling for the Holy Ghost." Repeats it many times. In the third century Cyprian says, "Our practice is that after baptism they should be presented, that by prayer, and the imposition of hands, they may receive the Holy Ghost."—Epistle 73. In the fourth century Chrysostom says, "That confirmation gives us the Holy Ghost." Augustine in the same century says: that they "still do what the apostles did at Samaria, when they laid their hands on them, and called down the Holy Ghost." Mosheim says, the laying on of hands in confirmation was practiced in the third century. (First Century, part 1, chapter 4.) Also in his other books. Eusebius, called the father of church history, in book 7, chapter 2, says "Members were received into the church, with prayer, and the laying on of hands." And in book 6, chapter 26 says, that one Novatus was not permitted the laying on of hands because of improper baptism. This in the third century. "After baptism the Holy Ghost is given to every one that believes, as in the case of the Samaritans."—Anti-Nicene Fathers, volume 5, page 669; Gahan's Church History, page 93, says laying on of hands in confirmation was practiced in the third century. Martin Luther in sermon, page 67, says "laying on of hands after baptism was practiced by the Papists." The churches after the first century. "Furthermore as I confess that the laying on of hands was a sacrament."—Calvin's Commentary, page 211. "The laying on of hands followeth prayer."—Calvin. Bingham's Antiquities, volume 2, page 178, speaks of historians "who particularly observe this [the laying on of hands] to have been the general practice of the whole church, eastern and western." "For the apostles only laid hands on men, that the Holy Ghost by prayer might descend upon them; which custom the church has now observed and practiced by her governors also."

Should the united testimony of all this cloud of witnesses, harmonizing with all the Old and New Testament writers, be rejected because there are those who scoff at it, saying they do not believe in salvation by works? These scoffers ask what this means: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation."—John 5:24. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. "He

that believeth on him is not condemned."—Verse 18. "He that believeth on the Son hath everlasting life."—Verse 36. It means just what it says; harmonizing with all other scriptures; referring to believers like Abraham, whose "faith wrought with his works, and by works was [his] faith made perfect."—James 2:22. "Ye see then how that by works a man is justified, and not by faith only."—James 2:24. Only a perfect faith brings salvation, perfected by good works. Jesus said, "And these signs shall follow them that believe."—Mark 16:17. That is the only faith that will bring salvation. The Samaritans believed Philip's preaching (Acts 8:12), repented, no doubt, and "were baptized, both men and women." Did that save them? No. "Now if any man have not the Spirit of Christ, he is none of his."—Romans 8:9. And all their faith, repentance, and baptism in the name of the Lord Jesus (Acts 8:16) did not give unto them the Spirit, and they were none of Christ's. Another work of righteousness had to be done, for Jesus had said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4. That other word of God necessary was the laying on of hands. Then, and not until then, did they become Christ's by receiving the Spirit. (Acts 8:17.) And the word was confirmed unto them with signs following. (Mark 16:20.)

We have shown that Abraham was justified by faith in Christ, before the law was given. "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Galatians 3:8); through obedience to which he was justified. The same gospel by which the heathen or Gentiles were afterwards to be justified, by walking in the steps of that faith of Father Abraham, of which James says, "Seest thou how faith wrought with his works, and by works was faith made perfect. . . . Ye see then how that by works a man is justified, and not by faith only."—James 2:22, 24. By what works was his faith made perfect? By walking in the steps of that faith that was afterwards to be preached to all nations, beginning at Jerusalem; in order that the heathen Gentiles also might know how to walk in the steps of that faith, that they might be justified. As Paul wrote, that "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto [leading to] righteousness; and with the mouth confession is made unto salvation."—Romans 10:9, 10. As the eunuch confessed before baptism "I believe that Jesus Christ is the Son of God."—Acts 8:37. Because true faith in the heart leadeth to obedience. "Knowing that the goodness of God leadeth thee to repentance."—Romans 2:4. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?"—

Romans 10:14. True faith is therefore the moving cause of obedience that brings salvation; hence Paul truly said, "Therefore being justified by faith" (Romans 5:1); that "faith wrought with his works, and by works was faith made perfect."

On Pentecost, faith in Peter's preaching the resurrection of Jesus, was the moving cause that made men cry out, "What shall we do?" Prepared them to act. Then Peter pointed them to "the steps of that faith of father Abraham," repentance and baptism for the remission of sins; with the promise of the Holy Spirit, to be obtained by obedience to another step of faith, the laying on of hands, administered there, no doubt, after water baptism, although not mentioned by the writer of the Acts; as neither was the signs following the believers there mentioned, and we would have no record of it only for Mark 16:20, where he records the fact that they followed everywhere. The writer of Acts records it at Samaria, in Paul's conversion, and at Ephesus, as I have shown before. O, that all would heed the warning of the great Master: "Take heed that no man deceive you" (Matthew 24:4); or of Paul, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Galatians 6:7. Let "no man deceive you," neither deceive yourselves with the idea that you "believe from the heart" "that Jesus is the Christ;" or that you are "born of God," "passed from death unto life;" or that you really "love God," unless you are sure you have kept all his commandments. For, "he that loveth not, knoweth not God."—1 John 4:8. "And this is the love of God, that we keep his commandments."—1 John 5:3. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John 2:4. "Who-soever doeth not righteousness is not of God."—1 John 3:10. From all these it is easy to see that the only true evidence of our believing in Jesus Christ is the keeping of his commandments. And all who believe otherwise will meet with bitter disappointment. And the first of these commandments, or "steps of faith," are repentance and baptism for the remission of sins, or as said to Paul to "wash away thy sins," then the laying on of hands by those authorized of God for the baptism of the Holy Spirit. Without obeying these, walking in these first "steps of faith" it is in vain, and we are deceiving ourselves to hope for the remission of our sins or for salvation. There are other commandments to obey, as partaking of the Lord's Supper, adding to your faith virtue, and to it knowledge, temperance, patience, godliness, etc. (2 Peter 1:5, 6.) But to undertake to obtain salvation by doing these without first obeying the first three would be like a child undertaking to read before it had learned the alphabet. Paul had both false faith, by believing false evidence, and wicked works by persecuting the saints before his conver-

sion; and true faith by believing true evidence, and righteous works by repentance and baptism to wash away his sins, etc., after accepting the truth.

All the antediluvians perished because of false faith and wicked works by believing false evidence regarding the message God sent to them by Noah, except eight who were saved by true faith and righteous works. Yet we must all admit that God never sent a message into the world without sufficient evidence with it to convince all of its truth, if sought for in his own appointed way. To "prove all things; hold fast that which is good." Has given ample instructions how to prove it. The antediluvians must have rejected the counsel of God, through Noah, as the Pharisees rejected the counsel of God through John, not being baptized of him. And Jesus said, "As the days of Noe were, so shall also the coming of the Son of man be."—Matthew 24:37. Is this true? If so God must send from heaven a warning message of the coming of his Son, "taking vengeance on all them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thessalonians 1:8. As he did through Noah; as "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7. As testified to also by John that God would send an angel from heaven with "the everlasting gospel," in the hour of his judgment. (Revelation 14:6.)

Hundreds of thousands since 1830 have testified and are still testifying to the fulfillment of this prophecy. And that Christ's promise is just as true now as when made, that "If any man will do his will [obey the gospel], he shall know of the doctrine."—John 7:17. As he said again, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21. Harmonizing with this, James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5. Why not do as Jesus said, "Search the scriptures," and believe all the promises of God?

D. S. CRAWLEY.

## Mothers' Home Column.

EDITED BY FRANCES.

"Sometime, when all life's lessons have been learned,  
And sun and stars for evermore have set,  
The things which our weak judgment here has spurned—  
The things o'er which we grieved with lashes wet—  
Will flash before us out of life's dark night,  
As stars shine most in deeper tints of blue,  
And we shall see how all God's plans were right,  
And how what seemed reproof was love most true."

River Dell Ranch, BLACKFOOT, Idaho.

*Dear Home Column:* It is a long time since I have written to you, but to-day I long in my heart for the sweet communion of

Saints, and find in reading the HERALD many words of comfort and good cheer; so I am thankful for the HERALD and for the privilege of reading it. Dear Saints, if ever I have wronged any of you in word or deed, I am sorry and ask your pardon. I know I often have done wrong, but when I see that I have wronged any one I am so very sorry for it. It is my desire to do good. I am trying to be humble and prayerful, and am trying to be more patient. Pray for me that I may continue faithful to the end, and also pray for my dear husband and family, that if it be God's will we may yet get away from here and have a home in Missouri.

May God bless his children everywhere is my prayer.

Your sister,

JANE HEATON.

*Dear Home Column:* I feel that I ought to write a few lines to the Column to let the sisters of the Prayer Union know that, in answer to their prayers, God in his mercy has removed that lump from off the wrist of my niece for which we give him the praise. I trust that it may be the means of helping her to put her trust in God to such an extent that she will be led to obey the gospel. For this I hope you will all pray. About a year ago I requested your prayers in behalf of my husband that he might turn from his intemperate habits and be led to see the truth as it is in Christ. There was a while he did not drink so much, but this summer it seems that the appetite for strong drink has overcome him again. He keeps drinking every day and I ask of all who may read this, that believe in prayer, to ask God to help him to see the folly and wickedness of his ways, and give him strength and courage to overcome his evil ways, and that he may be brought to obey God. Pray for me that I may get nearer to God, and that I may strive to overcome all evil.

Your sister in the one faith,

MRS. A. M.

### Autumn Reveries.

The rain is falling on the yellow leaves,  
Like summer showers;  
The drops so welcome in the early months  
To trees and flowers.

It touches gently as from heaven it falls;  
O blessed rain!  
You patter, patter softly as you may,  
'Tis all in vain.

No shining sun, no tender drops of rain,  
No evening dew  
Can ever to those drooping leaves restore  
Their lustrous hue.

The breeze moans sadly, as from branch to branch  
It sweeps along  
And wakes the silent slumbers of the night  
In mournful song

The moon that keeps her lonely midnight watch,  
Saw the cold hand  
That brushed across the face of Mother Earth  
And o'er the land

Spread out its frosty crest with chill intent.  
O treacherous night!  
Thy radiant beauty sparkling everywhere  
So cold and white.

Like blighted lives are leaves touched by the frost  
In passing by.  
Some fall direct, some struggle bravely on,  
Then droop and die.

Ah, yes, there is a charm about those leaves:  
Red, gold, and brown;

A charm that's sad and deep as to the earth,  
They flutter down.

They seem to touch a cord in human life  
As thus they fall.

They seem to vibrate on the inmost soul  
And to recall

Old memories, the scenes of other years  
Almost forgot,

And whether scenes of pleasure or of pain,  
It matters not.

For like some distant chime those echoes ring,  
Resounding fast;

Those falling leaves have struck a silvery cord  
Out of the past.

DOLLIE.

LAMONI, October, 1902.

#### Program for November Meetings of Daughters of Zion.

Opening hymn, Saints' Harp No. 683. Prayer. Scripture reading, 1 John 2: 1-17. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp No. 675. Dismissal prayer.

#### Prayer Union.

Sr. Grace A. Russell requests the prayers of the Union. She has strong confidence in the efficacy of prayer and desires if it be God's will to be healed of a sore affliction which has been upon her for some time past.

## Letter Department.

### The Shamberger-Hunt Debate.

The opera house in Mallard, Iowa, was well filled on the evening of October 13, when the debate was called to order by H. B. Richards, Esq., who acted as chairman. Elder O. J. Beaver, of the church of the Brethren or German Baptist, sometimes called Dunkards, was moderator for G. A. Shamberger, and Bro. J. M. Baker, acted in a like capacity for the writer.

The churches' propositions, as to the identity of each with the New Testament, were the questions agreed upon for debate. Twelve sessions had been arranged for, but I would not consent to two sessions a day, so only eight were held. My opponent said he had promised to accompany his family to California, and could not remain longer than to hold eight sessions.

The Brethren Church had, without the consent of the disputants, engaged a shorthand reporter, intending to publish the debate; but the noted court reporter came to his table full of whisky, and of course I gave him notice that he could not report my speeches.

Elder Shamberger opened the discussion by affirming his church. He was a pleasant speaker, and quite winning in his deportment, but was very slow in bringing his church in organization and peculiar doctrines before the people. His first speech was principally on "Christian graces," giving a brief history of the beginning of their church in Germany in 1708; also declaring that they had no creed but the Bible.

To his great surprise I presented their "Church Manual," (price fifteen cents) a revised edition, which was authorized by their annual conference and published last year, which, according to Webster, was a creed, and a strong one too, as was seen by reading the instruction to ministers, on page 26: "The church will not allow you to depart from the order of the general brotherhood in faith and practice; but will hold you to the faith and practice of the Scriptures as defined by the Brethren in annual meeting assembled." This book of sixty-four pages, together with a book written by Alexander Mack in 1713, and published in English in 1888, proved to be of true worth in

proving that the Brethren Church were not "successors" or "restorers" but reformers. Mr. Mack was the real founder of their church. His book is called "A Plain View of the Rites and Ordinances of the House of God." It contains eighty-nine pages. The price is ten cents, and can be bought of the Brethren Publishing House, Elgin, Illinois.

Any one having their "Church Manual," and Mr. Mack's book, together with a liberal supply of their tracts, can soon be able to refute their position on church organization, doctrines, etc.

As the discussion continued I brought their church out, and examined it by the light of God's word, and their standard church books. (I use the term "their church," for about fifteen of their ministers were present.)

I found that Mr. Mack, their accredited founder, was formerly a Presbyterian, and the man who baptized him (Mack) by trine immersion had never been so baptized, neither had he been authorized by heavenly direction, nor do they now know that man's name; and as nearly two hundred years have passed since the transaction, the church will remain in ignorance on that point.

As they failed to prove that Mr. Mack, their first minister, was ever ordained, I asked the following questions: Can an unordained man legally ordain? Can an illegally ordained man legally perform the sacred rite of water baptism? Can an illegal baptism and an illegal ordination be made right and legal by the vote of a company of illegally baptized and illegally ordained men?

The questions fell hard on the so-called Brethren ministers. I pressed my opponent for answers. He referred to Christ's commission, Matthew 28: 19, as their authority for preaching and baptizing. I asked if he was one of the "eleven"? He said no. I then asked if he or Mr. Mack were in direct line of authority in calling and ordination from the "eleven"? No reply. I repeated the question with emphasis, but no answer came. I then proved to them that their church was without divine authority; and I believe the majority understood it.

Elder Shamberger finally took the position that their church was a part of the "wilderness church," or "remnant" of Revelation, chapters 12 and 13. When asked to tell who the "man child" was that "was caught up unto God, and to his throne" (12: 5), he very embarrassingly answered, "The Martyrs." Then he guessed again, saying, "The Christian Martyrs was the man child that was taken up to heaven."

Much was said on both sides which was of special interest, but can not be reported here. I then presented what is, I believe, the generally accepted belief of the ministry of our church that the "man child" of Revelation 12: 5 is the authority, the priesthood, and that the "remnant" of Revelation 12: 17 was eventually "overcome," as indicated in Revelation 13: 7. I do not think Mr. Shamberger mentioned the "wilderness church" again.

They deny the priesthood in any form, yet ordain in order to give authority. They claim that "Christ was a priest, but the apostles were not," and did not hold any priesthood. I presented a few questions before the debate to Mr. J. H. Moore, editor of the *Gospel Messenger*, which paper is their church organ, and now published at Elgin, Illinois. Question: Does the church of the Brethren, or German Baptists, receive into church fellowship and membership those who have been baptized by trine immersion by other church ministers? Mr. Moore answered: "They do not. It has been their rule not to recognize any form of baptism administered save by their own duly authorized ministers."

The answer just recorded placed my opponent in a position to defend his church as being the only true church on earth, or he must go back on their beloved editor. This worried him, for he could not court favor from other religious societies, nor could he make a point (?) against us when we took a position on baptism, and who was authorized to administer.

Question to Mr. Moore: Is baptism accepted if the ordinance is administered by an unordained man or woman? Answer: "Among the Brethren there are three orders in the ministry; elders, those in the second degree, and those in the first degree. Ministers in the second degree and those ordained to the eldership are authorized to administer baptism, while those in the first degree, just beginners in the ministry, are not authorized to baptize. They do not accept baptism administered by women."

Question: Please name the officers in the church both as to name and precedence? Answer: "The order of the officers in Brethren Church stands thus: First, the elder; second, ministers in the second degree; third, ministers in the first degree; and fourth, deacons. They occupy positions of authority in the order named, and this includes all of the regular officers required in our methods of church government."

The reader will see from the above statement that my opponent's church is very poorly organized.

Elder D. L. Miller, of the Brethren Church, wrote me they did not teach the laying on of hands for the blessing of children. They claim to teach and practice the laying on of hands for the healing of the sick, but in their "Church Manual," page sixteen, they declare that "Brethren, also, who are not ordained may administer it in case of necessity."

Mr. Shamberger tried to dispose of the last quotation, but could not.

The important question of trine immersion was introduced by the writer, and my opponent was asked to take a position on it, but he did not seem anxious to do so. I soon presented their form of water baptism as given me in a letter from a prominent and careful writer among them, Mr. Carman C. Johnson, of Huntingdon, Pennsylvania. He said, "The Brethren Church teaches and practices trine immersion; that is, they baptize all candidates by leading them into water until the water comes a little below the waist, the candidate then kneels, and after answering certain questions as to belief he is dipped three times face forward while the commission is repeated."

I then proved from their own works that they counted baptism a "burial," and a "resurrection," a real coming out of the water "grave." I took the position that their mode of trine immersion did not baptize, "bury," the candidate in the name of each of the trinity, for the whole man was buried but once; and one fifth, the head and shoulders, twice. The going into the water with the candidate, the repeating the ceremony, the burying the candidate, and the coming forth out of the water with the candidate constituted the complete mode.

I tried to show the fallacy of their mode of trine immersion by the following: Jones, Brown, and Blair own a five-acre field of corn. The field is one acre wide, and five long. They hire a man to cultivate that corn three times. The man takes a team and corn-plow, and plows the first four acres, then plows the fifth acre, then plows the fifth acre the second time, then the third time, which would mean that he had plowed the full five acres but once, while the fifth acre had received three plowings. I believe the people saw the point, and my opponent said but little on that line. Surely if one burial would answer four fifths of the man, it ought to answer the whole man.

Their standard works claim trine immersion can be traced to the apostles' time. I challenged the proof, telling them at the same time that I could prove that it could not be done. Mr. Shamberger did not attempt to prove that Polycarp and Justin Martyr were in direct succession of John the Revelator, and that they had been immersed three times.

About the first if not the first writer that mentions trine immersion is Clement, of Alexandria, who lived about A. D. 160-260. Clement said, "Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed," then said the reason for the "thrice" was because Christ lay in the grave three days. Not a word favoring the "commission," by Christ. Tertullian is their favorite historian, and flourished from A. D.

160 to 220. This learned man, however, called trine immersion "as somewhat *amplius* pledge than the Lord appointed in the gospel."—Ante-Nicene Fathers, volume 3, pages 94, 95.

Mr. Shamberger claimed "baptizing" (Matthew 28: 19) was translated from "*baptizo*," meaning repeated action. I asked how many repeated actions would satisfy the meaning of the word; three, twelve, or one hundred. He could not answer.

The Greek preposition *eis* was translated by Mr. Shamberger, "into the name of," etc., but it had no special weight with the people. His next effort was to divide the "commission" by the repeated use of "and" (verse 19) in order to prove trine immersion. I then proved that the frequent use of "and" (Matthew 8: 11) was common to Matthew's style of writing. He did not attempt to prove that trine immersion was practiced before Christ's crucifixion.

It is evident that J. H. Moore, editor of the *Gospel Messenger*, had been telling his readers that John the Baptist practiced trine immersion; but when the proof for his assertion was demanded he said: "It will be observed that the teaching of the *Messenger* regarding the form of John's baptism is largely from inference."—Volume 40, page 670.

Of the many Bible proofs we used favoring single immersion was Luke 7: 29, 30: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

I argued that Christ was in "the counsel of God" when John's baptism, which was single immersion, was authorized and accepted, and that he would not and did not teach contrary to that "counsel."

Any of the elders or members wishing to study the history, arguments, etc., of trine immersion, will be greatly benefited by getting the SAINTS' HERALD, volume 36, number 34, and seven numbers in volume 25.

Feet washing. "We practice it just as Christ and the apostles did," is the statement of J. H. Moore, of the Brethren Church, in a widely circulated tract.

I asked my opponent to prove that their mode of feet washing was scriptural. He tried to evade the issue, for he knew there was no scriptural proof for their custom,—the women washing the women's feet, and the men, not of the priesthood, washing the men's feet,—as a church rite.

I contended that the "holy kiss" spoken of by Paul was simply a "holy salutation," and that their practice of the "kiss," and the peculiar head-veil or bonnet worn by the sisters, threatened the overthrow of their church, for the young men and women had for years been petitioning their annual conference to remove those "customs" from the church articles and covenants. Mr. Shamberger did not deny my contention.

Many minor questions grew out of the positions assumed by Elder Shamberger for their church.

I found my opponent just as Bro. H. O. Smith wrote of him; quite pleasant as a speaker, but unscrupulous in his arguments.

On the evening of the 17th I affirmed our church to be in harmony with the New Testament, and for four sessions endeavored to maintain our positions. I was aided by the good Spirit in presenting the church of New Testament times, the apostasy, the restoration, the latter-day apostasy, the reorganization, also presenting the three standard books of the church, the need of present revelation from God, and a complete church organization.

The question of patriarchs in the church was brought out; but when I read the name from several places in the Bible, and history, and lastly from revelations to the church, my arguments seemed satisfactory.

Elder Shamberger read, in his first opposing speech, several pages from D. H. Bays' work. When I got the floor I told the people that I met Mr. Shamberger with their own authorized publications, and that I would not stoop so low as to do what he

had done. I then read from "Truth Defended," by H. C. Smith, where Bays denied the inspiration of the Bible, also other facts against him. I saw on his table the Braden-Kelley debate, and took advantage of it by reading Mrs. Braden's appeal for a divorce. One part pleased the audience very much where it reads, that "Braden kicked her out of bed and squandered her money." We heard nothing read from Braden during the debate, and not many more pages from Infidel Bays.

Elder Shamberger tried to make the usual objections to the Inspired Translation of the Bible, by Joseph Smith, and prided himself as having found something "funny" when he read who Cain's wife was, and where he found her. This "funny" spell was turned when I read volume 40, page 521, of the *Messenger*, in an editorial, that in a certain locality their "ministry" were "more concerned about who Melchisedec was, or where Cain got his wife than . . . about the conversion of sinners or the training of members in the duties of Christian life."

Great and repeated stress was put on the Book of Mormon as being "another gospel;" but when asked to tell wherein it differed in gospel teachings to that of the Bible, he could not or did not tell.

One of the questions presented to Carman C. Johnson, of the Brethren or Dunkard Church, by letter, was this: What does the word "ensign" mean in Isaiah 11: 12; 18: 3? Mr. Johnson answered: "An ensign simply means a standard or flag, a pennant or banner, or some mark by which to locate the position of the Lord's headquarters. The language is figurative, and is simply used because the hosts and forces of the Lord are spoken of in military terms."

This definition was used to good effect, together with that found in *HERALD* of July 9, 1902, page 679.

Elder F. A. Smith was present four sessions, and gave us timely aid and counsel, so also did Bro. Baker. The latter sold several copies of the Book of Mormon, Doctrine and Covenants, and Inspired Translation, all of which, I believe, were taken by opponent's church ministers. One of the most prominent among them stated publicly that "their church had no head," which fact we proved while his church was on trial.

The cost of the opera house for the eight sessions was sixty dollars, each side paying their half cheerfully. Great credit is due the Saints at Mallard for the manner in which they defrayed all expenses. Bro. and Sr. D. King roomed and boarded from three to six for ten days.

Time alone must tell of the good or evil that will result from the controversy.

I am not an experienced debater, as this was my second effort. My very soul delights in the blessed gospel restored in these latter days, and my former faith in the angel's proclamation was greatly confirmed during the debate.

C. J. HUNT.

DELOIT, Iowa, October 25.

KAITANGATA, New Zealand, October 6.

*Editors Herald:* I herein send you a clipping from the *Bruce Herald*, of Tuesday, September 30, published at Milton, Otago. Bro. Tucker and I are the apostles referred to. The clipping is as follows:

"Writes our Kaitangata correspondent: For some six or seven weeks past two apostles of the Latter Day Saints Church have been laboring here, and let me add, with success. Their advent here somewhat roused the ire and revealed the bitter militant spirit of the local disciples of another faith. When finished speaking in public, questions were usually invited by the strangers in a spirit of candor and meekness, which should have disarmed suspicion and animosity. When questioned, usually on irrelevant topics, and in a harsh disposition, their replies were always couched in pure English, and with a seeming desire to observe the gentlemanly amenities. The disciples usually got flattened out, it was gall and bitterness to them to

see their heaviest local gun spiked. A *Long Tom* was imported from Melbourne, and by lecturing in the public hall it was thought that the Saints would be blown to smithereens. The lecturer came, a crowded hall listened to a torrent of harsh recrimination and abuse of persons who simply differed from him in opinion. The Saints are increasing in number through gentlemanly address and civility, the disciples are decreasing through vitriolic utterances and the methods of the prize ring."

I am to meet this "Long Tom" in debate here in Kaitangata, after which Bro. Tucker will meet him in Dunedin in a twelve-night discussion. McKay's hall will be used here for the debate, and the Christian tabernacle, which seats about one thousand, in Dunedin. Dunedin is a city of about fifty thousand inhabitants. We do not know a soul there, but we trust in Him who is worthy to be praised.

PAUL M. HANSON.

DIGHTON, Kansas, October 25.

*Editors Herald:* There are a little band of six Saints out here, but we have our prayer-meetings. Last Sunday the Spirit was with us all in a large degree, and was poured out upon us until very nearly all in the house were in tears, and we rejoiced, for we knew it was the Spirit of the Lord.

We had our baby boy blessed and the speaker said he would be a good man, which makes our hearts glad, for we have hopes in God and in children.

The way to enjoy the blessings of God and to have his Spirit is to be humble and obedient as much as we can and know. May all the honest be gathered into the fold, and may the time soon come when all of God's people will be gathered home to Zion, is the prayer of your humble servant.

J. L. SAWYER.

LOUISVILLE, Kentucky, October 27.

*Editors Herald:* It has been some time since I have written to your valuable columns. We are battling along as best we can. Since we have closed our tent-work, it is difficult to secure places to preach at all the time, as we only use the hall for Sunday services and the rest of our work has to be done on the street and in private houses. I have preached on the street a few times, with very good interest. I followed the closing services of a lot of Baptist students on the street last Saturday night, with just splendid interest. I had an opportunity to preach to the railroad men in the Louisville and Nashville shops last Friday, and Elder W. J. Smith will speak to them next Friday. He is a splendid man.

We have just rented a hall in the west end of the city, where we have awakened some interest. We hope to build up the work in the west end while Bro. W. J. is with us. I hope we will be able to reach a good class of people to strengthen the work here.

The work here has had a struggle this year from within and without. It is not so hard so long as the enemy is on the outside, but when he is working on the inside it is a serious thing.

My prayer is that every one may learn his duty and do it, which naturally will bring about perfect order in God's house. I shall still labor to build up Zion.

J. W. METCALF.

1819 Ninth Street.

SAVONBURG, Kansas, October 28.

*Dear Readers:* We are doing what we can to spread the gospel in these pleasant fields, and the good Lord is blessing his servants in their labors, as I hear many good reports from the elders in different localities. Last Saturday your scribe and his collaborer, Lee Quick, baptized two precious souls and we left others seeking the kingdom.

C. P. WELSH.

DALLAS, Wisconsin.

*Dear Herald:* Came here at the request of A. V. Closson. Found the schoolhouse locked against us. With an extra key the door was opened, and we occupied to the joy of friends and disgust of enemies. The next day directors met and resolved that the house should not be used by any one for preaching services. One Mr. Burch opened his house for preaching and we held forth a week. Results: Mr. and Mrs. King and Mr. Burch were baptized. Such is life, and still we linger.

T. W. CHATBURN.

NEW CASTLE, N. S. Wales, Australia, October 2.

*Editors Herald:* Since the writer arrived in this mission he has tried to keep himself busy, and has surely succeeded. Instead of requiring me to go to Melbourne, as first intended, Bro. Wight and Butterworth were pleased to have me begin my labors in Sydney and suburbs. The branch at Balmain, which is one of the suburbs, felt inclined to try a series of meetings, called "a mission" here, in the church. Consequently a handbill was printed announcing a ten-day mission to begin Sunday, August 31. The writer was assisted in distributing the bills by all the Saints, so far as they could, especially by Bro. Joseph Smith. His zeal in all kinds of gospel work is worthy of special mention. It would really be more appropriate to say we assisted him in advertising the meetings; for being well acquainted with the city he took the lead. By thus noising abroad our effort a fair attendance and interest were maintained throughout. The Saints did well both by their presence and aid, and from time to time a number of nonmembers showed themselves and reverently listened. Tuesday evening, September 9, eight were baptized in the font at the church. One was a married woman, five were young ladies, and two were little girls. Here, as elsewhere, the gentler sex takes the lead in religious interest. These accessions, however, were not wholly due to this mission. They had been attending Sabbath-school and church services for some time. Their baptism was the harvest resulting from seed previously sown. But even in that case we thank God for having been able to carry on work already begun. In other words, we feel that no harm was done. Bro. Wells said to me when he left for Brisbane, August 26, "You will be sure to do some baptizing if you preach rightly." However, he may not have expected quite so many. Another thing, we believe seed was sown, the results of which will be reaped in the future.

Bro. Wight came in from Wallsend the evening referred to, and had charge of the baptismal and confirmation services. He gave the candidates some very good instructions concerning their duties, as required in Doctrine and Covenants 17: 18. He also preached after the confirmations were concluded. His talk, instead of being a common sermon, consisted of reminiscences relative to the history and progress of this mission. A large audience was present, and the general surroundings were favorable to an effort of this character. The next day Bro. Wight, several of the Saints, and the undersigned went to St. Mary's, where the first engaged in a debate with Mr. John Bell, of the Christadelphians. Mr. Bell confessed he did not answer all Bro. Wight's arguments, but pleaded as his reason a lack of time. Bro. Wight agreed to let him have more time, which he himself desired of Mr. Bell before the debate began. The latter refused it, saying public interest would not last for more than one night; but I am sure he was mistaken in this. Over five hundred people were present and gave as much evidence of interest as any audience. The subject discussed was "The truth as found in the Bible teaches that man is wholly mortal." Mr. Bell took the affirmative, of course, while our brother was on the negative side. The Saints were well pleased with our part, and Mr. Bell's people were, I suppose, as is usually the case, sure their man was ahead. Concerning the latter, however, I am somewhat doubtful.

All of us, except Bro. Wight, returned to Sydney that night.

While waiting at the station for the train I tried to overhear what Mr. Bell and his friends were saying, and yet did not move out of my way to do so. He said in substance to one man: "My word, but he is a quibbler."

"Yes," said the other, very distinctly and somewhat sharply, "but I wish you could have answered his last speech."

Bro. Wight in closing emphasized the fact that several of his arguments had remained untouched.

Bro. Wight is now in Victoria, where he will remain until about Christmas. The writer came here, which is one hundred miles north of Sydney, September 13, and will remain in this section a month.

Your brother in Christ,

ALMA C. BARMORE.

MT. VERNON, Washington, October 24.

*Editors Herald:* I think the HERALD one of the best papers published. I wonder how any Latter Day Saint can do without it. I am surprised at myself, to think all these years, thirty odd, that I have belonged to the church, and only the last two years have I been a subscriber for the HERALD; but, the Lord willing, I shall continue to take it the rest of my days, for I gain very much information from its pages. I love to read what the missionary force is doing. God bless the missionaries, for they are doing the Lord's work, which is a noble calling. I wish I was where I could go to Latter Day Saint meeting. Pray for me, dear Saints, that I may have that blessed privilege ere long. It seems as though we might have some of the elders here to give us a taste of the bread of life occasionally; but God's will be done, not ours. In his own due time shall we be permitted to hear more of his precious truths.

Dear Saints, I request your earnest prayers in behalf of my mother, that she may be healed of the disease preying on her, and that she may be blessed abundantly with health and strength; also that her life may be long in the land, for much good to the Master's cause. I ask also that I be remembered.

I ever pray for the welfare of the Saints of Zion.

Your sister,

MRS. ALICE SAVAGE.

LONDON, Ontario, October 27.

*Editors Herald:* We have held fifteen preaching services and distributed about nine hundred tracts; have had audiences from fifty to three hundred on our Market Square. On Saturday evening, after work, when weather would permit, Elder Howlett and myself, with one or two of the brethren, would go to the market, Elder Howlett with a little organ. We would sing two or three hymns, and when a good crowd would gather we would tell the people the subject of a tract we were going to give them, also tell them something of what it contained; then invite them up to accept one. The eagerness was wonderful sometimes. After this we would preach about twenty or thirty minutes. Then Sunday night after preaching services at church we would repeat the same program, and in this way told a great many the gospel story and delivered some good gospel facts to the people.

One of the members of the Plymouth Rocks especially opposed us, and stated that Elder Evans' tract on "Was Joseph Smith a Prophet of God" put Joseph Smith on equal footing with Jesus Christ. Well, Bro. Evans was in the crowd and I told them he would defend himself and his tract. His reply was grand. He spoke the following evening (Sunday) to a big crowd. The demands for his tracts on the Book of Mormon and the above-named was very large and the Plymouth brethren bothered us no more, but continued to hold meetings on the opposite corner.

Saturday night was always the best from a standpoint of numbers. You could hear the Salvation Army, Local Labor Party, Plymouth Brethren, Christadelphians; Latter Day Saints, and the medicine man, all on the Market at the same time, but far enough away from one another so as not to add to the confusion. So in this way a good work was done, and it is



expected that further means will be raised by the Religio to follow up this good work when weather permits. Bro. William's tract on "Latter Day Saints, Who are they?" is also a good tract for this kind of gospel work. It was asked for frequently after we had distributed all we had. The Religio members of the branch having purchased about thirteen hundred for this class of work we had quite a variety.

We have had no ingathering as yet, but believe and hope for the best results.

Bro. Howlett has left us for the field work; he is very faithful and will do a good work. We, as a branch, are pleased to hear of his appointment as delegate to General Conference from the Chatham District.

Have just returned from our conference in St. Marys; had a good time, but doubtless others will write of it.

Our branch work is in good condition. Meetings are well attended. We expect a visit from R. C. Evans for a couple of Sundays at any rate. As a rule he is here to-day and away to-morrow.

WILLIAM FLIGG.

634 Dufferin Avenue.

SPILLERTOWN, Illinois, October 20.

*Editors Herald:* I have been sick over three months, but I am feeling better by the help of God and by being administered to by Bro. J. E. Bozarth. I tried doctors and other remedies; all failed to do any good. I sent for the elders and was anointed with oil and was administered to, as we are commanded in the fifth chapter of James. I am still striving for the faith once delivered to the Saints. I have been a member of this church for about ten years. I have not regretted the step I made.

I was baptized by Bro. I. P. Baggerly, and have rejoiced in this good latter-day work, and have been healed many times, and had my children healed. One of our little girls was afflicted for a long time, so she could not see how to help herself. The doctors did not give her any relief. Bro. T. C. Kelley administered to her, and she received her health and eyesight at once.

Our nearest branch is fifteen miles. No Saints at this place but us,—my husband and myself and daughter. I have three more children I hope will soon come into the fold. They are convinced that this is the right work of God. I hope we shall hold out faithful to the end, that we will be worthy to enter in at the strait gate with the rest of the Saints, is my humble prayer. I have been made to rejoice many times by reading the letters from the dear Saints when I was so far from any of them. The HERALD is a welcome visitor at our home. We are glad to see a new HERALD every week.

Your sister,

M. A. SIMMONS..

BLISS, Idaho, October 29.

*Editors Herald:* I and my family have changed our place of residence to Bliss, Idaho, which will be my permanent address. Saints in district who want an elder to visit them, write me. I will try to visit all in western part of State during the winter. There were some fifteen Saints here. I have not seen all yet. What I have seen were in line of duty. Brn. J. E. Condit and M. J. Durffe were keeping up the Sabbath-school, which caused me to rejoice. Will hold a series of meetings here before I leave, if nothing prevents. I then propose to move on west.

Saints, let us all try so to live that we may have the Spirit of our God to guide, then we will find that our own faults are great, and that our time is limited to correct those of our brethren.

I feel that the Lord has blessed me in the mission by enabling me to be a help to others. I rejoice in the gospel and in the progress that the church is making and thank the Lord that he has raised up so many to stand for the truth.

JOHN H. CONDIT.

MULBERRY, California, October 26.

*Dear Herald:* Two weeks ago to-day Brn. Albert Carmichael and Hiram L. Holt preached here in Live Oak schoolhouse to a goodly number of Saints and neighbors. Bro. Carmichael at eleven o'clock in the morning displayed upon blackboard and proved by logical reasoning and from the Bible the utter impossibility of all the so-called Christian churches uniting upon a common basis, as is contemplated in the present Christian movement toward the "union of churches." His argument was conclusive, and was listened to with marked attention and interest by all. At night Bro. Holt spoke upon the "golden rule," and Jesus the Christ as the Savior of all, through the ordinances of the gospel. His was a good effort, and one man present who seldom ever attends church said to my son Ray: "If this is what they call 'Mormonism,' I have been a Mormon all my life, and did not know it."

Bro. Holt came home with me and hulled almonds all the next week, and the next Sunday, one week ago to-day, preached at Willow Grove schoolhouse at eleven o'clock in the forenoon and half past one in the afternoon, to some thirty-five people, mostly those who heard for the first time our faith expounded. All brought their baskets, pans, and boxes, and spread one common table, from which all were filled with the good things which perish with the using. Those were two very able efforts.

Come again brethren.

G. H. LAWN.

DALLAS, Texas, October 24.

*Editors Herald:* The HERALD is a welcome visitor in our home. We could not get along without it, as we are isolated. Oh, how I long to meet with the Saints! I have been trying to get new subscribers for the HERALD, but have not succeeded yet. Hope I may in the near future. I have received many blessings; have been instantly healed several different times. This is the work of the Lord.

Ever praying for the redemption of Zion, I remain,

MRS. M. A. HERRON.

LARISSA, Missouri, October 20.

*Editors Herald:* We live away down here in the rocks and hills, but we have the gospel preached to us. We had a good conference and all enjoyed it. Peace and good will were with us all through. I could continue taking the HERALD if I could sell some of our apples. Here, green apples are fifty cents per bushel at the orchard; dried apples five cents per pound. We have about fifteen hundred bushels,—two hundred bushels of good winter apples, and no market for them.

Your sister,

MRS. MARY A. ANWAY.

FAIRLAND, Indian Territory, October 20.

*Editors Herald:* I have enjoyed great success. Never enjoyed greater success in missionary work than I have in this conference year thus far. The dear Lord has been so good and kind to me. He has never left me alone, and for this I feel thankful. I have been made to praise and magnify his holy name.

My labor has seemingly been crammed with success. I have labored principally near the town of Vinita, Indian Territory. In new fields wherever I have gone I have found souls who were hungering and thirsting for the gospel. I have preached in some places where nearly all of my hearers were Lamanites. Usually my soul is filled with inspiration when I preach to this "God's people." Knowing what we do about them, we can look into their hearts and souls with pity, and say, "God speed the day when they can bask in the sunlight of this great latter-day work." This work is all to me, and may God bless our lives with Christlike eternal principles. The gospel is winning its way among this people as never before.

I have baptized a few Indians and some white people since I

came back to this field. Bro. T. H. Thurman and I have just closed a very encouraging meeting at Fairland, at which place there are a number of dear Saints. People came from far and near to hear the gospel. Saints and all seemed to have a blessed time. I am sure good was done. One noble mother came to me at the close of one meeting and said, "Bro. Haden, I am converted and want to be baptized, but will have to leave in the morning, and I want you to come to where we live and baptize both my husband and myself." She stated further, that one time her husband wished for Bro. I. N. White to baptize him, and she stood in the way and now felt sorry for what she had done. Oh! how many hundreds of fathers and mothers are there in this world like that? Dear Saints who live their religion in their homes are preaching some wonderful sermons. May God bless his dear children, especially those who are isolated.

I earnestly beg for you to remember me in your devotions.

Your brother in Christ,

W. E. HADEN.

SAN BERNARDINO, California, October 21.

*Editors Herald:* Our conference at this place held last Saturday and Sunday was a splendid one. On Saturday evening, Bro. Nelson Vanfleet was the speaker. Sunday morning, a very good social meeting was held, during which time I ordained Bro. Frank Vanfleet, a priest, assisted by his father, Nelson, and Elder T. W. Williams. At eleven o'clock we listened to a splendid logical discourse by Bro. T. W. Williams. As I looked at him, I could not but think of the marked difference now, and when I saw him, when he was but eleven years old. What rapid progress he has made! God bless little Tommie. He is making his mark in Southern California.

At two o'clock in the afternoon Elder Earl gave us a sermon on the "Second Advent of Christ." He did well. The writer spoke at night "On the blessings coming to God's people in all ages by the laying on of hands," to a filled house. The meetings closed with a splendid feeling. As they passed out many of the dear Saints knew that the missionaries had to purchase tickets to get out of town, so they found their pocket. Thank you, good people. To-morrow at three-thirty in the afternoon, I join Bro. T. W. Williams at Los Angeles, and go to Arroyo Grande.

J. C. FOSS.

1132 W. 3d Street, SANTA ANA, California.

SPILLERTOWN, Illinois, September 7.

*Editors Herald:* I have been a member of the Latter Day Saint Church but two years. I was baptized when I was ten years old, and I have not regretted the step. My papa and mamma are members of the Latter Day Saint Church. We sent for the HERALD and have been reading it to-day.

I am now twelve years old, and I want the dear Lord to give me faith to hold out to the end. I want all the brethren and sisters to pray for all of us. We are by ourselves here. We would like to be among the Saints.

I was blind once and afflicted with bowel trouble, and was healed by the help of God.

Your sister in bonds,

E. E. SIMMONS.

SANDCOULEE, Montana, October 25.

*Editors Herald:* My last letter to the readers of the HERALD was dated August 26, while at Hamilton, where I closed my tent meetings for the season. Brn. Johnson, Burrows, Whitney, Jemison, and others were very kind to me while laboring in that section of country. May the Lord abundantly bless them. "By their works ye shall know them."

September 1 I called on Sr. George Dildine, of Missoula, the only family of Saints in that city of four or five thousand. From

there I went to Deerlodge, eighty-five miles, arriving at Bro. A. Christoffersen's twelve o'clock at night, feeling quite sick, having lost sleep for two nights. Had just got into bed when I was called up to go four miles to administer to a very sick child of Bro. Frank Christoffersen. The physician had said the child could not live; but there has been no funeral sermon preached yet, and I hope there will be no need of one soon.

September 5 I made a short visit at Butte, calling on Sr. Carrie Sunds, A. M. Dempster, Smith, and others. Found them all in the faith. Took train on the evening of the 5th for Utah, to attend the Salt Lake City reunion. Met Brn. W. H. Kelley, A. M. Chase, W. S. Pender, Swen Swenson, and F. L. Sawley, all of the missionary force, and many others of the noble-hearted brothers and sisters of that district. I spent about two weeks in the Salt City, being entertained by Bro. and Sr. Ethan Barrows. Preached a number of times, and assisted in other church work.

I made a trip to Provo City, preaching for them six times; four times in their little church and out in the country twice. Met there my old colaborer, F. L. Sawley, and his newly-married wife. Enjoyed a short visit with them. I called on Bro. and Sr. Swen Swenson at Sandy, and one night in that town gave me enough "sand" to last me the balance of my stay in Utah.

I returned to Salt Lake City, September 25, preaching for the Saints over Sunday. From there to Ogden, remaining about a week preaching in the city and out at Plain City, administering the sacrament at both places. Bro. A. M. Chase has done an excellent work at Ogden and Plain City. Just the man for the place.

October 9 I returned to Butte, Montana; held one meeting there at the home of Sr. A. M. Dempster. Hall rent too high, and it was hard to get a church. Went from there to Anaconda to attend district conference, 11th, 12th. There met Brn. J. H. Wells, Gomer Reese, and G. H. Hilliard, who gave the Saints some good counsel on the temporal law, and the wisdom of "gathering into the regions around about." Will they profit by it? O, may God help the Saints to wake up! I am sure many of them are "dozing," if not asleep. There are many lamentable things among "our people;" i. e., so many do not read the revelations that God has given to the church; and numbers of them have neither Book of Mormon nor Doctrine and Covenants in the house. I found one family that had no Bible, and they told me they thought their property, if sold, would bring about eight thousand dollars.

Bro. Hilliard and I visited Deerlodge and he gave the Saints a fine sermon. From there we went to Bitter Root Valley, and Bro. Hilliard gave us two more stirring sermons, then leaving for Bozeman, where he will spend a few days. I remained in the valley, preaching over Sunday the 19th. We tried then to get an opening at Victor, but failed. I went then to Helena, arranging with Sr. L. P. Benedict to hold a few services in her house, if a church is not obtainable. On the 21st instant I came to Great Falls, about one hundred miles northeast of Helena, a town of fifteen thousand, lying out in the broad prairie. Valley lands; fine country for stock, and would be fine for farming if water could be had. For day laborers they pay two dollars and fifty cents and more per day; twenty-five dollars per month for board is charged. Here I met Srs. L. P. Shafer and George Turner. I spent a day or so to find a place to preach in, but failed. Tent or street preaching is the only way to reach this place.

I came here to Sandcoulee last week, and am now holding meetings in a first floor hall. Hard to get the people out. Whisky, beer, and the dance is the "order of the times." Here is where Bro. and Sr. G. S. Stewart live, with a little family of five boys. I also met here Miss Ida White, of Canada. She is acquainted with Brn. Fred Gregory and R. C. Evans. She attended my preaching in company with another lady friend, and seemed much interested. On yesterday, 26th, I preached

two sermons, and blessed Franklin M. and Joseph A. Stewart. Tuesday, 28th, I returned to Helena for a few days, and then on to Bozeman.

I am feeling well in body, and blessed in spirit, and have great assurance of the final triumph of this work.

D. C. WHITE.

Address, Bozeman, Montana.

#### Forest Fires.

WASHINGTON, D. C., September 30, 1902: The reports of recent forest fires in Washington, Oregon, Wyoming, and Colorado, in which many lives were lost, will add to the interest in a special study of the subject which has engaged the Bureau of Forestry for several years. The results of this study, in the form of a bulletin entitled "Forest Fires," by Alfred Gaskill, will be published soon. By impressing the public with some idea of the peril it suffers from forest fires, and the enormous damage they do, the Bureau hopes to induce more effective legislation in suppressing them.

Investigation has shown that, in an average year, 60 human lives are lost in forest fires, \$25,000,000 worth of real property is destroyed, 10,274,089 acres of timber land are burned over, and young forest growth worth, at the lowest estimate, \$75,000,000, is killed. A special canvass of the country by the Department of Agriculture in 1891 discovered 12,000,000 acres of timber land destroyed by fire.

These figures are mere estimates, which fall far short of showing in full the damage done. No account at all is taken of the loss to the country due to the impoverishment of the soil by fire, to the ruin of water courses, and the drying up of springs. Even the amount of timber burned is very imperfectly calculated, and the actual quantity destroyed is far in excess of that accounted for. Forest fires in this country have grown so common that only those are reported that are of such magnitude as to threaten large communities. The lumbering industry in remote sections of the country may be ruined and people forced to flee for their lives without a mention of the disaster beyond the places near where it occurred.

The fires that burnt this year in Washington and Oregon were uncommon only in the number of lives lost. The burning of logging and mining camps and farm buildings, the loss to the country in the destruction of timber and young tree growth, is of yearly occurrence. Every fall, not only in Washington, Oregon, Colorado, and Wyoming, but up and down the Pacific Coast and all over the Rocky Mountain country fires burn great holes in the forests and destroy the national wealth. The air of the mountains over hundreds of miles is pungent with the smoke of conflagration, and navigation on Puget Sound has often been impeded by smoke. The following comment by Doctor Henry Gannett, of the United States Geological Survey, should convey a fair idea of the damage done in the state of Washington: "In less than a generation two fifths of the standing timber has been destroyed in one of the richest timber regions on the continent, and of the destruction more than half has been caused by fire. Assuming that the timber would, if standing, have the value of 75 cents per thousand feet, not less than \$30,000,000 worth has gone up in smoke, a dead loss to the people of the State."

According to the Bureau's records, the most disastrous forest fire in the history of this country occurred in October, 1871, simultaneous with the burning of Chicago. It extended all across Northern Michigan and Wisconsin and into Minnesota. At least 1,000 persons were burned to death and 15,000 were made homeless. The property loss has never been calculated. The Hinckley fire of 1894, which destroyed Hinckley and five other Minnesota villages, burned to death 418 persons, destroyed \$750,000 worth of farm and town property, and about 400 square miles of forest. A fire in Southeast Michigan in 1881 burned the forest on 48 townships, destroyed \$2,000,000 worth of other property, burned to death 125 persons, and made homeless 5,000. Another Michigan forest fire, which occurred in 1896, made homeless 2,000 persons and destroyed town and farm property worth \$1,250,000. Wisconsin lost by fire in May, 1891, 100 square miles of forest and other property worth \$2,000,000. In 1894, in Wisconsin, 13 persons lost their lives and 3,000 their homes, and \$2,000,000 worth of town and farm property was destroyed in the Phillips fire.

The enumeration of great forest fires could be extended almost indefinitely. One feature, however, is common to them all: They were small fires before they grew uncontrollable, and with little trouble might have been extinguished. For example, the Hinckley fire smoked as a ground fire for weeks and nobody paid it serious attention. But one day the wind rose and fanned the smouldering embers into flame, the flame caught in a dry

underbrush, leaped into the trees and became a fire of so terrible a volume that no human power could stay it.

Legislation, even in the East, has done little toward solving the forest-fire problem. Pennsylvania, Minnesota, Massachusetts, and New York are possible exceptions. The best forest-fire laws are probably those of Pennsylvania, which makes an annual expenditure of \$15,000 in support of them. State constables serve as fire wardens in their townships and receive extra pay for their services. Minnesota, brought to a sense of responsibility by disasters, of which the Hinckley fire was the most terrible, has established an efficient forest-fire system. Massachusetts has had good legislation in the matter. The New York forest-fire laws, though generally limited in their effect to State reserves and parks, have brought good results. West of the Rocky Mountains little is done toward the suppression of forest fires, except by the forest rangers on Government reserves, who are employed by the Department of the Interior.

The creation of a sentiment against forest fires is the first step toward their suppression. Legislation is necessary, but it must be accompanied by the cooperation of the people and the officers charged with the enforcement of the law. The fall and the early spring, before vegetation has begun, are the dangerous seasons for forest fires in most densely-wooded parts of the country. At such times special precautions should be taken and the people should be kept alert by constant reminders of the peril. An excellent idea, as Mr. Gaskill suggests, is to placard trees along roads and trails with notices of the danger and warnings of penalties to be incurred by those who violate the fire laws.

## Miscellaneous Department.

**Southern California.**—Conference convened at San Bernardino, October 18, District President T. W. Williams presiding. Minutes of last conference read and approved. Branches reporting: Los Angeles, gain 28; Newport, loss 19; San Bernardino, same as before. Ministry reporting: Elders A. Carmichael, J. C. Foss, N. Van Fleet, T. W. Williams, A. E. Jones, C. W. Earle, W. A. Purfurst, William Gibson, and T. S. Brown. The present officers were sustained for the ensuing year. Adjourned to meet with the Los Angeles Branch, February 28 and March 1, 1903.

**Fremont.**—Convened at Thurman, October 11, with President A. Badham in the chair, Charles Fry, secretary. Bro. H. Kemp was chosen assistant president of the conference and Charles Forney assistant secretary. Reports were read from Thurman, Glenwood, Keystone, Tabor, Bartlett, Riverton, Henderson, Hamburg, and Shenandoah. Ministerial reports were read from Elders H. Kemp, A. Badham, D. Hougas, T. A. Hougas, N. L. Mortimore, C. Fry, A. J. Davidson, W. W. Gaylord, Eber S. Wilcox, F. Becksted, F. L. Goode, G. Kemp, J. C. Moore, J. Comstock, S. Orton; Priests J. Garver, F. B. Knight, J. Huston, A. E. Madison, L. C. Donaldson, Jos. Goode, L. D. Frederickson, F. G. Dungee, R. S. Hillyer, J. Vinnerd, Jos. Roberts, J. Claiborne; Teachers M. Ettleman, W. J. Moffet, G. F. Skank, C. M. Roberts, C. W. Forney, W. T. Gard; Deacons E. F. Wilcox, R. V. Greenway, Wm. Eyler, S. S. Clark. A report on fund for sending missionaries to General Conference (overlooked last conference) was read, showing receipts, \$25.70; expenditures, \$25.70. A report on missionary tent fund was read, showing receipts, \$34.75; expenditures, \$27.48; balance, \$7.27. District Sunday-school association reported, having had a profitable convention of four meetings. M. W. Gaylord was reelected member of board of tent trustees for next three years. The district president was authorized to secure insurance on the reunion tent. Missions: McPaul, in charge J. C. Moore, W. W. Gaylord, L. D. Frederickson; Pacific City and vicinity, A. J. Davidson. By separate vote John Garver and John Huston were granted priests' licenses. Bishop Leeka reported: Balance on hand May 23, \$175.13; receipts, \$1,513.02; total, \$1,688.15; expenditures, \$1,442; balance, October 11, \$246.15. An auditing committee reported the accounts correct. Upon recommendation of the Thurman Branch and approval by the conference, Charles M. Roberts was ordained an elder by M. H. Forscutt and H. Kemp. The district officers, bishop, and counselors, and historian were sustained. The secretary's report showed a membership in the district of 734, including 1 patriarch, 1 bishop, 1 seventy, 22 elders, 17 priests, 14 teachers, 10 deacons; a total of 66 officers. Of these 15 elders, 12 priests, 6 teachers, and 3 deacons reported. Those reporting have preached 298 sermons, presided over 254 other meetings, baptized 10, confirmed 9, ordained 1, performed 2 marriages, administered to sick 161 times, administered the sacrament 39 times, blessed 20 children, and made 21 official visits. The secretary

presented a bill for \$2 for report blanks and postage which was allowed, a collection being taken to pay same. Preaching by Henry Kemp and M. H. Forscutt. Adjourned to meet at Tabor at the call of the president.

**Florida.**—Conference convened with the Calhoun Branch, October 11, Elder S. D. Allen presiding, Asa E. Bailey clerk. The minutes of the last conference were read and approved. Elders reporting: I. N. Roberts preached 30 times, baptized 23, confirmed 17, assisted in confirming 10, administered to sick 3 times; S. D. Allen preached 24 times in district, baptized 4, confirmed 11, assisted in confirming 15, ordained 1, assisted in ordaining 1, administered to sick 3 times, and traveled 559 miles in buggy as missionary to the world, opened some new places, and done all he could to assist the cause; Priest John H. Johnston preached 5 times, assisted 3 times, held 2 prayer-meetings and one sacrament-meeting. Branches reporting: Mt. Olivet, Calhoun, Open Head, Pleasant View, no change. S. D. Allen reported as Bishop's agent, received since last report, \$53; paid out \$50; on hand \$3. Bishop's agent's books audited and found correct. Conference adjourned to meet with Santa Rosa Branch on Saturday and Sunday nearest preceding full moon in February, 1903. Bro. S. D. Allen was reelected as president, Asa E. Bailey as clerk. Preaching by S. D. Allen and John H. Johnston.

**London, Ontario.**—Convened at St. Marys, October 17. Elder George Buschlen presided, assisted by President R. C. Evans and Elders MacGregor and R. C. Loughurst. Sr. Maggie MacGregor acted as secretary pro tem., assisted by Bro. James Pycock. The following schools reported: London, Toronto, Niagara Falls, Stratford, Humber Bay, St. Marys, Port Elgin, Mitchell, Proton, Delhi, Owen Sound, Ellice, Vanessa, Stokes Bay, Limestone Point, Cameron, Egremont, Waterford, Colpoys Bay, Arthur, Selkirk, East Garafraxa, Cedar Valley, Clavering, Low Banks, McKillop, Tory Hill, Riverston, and Spy Hill. Number of schools in district 33, total enrollment 1,172. Officers elected for ensuing term: Elder George Buschlen superintendent, Maggie MacGregor and Thos. Bennett, assistant superintendents, Floralice Miller secretary, James Pycock treasurer. The following resolutions prevailed: That convention for routine business and reporting be held once a year and once for institute work; that Home Class work be taken up, that Sr. Floralice Miller act as Home Class superintendent, that Elder George Tomlinson be delegate to General Convention, and that said delegate be instructed to vote for the continuance of *Quarterlies* in present form. In the evening an interesting and instructive program was rendered; President R. C. Evans delivered a short address, "Reputation versus Character;" Elder George Buschlen gave a talk on "Duties of Parents to their Children;" Sr. Maggie MacGregor on "How to Teach the Lesson." The program was interspersed and enlivened by recitations and music—vocal and instrumental. Adjourned to meet at Waterford prior to district conference in June, 1903.

**Kentucky and Tennessee.**—Conference convened near Fulton, Kentucky, October 4, in our new tent, Bro. J. R. McClain presiding. Minutes of last conference read and received. Branch reports: Sedalia 127, Haley Creek 56, Foundry Hill 59, Eagle Creek 30. Bishop's agent's report read, books audited and found correct. Conference adjourned to meet at the call of the district president, at Oakland, Kentucky. Our annual reunion held in connection with our conference was a grand one. The Saints seemed to enjoy it very much and some of the outsiders were much interested; one Methodist preacher spoke in our prayer-meeting, called us Christians and bid us God-speed. Some of our prayer-meetings were very spiritual and comforting to the Saints the good Spirit prevailing throughout. There were seven baptized during the reunion and others who were present will follow soon. We were very glad to have Bro. E. L. Kelley with us. His instructions were just grand and I hope well received. Come again, Bro. Kelley. Our reunion will meet again next July. Please notice this Bro. Joseph Smith we want to see you down here also. Please note the date. We want to see the Kentucky and Tennessee District advancing in the Master's cause as well as elsewhere.

**Minnesota.**—Conference convened October 18 and 19 in Saints' church, Audubon. Meeting called to order by T. J. Martin. Minutes of last conference read and approved. Branches reporting: Minneapolis 62, loss 4; Oak Lake 66, gain 3; Audubon 72, gain 3; Union 97, gain 2. Ministry reporting: Elders E. A. Stedman, T. C. Kelley, H. B. Fay, F. D. Omans, and T. J. Martin; Priests W. W. McLeod and F. G. Barnes;

Teacher J. Harpster. Bishop's agent's report read, audited, and approved. Resignation of F. D. Omans as Bishop's agent read and accepted; W. C. Griffin recommended for the position. T. C. Kelley, F. D. Omans, J. C. Nunn, and Srs. F. D. Omans, Wm. Nunn, and M. L. Hawley elected delegates to General Conference. The majority of these delegates present at General Conference are to cast the full vote of the district. Saturday evening and Sunday were occupied with preaching services. Elders T. J. Martin, T. C. Kelley, and F. D. Omans were the speakers. One baptism Sunday afternoon. A vote of thanks was tendered the Saints and friends at Audubon. Conference adjourned to meet at the opening session of the reunion to be held at Clitherall, Minnesota, next June. The meetings were well attended.

#### Convention Minutes.

**Fremont.**—Convened at Thurman, October 9 at 8 p. m. The district superintendent appointed C. Fry to take charge. Bro. A. Madison led in prayer. Address, "Progress of our Work," by C. Fry. Short talks were given by different workers of the district. Normal Drill, Study of the book of Romans, in charge of C. Fry. One hour was given Friday morning to prayer and social meeting. The Spirit being present, no time was wasted. After a five-minute recess business was resumed. Minutes of evening session, and librarian and secretaries reports were read. The secretary and superintendent's bills were read and allowed. Discussion: *Quarterlies* or text-books, which? led by Sr. Emma Hougas. Moved and seconded that this question be discussed on Friday afternoon at our next convention. Paper: "Graceland's Rallying Day," written by General Superintendent. The next convention will be held Thursday evening prior to the next conference.

**Eastern Michigan.**—Convened with Pigeon River Branch, October 3, with Superintendent O. J. Hawn in the chair, assisted by Elder Berve. All visiting members were given privilege to take part. Minutes of last meeting were read and approved. Reports of superintendent, treasurer, and secretary were read and approved. Officers elected: O. J. Hawn superintendent, E. J. Goodenough assistant superintendent, Sr. F. C. Stephens treasurer, Sr. Grace McInnis secretary, Sr. Maud Wilson, Sr. Berta Johnson, and Bro. James Davis were appointed as program committee. Motion prevailed that the officers of the Sunday-school association confer with the officers of the Religio as to the time and place of holding the next convention.

**Northern California.**—Sunday-school association convened at the Saints' chapel, Oakland, October 2. The day's work opened with a prayer service in charge of A. B. Phillips. Although few in number, the spirit of peace and unity prevailed and was present throughout the entire convention. At 10.30 the business session was called to order. After the usual opening exercises Sr. M. A. Saxe was chosen president, Sr. L. Day, secretary. Reports of officers read and accepted. Reports of the following schools were read: San Francisco, Oakland, Irvington, Stockton, Chick, and "All Truth" mission of Oakland. Two reports were submitted to a committee for correction. A motion prevailed that all money drawn out be so ordered by secretary and president. The resignation of Bro. C. C. Joehnk was considered and accepted. Sr. M. A. Saxe was elected to fill the vacancy. A motion prevailed that the reports be left to superintendent and secretary after convention. Sr. E. Keeler was elected to act as assistant superintendent for the district. The most interesting feature of the convention was the institute work in charge of Brn. J. M. Terry and Albert Carmichael (one of the presidency of the General Sunday-school Association), showing the advantages to be gained by studious work both by teacher and pupil. Adjourned to meet in conjunction with the next conference according to time and place that conference may select.

**Clinton.**—Convened at Eldorado Springs, Missouri, October 10. Schools reporting: Wheatland, Veve, Ft. Scott, Eldorado, Nevada, Richhill, Coal Hill, Walker, Roscoe, Maple Grove. One new school organized at Deepwater since last convention. The Religio and Sunday-school gave an interesting program in the evening. We feel the convention was one of profit to all. Peace and harmony prevailed.

**Northern Nebraska.**—Convened at Columbus, Nebraska, September 27, district superintendent, Alice C. Schwartz in charge. District officers were not all present. Schools reporting:

Omaha, Platte Valley, and Columbus. The session was made profitable by much good advice. Adjourned to meet at Omaha, Nebraska, January 31, 1903.

**Galland's Grove.**—Convened with the Galland's Grove Branch October 10, Superintendent J. L. Butterworth in chair; Floy Holcomb, secretary. Eight schools reported. Mallard and Pilot Rock did not report. Treasurer reported on hand \$15.45. The Sunday-school association granted to the Religio society, by request of the latter, every alternate Friday of convention. A motion prevailed that hereafter the Sunday-school association holds but one business session per year and that to be the last one held preceding the General Convention. Adjourned to meet on Thursday, at 3 o'clock p. m., prior to and at same place of district conference.

#### Convention Notices.

To the Sunday-schools of Pottawattamie District: As the last convention adjourned to meet at the time appointed by the presidency, let each school please take notice our next convention will convene the last of February and not November, or in six months instead of three, as has previously been our time of meeting. Jennie Scott, Secretary.

The Sunday-school convention of the Mobile District will convene with the Bay Minette Branch, December 13 and 14.

#### Died.

**TRUMBLE.**—Samuel Adelbert was born September 2, 1855, at Hamilton, Van Buren County, Michigan. Was baptized August 17, 1877, at Hartford, Michigan, by Elder Columbus Scott. Died at Hartford, October 8, 1902. Funeral services by Elder W. E. Peak.

**SMITH.**—Sarah Wilkinson Smith was born in Greensburg, Green County, Pennsylvania, October 30, 1830, and died at the old homestead, near Elkport, Iowa, October 21, 1902. She was a member of the Osterdock Branch having been baptized in June, 1895, by O. B. Thomas. She leaves a husband, five children, one brother, and two sisters to mourn her loss. Her husband and one sister are members of the church. She was married to Winfrey M. Smith, November 6, 1853, near Osterdock, Iowa. Funeral by J. W. Peterson at the residence.

**MORGAN.**—William H. Morgan, was born at White Croft, Gloucestershire, England, July 4, 1830; died at Hollis, Republic County, Kansas, October 25, 1902, of asthma, terminating in dropsy. He joined the old church in 1852, and the Reorganization in 1868, emigrating to this country soon after, and finally locating, in 1874, at the place where he died. He was ordained an elder soon after coming into the church. He was married to Elizabeth Morgan, November 17, 1851, who remains to mourn his loss. The funeral sermon was preached by Elder Arthur Smith, Sunday, October 26, to a large congregation.

**THOMAS.**—John Thomas was born in California, February 17, 1860, died October 18, 1902, aged 42 years, 8 months, 1 day. Came to Iowa when but a lad and has lived near Neola for a number of years. September 11, 1894, was united in marriage to Mrs. Clara Gaylord. He and his wife united with the Latter Day Saint Church, September 14, 1902, being baptized by F. G. Pitt. He leaves a loving wife, 1 daughter, 1 brother and 4 sisters. Funeral at the Grange church in Boomer Township, October 19. Sermon by Elder D. R. Chambers.

**LUNDWALL.**—Andreas, son of Bro. and Sr. Martin Lundwall, of Bozeman, Montana, was killed in a railroad wreck near Rapids, Montana, on the morning of October 4. His body was almost incinerated in the wreck. Andreas was a noble young man, exemplary in his life. He united with the church at the age of 11 and remained true. Funeral services were held at Bozeman in the Christian church in charge of Reverend O. F. McHargue and Elder Gomer Reese.

#### Addresses.

A. C. Barmore, 120 Beattie Street, Balmain, Sydney, N. S. W., Australia.

There is probably no part of a building, small or large, that plays so important a part as the staircase, says *Country Life in America*. While the staircase is primarily utilitarian and an absolute necessity in a more than one-story house, at the same time it is susceptible, to an almost unlimited degree, of variation and elaboration in a purely artistic sense. Take away the glorious stairways of the best examples of the great modern and

ancient private and public palaces, and one of the fundamental parts of the design is lost. The staircase problem is one of the most fascinating features of home-building, and offers a wonderful field for originality and good taste.

Under gray skies, and gowned in neutral brown, enters November. Frost waits upon her and strews her path with memories of summer days. The bugle of the north wind proclaims her coming. A brooding silence reigns in the thickets where the mighty feathered chorus poured forth a welcome to her sister months. Gone are the flowers, save that in some sheltered retreat still lingers the blossom of the skies, the beautiful fringed gentian, or mayhap a sunflower or late goldenrod lends of its gold yet a little while. But from stark bare tree-tops comes the bark of squirrels, fat with much feeding, and it is answered by the merry shout of nut-gatherers gleaming among the thickly strewn brown leaves. The honk of the wild goose floats earthward from the clouds. In the marshes and sedges along the river's edge the muskrat puts the finishing touches on his domicile of rushes and mud against the bitterness of midwinter. The bluejay becomes silent, stealing guiltily about the bursting corn-crib. Through open barn doors is caught the gleam of yellow pumpkins and squashes, with all their possibilities of jack-o'-lanterns and luscious golden pies. From cellar bulk-heads rises the fragrance of ripening fruit. The gobble of the turkey has in it the perfect contentment of desires fulfilled, and the shadow of sacrifice has not yet fallen over the poultry-yard. The spirit of Thanksgiving is abroad over the land and November, in sober gray and brown, walks hand in hand with Good-cheer and Happiness.—*Country Life in America*.

The November *McClure's* appears with a permanent addition of sixteen pages of reading matter. Undoubtedly the most important magazine article of the month is the first installment of Ida M. Tarbell's long announced "History of the Standard Oil Company," which it is safe to wager will be the most widely-read serial of the year. In the "Birth of an Industry" Miss Tarbell outlines what had been accomplished in the oil regions before the Standard Oil was born. It is a story that finds its parallel only in the history of the discovery of gold in California. Following Miss Tarbell comes a tale by Conan Doyle, seductively baited with the title "The Leather Funnel," and with gorgeous illustrations by A. Castaigne. Mr. George W. Smalley writes of literary persons, their habits of work and talk as he has known them. His sketches range all the way from Browning and Arnold to Anthony Hope and the authoress of "Elizabeth and Her German Garden." There is no need for picking and choosing among the stories; every one is first class.

*The World's Work* for November is a birthday number, with handsome cover of blue and gold. Its most striking feature is Andrew Carnegie's article on "Europe versus America." This article is probably of greater international importance than any other private utterance in many years, and it is, as well, one of the most interesting contributions to magazine literature for the last decade. Labor Unions and Trusts are further investigated in this number, the former by M. G. Cunniff, who has been writing a series of articles on this subject in *The World's Work*, the latter by James H. Bridge, editor of "The Trust, Its Book;" and Frank M. Chapman, editor of *Bird Lore*, describes the work of the Museum of Natural History in New York. W. S. Harwood tells of the large fisheries on the Great Lakes; Chalmers Roberts, in sequence to the story of "The Rebuilding of New York" published in *The World's Work*, relates how London is being rebuilt, and Lindsay Denison draws a graphic picture of President Roosevelt on his tour. All these articles are fully illustrated. There is also important comment on the Revolutionary Increase in Gold, by Charles M. Harvey and many short articles on interesting topics. The Real Rulers of Russia, by Wolf Von Schierbrand, Julian Ralph's observations on The Moral Soundness of American Life, an intimate view of John Jacob Astor, by Henry Harrison Lewis; an investigation of Our New Naval Efficiency, by John R. Spears; a description of the new Stock Exchange, by Ivy Lee; a New Decorative Art, by Doctor Paul S. Reinich; the opinions of many great men on "Is American Character Declining?" gathered together by George Perry Morris, and the experiences of an American builder—Mr. James C. Stewart—in England. There is a pertinent editorial article about Arbitration of Labor Troubles, and some interesting comments on the latest books of Miss Glasgow, Mr. Wister and Mr. Hopkinson Smith. There are a dozen or more handsome full-page portraits in the number.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

The *Arena* for November is preëminently a "reform" number. Eltweed Pomeroy, M. A., contributes the first of a series of three articles on "Needed Political Reforms;" Duane Mowry, LL.B., presents "Some Thoughts on Public Reforms," and Alice Rollins Crane discusses "Desirable Reforms in Motherhood" and proves herself a close student of her sex. Mr. Pomeroy's paper is admirably supplemented by George H. Shibley in a "conversation" on "The Optional Referendum and Initiative." The opening article is by Professor Frank Parsons, who discusses "The President and the Trusts;" and this is followed by "Personal Power of the President"—a brief paper by the Venerable A. Kingsley Glover, archdeacon of Oregon. Booker T. Washington considers "The Agricultural Negro," and B. O. Flower contributes the third paper of his series on "The Divine Quest." In reply to one of the August contributions, the president of the Mormon Church describes the "Real Origin of American Polygamy." F. Edwin Elwell presents "The Educational Side of Art," and Winnifred Harper Cooley has "A Dream of the Twenty-first Century." "The Home Across the Way" is an occult story by Laura N. Eldridge. Editor Flower's "Topics of the Times" and reviews of new books are excellent, as usual.

## Thanksgiving Day Excursions

at rate of a fare and a third on all trains of the Nickel Plate Road, on November 26 and 27, to points within 150 miles, and good returning to and including November 28. Chicago depot, Grand Central Station, Harrison Street and Fifth Avenue. City ticket office, 111 Adams Street. 59 45-r4t

## The End of Autumn.

Now Winter comes with shadows to enfold  
The earth's bright foliage of red and gold;  
The birds' last songs are sung; the night is here:  
Fades now the gorgeous Sunset of the Year!

—November *Country Life in America*.

## A Page from the Past.

When the Stockton & Darlington Railway, in England, was opened in September, 1825, the main line and its three branches were thirty-eight miles long. Stephenson drove the engine as the first train started, and an outrider on horseback went in advance to keep the track clear.

In 1829 three locomotives were imported to America, and one was tried at Honesdale, Pennsylvania, upon the tracks of the Delaware & Hudson. It was soon found that they were ill-adapted for use on American roads, where very sharp turns were made. Peter Cooper, that same year, devised an engine which overcame this difficulty.

In 1830, the Mohawk & Hudson Railroad, running sixteen miles from Albany to Schenectady, was opened, and the cars were drawn by horses till the delivery of the "DeWitt Clinton" locomotive, which was built at the West Point Foundry, New York. The first trip this engine made was on August 9, 1831. . . .

From Schenectady, westward, we may take our choice of two means of travel, stage-coach, or packet-boat on the canal. The commodious "Red-bird," as well as boats on several rival lines were plying on the canal, and people who wished to broaden their minds by travel frequently took the trip from Albany to Buffalo. In an old journal, there is the following item concern-

ing the writer's first trip on the "big ditch." "Commended my soul to God and asking his defense from danger, I stepped aboard the canal-boat and was soon flying towards Utica." If the dangers of the raging canal were too great to be braved, an outside seat on the stage-coach gave one an opportunity to see the country. The driver of the stage, as well as the landlord of the public, were persons of great importance. Stage driving was hereditary—it went in families and descended from father to son.

The journey from Boston to Providence, a distance of forty miles, was made in four hours and fifty minutes. This was considered the acme of fast traveling, and an editorial on the performance says: "If any one wishes to go faster he may send to Kentucky and charter a streak of lightning!"—From "Early Rapid-Transit in America," by N. Hudson Moore, in *Four-Track News* for November.

## For Thanksgiving Day

the Nickel Plate Road will sell tickets within distances of 150 miles, November 26 and 27, at rate of a fare and a third for the round trip. Tickets good returning until November 28, inclusive. This road has three express trains daily to Ft. Wayne, Cleveland, Erie, Buffalo, New York, and Boston, with vestibuled sleeping-cars. Also excellent dining-car service, meals being served on Individual Club Plan, ranging in price from 35c to \$1.00; also a la carte. For reservation in sleeping-cars or other information, address John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. City Ticket office, 111 Adams Street. 60 45-r4t

## Religious Census of 1900.

There has been no report made public as yet from the Census Bureau concerning the religious statistics of the country. Bulletins have been sent out on every other conceivable topic, but nothing on so vital a topic as the comparative study of the growth of religious denominations. In this religious census, if accurately done, the Catholic body will show a phenomenal growth. Perhaps at no time in the history of Catholicism in the United States has there been such signs of progress, not only in external appearance as indicated by increasing numbers and growing wealth, but in internal indication of better organization and more perfect equipment. We look eagerly for the Census reports, that will give an official statement of this progress.—Reverend A. P. Doyle in *Catholic World Magazine*.

## Pickin' on Kids.

I've got no use for fellers w'at  
Go bullyin' little boys,  
A-settin' on their stumicks an'  
A-smashin' of their toys;  
I used to do it onct myself  
When I was only six,  
But now I'm big an' seven years  
I've stopped those sort o' tricks.

Besides, I saw a feller onct  
W'at caught a little chap,  
An' pulled his hair an' pinched him, too,  
An' thought he had a snap;  
But suddintly a great big boy  
He come up on a run,  
An' walloped him to beat the band,  
An' made him howl like fun.

You see, you never know w'at boys  
Has got a brother or  
A cousin stayin' over night  
You never saw before—  
An' so I think it's mean to pick  
On kids w'at's weak and small,  
An' can't defend themselves like men,  
But just run home an' squall.

—W. W. Whitelock in the *Woman's Home Companion*.

"There are tears unwept and songs unsung,  
And human anguish keen,  
And hopes and fears, and smiles and tears,  
But the blessings fall between."

# HEARST'S CHICAGO AMERICAN

**Morning—Evening—Sunday**

**THE MORNING AMERICAN** is the only Chicago Morning Paper issued for one cent ❄ ❄ ❄ ❄ ❄

**THE EVENING AMERICAN** has the latest news and the best editorials. It is also but one cent a copy ❄ ❄

**THE SUNDAY ISSUE** is five cents and is the most complete newspaper published in the world ❄ ❄ ❄

## Subscription Rates

(Payable in Advance)

**Morning or Evening**  
(Without Sunday)  
One Year.....\$3.00  
Six Months....\$1.50  
One Month. 25c

**Sunday Edition**  
One Year.....\$2.50  
Six Months....\$1.25  
One Month....25c

### Visit the Old Home

in the East and take advantage of the low rates applying by the Nickel Plate Road, November 11, 12, and 13, 1902. John Y. Calahan, General Agent, 113 Adams Street, Chicago, will have pleasure in answering all inquiries in reference to this excursion. 63 45-2t

### Homeseekers' Excursion

to Eastern points for 1902, will leave Chicago over the Nickel Plate Road, November 11, 12, and 13. For particulars and sleeping-car accommodations, address John Y. Calahan, General Agent, 113 Adams Street, Chicago. 62 45-2t

### REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

201. Per dozen 10 cents; per 100 60

### YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE.

228. Each..... 5 00

### THE KIRTLAND TEMPLE. Illustrated. The two martyrs, Joseph and Hyrum Smith; Kirtland temple, and President Joseph Smith.

45. Each 5 cents; per dozen..... 50

### MARVELOUS DISCOVERIES IN BIBLE LANDS.

199. Paper covers..... 30

### TRACTS.

33. Trial of the Witnesses to the Resurrection of Jesus. Each 5 cents; per dozen..... 50

47. The Basis of Brighamite Polygamy. Per dozen 10 cents; per 100..... 60

## Get Acquainted With the Elders

by ordering a Photo Album in which is represented over 250 of the ministry and places of interest. 65 cents each. Order from HERALD or *Ensign*. 45-1f

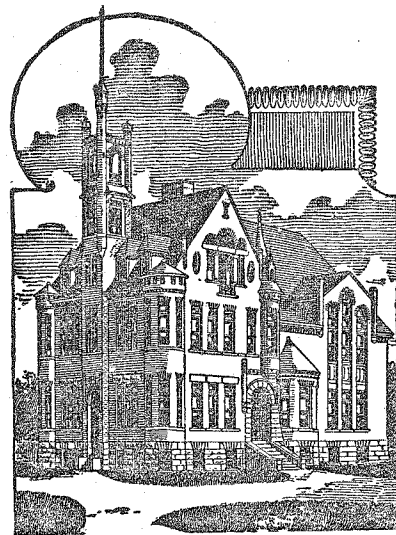
### Another Low Rate Excursion

to Eastern points reached by the Nickel Plate Road, will leave Chicago November 11, 12, and 13, 1902, at rate of one fare for the round trip, plus \$3.00. By depositing return portion of ticket with agent of terminal line at destination, a liberal return limit will be granted. John Y. Calahan, General Agent, 113 Adams Street, Chicago, will be pleased to furnish any additional information. 61 45-2t

## The Photo Album of the Eldership

contains, among other features, a full-page cut of the First Presidency. Quorum of the Twelve, interior view of the Kirtland Temple, showing view of the west end, with its twelve pulpits, and interpretation of the lettering on each, view of Liberty Jail, scenes around Independence, Missouri, etc. 65 cents for the Album. Order from HERALD or *Ensign*. 45-4t

## Graceland College Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,  
LAMONI, DECATUR COUNTY, IOWA.

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

IF CHRIST CAME TO CHICAGO.

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give our own busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent postpaid, to any address on receipt of price, 20 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa.

Herald Office Publications.

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

- RESIDE TALKS WITH OUR GIRLS. (Published by the Daughters of Zion.)
- 212 Paper covers..... 20
- 213 Lamp cloth..... 30

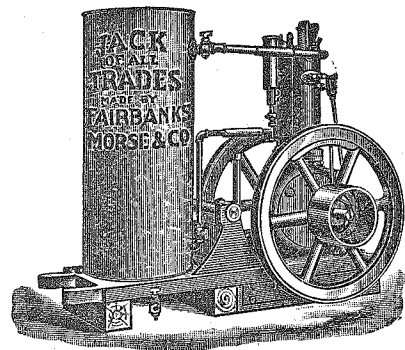
CRUDEN'S COMPLETE CONCORDANCE. A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.

206. Cloth..... 1 50

Its Praises Can Not Be Sung Too Highly.

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORBWAY, 225 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE JACK OF ALL TRADES?



Pumps Water, Shells Corn, Grinds Feed, Churns Butter

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work.

It is a NEW ENGINE made by Fairbanks, Morse & Co., CHICAGO

NEW BOOK. EXEGESIS OF THE PRIESTHOOD. By Gomer T. Griffiths.

Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Kirtland, Lake County, Ohio. 37-8t

SOUTH SIDE BARBER SHOP.

Laundry in connection. The same old stand. F. A. BLACK. 15

WANTED—A TRUSTWORTHY GENTLEMAN or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

WANTED—A TRUSTWORTHY GENTLEMAN or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

FOR SALE

2 1/2 miles east of Burnham, Howell County, Missouri 80 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address,

W. R. STEELE,

Pittsburg, Crawford Co., Kan. Rural Route No. 2. 43-3t

STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital \$20,000 00  
Surplus 5,000 00  
Deposits 200,000 00

OFFICERS.

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

THE Commercial Bank

LAMONI, IOWA,  
Solicits your deposits, and pays 5 Per Cent Interest.

D. F. NICHOLSON, Cashier.

KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

What All the World Thinks

on all live questions of the day, Political, Scientific, Religious, Literary, Sociological, can be found week by week in the most accessible form in

The Literary Digest

Issued Weekly. 32 pages. Illustrated

It is ALL PERIODICALS IN ONE, and gives you in two hours each week the gist of every side of every question in controversy, with absolute impartiality. It tells just what busy men and women want to know, and stops there. You can't trip a LITERARY DIGEST reader on facts.

Circulation Doubled Every Year

Reason Why: It is of "immense assistance" (Senator Frye), and "no similar publication could take its place" (Senator Faulkner). It is "always read with great avidity" (Donald G. Mitchell), since it is "the most valuable periodical of its kind" (President Faunce). It is "the best periodical of its class" (Joseph Cook), "invaluable" (ex-Governor Altgeld), and "an absolute necessity" (Rev. Dr. E. P. Powell) hence "a time-saver, a money-saver, and a worry-saver" (Edwin Markham).

Better Than Ever During 1902

10 Cents per Copy. \$3.00 per Year  
Send for descriptive circular

FUNK & WAGNALLS COMPANY, New York 43-2t



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Flora L. Scott m

Volume 49

Lamoni, Iowa, November 12, 1902

Number 46

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, . . . . . EDITOR

## CONTENTS.

### Editorial:

Secret Sins	- - - - -	1097
Forgiveness of Sin	- - - - -	1099
"To Fight Mormonism"	- - - - -	1099
Goldwin Smith on Jewish Persecution	- - - - -	1100
Colonel Astor Dedicates Patents to the Public	- - - - -	1100
Questions and Answers	- - - - -	1101

### Original Articles:

"Anti-Mormon Meeting"	- - - - -	1103
-----------------------	-----------	------

### Selected Articles:

Is Darwinism on its Death-bed?	- - - - -	1104
--------------------------------	-----------	------

### Original Poetry

- - - - -	- - - - -	1105
-----------	-----------	------

### Mothers' Home Column:

A Baby is the Best Possible Investment	- - - - -	1105
Disposition	- - - - -	1106

### Sunday-School Department:

From the International Convention	- - - - -	1106
-----------------------------------	-----------	------

### Letter Department

- - - - -	- - - - -	1108
-----------	-----------	------

### Miscellaneous Department:

Conference Minutes:		
Eastern Wales	- - - - -	1116
Southern Missouri	- - - - -	1116
Northern Michigan	- - - - -	1116
Lamoni Stake	- - - - -	1116
Galland's Grove	- - - - -	1116
Clinton	- - - - -	1117
Convention Minutes:		
Kirtland	- - - - -	1117
An Appeal	- - - - -	1117
Pastoral,—J. A. Grant; Amos Berve	- - - - -	1117

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor.

## Editorial.

### SECRET SINS.

Many of the sins which men commit are open and direct violations of the various commandments beginning "Thou shalt not," etc.

This list is quite long, and comprises about all the wrongs and sufferings in mind or body which man may inflict upon his fellow man.

For these sins, surnamed crimes, felonies, misdemeanors in the statutes, adequate penalties are provided to be visited upon the wrong-doers; and, so far as may be by human means, the sins be condoned, pardoned, or punished, according to their trivial or heinous character.

But there are sins which men may commit for which no penalty is ever affixed in human courts, because the wrong-doers are never accused, never served with notice to appear and answer, never arraigned by human testimony before an earthly judge.

These sins are secret sins, sins committed in such circumstances that human witnesses neither see nor hear to bear testimony against the wrong-doer.

But will the sinner never be known? Will the wrong done never be discovered? Will there never be a tribunal at the bar of which these sinners in secret sinning will be called to have the evidences of their folly or crime presented before a judge against whose compelling presence and searching scrutiny subterfuges, evasions, and self-pitying, justifying excuses will disappear like the chaff from the summer thrashing-floor before the strong wind, or the darkness of the night before the god of day rising in his shining strength?

Ah, no! There is no sin so trivial, no crime so vain or foolish, no wrong so small, no evil deed so dark, no crime so great, be it ever so secretly done, but it must come to the test of examination and be made to appear in the light of day.

Long ago one of the wisest of men wrote:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment with every secret thing."

No matter how high, no matter how lowly, he that sinneth in secret, whether alone, or with accomplices, must answer in the day of accounts.

Jesus, long ago, said it was written of olden time,

"Thou shalt not commit adultery: but I say unto you, whoso looketh upon a woman to lust after her hath committed adultery with her already in his heart."

Modern revelation is clear, "Thou shalt not commit adultery, nor do anything like unto it."

No secret sin is so degrading, so demoralizing, so deserving of severest condemnation of the good and noble, as the one named by the Savior in the quotation first given above, last clause.

No punishment or penalty is named in the long code called the "Law of Moses," for any other than actual or constructive wrongs. There is no warrant in that law for committed acts. But nothing is given by which he who thinks evil, or commits sins of the imagination, is to be reached, no matter how completely morally debauched the sinner may be, nor how degrading his thoughts of, or desires toward another may be.

In the sentence stated by the Savior it is easy to see that he intended by the use of this reference to the greatest of crimes against the social fabric, adultery, to give a criterion by which to measure the sins committed in secret, not only against the virtue of woman, her honor and chastity, chief charms of God's fairest and best gift to man, but all the calendar of crimes, beginning with, "Thou shalt not."

How subtle the lust of place and power. How strong the chains that bind him who revels in the secret indulgence in coveting what is not his. "Thou shalt not covet:"

#### 1. Thy neighbor's wife.

How sweeping in its comprehensiveness is this command, and how clearly is the covetous and unholy desire pointed out and condemned. The culminated act is first thought out and enacted in the secret recesses of the imagination, and the sin of covetousness is the product, that given opportunity becomes the sin absolutely forbidden. While no human tribunal may, or does call the guilty culprit, stained with the sin of imagination, before it, like as it would the discovered transgressor, there is the mark of sin left on the soul to be read in the judgment day.

"Shun even the appearance of [this] evil."

#### 2. "Thy neighbor's man servant."

Here, again, the sin of desire, the lust of gain, of merchantable good to be acquired from either the labor, or the hire, or sale of the man servant, works in the heart, and the overt act of wrongful acquisition is the result.

#### 3. "Thy neighbor's maid servant."

In those far-off ancient days there was a sort of human slavery among those to whom the command was given, in which the possession of maid servants was permitted; and these might, under certain conditions, not only render service in the household and the field but could be made the companions and con-

cubines of the master in addition to the wife he already had.

Here, again, in the command, "Thou shalt not covet," is seen the prohibition against the secret sin of desire, the secret longing, lusting after the handmaiden of another. No wonder the Savior should have hedged the chastity and honor of woman about with the strong declaration, "He that looketh upon a woman to lust after her, *hath* committed adultery with her in his heart." Shall we not conclude that in the eyes of God the chastity of the maid servant was and is as sacred as that of the wife, mother, sister, or daughter of the master?

4. "Thy neighbor's ox, nor his ass, nor anything that is thy neighbor's."

Here a wide range is given to the prohibitive command. And, as every trespass upon the rights of another has its rise and instigation from the secret coveting in the heart indulged in by which another is wronged, it is not difficult to discern that the intention of him who gave the law was to warn those who were to be the subjects of the law, that their surest safety was in avoiding the secret sin; this done, no overt act of wrong would be done, no penalty exacted, no punishment inflicted.

In Exodus 20, the commandment from which we have quoted begins, "Thou shalt not covet thy neighbor's house." This surely includes all that may and does attach to the house of a neighbor, by which it is his home, and wherein all that is calculated to make home the one place where confident and continued rest and peacefulness are to be found. Therefore, in the inhibition to covet not, everything appertaining to the home of a neighbor is to be kept out of the way of temptation's attraction by being excluded from the thoughts, thus preventing the inward and secret sin and the subsequent direct and overt crime by taking by force, stealing, robbing, or diverting to one's own uses the things of a neighbor.

He who looketh upon the things of another with a covetous, longing, improper, or lustful desire, has committed a secret sin, and will need to purge himself from that sin by a thorough repentance and a putting away of the desire.

In language equal in meaning to Holy Writ: Think not upon the things of thy neighbor, his house, his wife, his man servant, his maid servant, his ox, his ass, or anything that is his with improper, covetous, or unholy desire; for if thou doest this, it is sin, and may bring thee into danger of the judgment in the great day of accounts.

---

THE December *Autumn Leaves* is the holiday number, and will be replete with excellent stories, articles, and poems suitable to the holiday season. The illustrations, also, will be of a very excellent character.

## FORGIVENESS OF SIN.

It is thought by some that there is a conflict between the text in Matthew 12: 31, and paragraph 6, section 42 in Doctrine and Covenants. The first reads thus:

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

The second reads:

"Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come."

One of the first commands ever given to man regarding his conduct towards his fellow man is, "Thou shalt not kill." It is provided in Genesis 9: 6, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Cain was a murderer; and, lest some one unauthorized should kill him, a mark was set upon him, so that after a while he lamented, "My punishment is greater than I can bear." (See Genesis 4: 13.)

From that time when the first murder was committed until now, there has been no authority given to men by which the crime of murder is condoned or pardoned. It is a crime that never outlaws. The man who commits murder does it with the full understanding that his life may be lawfully taken as a penalty for such killing. It is then a sin against light and knowledge to commit murder; and whoever may be guilty must pay the penalty, either here or hereafter. Hence John well wrote, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—1 John 3: 15.

If there is a conflict between Matthew 12: 31, and Doctrine and Covenants 42: 6, then there is one between the first clause of Matthew 12: 31, and the second clause. For the first clause asserts that "all manner of sin and blasphemy shall be forgiven unto men;" while the second clause states that the "blasphemy against the Holy Ghost shall not be forgiven."

Some slight difference in statement exists in Mark 3: 28, 29, and Luke 12: 10; but it can not be said that there is a conflict.

The force of the statement in Doctrine and Covenants 42: 6 shows a direct respect to the command to "kill not," first given unto man, showing that there is a penalty provided against the crime of murder, and this penalty must be paid; hence this crime is not to be forgiven; that is to say, no ordinance nor means of exculpating a man from the penalty is given unto man; and so the murderer must take his place in the ranks of those who are murderers, sorcerers, adulterers, those who love and make a lie, over on the other side. If they are not met by punishment here, they must answer on the other side.

The blasphemy against the Holy Ghost is nowhere

specifically defined; that is, no one specific act is given as the sin against the Holy Ghost. It is generally understood that the sin against the Holy Ghost is a sin committed against light and knowledge, and that this sort of sin must be expiated, not forgiven nor pardoned.

If to kill in the sense of committing murder is not a "sin against light and knowledge," there is no value in long continued persistence in uttering and enforcing a command. "Thou shalt not kill," is as old as the world, and whosoever does so kill knows he is committing a sin that will never be forgiven, nor excused, nor outlawed.

The same one who said "but whoso blasphemeth against the Holy Ghost shall not be forgiven, neither in this world nor in the world to come," had the right to say the same thing in regard to murder; and that too without laying himself liable to the charge of contradicting himself.

It must be understood that we do not in this writing include all phases of killing in the term murder; but have reference to the definition as given "he that kills another with malice aforethought shall be guilty of murder."

We really do not see that the two statements referred to conflict with each other.

---

"TO FIGHT MORMONISM."

At the late session of the American Missionary Society (Disciples of Christ) held at Omaha, Nebraska, a number of the elders of the Christian Church, in a movement aside from and independent of the "International Convention," was inaugurated under the inspiration of Reverend J. W. Darby, of McArthur, Ohio, the avowed intent and purpose of which is given in the following notice which we clip from the *Bee*, of Omaha, for October 22:

TO FIGHT MORMONISM.

At the North Side Christian church yesterday afternoon the Anti-Mormon Missionary Society of the Church of Christ was organized with seventy-five members, and with Reverend J. W. Darby, of McArthur, Ohio, who originated the movement, for its first president. Other officers elected are: John T. Bridwell, McArthur, Ohio, secretary; W. T. Hilton, Omaha, treasurer. These three officers and J. D. Ghormley, Portland, Oregon; H. H. Keller, Iowa; R. B. Neal, Grayson, Kentucky, and D. H. Bays, Collins, Iowa, directors.

The avowed purpose of the society is to distribute anti-Mormon literature and place in the field anti-Mormon missionaries, which work will be undertaken at once.

It will be seen that a number of these men are of those who have been in contact with the Reorganized Church in debate, and have reason to know that so far as "the common people" are concerned, they are willing to hear what the elders of the church have to say. We know some of these men; and while we have no sort of ill will towards them, we are impressed with the thought that those who engage in this unholy alliance to "fight Mormonism," as it is so

pertinently stated in the caption of the notice, will have sooner or later reason to feel the truth of the saying concerning the work of God, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

---

*The Chicago Record-Herald* recently contained the following paragraph:

One of the most distinguished of European scientists, the Duke de Loubat, is here to take part in the congress of Americanists. The duke, who three years ago gave \$1,000,000 to Columbia University and has devoted his resources to the promotion of archæological researches, especially in America, is anxious to have an American edition printed of what he calls "The Pre-Columbian Bible." This remarkable book was written in the sixteenth century by Berardino Sahagun, a Franciscan monk. This work has been practically neglected for three centuries, and it is only within recent years that it has crept into the libraries of the best informed Frenchmen in copies of a rare French edition. The manuscript is now in the Library Lorenciana Medici of Florence. The "Pre-Columbian Bible" is the only trustworthy authority on the history of pre-Columbian Mexicans. Part of the manuscript side is written in Spanish and on the opposite side is an account in Aztec.

---

#### GOLDWIN SMITH ON JEWISH PERSECUTION.

The *Unique Monthly* for November quotes Goldwin Smith on the question of the persecution of the Jews, as follows:

My conviction is that the source of Jewish suffering is not, and never has been, to the extent supposed, Christian hatred of the Jewish religion. I believe it is, and always has been mainly to be found in the anomalous position and habits of the Jews as a wandering and parasitic race, not blending with the other nations, into which for commercial purposes they have come, but keeping up a separate nationality emphasized by a tribal mark, avoiding inter-marriage, and, if they are of the strictest sort, association at the same board; while many of them have plied at least among the peasantry of Europe; an unpopular and often oppressive trade. I, of course, recognize the numerous exceptions, not a few of them illustrious in connection with our intellectual progress and our general civilization.

The same view essentially is taken by that not inconsiderable section of the Jews themselves called Zionists, though the Zionist remedy is repatriation. The obstacles in the way of repatriation are evidently great, if not insuperable. The alternative is the renunciation by the Jew of his separate nationality so that he may be completely identified with the community in which he lives. All feeling against him would then cease and the unquestionable gifts of his race would have perfectly free play. In no civilized nation would he now be persecuted or disrated merely on account of his religious opinions.

The belief that Christian persecution of the Jewish religion has been the cause of all the trouble is disposed of by the fact that the trouble existed in full force among the pagan nations of antiquity before Christianity had acquired any power to persecute, and even before it came into the world. It is coeval and coextensive with the wandering habits, the Talmudic separation, and the peculiar commercial tendencies of the Jew.

Religious bigotry has no doubt played its evil part. The mortal conflict between Christianity and Islam which took place at

the time of the Crusades was attended by a paroxysm of religious passion in the Christian communities which produced most tragical effects and has been allowed too much to color our views of the whole history. Even then, insurrection against Jewish usury was blended with crusading fanaticism and the belief that the Jew sympathized with Islam.

Nobody, I hope, will be offended by being told that the guilt of Christendom in this matter is less than has been commonly supposed, and that a state of things which everybody must deplore, is due more to the untoward accidents of history than to the malice of nations of men.

---

#### COLONEL ASTOR DEDICATES PATENTS TO THE PUBLIC.

Colonel J. J. Astor, who, despite his great wealth, is an energetic and useful *worker*, has recently taken out a number of patents, both domestic and foreign, on marine turbines. In a letter dated November 1, written to the editor of the *Scientific American*, Mr. Astor dedicates his patents to the public. Mr. Astor's letter is as follows:

To the Editor of the *Scientific American*:

All my patents on marine turbines having been granted, I hereby dedicate them to the public, in the hope that the development of the ideal turbine may be hastened thereby.

The turbine is shaped like a funnel, and comprises an outer shell or drum and an inner shaft running axially through it, these parts being relatively rotatable and each having oppositely set spiral blades. The steam is admitted into the outer shell at the small end and passes through the turbine, expanding into the large end of the shell and acting on the spiral blades to rotate the shell and shaft simultaneously and in opposite directions. By allowing both the inner turbine and the outer case to revolve, the speed necessary to insure efficiency, which in ordinary turbines is often inconveniently high, is cut in half. As a result of this construction the weight is reduced practically fifty per cent.

By passing the inner solid shaft through the outer hollow shaft or drum, the structural advantage of running both through the stern-post of the ship is obtained, this being the strongest part. Moreover, the shafts are incased and protected for almost their entire length without changing the shape of the hull. Retaining all the advantages of twin screws, the propellers are little exposed to danger in docking as in a ship with a single screw.

Since both propellers revolve on the same axis, in opposite directions, but little power is wasted in imparting a rotary motion to the water, for after the passage of the ship the water is left entirely dead except for the necessary reaction resulting from driving the ship ahead.

To sum up, the following appear to me the principal advantages: 1, reduced weight; 2, higher steam efficiency; 3, higher mechanical efficiency, by reason of the reduced size enabling the parts to be fitted more perfectly, permitting the diminution of friction and also the reduction of the leakage loss; 4, such a turbine would seem to be particularly suitable in central station work for generating electricity, in which case the field and armature may be driven in opposite directions. This would improve the efficiency of the dynamo and increase its output for a given weight. This principle is obviously also applicable to gas-engines.

Further particulars and details concerning pumps, condenser, etc., may be obtained from the Patent Office at Washington by ordering a copy of patent No. 690,821, granted to me on marine turbines, or from the office of the *Scientific American*, 361 Broadway, New York City, through which agency I obtained my patents.

The French patent is dated September 28, 1901; the English patent, October 1, 1901.

J. J. ASTOR.

NEW YORK, November 1, 1902.

This action of Colonel Astor is highly commendable, and we certainly trust his hopes that "the development of the ideal turbine may be hastened" will be realized. The possibilities of a very extended use of the Astor steam-turbine seem great, especially, as suggested by the inventor, in marine use and the generation of electricity. We shall watch its development with considerable interest.

---

#### QUESTIONS AND ANSWERS.

What is to be understood by the phrase "without purse or scrip," in the command of the Lord to his servants in the mission field?

As we understand it, it is to be understood as not providing and carrying with one the money and provisions for self sustenance and support. That is to say, an elder going into the field as a missionary laborer ought not to make provision for food and shelter beforehand, in the way of money in his purse, or food in his scrip, or satchel, or other receptacle for carrying such things when on a journey.

It is not the common rule, nor the custom for the missionary elders of the church to carry "purse and scrip" in the sense of making provision for their daily needs.

They usually and quite universally go into their fields trusting for daily sustenance to the good will (not to say charity) of those with whom as church members, and among whom as those not of the faith their labors are to be carried on.

The elders do carry receptacles in which to carry changes of clothing and the books which are made necessary to the purposes of their ministry by reason of the changed conditions under which gospel work is now carried on. In this sense they do take "scrip;" they do not, however, "provide money in their purses."

We have traveled for years in the requirements of our work, and in but a few instances have we ever made provision for either food or for traveling expenses, beyond the point first to be reached in the field; nor have we even "taken thought" in regard to the matter of food, or the further requirements of the road.

The field of gospel labor is occupied now under the provisions of direct revelation by which conformity is had with existing conditions, where no compromise of principle is required.

In the sense of the words first stated, the elders do go without "purse or scrip," as we understand the matter, and we believe it should be so understood.

Is it right to partake of the Lord's Supper with a gloved hand?

There is no rule that we know of that provides whether the hand shall be gloved or ungloved when the disciple partakes of the bread and the wine. We are of the opinion, however, that if the hand is gloved before the sacramental service is observed for the purpose of avoiding the touching of the bread, or the cup with the naked hand, it would not be right. There is often more uncleanness in a well-worn glove than in an ungloved hand.

It is a matter of personal taste in the absence of rule on the matter. We favor the absence of the glove.

What is to be learned from the statement of Jesus to his disciples as given in Luke 22: 36?

This: First, that as his ministry the disciples were sustained when keeping within the purview of their calling. Second, that as they had been so sustained before his death and under the command not to take purse or scrip, they would be after his departure, and under the permission to take purse and scrip; or a sword, if such were needed. Third, that as they were not to go armed in their ministry, the two swords they had were enough. Fourth, that as the command not to take purse and scrip had been observed and the disciples had been proved under it, the need for that command had passed, and their ministry was to be thereafter conducted under the ordinary and normal conditions existing among the men to whom they were sent.

---

#### EXTRACTS FROM LETTERS.

Under date of October 28, O. Vernon wrote from Adamston, West Virginia: "If any of the elders come this way we shall be pleased to have them call on us. I have learned that Bro. Shinn lives here. We came here the 27th, and expect to make this our home for the present."

Will S. Pender writes from Provo, Utah, October 31: "Unfortunately, or so it seems to me, I have been confined to the house for over a month with abscesses and fever. But I think I will be at work again in a few days. The prospect of this makes me glad."

J. J. Cornish wrote from Reed City, Michigan, November 3: "Our conference is over. It was splendid. Seven more were baptized. Bro. R. C. Evans was with us; we just had a grand time. All well, and everything is moving on nicely."

Sr. M. L. Douglas wrote from Ukiah, California, October 28: "My heart rejoices in this latter-day work. I never realized so much as this summer, the scripture, 'The harvest is great, but the laborers are few.' God is still manifesting himself to his children; all praise is to his name. May we be more faithful, and arouse to the work he has for us to do, is my prayer."

V. M. Goodrich wrote from Youngstown, Ohio, November 4: "Bro. O. B. Thomas and I are at Youngstown holding a series of meetings. Interest is fair but attendance small. I am now visiting the several branches as fast as possible since taking charge of this district. I feel like the work is on the ascendency, in the main, in this district. I am well and feel blessed in my labor. I certainly feel the approval of the Master when I do my part."

I. N. Roberts wrote from Calhoun, Florida, November 3: "I preached three times yesterday. Five gave their names for baptism; will baptize them at two o'clock this afternoon. I preach again to-night and to-morrow leave for Pensacola, Florida. I have so many calls I am sometimes at a loss which way to go, but will not leave a place of interest for another until I am satisfied it is best to do so."

F. T. Dobie wrote from Stewartsville, Missouri, November 2: "We are blessed with L. D. S. churches here. There are four within five miles of this place, and one here. We have a reunion the first Sunday in every month; that is, the four other branches meet here and partake of the sacrament. Some attend regularly in these branches, and others do not. We are commanded to meet on this holy day, and we are commanded to love one another and feed the poor. We should do the best we can and ask of God who giveth liberally. Pray for me that I may be found doing his will, and that I may have my hearing restored."

---

#### EDITORIAL ITEMS.

A. B. Pierce wrote us recently stating that on October 31 the Providence Religio gave a successful entertainment at the home of Bro. and Sr. James McKee. He reports a splendid time.

Our readers will note that the price of M. H. Bond's tract has been reduced from thirty cents per dozen to twenty cents.

By telegram from Willard J. Smith which reached us November 4, from Borden, Indiana; we learned that James M. Scott died on that day. Particulars later.

Mrs. Lovina Dulin, 1703 C. Street West, Cedar Rapids, Iowa, would like to have some of the elders call that way.

The spirit of the day is quite nicely illustrated by an occurrence in Chicago last week. One of the teachers in the Andrew Jackson School was suspended by the board. It appears that she was a great favorite with her pupils, and they refused to go to school until she was reinstated. The pupils in three other rooms in the same school joined the young strikers, and refused to return to the school-room, but hundreds of them assembled in front of the building and held meetings in which committees were appointed to wait upon Mayor Harrison and

other city officials, asking to have their favorite teacher reinstated.

We have received from the Safeguard Publishing Company, of Portland, Maine, a copy of their pamphlet entitled, "Sanfordism," which purports to be an exposure of the "claims, purposes, methods, predictions, and threats of Reverend F. W. Sanford." The pamphlet brands Sanfordism as a grave peril, and thoroughly describes the workings of it, and suggests a possible remedy for the peril. This pamphlet is one of a number which the Safeguard Publishing Company has been issuing on what they term "Latter Day Delusions." The price of the one on Sanfordism is ten cents, postpaid.

By clipping from the *Evening Herald*, of Helena, Montana, issue of October 28, we note that D. C. White has been calling attention to the fact that we are vastly different in our beliefs from the Utah religionists.

*The Scientific American* for November 8 has an article on "The Lansing Skeleton," descriptive of the skeleton found at Lansing, Kansas, last February. The subject was discussed at the International Congress of Americanists, and the "Lansing Man" was on exhibit. The skeleton is said by some to be at least eight thousand years old. This skeleton has caused much comment in the press, and its real anthropological significance is a mooted question.

President Roosevelt is evidently an ardent Free Mason. At an annual Masonic celebration held at Philadelphia, November 5, he was the orator of the day, and in his speech he said that in his opinion what the country needs is the virtues which are tried to be realized through Masonry. He also said that if wage-earners and employers are brought together in lodge the matter of strike prevention and settlement becomes easy. He lauded Masonry very much, as of course he would be expected to do at a Masonic banquet.

The *Social Thought* is the name of a small sixteen-page paper published at Richhill, Missouri. It is, according to a statement on its title page, "devoted to the development of social thought, particularly in its relation to Religion."

President Joseph Smith passed the seventieth anniversary of his birthday last Thursday, November 6. Those of his children and grandchildren living in Lamoni were at "Liberty Hall" for supper; and later in the evening a large crowd of Lamoni citizens gathered to celebrate the occasion. An enjoyable time was had by all. At the exercises a beautiful poem, written by Sr. Walker, was read. Will publish it next week.

The committee on church history has been holding sessions regularly, giving the final reading to the manuscript for the fourth volume of Church History. The manuscript will soon be placed in the hands of the printers and the work on it pushed until the volume is published.

## Original Articles.

### "ANTI-MORMON MEETING."

In HERALD No. 44, pages 1052 and 1053, under the above heading, I notice some wonderful statements and acknowledgments made by some of the ministers of the Christian Church. Such as, "We have not been in position to meet the Saints always to the best advantage;" also, "They have gone to rural communities where the churches were weak, and our ministers were not well equipped with the necessary evidence to meet them, but the Latter Day Saint ministers are always fully equipped." Good! We always knew that they were not able to meet us and prove to the satisfaction of thinking, Bible-loving people that the doctrine we advocated was false, but that through those investigations hundreds and thousands of people who were in darkness have been enlightened, and from that have gone on to further investigate, until they have been fully satisfied that we had the truth, many of whom have obeyed the same. True, we have gone into rural communities preaching the gospel, and attending to our own business, leaving other people to do the same, until the members and minister have circulated some terrible stories about us, thereby misrepresenting our people, and the faith and doctrine which we represent. Should we not defend ourselves and our faith against the vile attacks of these people? Then if they are "not equipped," and through those discussions get defeated, whose fault is it? I have gone into different places and quietly preached the truth as I found it, not only upon one but upon many occasions, when the Disciple or Christian ministers have challenged, dared, and defied me to meet them and publicly discuss our faith. And because I was (in their estimation) slow to act, they have in private and in public, and often through the press, declared that I was a coward, and that I would not and dare not meet them in discussion. But when we were drawn into it, and met them, and gained the victory by the aid of the Spirit of God, and had baptized from eight to ten or more, and sometimes some of their best members, then we hear them say, "Oh, debate is all they care for;" "They take us unawares;" "We were not well equipped," etc., and, "That minister can not fairly represent our faith," etc., etc. But now they in this meeting at Omaha, Nebraska, October 20, admit that their sifting-machine has not worked to suit them, and failure upon their part has been the result for over seventy years. And they conclude that they must get "well-informed men" to put the sifter in order, and "that can only be done by organization."

As a member of the Reorganized Church and a representative of the same, I would say, so far as their combination of Christian preachers in their "National Anti-Mormon Missionary Association of

the Disciples of Christ" is concerned, I will be as able to defend the truth then as now or in the past. That combination will have to face the same arguments produced from the Bible as in the past. The Book of Mormon and Book of Doctrine and Covenants will be the same as in the past, with the exception that archæological evidences will be much more abundant in favor of the Book of Mormon as time goes on, than ever before, and their dodging around when refuted by saying, "Well, he didn't represent us fairly," and "He didn't use the proper arguments; he is not a debater, anyway," will have to be stopped. The "National Anti-Mormon Missionary Association of the Disciples of Christ" will have to take a decided stand, and say what kind of arguments are to be used, and what proof they shall consider proper, and what minister shall represent them, etc., or their combination will be useless and a failure. After they have decided what line of argument shall be followed, and who shall be "well equipped," to meet us, then what? Then we will know just where to find them. Hitherto each Disciple preacher represented himself, and like the flea, when you went to put your finger upon him he was not there. I have known them to represent themselves one way at one place, and when they found they were beaten on that point, they at another time in another place would take an altogether different ground, and as a result get whipped again. But now they are going to get men "well-informed" and "well-equipped," etc. And then what? Then total failure. Why? Because as stated by them in the meeting held at Omaha to organize the association, "No one can preach faith, repentance, and baptism, better than they." Why? I ask again. Because as stated by them in their meeting, "A man who meets a Latter Day Saint meets a man who is prepared for business." If, as they say, "The Methodists and Presbyterians, with their Holy Spirit, are not within a thousand miles of them," how can the Disciple preacher be any nearer when he does not profess to have any Holy Spirit, only as he may have it in the word if he chances to have a Bible with him, just as the liar, thief, drunkard, or murderer may have if he has the Bible with him?

If it is true, as stated by them (and I believe it is), that we have taken more people from their ranks than all other religious people, when they have been dodging around in the woods, so to speak, as they have in the past, what will be the result when they are fully organized and come out in the open field of battle?

Then I expect the question asked at that meeting, as to "what would be the best methods to pursue, to meet them in debate, public lecture, or educate our people to let them entirely alone," will be answered by the unfortunate minister of the "National Anti-Mormon Association of the Disciples of Christ" who

may be chosen to do their debating. But inasmuch as they admit that, "As far as citizenship is concerned, no people stand better in the community than the members of the Reorganization," I would suggest that they do not fight against the truth, nor those who represent it, but that they honestly investigate our claims, and when satisfied of their correctness, embrace them, and get up where we are. Perhaps they may think by that statement as Bro. R. B. Brown, of the same Disciple Church, expressed himself in one of our debates when he said, "I guess Elder Cornish would like to baptize me." On the spur of the moment I replied, "Yes, sir, if you will repent." And I did not object to the call to order by the chairman, either.

But as the meeting advances, and on the 21st day of October at this meeting held at Omaha, the matter is settled as to what shall be the final name of the combination. The words "Disciples of Christ" were stricken out, and the words "Churches of Christ" were put in their place. In reality it was amended by the change of one word, *Churches*, substituted for *Disciples*, hence the name of the combine is: "National Anti-Mormon Missionary Association of the Churches of Christ."

Now who can be members of the above-named association? Their third clause answers: "The membership of this association shall consist of all persons interested in the overthrow of Mormonism, and contributing to its general and other funds." Ah, there you have it! Anybody, no matter how vile, if he will contribute to the funds, "general and other funds." What, the infidel? Yes, if they can get him; or any one else. The greatest drunkard, or the most blood-thirsty murderer if he will contribute to the funds of that association, the officers of which all claim to be ministers (?) for Christ, can be a member with them. "General or other funds." I understand that to mean not only the money fund, but books, tracts, or "a stock" of anything; a stock of knowledge, or wisdom, etc. Hence the Devil can become a full member of the order, if he will bring in his stock of knowledge into the fund of that association; and as he is a minister, he is eligible to office, and who knows but that he may (if not already) become the president of the "National Anti-Mormon Missionary Association of the Churches of Christ." Usually associations nominate and elect one who is best qualified for the presidency; and as Satan has always been opposed to the latter-day gospel restored, and that which will make "better" men and women as citizens for church and state (as they have admitted), I do not know who they could better place at their head than he. Or, inasmuch as he has made failures in the past in their unorganized condition, will he know that their work of organizing will be a failure also? But if they should succeed in securing his Satanic Majesty as the president of that

association, which has been organized to "overthrow" that beautiful system by obedience to which they have admitted "no people stand better in the community than the members of the Reorganization," then I expect he will roar!

If no people "better" than we are, why organize and combine against us? Is there anything in their work that will still better our condition? If so, why are not their members much better than ours? The facts are, there is nothing good in their system but that can be obtained in ours, as Christ gave it to us, and every principle of the gospel of Christ as taught by him and his apostles, both that which the Christian Church believes and that which they reject are all taken up and followed by the Reorganization, not only that which he has given, but that which he may now or in the future give, are followed by us, which makes us "better." For we must "live by every word that *proceedeth* out of the mouth of God."

J. J. CORNISH.

---

## Selected Articles.

### IS DARWINISM ON ITS DEATH-BED?

The persistent opposition of the late Professor Virchow to the teachings of Darwinism has usually been of late years the most important feature of the international conventions of European scientists, of which he was the leading spirit. His recent death has again brought into public prominence the attitude of German and other continental scholars toward this school of philosophy, with the result that the opponents of Darwinism claim that it is practically on its death-bed. One of the prominent advocates of this view is the well-known Christian representative of the natural sciences, Doctor E. Dennert, perhaps the most pronounced representative of that class who maintain that perfect harmony exists between the teachings of the Scriptures and those of nature correctly interpreted. His latest work on this subject is entitled "Vom Sterbelager des Darwinismus" (At the Death-bed of Darwinism), a pamphlet of eighty-three pages, which contains the views of dozens of naturalists, zoölogists, biologists, etc., who are opposed to the Darwinian philosophy. Of the actual status of the present controversy on the Continent, Dennert has this to say:

"Some twenty years ago it was perfectly justifiable to identify the ideas of Darwinism and the doctrine of the descent of man, for at that time Darwinism was the only theory of descent extant. The few who would not accept this could easily be numbered. Only occasionally a scholar, such as Wigand, Kölliker, Nägeli, and a few others dared to raise their voices in protest. Now all this has been changed. Practically all naturalists now make a sharp distinction between Darwinism and the doctrine of descent. A survey of the field shows that Darwinism in its old



form is becoming a matter of history, and that we are actually witnessing its death-struggle.

"A fair examination of the leading naturalists of the Continent justifies the claim that the doctrine of descent or evolution is now generally accepted as a demonstrated theory by nearly all scientists. But, on the other hand, it can not be denied that Darwinism, in the sense of natural selection by means of the struggle for existence, is being crowded to the wall all along the line. The bulk of modern scientists no longer recognize it, and those who have not yet discarded it at any rate regard it as of subordinate importance. In place of this, older views have again come into acceptance, which do not deny development, but maintain that this was not a purely mechanical process."

The comments made on the position of Virchow by many periodicals are of the same character, so the *Germania* says. The same journal adds:

"The great bacteriologist Pasteur was an outspoken opponent of the materialistic explanation of the origin of things known as the *generatio aquivoca*, or the development of organic beings out of inorganic, in the Darwinian philosophy. He stated his opposition in these words: 'Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory.'"

Virchow was not a professed Christian, but he was as much opposed as was Pasteur to the theory of Darwinism. At the last convention of anthropologists, held in Vienna, Virchow said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Other naturalists have also raised their voices against the Darwinian views. Notably the Zoölogist, Professor Rüttemeyer, who has written a special work directed against Haeckel, the *alter ego* of Darwin in Germany. In this book, he charges Haeckel with "playing with the public and with natural sciences."

The Strassburg professor of Zoölogy, Doctor Goette, has published in the *Unschau* a natural history of Darwinism, which he depicts as having passed through four stages of development, namely: (1) the beginnings, when it was received with great enthusiasm; (2) the period in which it flourished and found general acceptance; (3) the period of transition and sober second thought, when its principles and teachings were called into question; (4) the final period, upon which the scientific world has just entered, and when its days will evidently soon be numbered, while the germ of truth it contained will become a permanent possession of modern science.—*The Literary Digest*, for October 18.

## Original Poetry.

We are many, whose love doth burn,  
We are many, whose soul doth yearn  
To see fair Zion shine;  
To see her victor over evil arise,  
And for her people win the prize  
Of peace divine.

But the battle yet is not all won,  
And before the noble race is run  
For the prize so dear,  
A test our loyalty must stand,  
To prove our greed or open hand,  
The time is near.

Two sides of life are plain to view,  
The spiritual and material too.  
Each has its woe,  
Does the gospel, then, alone provide  
For the ills and woes of the spiritual side?  
Ah, verily no.

A balm is given to us, for each;  
It is so near within our reach—  
A gracious gift.  
Let us accept while yet 'tis day,  
And use our means, without delay,  
To give a lift.

How long shall we grovel in the dust,  
How long withhold a saving trust  
In the gospel plan?  
How long shall we say, "We know it is true,"  
Yet long live on and fail to do  
All God commands?

J. E. Y.

## Mothers' Home Column.

EDITED BY FRANCES.

### A Baby is the Best Possible Investment.

It is pleasing to get such a letter as that which follows:

W. R. Hearst: I want—that is my wife and I want—to give you a merry Christmas. And as to know that you have made some one else happy gives you happiness, I have decided to write you.

Last winter you published an article advising people to take and bring up a baby, and that article decided us. We took one, and you were right. We are happier than we ever were in our lives. That little kid is the best thing that ever came to our house. Strong, healthy, handsome, we believe he will be a great and good man. It must be good to know that the words you have written made one man and woman and one little child's life brighter and better than they were before. Consequently I write you.

F. C. Mc.

P. S.—We think every childless couple should do as we did. He was seven days old when we took him. He is now ten months.

Our friend's letter is indeed most welcome.

It is deeply gratifying to think of that baby, well cared for, giving and finding happiness in a home of kindness and appreciation.

Many unpleasant tasks fall upon a newspaper. It makes many mistakes, it is blamed often and often deserves blame. Its success is made bitter by realization of mistakes committed in the hurry and excitement of hard fighting.

Much disappointment is forgotten and wiped out by the receipt of such a letter, by the picture of that fortunate little human

being, welcomed when seven days old by a loving man and woman guided in life by deep affection.

And it is pleasing to know that the happiness of the self-chosen father and mother is only beginning.

They have had the baby from its first conscious hours. They saw it learn to focus its feeble little eyes, and they watched with delight its first dim signs of recognition, its first reaching of fat hands to those who care for it.

Still before them is the wonderful pleasure of watching the unfolding of a human soul and a human mind.

When the small brain begins to guide the short round legs, and the majestic baby sits down, very angry at the law of gravitation, those parents will feel that such a thing never happened in just that way before.

Then will come the first wonderful speeches, the first marvelous imitation of a cat or a dog, the first inclination toward investigation on his own account.

Every day of every year will furnish its new surprises and delights. Of ten thousand million babies, every one is totally different from every other one.

This baby, if God wills, will be a great man, and surely he will be a good man. For it has been his good fortune to find a good man and a good woman to care for him.

We wish him a happy New Year, a happy first birthday in February, we wish him long life and success to his good father and mother.

Their great reward will surely not fail them.

"Whoso shall receive one such little child in my name receiveth me."—*San Francisco Examiner*.

#### Disposition.

What is one's disposition, of what does it consist, and what does it do? Webster says disposition means order, arrangement, method, and state of mind. We will examine the last definition first. There are many different states of mind exhibited even by one person; circumstances without and emotions within usually speak for themselves. The habitual indulgence in any train of thought, whether good or bad, will take root in the brain and develop itself according to its cultivation, just as vegetables develop, and just as sure. There are germs of the disposition in the makeup of even a new-born babe, and what had he or she to do about them? Nothing; they were inherited from ancestors—sometimes a blessed dowry, sometimes the opposite—the what? Why, a curse. They may have been handed down, as many little streams help form the river, from different progenitors; perhaps back to the first parents. Who can wonder that Jesus excuses little children, and receives them to himself without confession or baptism?

The disposition is affected as much by the habits of those who lived before us, as are our bodies by their sinful indulgences. Why wonder that no two of a family are exactly alike! No two among all the millions of people that inhabit this earth are alike in every respect. Place the eye and the thought on any specie of God's work, and you will perceive infinite variety plainly exhibited. No limit to his vast works, and all governed by fixed laws. None are allowed even an agency, a choice, but his greatest workmanship (mankind), and they are not until their understanding is being developed. A little innocent child is blameless before mortals and before divinity. What, then, is to be done, when their inherited evil-points in the disposition begin to crop out? How shall we answer our own question? Simply by conjecture based on reason, drawn by observation from causes and effects.

Should parents, or any one having the care of children, laugh and applaud their wrong-doings, or should they turn their mind in another direction and thereby arrange the little one's first thoughts in a pure channel of order? If one never heard a vulgar, obscene, or profane word, would he, or could he, use one? Could his tongue utter what his ear never heard? not in a normal state.

O how great the condemnation that rests on those who poison the mind of the rising generation! We feel to groan at the thought, and say, O, Father, give them a renewing touch of thy Holy Spirit! Better deal out poison and destroy the mortal part and let them go to a world of purity than to bring your own soul under condemnation and send them out into the world with their soul qualified only to wallow in sin. Sometimes husbands tease their wives till they are vexed, and then laugh and seem to enjoy the sport at her expense, just as the Old Fellow does to see them stirring up strife. When she realizes that her "liege lord" has forgotten many of his early smooth promises—perhaps he never thought of them again five minutes after they were spoken—but she, with a woman's confiding heart, having pondered them well, arouses herself and tries in a way to her liking to pay him off. No one can rightly conquer in such a way, either in the household or in the church. A smashup is liable to be the last act in such a drama, no matter how artfully it is played. Such cases remind one of the two men who were at variance and met in a narrow pass on the side of a mountain. Neither would give up and let the other pass, but quarreled. A brisk struggle, and what then? Why, they lost their footing and tumbled down many feet below and unitedly made a smashup. No children were there to witness the horrible scene, and it made no impression on the rough old mountain, but it is not so in the family circle.

Every person can, with the help of God, modify the evil-points in his disposition and can develop the good ones just as he cultivates his garden. If not, he is not an accountable being—can have no reward, no punishment. SR. ALMIRA.

#### Prayer Union.

Bro. Joseph Hamilton of Murray, Kentucky, requests the prayers of the Prayer Union that his health might be restored.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### From the International Convention.

The *St. Louis Republic* for June 29 contained the following paragraph:

"The suggestion that the lesson text be not printed in the lesson leaflet, but that the student be referred to pages in the Bible for the text was applauded. The reason given for the proposed change was that it would increase Bible research. The most important innovation recommended was a graduation of classes in Sunday-schools. The plan proposed was that primary, intermediate, and senior classes be formed, with a special course in study for each class, a period of six years' attendance upon one class being required for advancement to another. The present course shall be the one for study by the intermediate class."

Strange it is how such matters can spring up. We were present when the report was read and do not remember any mention of such points. Nor do we find any notes in our book upon this subject. We have mentioned the matter before, but lest some one should think we were mistaken, we submit the following from the report of the International Convention in the *Sunday School Times* for July 12. You will note that they have nothing of the sort either.

There is considerable of value in the report of the lesson committee, and we suggest that you give it a careful study, as it is not improbable that the international lesson text question will come again before us in the course of a few years. The more we know about it the more intelligently we may consider it either for or against:

## "THE REPORT OF THE LESSON COMMITTEE.

"No session of the convention was looked forward to with greater interest than that of Saturday morning, when the International Lesson System was to be discussed, and the Lesson Committee itself was to be heard from. Doctor Dunning's reading of the committee's report was closely followed, and interrupted by frequent applause. It opened with an interesting historical sketch of the work and personnel of the Fifth Lesson Committee, whose term came to a close at Denver. The salient points of the report are given in the following extracts:

"The committee was left free from specific instructions by the convention which appointed it in 1896, except that it was directed to select one Scripture passage for each quarter, to be used as a temperance lesson. This duty it has performed to the best of its ability. At the time of its appointment a six years' course of lessons had been prepared, to be completed at the end of 1898. The committee planned a course of lessons to cover the six years for which it was chosen, following the general outline adopted by its predecessors, but with some important changes. It purposed to follow chronologically, as far as feasible, the periods of history in the Bible, giving prominence to the biographical element. The committee, in this plan, placed first in importance that class of pupils which is by far the largest, who already have some knowledge of the Bible, who are interested in persons, but whose attention could with difficulty be held to the study of ethical and theological treatises such as the books of the Old Testament prophets and the epistles of the New Testament. Having found that the greatest popular interest is in the New Testament, the plan adopted assigned two and a half years to the Old Testament, and three and a half years to the New. Since the story of Christ is told four times in the Bible, while most of the remaining history is given only once, it was decided to study the life of Christ three times at intervals, during the six years' course, occupying two and a half years; to give two and a half years to the story of the Hebrew nation and church, and one year to the story of the Christian church.

"A natural order would be to follow the books as they are arranged in our English Bible, but this would neither recognize the historical succession of events, nor the order in which these books were produced. Nor is any arrangement possible at present on which Bible students could agree, as to all the books which should be successively studied in order to follow consecutively the history of Israel. The committee therefore decided to place first the theme that is of greatest importance, and devoted a year and a half to a study of the life and teachings of our Lord and Savior Jesus Christ by a series of outlines arranged from the four gospels. This was to be followed by six months in the study of the first period of Hebrew history from the beginning of things to the Exodus of the Hebrews from Egypt. Next was six months' study of the primitive Christian church, from the resurrection of our Lord to the entrance of the gospel into Europe. A second six months in the Old Testament includes another distinct period in the history of Israel to the beginning of the monarchy under Saul. Another half-year finishes the history of the primitive church in the Acts and epistles. A third six months are occupied with the brilliant period of the monarchy in Israel until the division of the kingdom. Then six months are spent in the study of the synoptic gospels. The fourth period of Israel's history is resumed, to the destruction of the monarchies and the captivity. The gospel of John and the latest period of Jewish history occupy the final year of the course. . . .

"Why does the plan alternate between the Old and the New Testaments instead of following the history continuously, giving the first two and a half years to the Old Testament? Because a very large proportion of pupils attend the Sunday-school less than three years. Multitudes of children and youth with such a plan, would be taught only the Jewish scriptures, and would be left mainly ignorant of Christ and the Christian church. The

study of portions of the Old Testament, alternating with portions of the New, does no violence to the mind of the student of the Christian faith. The record of the laying of the foundations of Hebrew morality and the Hebrew church is akin to the record of the early teaching of Christian morality and of the primitive Christian church. The one may be made an illuminating introduction to the other. The study of the building of the glorious kingdom of David passes naturally to the study of the beginnings of the kingdom of God, as revealed by the Son of David.

"Why was the course in the Acts broken off in the middle, instead of being finished consecutively, as was the study of the life of Christ? Because the majority of Sunday-schools, so far as the committee is able to learn, prefer to begin each new year in the New Testament. No way could be devised to meet this preference, in accordance with the general plan, without dividing into two sections the history of the primitive Christian church. The division was, therefore, so made as to correlate, as far as possible, the New Testament with the Old Testament history.

"Your committee believes that it has made substantial progress in promoting the continuity of the study of the Bible. It has planned the courses with this end in view. It has made each quarter, so far as practicable, a distinct period, and has indicated, with each passage of Scripture selected as the lesson, related passages for reading and study in such manner as to include substantially all the historical and biographical elements of the Bible in the course of six years. . . .

"Last year a conference was held by the Lesson Committee with a meeting of invited editors and publishers, as a result of which a joint committee, representing both parties, prepared a Beginners' Course for one year, which was issued in December, 1901. It has met with little adverse criticism, but with general favor. Its use is increasing, especially where it is promoted by primary unions. While it is yet an experiment, not having had opportunity for widespread adoption, its prospects, when adequately treated by editors and publishers, are encouraging. . . .

"Your committee, at its meeting last year, recognizing the importance of definite progress in the study of Sunday-schools, and having in mind the use of advanced courses, voted to recommend "systematic written examinations on the Bible lessons of each quarter. The questions should embrace literary, historical, and practical points of interest. The pupils taking the examinations should be arranged quarterly and annually, according to some scheme of marks and honors, which will recognize good work in all departments of the school, without involving individual competition."

"A sub-committee of the Lesson Committee was appointed last year to present a plan for an advanced course of two years. It did not feel warranted, however, in issuing such a course to the Christian public, involving, as it does, important changes in our plans of Bible study, without further consideration by the Lesson Committee and the approval of this convention. A course has been prepared, and is presented for your consideration. It is intended to cover two years, and takes up themes for which the International series is a preparation, but which it has, in the main, left untouched. . . .

"A considerable and apparently increasing number of Sunday-schools are being led by experienced educators, organized according to public school systems, and provided with their own lessons. We welcome the aid of these men and women who seek to apply the most approved principles and methods of popular education to the moral and spiritual training of the people through the study of the Bible. Through their labors we trust that better systems than those now in use will evolve, which, after having been proved, may be adopted to the worldwide uses of Sunday-schools."

(Continued.)

## Letter Department.

LOS ANGELES, California, October 29.

*Editors Herald:* Some time ago I sent a copy of my tract, "The Latter Day Saints, Who are they?" and a special circular letter which I have had published, to several hundred ministers in Southern California. Here is a sample of the replies.

"SANTA MONICA, California, October 22, 1902.

"MR. T. W. WILLIAMS, Los Angeles, California;

"*Sir:* In a communication this day received from you, you say, 'trusting that I may hear from you at no distant day.' I can not understand why you want to hear from me. I do not wish to enter into a disputation with you. To be frank, I do not care whether you call yourself a 'Mormon' or a 'Latter Day Saint,' whether you originated with Brigham Young or with Joseph Smith. I do not want to have anything to do with you or with anybody connected with you, and I shall appreciate you not troubling me further as I am a very busy man and have no time for this correspondence.

"Yours and etc.,

"JOHN D. H. BROWNE."

Although invited not to do so, I could not resist the temptation to reply to this, and did so as follows:

"REV. JOHN D. H. BROWNE;

"*Dear Sir:* I am in receipt of your communication of the 22d instant, and the characteristic tone of your communication impels me to make a simple reply. You say, 'I can not understand why you want to hear from me. I do not wish to enter into a disputation with you.' There is a vast difference between friendly exchange of thought and a 'disputation.' I care not for the latter myself. On one thing we can both agree; viz., one or the other of us is in the wrong. If you are the servant of God and I am in error, you surely do not manifest the Christ Spirit when you say, 'I do not want to have anything to do with you or with anybody connected with you.' If I am deluded, as your letter would infer, then it becomes your duty, acting under a divine commission, even to go out of your way to convert me. Christ was aggressive, and always found time to cope with error; but here we have one of his ministers, approached by another asking for a conference looking to a better understanding, and the minister saying, 'No.' The Bible says, 'Prove all things; hold fast that which is good.' Have you investigated 'Mormonism'? If wrong, can you intelligently refute it, or are you dependent on what our enemies have said concerning us? I shall be under obligation to you if you will carefully read the pamphlet I sent you and then show me wherein I am wrong. I have no strings to me, and the moment I am shown that I am in error I will change my course and bless my benefactor. I would say, however, the tone and expression of your letter to me is not calculated to win me from what you call heresy or to inspire me with reverence towards the faith you represent. I would suggest that you read the article from the pen of Joseph Smith in to-day's *Times*, under 'The Times' Answers by Experts,' entitled 'Polygamy in America.' It may open your eyes to some things of which you are not informed.

"Very truly yours,

"T. W. WILLIAMS."

I have just returned from a trip to the central part of the State. Learn that Bro. Luff is in the city, but have not seen him as yet. Brn. Carmichael and Foss have also returned home. The first rain of the season fell last week. Our conference at San Bernardino was above the average in spirituality and good will. No great prospects for church expansion here, but we are doing what we can.

Yours in the faith,

T. W. WILLIAMS.

2802 South Grand Avenue, LOS ANGELES, California.

SHENANDOAH, Iowa, November 6.

*Editors Herald:* The work in this district is in fair condition so far as we know. The missionaries are doing what they can to move the work along, with fairly good success, both Bro. Charles Fry and Bro. Madison. And as Brn. Scott and Sorensen have been unable to do any labor in the district, we think our labors for the Master have not been in vain. We shall be grateful indeed to our heavenly Father when he in his infinite wisdom shall see fit to so open up the way and heal and restore the afflicted that our worthy brethren may be able to occupy according to the righteous desires of their hearts.

Bro. Fry did well in replying to the two lectures on the "expose of Mormonism" by our Christian brother, Elder Ackens, two miles east of Bartlett. I was with him helping him what little I could by my presence and prayers. J. D. McClure was with us one night, but he is so well known in this community that his presence did us more good than harm. The tide in this little bubble turned in our favor, and made us friends to the cause we love and revere.

I have been here two weeks holding and attending meetings, visiting the membership of this branch, doing the work of an evangelist to the best of my ability, trying to encourage all, both strong and weak, to press forward in the work; to learn their duty, and perform the same, that they may gain the reward promised at the end of the race.

Bro. Badham, our worthy district president, is doing all he can for the good of the work, and we believe all the local force in the branches are moving in line with him.

May God speed the work to its final consummation, and bless every effort put forth to this end.

From here we move on to Farm Creek, and to other places as the way may open and our services be required.

HENRY KEMP.

HOLDEN, Missouri, October 31.

*Editors Herald:* I find many noble Saints here, with whom it is a great pleasure to be associated in religious services. It is encouraging indeed to see the old and young assemble every Sunday at nine thirty in order to understand the way of the Lord more perfectly. And while Zion does not shine in the perfection of beauty, neither can we say that all is well here; yet as we view the condition of things and see the encouraging features in the church work, our heart's desire goes out in sympathy and love for those who are deprived of the association of Saints, and do not enjoy church privileges.

My efforts this year have been encouraging to me if to no one else, and I am glad indeed to report that I have labored faithfully to advance the principles of our work, and that I can testify that the divine spirit has been my comforter and guide.

I held a four-day debate with W. H. Williams, of Lena, Indiana, a minister of the Christian Church, at Bellair, Illinois. He affirmed the following: "The church of Christ sometimes called Campbellites, is in fact the church of God, harmonizing in faith, organization, doctrine, and practice with the church of Christ set up by divine authority eighteen hundred years ago;" and I affirmed the same for the Reorganization. I was appointed by the missionary in charge to hold this debate, with a statement from him that if I would be humble and prayerful I would come out all right. This, with some things pointed out to me in a dream beforehand, all came to pass. Bro. Jesse W. Paxton, my colaborer, is a witness to the literal fulfillment of my dream. I have no desire to boast of my effort and method of debate, as this was my first experience in that line of work. I am glad, however, to report that for some cause I seemed to have the confidence and respect of the people in my favor. I trust the Lord may bless the effort to the good of his cause.

There were twelve Campbellite ministers in attendance. That anti-Mormon association will certainly think that Elder Williams was very foolish for asserting that their church is in harmony

with the church of Christ in doctrine and practice. Bro. R. T. Walters was my moderator, and rendered good assistance. The efforts of those Christian ministers to keep the teaching of their organization in the background when in debate with us, is an evidence that they realize the weakness of their own cause, as well as the strength of ours, and they certainly manifest a spirit of cowardice and dishonesty instead of a disposition to establish righteousness. If all knew the methods of Braden, Bays, and others against our work it would be useless for us to notice them at all. But as the honest in heart in many places are unacquainted with their misrepresentations and unholy attacks against our work, it becomes our duty as servants of the Most High to follow them into every nook and corner where they may lift their voices against the work and expose them where they have not been exposed already.

As men of God, we ask them to confess and forsake and prepare to meet the angel in peace who restored the gospel in this dispensation; for the promise is sure to those who work righteousness. Will they answer or will they remain silent?

Our reunion at Zenith was a means of strength to the work and all who took part were greatly benefited. It was said to be the best reunion ever held in the district. It was decided by vote to have a reunion next year, and a committee chosen to select time and place.

We never felt better and stronger in the faith than we have this year, and it makes us feel proud of the faith and our calling; and yet we know it all means sacrifice and work.

F. M. SLOVER.

RICHMOND, Victoria, October 29.

*Editors Herald:* We have just concluded our first conference in the city of Melbourne. It was perhaps the most largely attended conference ever held in Victoria, and passed off pleasantly and, we hope, with benefit to the cause. Bro. J. W. Wight was present, and in conjunction with C. A. Butterworth presided.

Bro. Butterworth is still in a very poor state of health and quite unfit for ministerial effort. We appreciate very highly the services of Bro. Wight and feel sure that his visit to these colonies—states, will be productive of great good to the cause. Negotiations are at present afoot for debate with one of the representatives of one of the many churches of Christ. We look forward to it with optimism and feel sure that the truth will triumph.

J. H. N. JONES.

ELLENBURG, Washington, October 29.

*Editors Herald:* I have been laboring with Bro. D. E. Powell since September 11, and find him very pleasant. We visited the Roslyn Branch and held meetings for over two weeks, with good interest and attendance. We were blessed in our efforts, for which we feel to thank the Giver of all.

From there, in company with G. H. Hilliard and Joseph Luff, we went to Seattle, and stopped over night; listened to Bro. Hilliard, and enjoyed it very much. The next morning Bro. Powell and the writer started by boat for Lacouer and arrived there in the afternoon. Found Bro. Gladwin and Sr. Christensen at the dock, glad to see us. We commenced meetings the next night and continued about two weeks. Our meetings were quite spiritual, though not many outsiders were present. We believe our efforts were appreciated by the Saints and outsiders. We found some good lively Saints at this place and real kind to the missionaries.

From there we went to Clearbrook by request of the sub-missionary in charge, J. W. Roberts. Commenced meetings in the Clearbrook schoolhouse and continued for four or five nights, with splendid interest and a full house; but as there is only one family of Saints near the schoolhouse and they were so busy, we thought it wisdom to close for the time being. This familiar

name is Michael Lade. They are very kind Saints, and will do all they can for the advancement of the truth.

We went from there to Seattle again and met Bro. Roberts. He thinks of continuing meetings this week.

I will leave for Tacoma Saturday, and expect to meet Bro. Roberts there, where we will hold meetings for a while; then on to Castle Rock.

There are so many calls for preaching that we can not fill them all. There are a great many opportunities for work in this place, but the laborers are few. I hope the church will be able to send more laborers into the vineyard next year. I ever pray for the welfare of Zion.

N. V. SHELDON.

GOOD HOPE, D. C., November 1.

*Editors Herald:* We just had a visit from Bro. Davis, he having seen our name and address in the HERALD. He held a meeting, only three being present. We felt sorry to have him go. God bless the ministry of the latter days! Already I am trying to scatter the seed of personal influence in the capital of the United States. People here as elsewhere are in sore distress. Only through the knowledge of the gospel can the true and lasting character be built. By trial of faith, our strength grows. Idleness never produced anything. Work is God's law in heaven and on earth. Lip service is placing on the Lord what he has left us to do. His life was ministering to others not being ministered to. God's mysterious character building comes from intelligence. The commandments of Christ are binding on the membership as well as the officers of the church. The faithfulness of our own lives brings our reward.

As part of the body, I rejoice in the gospel. I thank God for all things that help me to know him, the only true and living God of heaven, and Jesus Christ, his only Son, whom we worship and whose coming we await.

A. M. MERRILL.

STRAIT, Oklahoma, October 30.

*Editors Herald:* Strait is in a beautiful valley, level as a floor, about three miles wide by eight miles long, about thirty-five miles west of Guy. Sr. Crawley and I reached here yesterday noon; stopped with W. J. Williams, of Iowa. Spent the afternoon in buggy traveling from house to house notifying the people of preaching services, and the result was that at night we had from forty to fifty out to meeting at the schoolhouse. I had good liberty and good interest. I continue to-morrow night.

Sr. Jones lives here, wife of Mr. Harry Jones, who moved here from Iowa last spring. Missionaries please take notice of this place, as I think it a good point. Next week I want to return to Taloga, as it will be court week, and I can do some preaching then.

Seventh-day Adventists and I had much talk there night about for nearly two weeks. They would not talk alternately the same night. Hall rent is one dollar fifty cents per night. The first night a Christian minister proposed to pay the rent to have me review them on the seventh-day question, and he said he never spent money to a better advantage in his life. Adventists obtained the help of a new lawyer who had just located in Taloga. He claimed to be a minister, and boasted of vanquishing E. L. Kelley, Rudolph Etzenhouser, and others. His name is J. W. Jacobs, and he challenged me for a discussion, he to affirm that water baptism and laying on of hands were nonessential to salvation in the present age, and that Joseph Smith was a false prophet, and his teachings unworthy of respect. He was to come indorsed as a minister of the Christian congregation, so on Tuesday the papers were signed; but he did not come.

Fifteen to thirty miles southwest of Taloga are Advent settlements, so I want to visit them soon, as some of them, I hear, are seeking the truth.

D. S. CRAWLEY.

COOKES POINT, Texas, October 31.

*Editors Herald:* Since you last heard from me I went to Falls County to attend our district conference which met about eight miles east of Martin. We had a very good turnout; adjourned to meet in Houston County; time to be set by the president of district. After conference I met my wife at Hearne, and we went to San Antonio to attend the International Fair. The trip did Sr. Nunley good, and it afforded us opportunity to get acquainted with Saints and friends. The fair was a success.

Sightseeing did not occupy all of our time. I preached five times, attended four other meetings, two prayer-meetings, two business meetings, and one preaching meeting. Bro. John Harp was the speaker. At all those meetings there were good turnouts and interest. I met Brn. John and Charles Harp and Bro. Davenport, of the missionary force. The local officers all seemed to be doing what they could to forward the work. The sisters, too, are doing their part.

Bro. John Harp is very enthusiastic as to the building of a house of worship at San Antonio. He is not by himself, by any means. After staying with them twelve days, my wife and I left for home.

I stayed at home two or three days, then was away again to tell the gospel to the people and leave the results with them and God.

While in Texas we made our headquarters at Sr. Merritt's and Bro. Ed Macrae's, who entertained us splendidly. We visited almost all the Saints in the city, and hope to make them another visit sometime. May God's blessings be theirs to enjoy in abundance, is our prayer.

E. W. NUNLEY.

TUNNELHILL, Illinois, November 4.

*Editors Herald:* On September 27 I reached St. Louis, and was taken by Bro. S. A. Burgess to his pleasant home. Sunday morning the 28th, I met with the Sunday-school, and at eleven o'clock occupied the pulpit.

Just as I was going to the stand I was accosted by Mrs. Dorothy Kelley, a reporter for the *Chicago Liberal*. She asked that I speak on "Blood-atonement," and "Baptism for the Dead," since the editors of the *Liberal* had requested her to visit the Saints' church and report what they had to say about the later murder perpetrated in New York by Brigham Young's grandson. I hastily prepared a few notes while the choir sang, and in my sermon gave our rendering of the subject in hand. The reporter said she was greatly surprised to learn how thoroughly and logically we opposed Brigham Young's theory of blood-atonement. And as to the baptism for the dead, she was simply "carried away" with our rendering of it. She was now past sixty years old, and when a girl of sixteen, she had read Paul's statement, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—1 Corinthians 15:29. She carried Paul's statement to her mother and pressed an explanation. Her mother put her into a close room, and kept her confined there for one half day, to teach her a lesson for meddling with the mysteries of the Bible. This kind of treatment had not killed her curiosity; hence her desires were fully met in my exegesis of that subject. She was really converted to our rendering of it, and said: "This will make me stand alone with my people—my church." I occupied the pulpit Sunday night and every night to Thursday, when President Joseph Smith and R. C. Evans came. I had the pleasure of introducing Bro. Joseph to a well-crowded house that night, and he simply worked himself into the hearts of the people, many going away with the conviction that the prophet of the Latter Day Saints had not come with "cunningly devised fables." R. C. Evans was announced for the next night, while I was to start for Xenia, Illinois, on an early train. Our lady reporter put in an appearance and heard Joseph. She came early, and informed me she had written of

my sermon on "blood-atonement" and "baptism for the dead," supplementing it with her convictions of its worth, and forwarded it to the editors at Chicago. She had received a telegram from them that she must submit to having her comments on the sermon "blue-penciled" before they could publish it. She at once replied that she could not do that, as those were her convictions, and she had never been subjected to such a ruling before, and she had been on the reporter's staff for twenty years. At this the company notified a gentleman reporter to visit her and urge that she comply with their request. This was done, so she informed me. At the time she had not fully decided upon what course to pursue. Urged me to send her some literature to read, which has been done through Bro. Burgess.

October 3, I reached Xenia, Illinois, and was piloted to the home of Sr. J. R. Gauger. Rain prevented me going to the reunion grounds near Zenith, six miles away. I tarried till the next day, when Bro. Joseph and "R. C." came. After dinner, Sr. Gauger's hired hack carried us three to reunion grounds, reaching there just in time for the quarterly conference, which was in session. Bro. Morris and I were chosen to preside, both conference and reunion. Conference business was soon a thing of the past. Having cleared the table of everything this session, we adjourned to participate in the reunion.

The reunion is said to be the best ever held in the district. Joseph and R. C. and R. T. Walters were to leave on Wednesday, the 8th, hence they did the preaching, which was of that character that gave prestige to the church as never before in this mission. Bro. R. C., on 6th, baptized a man and his wife, while the banks of the creek swarmed with people. On Wednesday, the 8th, after the eleven o'clock service, the reunionist took the parting hand of these brethren whom they had learned to love for their good deeds—adaptability and congeniality to the surroundings found among the "common people." The "work" now fell upon Brn. Slover, Paxton, Goosetree, Morris, the brothers Davis and the writer. I shifted the presidency onto the shoulders of Bro. Slover, and the consequences were that "I. N." had to preach every night and once during the day. The meetings increased with interest to the last. Crowds also flocked to the services. On Sunday night the reunion closed with three young ladies standing asking for baptism. I announced meeting for next day and night, in order to accommodate those wishing baptism. Bro. Slover officiated, and the sisters were confirmed at night service. Some testimonies were received.

Sunday night after I was through my sermon, I asked if there were any present who desired baptism, and at once Miss Rhoday Brown and two other ladies arose for baptism. Bro. and Sr. Clemons took us, Paxton and I, to Dry Fork church next day, where we held forth for three nights. Then Bro. Walker took us to Fairfield, where we took train for Springerton where we found congregation waiting us after supper. Here we tarried over Sunday, speaking five times, part of the time to a crowded house, with fine interest. It was hard to pull away from the Saints when they begged us to remain longer. Here I found a good-hearted people without a shepherd, he having been enticed by Satan to drink into politics and whisky. Let the Saints beware of this element. To run after either very extensively will destroy the usefulness of any Latter Day Saint.

On Monday, the 20th, Bro. Columbus Lowery took us in lumber wagon to McLeansborough, some sixteen miles. Here we met the Brn. Davis, who took us twelve miles further, and I spoke in a schoolhouse that night to a full house. On the 21st, Bro. F. M. Davis took us to the Parrish church, where we held forth for three nights, and spoke twice during the day. People became much interested. Mrs. Teresa E. Cantrell, Miss Essie H. Johnson, and Mrs. Margie P. Norman asked baptism, and we retired to the "mill-pond" in Parrish, and Priest Jesse W. Paxton immersed the three sisters, many of the Parrish people witnessing the solemn but beautiful ordinance. The three waded

arm in arm into the water, and did the same in returning to the shore after baptism.

Life is made up of incidents; and sometimes these things tend to confirm us in the faith, as they did the Saints in the troublesome times directly after the crucifixion of the Savior. Two such I name here: Bro. John F. Simms' family was prostrated with smallpox in a malignant form; house quarantined, neighbors all frightened so they dare not render any assistance, which brought the whole burden of care upon Bro. Simms. It looked to him that death was at the door for the whole family, and especially his dear wife. Not a soul to go to for comfort. He retired to the front room and sat down and wept bitterly, and felt that he would have to give up. Suddenly he seemed to hear a voice say to him: "I'll never leave thee, nor forsake thee." He arose and went to the room where his wife lay prostrated and related the circumstances to her, then bowed by the bed and offered to God a prayer of gratitude. Sunshine at once broke in on them, and in a few days the terrible disease took its flight.

Sr. Mary J. Johnson, while under a terrible mental strain, stepped into her kitchen, and a voice seemed to say: "Be humble, patient, quiet, and content, for I am God."

These are some of the evidences that they have received along life's troublesome road, that God is caring for his children. On Friday the 24th, Bro. Miller took us to West Frankfort, where we took train to Goreville, and were met by Bro. Daniel Casey. We repaired to the Tunnelhill church to find a large crowd waiting to see their missionary for the first time in life. I felt God's comforting Spirit, and the sermon stirred the unconverted sinner; and also was a reminder to the Saints that there was something to do besides sitting with folded hands. I held forth at the church every night up to Monday night, November 3. The house was jammed to its utmost nearly every meeting. At one time there must have been twenty on the pulpit platform; scarcely room for me to stand to dispense the word. It has aroused debate in streets and stores, post-offices, etc., in the towns round about.

On the second night I was here, Saturday, I received a dream, in which I saw myself sitting in the front of what I called a "gospel wagon." This wagon was filled with young ladies and young men, new converts to the faith. The next day, Sunday, at eleven o'clock, I felt constrained by the Spirit to relate the dream to a jammed house of listeners. I told them I expected its fulfillment ere I leave this neighborhood. The meetings proceeded, and such an awakening among the young men and women I seldom ever witness. The whole country for miles around was stirred. Presently they commenced to flock to the standard of truth in ones, twos, and fours. I announced baptism for Sunday, November 2, at two in the afternoon. The procession on the way to the water was more than one half mile in length. The order at the creek during the baptism was amazing; we marveled at the spirit of solemnity that seized the people, though the crowd was such as has never been seen in this whole country for number at a baptizing. J. W. Paxton officiated, and the work was done in the best of order. Those who were baptized are as follows (the ages are found in parentheses): Augustus Webb (16); Hezzie H. Gold (20), a school-teacher; Annettie Sutton (14); Minzora Sutton (16); Samuel L. Smith (30), a teacher; Mary A. Smith (31); Letha A. Burklow (17); Oma Casey (15); Blanche Parks (17); Ollie A. Casey (17); Alice Miles (16); Narcis Webb (21); Martha Ann Simmons (34); Bertie F. Grace (17), and James M. Moore (24.) In all, fifteen.

Elder W. R. Smith, who was on his way to his mission in Kentucky, assisted me at the night service in confirming. When coming from the baptism my dream flashed to my mind, and I looked around from my seat; and to my astonishment there were nine young ladies, and one young man sitting behind me in their wet clothing, all of whom had been baptized a few minutes before. I recognized the whole surrounding as a fulfillment of my dream.

In closing the services last night, by the consent of the branch officers, I announced a young people's prayer-meeting to be held every Friday night.

I was aided in these meetings by the branch officers and others, and by Bro. Paxton, who by the way, is one of our promising young men. I am leaving scores convinced that they should do something to save their souls.

Thus ended one of the best and most awakening meetings I have ever held in the church. I have preached every night since October 8, and some twelve times during the day. Never have had better health, and never felt more confirmed that this word is the power of God to save, and that it will live, let it be ever so much opposed.

I leave to-day (4th) for Jonesboro, Arkansas, where I meet a company of tourists with spades, picks, and shovels, to explore some ancient mounds. You will hear from me later about that trip.

On the move,

I. N. WHITE.

CORMORANT, Minnesota, October 26.

*Editors Herald:* It is about fourteen years since myself and wife were baptized, and we never have been sorry for the step taken. Have had many seasons of rejoicing and testimonies that prove beyond doubt that this work is of God. But we have not been without trials also, for I believe trials must come. Paul said: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I believe that we should bear our trials without a murmur or complaint, as the poet says.

I am trying to overcome my imperfections and ever be found walking in the strait and narrow way; and I find it is a narrow way indeed when we come to measure ourselves by every word that proceedeth from the mouth of the Lord. We are commanded to love our neighbor as ourselves; and not only this, but the Savior says, "Love your enemies, . . . bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. . . . For if ye love them which love you, what reward have ye? do not even the publicans the same?"

Our conference is a thing of the past. I attended only on Sunday. I heard a few testimonies and two good sermons; one by T. C. Kelley, and the other by F. D. Omans. Also attended Sunday-school. I can testify to the gift of healing, and know that it is with the church. Our only daughter when but a very small girl was healed of lung fever. Bro. Andrew Tabbutt administered to her, and she has been well ever since. I have also been healed of a sore affliction, after several administrations.

On March 16 I fell and broke my right arm and did not do any work until July. Just as my arm got so that I could go to work my old stomach trouble came back on me. I called for administration by Brn. Hayer and Thorburn who were preaching at Pelican Lake at the time. This was a year ago last July, and from that hour I began to feel better, and in less than a week was entirely free from that trouble, and have not had any symptoms of it since. How many times I have felt to praise the God of heaven for this!

Tuesday night, October 21, I had a dream which seems to be very much impressed on my mind ever since, and I will relate it: I thought I had grubbed out a piece of timber-land for a brother, and this brother got the timber for fire-wood. I broke up the land, put it in crop, and took care of it until time to harvest it. While I was taking care of the crop, which I supposed was mine, along came this brother and wanted a share of that which I had worked so hard to get. I wondered at this, and thought it strange; and while thinking what to do the words came to me, "This is the condition of the Saints in general." The Spirit said it was from the lack of love and unity. Too much selfishness and not enough of the love of God in our hearts. The Lord

has said, If you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded and required of you.

I am far from being perfect, but I hope to grow more in favor with the Lord and keep his commandments and endure to the end, for therein is life eternal.

Let us all be more faithful and learn to do, that we may come up higher.

J. S. McCLELLAND.

BALDKNOB, Arkansas, November 4.

*Herald Readers:* By the request of missionary in charge the writer came to this point from Jonesboro on October 10. I found here a little band of warm-hearted Saints, but without a shepherd. Bro. Sands, their presiding elder, having found it necessary to recuperate financially, is in Texas for a time, but will soon return.

I commenced preaching at once to a few. The interest increased, and we soon had a respectable congregation, both as to number and attention.

On the night of the 14th one handed me a challenge from a Reverend W. M. Hicks formerly of Winfield, Alabama, now of Roosevelt, Arkansas, who claims to be a Baptist missionary, lecturer, and debater, asking me to debate with him. I accordingly wrote out propositions and mailed to him, copies of which I sent to Bro. Macrae, referring the whole matter to him.

Elder J. W. Jackson joined me on the 21st, and it is a treat indeed to listen to some one besides D. R., for the sound of his voice has somehow grown monotonous to my ears. I think I can see clearly the wisdom of the "two by two" plan, especially where it becomes necessary to endure the labors of the cranky and prosaic for a time, then to listen to the musical ring of a voice attuned by the fire of the Spirit, it brings joy and peace; it inspires with zeal and develops our endurance and helps perfect our patience. I wish we had a J. W. Jackson for every township in Arkansas.

Three were baptized on the 26th. The next day we went to the Ingleside Branch, fifty miles away. Reverend Hicks works himself up to fever heat. He "must have a debate," he can not wait. So he announced a lecture at the place where we had been preaching. A great crowd came to hear him, and he talked three hours.

He was terribly wrought to think that we were making an impression on the good people. He has decided to make Arkansas his home, and he will not condone the Latter Day Saints. He is going to crush them out. He "will clutch the whole thing in an eggshell." He "will follow them to their strongholds and wipe them out." So beware, ye men of Israel, this "Goliath of Goth" is on the war-path, and vengeful indeed is his countenance.

The weather is warm as summer. On the 27th cattle and horses were resting in the shade. No frost yet. But the leaves are brown and sear with age and are beginning to carpet the earth. Flower-gardens smile verdantly. Sassafras blooming for a second crop; hundreds of feathered songsters warbling a cheerful lay; bees still gathering the fruit of flowers; a warm south wind, and gentle growing showers are laying the dust. All are glad to see it rain. I like this better than boreal blasts and chattering teeth.

The Saints here are contemplating building a church. Bro. and Sr. Johnson have fitted one room of their dwelling for Sunday-school where the children of the neighborhood are warmly received and taught every Sunday.

Cotton! cotton! Hundreds of people still picking cotton. I counted twenty wagons at the gin waiting to unload, each having on a bale, or about one thousand six hundred pounds of seed cotton. At another gin it looked as though I might walk over an acre of bales promiscuously rolled out; five hundred pounds in a bale.

We will probably stay here until the excitement over Reverend Hicks attack subsides, and then on to Evening Shade. We returned from Ingleside yesterday, and will commence preaching to-morrow night. The Saints of this Shady Grove Branch are all prospering; several of them are making good money growing strawberries. Baldknob seems to be a strawberry center from whence many carloads of the luscious fruit is shipped.

I am slowly gathering up some interesting items for church history. This work has been hindered for want of postage until I came to Baldknob; but here the liberality of the Saints has relieved me along several lines. They are demonstrating the statements of the Master concerning measure and measuring.

What a wonderful influence is the Spirit of peace. All nature feels it; the birds sing sweeter, the sun has a more congenial warmth; loved ones, though absent, are drawn near, and the strong bond of union intensified.

Praise God for the gospel.

D. R. BALDWIN.

LONDON, Ontario, October 29.

*Editors Herald:* I left London, after a two-day visit with home folks, Thursday morning last, and arrived in Reed City, Michigan, the evening of the same day, where I spent a pleasant evening at the home of J. J. Cornish.

Friday morning we started for South Boardman conference. We arrived in time to enjoy ourselves in Sunday-school session of afternoon, and by request filled (as well as a small man can fill a large man's place) Elder H. C. Smith's place on the prepared program. First number, "The relation of the Sunday-school to the church;" second number, "The evils of Intemperance." The evening was well spent, a splendid program being well rendered.

Saturday morning at half past seven we had priesthood-meeting for two hours. We believe all present were benefited. Conference proper convened at ten o'clock. The conference business was not specially important; all was conducted in peace and harmony. I was selected to preach Saturday night, and was greeted by an overflowing congregation that evinced great patience, under difficulties, in giving rapt attention to a rather lengthy discourse.

Six o'clock Sunday morning was appointed for priesthood-meeting in Baptist church, which was profitably conducted. Prayer services from nine till half past ten. The speaker for eleven o'clock was Bro. William H. Kelley. He gave us a splendid sermon, brimming with sound argument and good thought. At half past two I preached the dedicatory sermon. The meeting was in charge of J. A. Grant; the dedicatory prayer was offered by J. J. Cornish. E. K. Evans was the speaker for the evening, and he gave us a good sermon.

We had a profitable meeting Monday morning. Business completed, short speeches were delivered by several of the ministry. The verdict as generally expressed was, "This is one of the best conferences ever held in this district."

J. J. Cornish, is called "The Father of Michigan." One thing is certain he is loved and admired as a true servant of our Lord, and we believe he is worthy of the love bestowed and confidence reposed. May he continue to shine undimmed. Leaving South Boardman Monday noon, we arrived at Cadillac; we were the guest of Sr. Hudchin's, our former young friend known to Canada Saints as Sr. Dell Morrison. We preached for the Cadillac Saints the same evening. A full house gave close attention.

Tuesday morning we bade Cadillac friends farewell. Elders W. H. Kelley, E. A. Goodwin, A. Whitehead, and others being at the station to see us safely off. Elder Kelley has been working with Cadillac people for a time and is very favorably referred to. We arrived home last evening finding home folks all well and happy.

R. C. EVANS.



HALKERVILLE, Ontario, Canada, November 4.

*Editors Herald:* I have been laboring for three weeks at Ridgetown, Chatham District, and have been greatly blessed. I have baptized five. Bro. Henry Leatherdale has been called to the office of teacher, and Bro. Almer St. John, deacon, and now the Ridgetown Branch has a full quorum of officers. I left on the 7th to labor in Halkerville, Ontario. As my work did not commence till the 3d I went over to Detroit, just across the water. I went to the beautiful church they now worship in, and preached for them in the morning and evening, and presided over prayer and sacrament service. A good time was enjoyed.

I have commenced my duties here with good results. Expect to baptize before the end of the week, and we are living in hope of seeing a good branch organized here. This is my first labor in the Chatham District.

R. B. HOWLETT.

CARDIFF, Wales, October 25.

*Editors Herald:* I have read the HERALD many times, but for a long time have not read any correspondence from members of the Cardiff Branch, so thought I would let your readers know that there are some in Wales still "contending for the faith once delivered to the Saints." And truly in this land of Christendom, with its many systems of religion, its many churches, we often have to contend in behalf of the "truth," or be content to hear the opinion of our "friends" expressed publicly, both from the pulpit and in the press against us without retaliation; but this we are not content to do, but as often as we have the opportunity we stand in support and defense of the angel's message, and hope that through our endeavors the same will find favor in the eyes of honest men, and the sound thereof spread from one end of this land to the other. We are not free from the attempts of some who endeavor to paint us the same color as the Utah church; but we are pleased to say we have some good brethren and sisters too, who can rub off all the paint as fast as they endeavor to put it on, and they not only rub off the paint, but some of that which hitherto prevented the truth from coming to the light; namely, prejudice.

Our branch president, Thomas Gould, has done much during his residence in Cardiff to oppose the errors of Brighamism and our Utah friends have good cause to remember him. From the time Brigham Roberts represented that community some years ago in this country, Bro. Gould has often met them in their public meetings and on the streets, their defense as usual on such occasions being a "hasty retreat."

William Lewis and John Davis have done much, by means of street preaching, to remove prejudice, and they have been successful in making friends to our cause. We have missed Bro. Lewis, his wife, and their daughter Ruth, very much since their removal to Llanelly.

The claim made by Mr. Piggot, of London, to be the "Messiah," has created some interest in this country. We are surprised that he actually gained some followers, notwithstanding he has lacked the signs of recognition spoken of by Zechariah the prophet (Zechariah 13: 6), and also that he came not in the way appointed, namely, in the clouds of heaven, etc. The claim of this man has been examined through the press by Bro. J. E. Holford, Lydney Branch, who by this means and his personal endeavors has done much to publish the gospel around that neighborhood and in the "Forest of Dean, Gloucestershire." He is well known there as a representative of this church.

Lydney is the place where a branch was organized in the early days of the Reorganization, and in later years by Gomer T. Griffiths. Some still remaining who are not "ashamed of the gospel of Christ." The writer removed from that branch in the early part of this year, to Cardiff, but he is still endeavoring to uphold the integrity of the church, and to publish the gospel abroad by a good life, bearing his testimony, which he is thankful to have received, and by a systematic method of tract dis-

tribution from door to door, and trusts by this means to prepare himself for the work which lies before him, and trusts that he may be able to acquit himself worthily. I labor in the hope of a brighter future for the work.

Traacts and spare literature will be thankfully received.

ERNEST J. TRAPP.

137 Severn Road, CANTON.

ESSEX, England, October 29.

*Editors Herald:* It is a long time since I wrote to the HERALD, and I thought I would write a few lines to let my friends know that I am alive in the work. I have been very busy since coming to this land, and I have been much blessed in my labors, especially since coming to London. This is a great city, and there is plenty to do. People are not falling over each other in their haste to get at the truth. If there is a falling it is to get away from the truth. I have had much experience in open-air work, both before coming into the church and since; but I have found no harder place for this kind of work than in London. Again, the money at our disposal is very limited, and it takes money in a place like this. Of course money is needed everywhere, but I think that London is the most expensive place I have seen, all things being taken into account. We think that by and by we can develop the work here, and take halls and try to get the work before the people; but this takes money. We are getting our forces ready, and we believe when the time comes the Lord will send us the means.

The main thing at the present time is to build up the work; that is, to get all the ministers and membership into line. As to the ministry, there is now a unity with one or two exceptions; the attainment of this has been very rapid, and we pray it may be permanent. The adversary is trying very hard to overthrow what has been done, but we are apprised of his designs. The work is moving forward of late; and while we are not able to record baptisms, etc., we are not discouraged.

We expect ere long that some will be born into the kingdom; but we feel that it is very necessary to get the house where they are to live into good condition before their coming. Every preparation is made and the home is made comfortable prior to the natural birth; and were the same precaution taken in the spiritual sense, it seems to me that there would be an increased spiritual atmosphere greeting those born "into the kingdom," and lives more spiritual would result. This may be putting it it strongly, but my convictions on this point are very decided. I am of the opinion that the missionary part of our work has had more care than the pastoral part of it, and the work has suffered in consequence. I believe this is generally recognized. The calls for "missionaries" are many, but, are not the calls for "pastors" equally as numerous? The old adage, "A bird in hand is worth two in the bush," might well be applied to our work. It is right to get all into the church we can, but by all means hold all we get. I do not mean to keep those in the church who transgress the law; but were there more pastors there would be less transgressors. I believe the church has seen this and is arising to meet the emergency. This is as it should be.

The work here has suffered because of the departure from the faith in the "dark and cloudy day." The Utah church now has twenty branches in the London District alone. They still hold to polygamy, when pressed upon the point, but refuse to discuss the matter in public. They are willing enough to discuss it, they say, but "they are counseled not to hold discussions, and they have to abide by that." This I have from one of their missionaries here.

I believe the work here has suffered from indiscreet acts of some of the Saints; but this is past, and I believe that all are slowly but surely learning wisdom, and that a brighter day is in store. Personally, I feel like pressing forward, and I think those with me are of like mind.

Many of the Saints are still staying away, and some are begin-

ning to come again. May the Lord bless them all. We may be separated from the church in America by distance, but we have the same Spirit here, for God is near to all those that do his commandments. In this, locality makes no difference; and it makes no difference whether those commandments are baptism, confirmation, sacrament, the coming to the house of prayer on the Lord's day, or the paying of tithing; obedience to the things commanded brings a blessing in every place, while the one that saith, "I know him," and keepeth not his commandments, is one in whom the truth does not dwell; nor does locality ever make this statement untrue. Were this so, God would be a respecter of persons; but as God hath appointed the bounds of men's habitations, it necessarily follows that they must keep the commandments given there, that they may be worthy of inheritance in the bounds of Zion which God hath appointed to be the habitations of the children of the light.

My present address is 22 Eastbourne Road, Vicarage Lane, East Ham, Essex, England. Those interested please take note, for I wish all my mail to come here, as this is my home.

May we all endure unto the end faithful.

T. J. SHELDON.

LEICESTER, England, October 28.

*Editors Herald:* As per my appointment last conference, I entered the mission field in June last. I have tried to magnify my calling to the best of my ability. Many difficulties we experience in this country, in getting the truth before the people. There are few who seem to have any desire to listen, and still less to obey. We still keep preaching and sowing the seed by the wayside, and waiting with patience for the harvest.

We do a good deal of house to house visiting, talking with the people where we can, and leave tracts and call again in about a week. But many refuse to take the second tract, sometimes the door is closed before a word can be spoken. It seems a hard matter to reach the people in these large towns and cities; but as we are sent out to warn them we must do our duty, however unpleasant.

May the day soon come when the servants of the Lord can be sent out two by two, so that we can stand in the high ways and by ways.

WM. ECCLESTONE.

MANCHESTER, England, October 11.

*Editors Herald:* We are pleased that we can report progress; about forty have been baptized since the April conference. A good many of these baptisms were performed by the local ministry. The brethren of the traveling ministry are doing good work so far as we can judge. Bro. Sheldon is meeting with success in London. He has not been successful in baptizing many, but has marshaled the local ministry and got them interested in evangelical work, preaching in the streets when opportunities presented. The affairs of the church have not been in a good condition in that city for many years; here we are doing our best to get things into order, and the prospects seem bright for the future. There are more than sufficient to organize a branch at Eufield near Ponders End. We expect to organize a district in London when the branch is organized, which will give the work more prestige there and facilitate the general working to the good of the work in that city.

Bro. William Lewis and staff in Wales are moving along slowly but surely. They have removed considerable prejudice; have preached and distributed tracts to thousands on the streets in various parts of the principality. Some have been added to the church by baptism there.

Wales is a hard mission to proselytize in, because of the reproaches brought upon the church by the misconduct of the Utah Mormons in years gone by; but we are glad to report that prejudice seems to be disappearing before the light of the gospel and believe if the work begins and is continued many sheaves

will be garnered home. We have some noble people there who have the work at heart and do all within their power to help the good cause along. Our late conference at Nantyglo was graced by a large measure of the Spirit; this indicating that God was pleased with them and acknowledged their efforts. Brn. Ecclestone and W. H. Greenwood are alive to the interests of the work, and are striving to magnify their calling.

Brn. Thorburn and Arber are doing a good work in Scotland, and we now have about ten members in Glasgow, whom we will organize into a branch between now and the new year. The branch in Hamilton is growing steadily under the efforts largely of the local ministry. A new opening has been effected in Keltie in the east of Scotland where Bro. Pratt and family are located.

We expect to concentrate our efforts there to raise up a branch in that place. We expect to organize a branch at Stockport, also one in Warrington, where we have more than sufficient to accomplish this. Our efforts to push the preaching of the word, and put local affairs into a more perfect conditions are ably seconded by the standing ministry throughout the mission. There are only one or two branches in the mission where local troubles seem to hinder the growth of the work, but a movement is on foot to adjust the difficulties. Therefore, peace and unity seem to obtain generally. The local and general authorities are trying to work harmoniously together for the establishment of righteousness and the salvation of men.

We anticipate putting forth a special effort to establish the work in the city of Liverpool. We have one brother living in the city, also a sister and one brother in Birkenhead just across the river. It is possible in time that one or two of the missionaries may locate there, as there are many facilities for traveling easily and cheaply to the various points of the mission, both by train and water. The Mormons have their headquarters of the European Mission in this city.

We are enjoying good health; feeling well spiritually and still are desirous to help build up the work of God among the sons of men.

Your brethren,

GOMER T. GRIFFITHS.

JOHN W. RUSHTON.

GLADSTONE, Illinois, November 4.

*Editors Herald:* I would like if some of the elders would write a pamphlet on the subject of the gospel from Abraham to the present, showing clearly the living oracles that were committed unto our fathers; then the law that was added because of transgression, which laws the people were under until a recommitment of the lively oracles. Again through Jesus Christ and the apostles; and again after the apostasy of the church, and then in the fullness of times recommitted by the angel to Joseph, the Martyr.

Your brother,

J. L. RUST.

PONDREEK, Oklahoma, November 27.

*Editors Herald:* Quite a number are reading our literature. A Jewish merchant and wife have my Book of Mormon, "Restoration of Israel," "Book of Mormon Vindicated" by I. M. Smith, and other literature. I had quite a talk with them and explained the restored gospel to them. He said he was not an orthodox Jew, and that he could listen to me talk all day. As he listened his eye brightened with hope as I explained to him how Jesus came the first time and why he died and rose again. I told him the fullness of the Gentiles would soon come in, that Judah would be gathered home. I also explained the authority of the priesthood and the new covenant.

I think we should have more literature distributed. The Reformed Christian Scientists, Sabbatarians, and others are strewing theirs broadcast. A Catholic priest lectured here over a week. He tried to prove by the Bible and history that they were the only true church having authority, and that the keys of the kingdom were given to Peter; that Jesus said, "Upon

this rock will I build my church and the gates of hell shall not prevail against it;" and they were that church. The Catholics must be getting quite strong, as they have a good deal of confidence in their power to talk as plainly as they did here against the Protestants.

MRS. EFFIE McCULLOUGH.

EVERY, Texas, November 4.

*Editors Herald:* A few words from Eastern Texas. On October 11 H. O. Smith came in our midst and began to sound the gospel trumpet. He had just closed a two-week meeting at Lydia. He was greatly blessed with the spirit of his calling, and delivered some fine discourses which were highly appreciated. He goes from there to Detroit to do a few days preaching, and thence to Manchester, where he will join the writer for a series of meetings. We are glad to have him with us. His preaching will be of much and of lasting good. His close teaching caused the Saints to look into the gospel glass and see their lives, and we pray we will strive to improve our lives all along the line. Zion can only be built up by the pure in heart.

We feel very hopeful of the gospel in Eastern Texas. We know if we will only obey all the commands of God we shall be blessed greatly, as stated in Deuteronomy 11: 13.

I took a trip to Wilburton, Indian Territory, and found a dark cloud had rolled over the Saints there. And while there trying to help drive that evil power away, I felt that the Devil was trying to suppress a good work that was to be done in that town in the near future; but I pray that the Saints will live faithfully and have God's Holy Spirit to drive out all that is evil, and in the near future see a grand branch in Wilburton.

We have set the last Sunday in November to fast and pray for the Lord to bless us with his spirit in our district conference, which convenes December 5. All the branches in the Northeastern and Choctaw District will please unite with us that Sunday in fasting. Pray for the progress of the gospel in this district.

E. A. ERWIN.

BAY CITY, Michigan, October 30.

*Editors Herald:* We are enjoying some very spiritual meetings at present. The Lord meets with us in power, and many times we have the gifts of the gospel. It is very encouraging to the Saints when the Master sees fit to speak to them. The work is progressing slowly, but those who are in the work have their armor on and are at the front, and are looking for a harvest by and by.

I did not get to conference, on account of my work, but hope to go next spring. It does me as much good as a prayer-meeting to read some of the letters in the HERALD, and though I have only taken it a short time, I feel as if I could not get along without it.

Saints, we must press on with vigor. It is a duty and also a privilege to live so as to know that we are advancing. When we can see no advancement we are certainly going backward. My heart is in this work, and it is my determination to live so as to be a light to those around me and finally be the means of bringing some into the fold.

I hope this good work will find its way to the dark corners of the earth.

JOHN A. DOWKER.

908 North Johnson Street.

OENAVILLE, Texas, October 29.

*Editors Herald:* I am a stranger to many of your constant readers, but have often thought that I would write a letter to the HERALD. I feel quite alone sometimes, being the only Latter Day Saint in this part of the country. While I am alone in this respect I feel to rejoice that when I was young I was led to accept and obey the gospel, by Bro. D. H. Bays' preaching; one among the first in Texas. I feel sometimes that my loneliness in being away from the Saints is due to my unfaithfulness, that

perhaps I have not been as prayerful as I should; but God being my helper I want to live nearer to him each day, and be more diligent in doing what I can for the advancement of his cause.

I have been praying that God would prepare the way and a people at this place, and that we may once more rejoice under the sound of this gospel and that many precious souls may be brought into his kingdom. I have two children that fully understand the plan of salvation, and I feel that if they had the opportunity they would obey. The church papers have been our only preachers, aside from the fireside talks that my father, H. L. Thompson, sometimes give us when he is with us.

Praying for the advancement of Zion, I remain,

FLORENCE BARNWELL.

PITTSBURG, Kansas, November 3.

*Editors Herald:* The outlook for gospel work in and near the Pleasant View Branch, Kansas, is encouraging at present. Bishop Ellis Short was with us Sunday, October 26, preaching at morning and evening hours. He enjoyed a marked degree of the Holy Spirit in his work, thus making deep impressions in our minds. Bro. Short's earnest, unassuming manner evinces honesty of purpose, and his efforts command the admiration and respect of sensible people, and result in much good to the work of the Lord. He gave our Sunday-school a talk on college debt, which we hope will be an incentive to material action in its behalf.

Bro. F. C. Keck on the 2d closed a ten-day meeting in Pittsburg. He obtained the use of a Sweedish Lutheran chapel which was well filled each evening, and good attention and interest were manifested. Bro. Keck's memory, so well stored with scriptural quotations, his fluency of speech as well as his humility, were attractive features of his work. We are hopeful of good results. There are about thirty Saints living in the city, most of whom are members of Pleasant View Branch.

Bro. John Kaler, of Joplin, Missouri, came and preached in our chapel on Saturday, November 1. He intended to occupy Sunday also, but heavy rainfall prevented. His discourse was very spiritual and interesting. He urged the necessity of faithful service to enable us to enjoy the privileges offered by the gospel. He related many experiences in his labors in the Australian mission, bearing witness to the wisdom of the church sending him there and of the saving power in the gospel. While relating many wonderful manifestations the Holy Spirit testified with him to the truthfulness of his statements, which brought prayers of thankfulness to our lips to our heavenly Father for his merciful and loving kindness to his children.

We have been blessed with splendid work from a number of our missionary brethren, which has been profitable to the work and much appreciated by the Saints.

We have a golden opportunity for missionary work in this part of the district. There are many openings for preaching all around us. There is a continued settlement almost as dense as a city, for twenty or more miles, including several large towns and coal-mining camps. A territory large enough for many missionaries and only now and then one who reaches a small part of this expanse!

May our Father help us to contribute our mite, coöperatively, that the gospel may reach the honest souls in all parts of the world.

Brn. Keck and Kaler went to Moundvalley, Kansas, to engage in a ten-day debate with a Reverend Roberts, of the Christian Church. We are praying for them, and we feel assured the work will suffer no loss in their hands.

We hope to have the help of the ministry from time to time in our branch. Ours is the only church holding services in this vicinity, and we have large attendance of the world's people.

May the Lord help us to stand firm, and labor with a living faith.

Hopefully,

MOLLIE DAVIS.

## Miscellaneous Department.

### Conference Minutes.

**Eastern Wales.**—Convened at Nantyglo, September 20, 21, Apostle G. T. Griffiths assisted by Elder William Lewis and Thomas Gould, presidents of the conference. Charles Kelsey, secretary. Bishop Taylor and Elder Meridith were welcome visitors at the conference. Officers reporting: Missionaries William Lewis, John Davies, and Thomas Jones; Elders Thomas Gould, Thomas Griffiths, and John Jones; Priests E. J. Halford, George Morris, E. J. Trapp, and James Evans; Teachers George Mackey and Charles Kelsey; Deacon Thomas Ellis. Branches reporting: Cardiff 18, Lydney 32, Nantyglo 15; Bishop's agent's (Thomas Gould) report: Receipts, £37 19s. 6d.; paid out, £37 17s. 7½d.; balance 10s. 10½d. Audited and found correct. A petition from the Lydney Branch appealing against the action of last district conference in dispensing with the delegate system at the inception of the conference was read and considered, but by resolution was not granted. A request from the Lydney Branch to be released from the district was referred back for further consideration. A statement and decision in reference to David Edmunds and Grandma Johnson versus Nantyglo Branch by Apostle G. T. Griffiths and William Lewis, sub-missionary in charge, was read and accepted. Resolved, That no new rule be added, nor any of those altered, amended, struck out, or rescinded except by a two thirds vote of the district conference; that all notices for new rules, alterations, amendments, etc., be handed to the secretary in writing at least six clear weeks before the convening of conference at which they are to be presented, and signed by not less than two of the ministry. Resolved, That we add a committee to collect from the district record all resolutions now operative and present them for the consideration of the next conference. Thomas Gould, John Davies, and Charles Kelsey were appointed said committee. Resolved, That the resolution providing for the traveling expenses of the district officials be amended by disallowing their expenses to and from conference. Sunday, 11, a. m., brief speeches were delivered by the following brethren: Bishop Taylor, John Davies, Bro. Meridith, Thomas Gould, William Lewis, Thomas Griffiths, and Thomas Jones; 2.30 p. m., Saints prayer and testimony meeting; 6 p. m., preaching by Apostle G. T. Griffiths. District officials for the ensuing term were sustained after the following order: President, Thomas Gould; counselors, Thomas Griffiths and Thomas Jones; secretary, Charles Kelsey; treasurer, George Morris. Adjourned to meet subject to call of president.

**Southern Missouri.**—Conference convened in the Saints' (Bethel) church, five miles east of Ava, Douglas County, Missouri, October 11, at 10 a. m. District President A. M. Baker presiding; J. C. Chrestensen, secretary. Minutes of last conference read and approved. Ministry reporting: Seventy H. Sparling, A. M. Baker; Elders Wm. Taylor, P. W. Premo, J. T. Davis, G. W. Anderson; Priests Sidney N. Gray, Grant Burgin, J. W. Quinley; Teachers O. E. Ensley, A. W. Duemler; Deacon A. T. Gray. Branches reporting: Springfield 104, Grove Springs 25, Pomona 77, Beaver 28 (first report), Ava 105. West Plains and Woodside reports arrived too late. Bishop's agent (H. Sparling) reported: Due agent last report \$35.93, paid to elders' families and poor \$122.00, total amount expended \$157.93, money received in tithes \$68.65, Bishop E. L. Kelley \$100.50, total receipts \$169.15, due church October 1, 1902, \$11.22. Report approved. District church historian's (J. C. Chrestensen) report was read and approved. Financial secretary (J. C. Chrestensen) reported receipts \$11.29, expended \$10.60, balance on hand 69 cents; approved. Committee (H. Sparling and A. M. Baker) on J. R. Wedlock case reported that they could not locate him. Committee continued. Springfield Branch recommended J. W. Quinley for ordination to the office of an elder; recommendation approved and his ordination provided for. Ava Branch recommended Joseph Ensley for ordination to the office of a priest; recommendation approved, and the brother ordained, October 12. Preaching by Elders P. W. Premo, H. Sparling, and J. C. Chrestensen. Conference adjourned to meet with the Springfield Branch, Saturday, December 27, 1902, 10 a. m.

**Northern Michigan.**—Conference convened at South Boardman, October 25. R. C. Evans chosen to preside, J. J. Cornish, J. A. Grant, and A. Berve, associates; C. B. Joice, secretary; E. A. Goodwin, assistant. Alice Warden, organist; H. A. Doty, chorister. Branches reporting: Fork 44; West Branch (first report) 20; Hillman 39; Kasson 43; Boyne City 62, loss 1; Hershey 88; Wilson 22; Cornish 21; Alpena 55; Brinton 16; Beaverton 48; Cadillac 60; Valley 105, gain 5; Glover 49, gain 10;

South Boardman 106, gain 2; Bellaire 78, gain 2; Central Lake 24, gain 3; Butman 29, gain 1; Chase 47; Coleman 142, gain 4; Freesoil 172, gain 5; Kingsley 55, gain 1. Ministerial reports: Elders W. H. Kelley; J. E. Hanson, baptized 5; A. Berve, baptized 3; A. Whitehead, baptized 2; J. R. Beckley, baptized 6; J. J. Cornish, baptized 6; F. S. Brackenbury, baptized 1; D. Smith, baptized 4; C. G. Lewis; G. W. Burt; J. A. Carpenter, baptized 1; B. Blackmore; Wm. Dowker, baptized 1; Thos. Goheen, baptized 1; L. Phelps; J. H. Peters; J. A. Grant, baptized 4; R. W. Hugil; George Jenkinson. Priests R. W. Kenyon; H. A. Waters, baptized 1; A. E. Burr, baptized 4; Geo. Morris, baptized 4; Thos. McNamara; Alex. Lalone; Fred Rowe; B. S. Lambkin, baptized 2; Thos. Whitford; S. C. Reynolds; D. W. Stuck; R. B. Jones; W. Aldred, baptized 1; F. E. Pyres; D. E. Dowker; J. E. Orton; Noble Harper, baptized 4; J. K. Soper. Teachers A. H. Wiltzie; C. E. Priests; L. Dudley; John Mogg; Pitt Blackman; E. S. White; J. C. Goodman; J. D. Duncan; J. Stewart; H. J. Badder; G. W. Thomas. Deacons Mathew Umphrey, W. Rouse, J. Sheffer, C. B. Joice. Bishop's Agent's report: Amount on hand last report \$57.07; received since \$1006.67; total expenditures \$1169.09; due agent \$105.35. J. A. Grant was elected district president, Amos Berve associate, C. B. Joice secretary, C. G. Lewis treasurer. Resolution adopted that this conference accept recommendation of elders' court in case of Gillis Smith and that he be excommunicated. The following delegates were elected to General Conference: J. A. Grant, J. J. Cornish, C. G. Lewis, A. Berve, J. R. Beckley, J. H. Peters, H. C. Smith, J. E. Hanson, L. Stover, J. C. Goodman, B. S. Lambkin. Dedicatory sermon by R. C. Evans, dedicatory prayer by J. J. Cornish; preaching by W. H. Kelley and E. K. Evans. H. A. Doty called and ordained to the office of elder. Ross Engleright called to the office of priest. Seven baptized. Conference adjourned to meet with the Whittmore Saints in June, 1903, at call of president.

**Lamoni Stake.**—Conference was held in the Saints' chapel, Pleasanton, Iowa, October 11. Stake presidency was chosen to preside over the conference. R. S. Salyards and F. E. Cochran secretaries pro tem. The following branches reported: Centerville 55, Allendale 91, Cleveland 95, Lucas 192, Davis City 103, Wirt 36, Hiteman 42, Pleasanton 109, Greenville 51, Evergreen 106, Lamoni 1357. Ministry reporting: Elders John Smith, J. A. Gunsolley, M. M. Turpen, J. R. Evans, H. A. Stebbins, Duncan Campbell, R. S. Salyards, F. M. Weld, R. M. Elvin, C. Scott, J. C. Clapp, Wm. Anderson, D. J. Krahl, J. Bogue, P. McPeak, H. J. Thurman, W. E. Williams, A. B. Young, J. P. Anderson, F. E. Cochran, D. Keown, and D. D. Young. A report from Duncan Campbell, stake historian, was read, and much interesting information given regarding the progress of stake history. Bill of expense from stake recorder allowed. Recommendation from Wirt Branch that Bro. Charles W. Lent be ordained a teacher was approved and ordination ordered. A committee, consisting of H. A. Stebbins, J. P. Anderson, and W. J. Mather, was appointed to audit stake bishop's annual report. Bro. George T. Angell was recommended by Centerville Branch to be ordained to office of elder. This recommendation was indorsed and his ordination provided for. Report from stake high council concurring in the nomination of one of their number, R. J. Lambert as second counselor to the stake bishop was read, and by motion and vote his ordination to that position was approved and ordered. Moved that J. D. Bennett be expelled and the Lamoni Branch be asked to ratify this action. Moved to amend by striking out "and the Lamoni Branch be asked to ratify this action." Amendment carried by 18 for, none against. Motion then put as amended and carried by vote of 19 for, 2 against. The matter of our western boundary was referred to stake presidency with power to confer with the Nodaway District, agree upon the exact territory, and report to next conference. Lamoni was chosen as the place for holding next conference subject to call of stake presidency. Announcements were made for evening session, also those of the Sabbath following.

**Galland's Grove.**—Conference convened at Galland's Grove, Iowa, October 11, 1902. J. M. Baker, C. J. Hunt, J. L. Butterworth, presidency; Nellie Rudd, secretary. Priesthood meeting at 9 a. m. Business session at 10.30. Branches reporting: Benan 50, gain 1; Auburn 68; Galland's Grove 254, loss 8; Union 81, loss 2; Dow City 121, loss 1; Salem 66, loss 4; Deloit 169, gain 10; Harlan 67, loss 2; no report from Coalville and Cherokee. Elders reporting: J. M. Baker baptized 2, F. A. Smith, D. M. Rudd baptized 10, F. B. Shumate, J. R. Sutton baptized 4, B. Salisbury, W. H. Kephart baptized 1, T. F. Jones, N. V. Sheldon, J. L. Butterworth, D. Brewster, Wm. McKim, C. J. Hunt baptized 6, W. D. Bullard, W. A. Carroll, A. Jack-

son, O. E. Holcomb, C. Derry; Priests T. C. Dobson, J. O. Booth, John Dobson, J. H. Greenwood; Teachers J. T. Spence, G. Hoisington, J. W. Bean; Deacon O. Salisbury. Bishop Hunt reported: On hand last report, \$377.61; received in tithes and offerings (cash), \$649.90; real estate tithing, \$1,400; special consecration, \$350; from Bishop Kelley, \$298; total, \$3,075.51. Expended, \$1,414.25; balance on hand, \$1,661.26. College fund on hand and received, \$67; paid to Bishop Kelley, \$66; balance on hand, \$1. Tent expense fund on hand and received, \$51.10; expended, \$51.10. Jas. Pearsall, Jay Myers and Geo. Juergens were appointed committee to audit the Bishop's books for the year. J. M. Baker reported having received \$51.17 for tent fund and expended \$50.41; balance on hand 76 cents. The following resolution was presented and carried unanimously: Whereas, There has been no previous definition of the proper and legitimate tent expenses, therefore be it resolved, That we allow the present report of tent expense for the past year and we hereby define what shall be called proper tent expense as follows: freight, drayage, rent for lumber or ground for tent, lights, repairs, printing, and incidentals. Rules to govern priesthood meetings were adopted and the president was authorized to have 500 printed for distribution in the district. Orman Salisbury was ordained second counselor to the president of the Fourth Quorum of Deacons by F. A. Smith, C. Derry, and J. M. Baker. Arch McCord ordained priest, Drayton Holcomb ordained teacher. Preaching by F. A. Smith and C. Derry. Adjourned to meet at Deloit, Iowa, February 14, 1903, at 9 a. m.

Clinton.—Conference convened at Eldorado Springs, October 11; James Moler and F. C. Keck presiding officers; C. W. Keck secretary pro tempore, and A. C. Silvers assistant. Branches reporting: Wheatland, Lebanon, Lowry City, Walker, Richhill, Taberville, Coalhill, Veve, Eldorado Springs, and Nevada. Ministry reporting: Elders James Moler, T. R. White, J. N. Stephenson, Wm. H. Mannering, C. Quick, A. Lloyd, F. M. Sharrock, A. A. Goff, W. N. Lowe, and G. W. Beebe. Priests A. Leeper, A. C. Silvers, and S. C. Williams. Bishop's agent, G. W. Beebe, reported receipts \$387.57, disbursements \$278.52, balance on hand \$109.05. Found correct. Reports were read from local historian, district recorder, and district secretary. District treasurer reported total receipts \$2.93; paid out 64 cents; balance on hand \$2.29. The next conference was ordered to be at Coalhill on the Saturday on or before the full moon in March. The preaching on Saturday and Sunday nights was by President Joseph Smith at the court-house. On Sunday at 11 o'clock the Saints' chapel at Eldorado Springs was dedicated, the sermon and dedicatory prayer being by President Joseph Smith.

#### Convention Minutes.

Kirtland.—Sunday-school convention of the Kirtland District convened at Conneautville, Pennsylvania, October 6. Schools reporting: Sharon, South New Philadelphia, Conneautville, Byesville, Cleveland, Kirtland, and Akron. Moved and seconded that each Sunday-school of the district be requested to take up a collection to defray the expenses of the superintendent or assistant superintendent in visiting schools that need help most. Moved and carried that hereafter the district convention convene the Friday before the district conference. A literary program was rendered in the evening and was enjoyed by all.

#### An Appeal.

To the Saints and Members of the North and South Dakota District; Dear Brethren and Sisters: I feel constrained to issue a brief appeal to your generosity on behalf of the several church funds. First in importance is the regular tithing fund. I feel to thank those who made noble sacrifice during the past summer, when money was indeed scarce. Through much unselfish aid however, and the blessing of God, we tidied over, and this fall finds most of us in comfortable circumstances and a little surplus. Now what shall we do, wait for a few willing hands and hearts to shoulder the heavy burden? Surely not. We all desire to share the reward. Well, "Whatever a man soweth, that shall he also reap."

Next in importance is the college fund. Nearly all have paid last year's subscription, but we propose starting a new one and have already received blanks from the Bishop for that purpose.

Thirdly, that new church building we have been talking about all summer. All we have spoken to personally have indorsed the movement as being sound and practical and the committee desires to give all an opportunity to assist in erecting the first Latter Day Saint church building in the Dakotas.

May God help us all to see our duty, and press forward to its accomplishment, with an eye single to his glory.

WM. SPARLING, Bishop's Agent.

#### Pastoral.

To the Officers and Members of both the Church and Religio of the Northern Michigan District; Greeting: It having been your choice to select us as your servants to have the supervisory charge of the district work, in both these departments of our Master's great cause, and feeling our own insufficiency and realizing how utterly impossible it would be for us to accomplish the work committed to our trust and that which our God would have us do, alone, we therefore solicit the cooperation of all bearing the name of our blessed Master to assist in this laudable effort to promulgate the gospel of salvation. And we know that our efforts will be fruitful and crowned with success when we each strive to bring himself (or the natural man) under subjection to the divine law, heeding the admonition of the inspired apostle, "Offer your bodies as living sacrifices, holy and acceptable unto God," and also the teaching of our Savior, "Let your light so shine that others seeing your good works may be led to glorify your Father in heaven." If we do these things we then become workers with God. And, Saints, there certainly is no higher or holier calling than to be a worker with God and his Son Jesus Christ. Much is required of us, and the success of the work in the final redemption of Zion depends largely upon the manner of life and conduct of those calling themselves the people of God.

As individuals, we can live so as to be useful and instrumental for good in the work of our Master, or we can become stumbling stones to others. Which shall it be? Are we building our characters of that material that will stand the test in that day spoken of by the Apostle Peter, "and the elements shall melt with fervent heat," or are our works such as shall be burned in that great day? May we all be wise, and by a godly walk and an upright life be ready to enter into the celestial kingdom, is our prayer. We trust the Religio work may prosper and flourish in our district, and to this end, dear Religians, may we all work.

There are some who doubtless would like to take part in the Religio work, but are isolated, so they can not attend a local. To such we would say, You can start a home class, and thus keep pace with the work. If you desire a home class, correspond with the superintendent of Home Class work, Bro. B. S. Lambkin, Kingsley, Michigan.

Those who have church literature that they wish distributed, or desire literature to distribute, inform Bro. C. G. Lewis, Boyne City, Michigan, who is superintendent of Gospel Literature Bureau. District secretary of Religio association is H. A. Doty, 419 North Spruce Street, Traverse City, Michigan, and Anna Harder, Glover, Bay County, Michigan, is treasurer.

Branches of the church and locals of the Religio in our district desiring assistance, please write us at the following addresses.

With good will to all, and malice towards none, we are as ever,

Your humble servants and brethren in gospel bonds,  
J. A. GRANT,  
Glover, Bay County, Michigan.  
AMOS BERVE,  
423 North Spruce Street, Traverse City, Michigan.

#### Silence Rescinded.

As a committee appointed by the Kirtland district conference to investigate and finally adjudicate difficulties obtaining in the Youngstown Branch, we hereby wish to give notice that we consider the action of Bro. Richard Baldwin, district ex-president, in demanding license and giving notice of silence, of elder D. M. Strachan, illegal, and not in harmony with the spirit of justice. Section 153, page 127, Book of Rules, last clause, provides: "In no case whatever should a branch or district president appoint a court to try a case in which he is to be a party, either as complainant or defendant, or in the issue of which he is directly a party in interest." Bro. Baldwin being the principal party aggrieved, we think it out of harmony with justice for him to exercise his official function in this case. Therefore Elder D. M. Strachan is released from further disability in this particular instance. V. M. Goodrich, District President; O. B. Thomas, sub-missionary in charge.

YOUNGSTOWN, O., November 4, 1902.

#### Conference Notices.

Mobile District conference will convene with the Bay Minette Branch, December 13 and 14.

The conference of the Northeastern Texas and Choctaw District will convene at Wilburton, Indian Territory, December 5. Much important business to be considered. Sunday, November 30, is appointed as a day of fasting and prayer. President Joseph Smith has been invited to attend. D. O. Harder, clerk.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

The Eastern Iowa District conference will convene at the Saints' church at Fulton, Iowa, Saturday, December 13, at 10 a. m. Those coming via rail will find teams at Maquoketa on Friday to convey them to Fulton. A full report from each branch in the district is desired. Warren Turner, Dist. Pres.

## Convention Notices.

Convention of the Northeastern Texas and Choctaw District Sunday-school association will convene at Wilburton, Indian Territory, December 3 and 4. All Sunday-schools in the district are requested to send in reports, also to take up a special collection for the district Sunday-school association. A. Z. Rudd, Secretary.

## Notices.

To all Whom it May Concern: Elder John D. Bennett was expelled from the church by action of the stake conference at Pleasanton, Iowa, October 11, 1902, and the same was approved by the Lamoni Branch, November 4, and ordered published in THE SAINTS' HERALD. John Smith, president.

To the Saints and Members of the Mt. Grove Branch, of the Southern Missouri District: This is to again notify you that said branch was on July 12, 1902, declared disorganized, and, as per General Conference resolution, you are required to unite with the nearest or most convenient branch to where you reside; will you therefore kindly inform me as to your whereabouts, giving name of branch and district to which you may wish to unite, and I will forward letters of removal at once. If you know of any deaths, or change of names by marriages that have taken place the past two or three years in said branch, oblige me by sending items in full, and will some one give me the whereabouts of the Mt. Grove Branch minute-book, or forward it to the following address. Please write at once after reading this notice, lest it be overlooked or forgotten. J. C. Christensen, District Secretary, Beaver, Douglas County, Missouri, November 5, 1902.

## Died.

CALLEY.—Elizabeth, wife of William Calley, was born September 13, 1878, died at her home in Bowie County, Texas, July 29. Was baptized by E. A. Erwin, May 29, 1900. She lived a Christian life, was a loving wife, a kind mother, and was loved by all who knew her. She leaves a husband and four children, a father and mother, one brother and four sisters, and a host of friends to mourn her loss. Funeral by E. A. Erwin.

## For Thanksgiving Day

the Nickel Plate Road will sell tickets within distances of 150 miles, November 26 and 27, at rate of a fare and a third for the round trip. Tickets good returning until November 28, inclusive. This road has three express trains daily to Ft. Wayne, Cleveland, Erie, Buffalo, New York, and Boston, with vestibuled sleeping-cars. Also excellent dining-car service, meals being served on Individual Club Plan, ranging in price from 35c to \$1.00; also a la carte. For reservation in sleeping-cars or other information, address John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. City Ticket office, 111 Adams Street.

60

45-r4t

## Colonel Carroll D. Wright on Labor Unions.

Colonel Wright speaks so clearly and so freely that there need be little difficulty in comprehending the direct and simple tenets of his social philosophy. It is one of balanced optimism springing from a reasoned and deeply-rooted trust in the essential beneficence of the all-pervading and unceasing divine purpose which he perceives, written largely in the history of all ages and all society. He places religion ahead of all other social influences, while asserting that it must progress as men progress, and be refined and spiritualized as the ideals of humanity become more elevated and spiritual. He proclaims, as next in importance, the gospel of individual effort; the doctrine that personal improvement sought and obtained by means consistent with ethical principles must lead to general advancement. His broad eclecticism finds philosophical socialism fraught with an important message to mankind; but he regards it as most valuable, as a criticism which points out the blemishes in the present system. The latter is to be developed and improved, but it is a result of divinely appointed evolution and can not be superseded by any man-made formula. There is no universal remedy; no panacea for social ills; but there is, and must always be, a trend toward improved conditions. These are some of the broader generalizations. Some of his more specific conclusions may be hastily sketched. Labor and capital both have the right to organize, and the former can demand with perfect propriety the privilege of "collective bargaining." For capital to deny this is as absurd as it would be for a labor union to insist on meeting the individual security holders of a corporation, or the several members of a firm. Labor controversies should be avoided by intelligent bargaining, which implies a better understanding of mutual relations; but if, on account of the weakness of humanity, they occur, their settlement should be sought by conciliation or mediation. This implies that employees and employers shall meet face to face, on a common basis; each desiring to deal with perfect equity, mutually recognizing the integrity and manliness of both. Arbitration is, relatively, cumbersome, because it submits the decision of a trade question of possibly fundamental importance to a third party; but when other means fail, it is, in its voluntary form, an eminently civilized recourse. Compulsory arbitration would lead to results more disastrous than follow strikes or lockouts. It would mean the enforcement of wage rates that might be destructive to capital, or the evasion of the law, on the one hand; or driving men to their labor by force, on the other. The problem of labor is a continuing one, which can never be finally settled; which must ever develop new phases and difficulties; its friction can be moderated, but not eliminated. The parties to labor controversies, like those to all contests between intelligent beings, invariably claim that they stand for vital principles. In this contention they are sincere, but mistaken. Thus, in the report on the anthracite strike, Colonel Wright was able to say that although the difference in point of view had led to apparently conflicting statements, these were the consequences of position, and not of a desire to mislead. The fact that labor unions exist, and that workingmen can and do strike, is proof of the growth of intelligence; when intelligence is yet greater, differences will be settled without resort to industrial warfare. In the meantime, labor unions should be incorporated; they should develop a higher average of leadership; and employers should be much more considerate of the rights and welfare of employees.—From "Carroll D. Wright: A Character Sketch," by H. T. Newcomb, in the *American Monthly Review of Reviews* for November.

The Christmas (December) number of the *Delineator* is also the thirteenth anniversary number. To do justice to this number, which for beauty and utility touches the highest mark, it would be necessary to print the entire list of contents. It is sufficient to state that in it the best modern writers and artists are generously represented. The book contains over 230 pages, with 34 full-page illustrations, of which 20 are in two or more colors. The magnitude of this December number, for which 728 tons of paper and six tons of ink have been used, may be understood from the fact that 91 presses running 14 hours a day, have been required to print it; the binding alone of the edition of 915,000 copies representing over 20,000,000 sections which had to be gathered individually by human hands.

## Thanksgiving Day Excursions

at rate of a fare and a third on all trains of the Nickel Plate Road, on November 26 and 27, to points within 150 miles, and good returning to and including November 28. Chicago depot, Grand Central Station, Harrison Street and Fifth Avenue. City ticket office, 111 Adams Street.

59

45-r4t

A phenomenon which in spite of its constant recurrence never ceases to cause amazement is the transmutation which originally sound educational ideas or plans undergo when introduced in ordinary school practice. Unless thoroughly familiar with the idiosyncrasies of the scholastic mind, one is for ever confronted with unforeseen results. Nowhere is the reign of routine more obstinate than in schooldom. Nor is this altogether evil. It insures, at least, a training in order, preciseness, punctuality, and system—virtues that most of us can not have too much pressed upon us. The exasperating features of it are that reforms are slow in winning an entrance; and when they are finally accepted they are so thoroughly metamorphosed in their practical application that often their very parents have difficulty in recognizing them. And, strangely enough, the more reasonable a proposition appears to the laic mind, the less likely it is to retain its essentials when put through the school mill. In fact, nothing seems more difficult to keep alive in school than common sense.

This is not at all due to pedagogy, as some suppose; for sound pedagogy is nothing more or less than systematized common sense as applied to educational problems. Logic is the real power behind the cast-iron routine. Diagramming and schematization of every form have a strange fascination for people who have been in the scholastic harness for a number of years. Far-seeing reformers have sought to establish newer pedagogical ideals which would annihilate this tendency. Thus it was hoped that psychology would place teaching upon a rational basis. The

logic of the new science found almost immediate support, but the psychical part of it failed to receive due practical recognition. The inadequacy of the looked-for results gave birth to child-study. The plan of campaign became to make teachers realize that their business was to teach children, and not the mere logic of the school curriculum. Child-study even became the fashion; but in its transmutation it lost much of its original purpose and began to occupy itself chiefly with diagramming and schematizing.

Nevertheless, the progress from psychology to child-study has been productive of much good. As a result, the living child is receiving increased attention. Gradually the children will be individually benefited by the developing new attitude of teachers. But at best child-study can establish only humane and effective ways of teaching the young. Meanwhile, the problem of *what* to teach is of no less importance. This is a matter which can never be settled by the views of educators, which are in hopeless confusion. The question must be settled by periodical compromises between the practical and ideal demands of the times and of particular localities, on the one hand, and the results of expert investigations of the capacities and humane interests of the individual children, on the other. It is for this reason that the leaders of the people should welcome the pronounced popular tendencies toward insistence upon practical recognition by the schools of the economic demands of the present age, which have recently come to the surface.—By Ossian H. Lang in the October-December *Forum*.

# HEARST'S CHICAGO AMERICAN

Morning—Evening—Sunday

**T**HE MORNING AMERICAN is the only Chicago Morning Paper issued for one cent *♣* *♣* *♣* *♣* *♣*

**T**HE EVENING AMERICAN has the latest news and the best editorials. It is also but one cent a copy *♣* *♣*

**T**HE SUNDAY ISSUE is five cents and is the most complete newspaper published in the world *♣* *♣* *♣*

## Subscription Rates

(Payable in Advance)

Morning or Evening <small>(Without Sunday)</small>	Sunday Edition
One Year.....\$3.00	One Year.... \$2.50
Six Months....\$1.50	Six Months.... \$1.25
One Month. 25c	One Month.... 25c

**Another Low Rate Excursion**

to Eastern points reached by the Nickel Plate Road, will leave Chicago November 11, 12, and 13, 1902, at rate of one fare for the round trip, plus \$3.00. By depositing return portion of ticket with agent of terminal line at destination, a liberal return limit will be granted. John Y. Calahan, General Agent, 113 Adams Street, Chicago, will be pleased to furnish any additional information. 61 45-2t

## The Photo Album of the Eldership

contains, among other features, a full-page cut of the First Presidency. Quorum of the Twelve, interior view of the Kirtland Temple, showing view of the west end, with its twelve pulpits, and interpretation of the lettering on each, view of Liberty Jail, scenes around Independence, Missouri, etc. 65 cents for the Album. Order from HERALD OF *Ensign*. 45-4t

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

**TRACTS.**

- 33. Trial of the Witnesses to the Resurrection of Jesus. Each 5 cents; per dozen..... 50
- 47. The Basis of Brighamite Polygamy. Per dozen 10 cents; per 100..... 60

**CRUDEN'S COMPLETE CONCORDANCE.** A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible.

- 206. Cloth.....1 50

**THE OLD RELIABLE**

**ROYAL**



**BAKING POWDER**

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**IF CHRIST CAME TO CHICAGO.**

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give or loan busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent, postpaid, to any address on receipt of price, 20 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa. 44

**Get Acquainted With the Elders**

by ordering a Photo Album in which is represented over 250 of the ministry and places of interest. 65 cents each. Order from HERALD or *Ensign*. 45-1f

**Visit the Old Home**

in the East and take advantage of the low rates applying by the Nickel Plate Road, November 11, 12, and 13, 1902. John Y. Calahan, General Agent, 113 Adams Street, Chicago, will have pleasure in answering all inquiries in reference to this excursion. 63 45-2t

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE Commercial Bank**

—OF—

**LAMONI, IOWA,**

Solicits your deposits, and pays **5 Per Cent Interest.**

D. F. NICHOLSON, Cashier.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."

Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

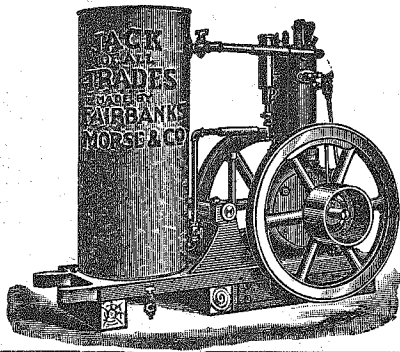
**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.

South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.

Trains daily except Sunday; connect with C., B. & Q. at Leon.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn, Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only **TWO CENTS** per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a **NEW ENGINE** made by

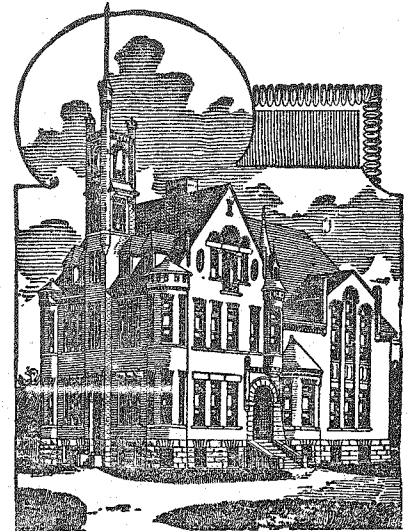
**Fairbanks, Morse & Co., CHICAGO**

**MARVELOUS DISCOVERIES IN BIBLE LANDS.**

199. Paper covers..... 30

**Graceland College**

Lamoni, Iowa.



For catalogue or further information, address

I. W. ALLENDER, Secretary,

LAMONI, DECATUR COUNTY, IOWA.

**Homeseekers' Excursion**

to Eastern points for 1902, will leave Chicago over the Nickel Plate Road, November 11, 12, and 13. For particulars and sleeping-car accommodations, address John Y. Calahan, General Agent, 113 Adams Street, Chicago. 62 45-2c

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**WANTED—A TRUSTWORTHY GENTLEMAN** or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**WANTED—A TRUSTWORTHY GENTLEMAN** or lady in each county to manage business for an old established house of solid financial standing. A straight, bona fide weekly cash salary of \$18.00 paid by check each Wednesday with all expenses direct from headquarters. Money advanced for expenses. Manager, 340 Caxton Bldg., Chicago.

**FOR SALE**

2½ miles east of Burnham, Howell County, Missouri. 80 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address.

**W. R. STEELE,**

Pittsburg, Crawford Co., Kan. Rural Route No. 2. 43-3t



# The Saints' Herald

Flora L. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, November 19, 1902

Number 47

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, . . . . . EDITOR

**CONTENTS.**

<b>Editorial:</b>	
The Disputed Polygamy Question - - - -	1121
"Victims of Alcohol" - - - - -	1125
Questions and Answers - - - - -	1125
A Compromising Acknowledgment - - -	1126
Esquimaux Decreasing - - - - -	1126
<b>Original Articles:</b>	
Efficiency - - - - -	1129
<b>Selected Articles:</b>	
Pre-Columbian Civilization in America - -	1131
Why Carpets are Unsanitary - - - - -	1131
The Unexplored Universe - - - - -	1132
<b>Original Poetry:</b>	
Seventy Years - - - - -	1133
<b>Mothers' Home Column:</b>	
Trust - - - - -	1134
Should We? - - - - -	1134
<b>Sunday-School Department:</b>	
From the International Convention - - -	1135
<b>Letter Department</b> - - - - -	1136
<b>New Press</b> - - - - -	1141
<b>Miscellaneous Department:</b>	
Conference Minutes:	
Chatham - - - - -	1141
Kirtland - - - - -	1141
Appointment of Bishop's Agent - - -	1141

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart.

## Editorial.

### THE DISPUTED POLYGAMY QUESTION.

We give below an editorial from the *Deseret News*, of October 28, 1902. We do this for the reason that some things stated therein are entitled to more than a passing notice:

#### JOSEPH SMITH AND POLYGAMY.

We publish to-day, in another part of this paper, an article which appears in the *Arena* for November, by President Joseph F. Smith. It is on a subject that would not have been pressed to the front, just now, but for a misleading, unnecessary, and incorrect communication to the same magazine in August last from the President of the "Reorganized" or "Josephite" Church.

We can understand the objections raised by that gentleman and others who reject the doctrine of a plurality of wives. They are in accord with the great majority of people in Christendom. We are familiar with all the arguments and sentiments entertained and presented against it. That it runs counter to the prejudices of centuries, deep-rooted and strongly grounded in the hearts of the multitude, we are fully aware. We also recognize the force of public opinion, materialized in statutory enactments and made binding upon citizens whether in the majority or in the minority. But we do not comprehend how persons occupying the position held by the leader of the "Reorganized" Church can maintain the notion that the doctrine of plural marriage was not introduced by his honored father now deceased, whose blood was shed by assassins and stains the earth with the blood of other martyrs for the truth.

The evidences that Joseph Smith, the Prophet, both taught and practiced the principle of a plurality of wives, as a divine institution revealed to him, are given in part by President Joseph F. Smith, whose article had necessarily to be brief so as not to extend over more space than that to which he replies. The proofs that have been and might be imparted to establish these facts, are sufficient to put the dispute beyond all question in the minds of fair and unbiased inquirers.

This may not appear to some people of any particular consequence. The real question in most minds when the subject is presented, is the right or wrong, the advisability or inadvisability of the practice of polygamy. But it should be understood that this is not just now up for discussion. The highest tribunal of the United States has upheld the action of the legislative and executive departments of the nation for the suppression of polygamy, and that ends the contention as to its practice. President Smith does not attempt to revive it, nor is there any desire on our part to discuss it on its merits or demerits. It is a simple question of fact which ought not to be distorted, falsified or avoided.

To deny that Joseph Smith, the Martyr, presented the revelation on celestial marriage to the leaders of the church during his lifetime, and showed his faith in the doctrine by his works, is to accuse his successors and their immediate associates, and the good and noble women who have given their testimony on this subject, of deliberate falsehood and in many instances of direct perjury, because they have given their evidence under oath. It was, therefore, eminently proper for President Joseph F. Smith,

as the living head of the Church of Jesus Christ of Latter Day Saints, to make his statement on this subject, over his own signature, in the same widely read magazine as that in which the misstatements were published to the world.

We commend the article to the consideration of the Latter Day Saints everywhere, although most of them are thoroughly satisfied as to the source of the revelation referred to, and have not the slightest doubt that it came through and was practically observed by the great Prophet, who under the inspiration and commandment of Almighty God and his Son Jesus Christ ushered in the last dispensation. It is also good reading for everybody who takes any interest in this branch of an important subject.

The *News* states that the article by the President of the Reorganized Church, which was published in the *Arena* magazine for August, 1902, was "misleading, unnecessary, and incorrect."

In the *Arena* article referred to, the President of the Reorganized Church gave a statement of facts, all of which are based upon proofs easily furnished, and which will be so furnished at any time and place where and when desired.

One of the questions before the American public is this: Whence the origin of polygamy in America, and who is the responsible human author of its introduction? An answer to this is necessary.

The *News* asserts that the question is not whether the dogma of plural marriage is right or wrong, but, whether Joseph Smith was a polygamist and taught the practice of it as a church tenet. The *News* further asserts that it can understand how the practice of polygamy runs counter to the prejudices of centuries, which prejudices are "deep-rooted and strongly grounded in the hearts of the multitude." But it can not "understand how persons holding the position held by the leader of the Reorganized Church can maintain the notion that the doctrine of plural marriage was not introduced by his honored father," etc.

In order to enlighten the editor of the *News*, and all who may think as he does, we will put the matter in such form that it may be understood by any one who can read and is willing to understand.

The sons of the Martyred Prophet and those who with them are members of the Reorganized Church, have persistently presented and maintained the following points of contention:

1. That the revelation of the Book of Mormon by the angelic messenger reinstated the gospel of Jesus Christ as the same was contained in the New Testament.

2. That neither polygamy, plural marriage, nor spiritual wifery is taught in the New Testament or the Book of Mormon.

3. That the revelations given to the Martyred Prophet and through him to the church and published to the church and the world during the lifetime of Joseph Smith, distinctly provide for the monogamous rule of marriage and command the church to observe that rule, "Thou shalt love thy wife with all

thy heart and cleave unto her and none else."—Revelation given in 1831 and published in *Doctrine and Covenants*, in all issues of the book from 1835 up to 1876.

"For marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Revelation given 1831, published to the church and the world in *Doctrine and Covenants* in 1835, and subsequently up to 1876.

Based on these revelations the church formulated and adopted a declaration of belief in monogamous marriage in solemn assembly, on August 17, 1835. This also was published in *Doctrine and Covenants* from 1835 to 1876.

4. There is no provision for polygamy or plural marriage in the Holy Scriptures as the same has been given to the church by the "Martyred Prophet."

5. That neither in the Bible, the Holy Scriptures, the Book of Mormon, nor the revelations of God to the church and published during the lifetime of the prophet is there specific warrant for the practice of spiritual wifery, plural marriage, or polygamy.

This is sufficient to show that the "prejudice deep-rooted and strongly grounded" against the practice of plural marriage has for its source and continued existence the word of God.

The revelations given to the church commanded a respect for the laws of the land, and an observance of and submission to them, with the assurance, in so many words, "He that keepeth the laws of God hath no need to break the laws of the land."

There is no ambiguity in this statement. It is clear and should be easily understood. The *News* must surely admit this.

This statement, coming from the source it did, and at the time it was received, is susceptible of but one interpretation, that none of the laws of God given or enacted by him up to that date required the doing of any act by the church as a whole, or by any of its members as individuals, the doing of which would require either member or church to disregard or break any existent law of the land. Further, if God spake the truth of himself when he said, "I am God, I change not," then the conclusion is clear that at no time thereafter would God give a command, the keeping of which would involve the breaking of the laws of the land on the part of those to whom the command was given.

If at the time this statement was made God contemplated giving a command which would require the practice of plural marriage contrary to the inhibition which he had already given to the church, and which leads back to the morn of creation, then he was dealing deceitfully with those to whom he was

giving commands, and denying his own declaration of unchangeability of character.

It is very strange, and inconsistent as it is strange, that men professing belief in the unchangeableness of God can pretend a faith in the restoration of the gospel, accept revelation as restored with it, contend that the gospel was reestablished in its fullness through Joseph Smith as a prophet chosen for the express purpose of establishing a church which was to be the organized human aggregation to preach that gospel to the world, accept and adopt a principle of faith and conduct prescribed to that church to govern its members in regard to the domestic relation, declared to be the will of God and his law "before the world was made;" and at the same time contend that the prophet through whom all this was done, in his own person, by word and act, disregarded the sacred character of his office and calling, violated the laws of the land he was charged to keep, proved recreant to the solemn vows he made with the wife of his youth, for which he must answer in eternity, and disregarded and broke the laws given of God to the church through him by teaching and practicing contrary to those laws.

It is because of these claims made by the editor of the *News* and his fellow churchmen that the sons of the Prophet Joseph Smith deny that their father was guilty of teaching and practicing plural marriage as alleged by the *News*.

The evidence offered by the *News* is not reliable, to the sons of the Prophet, for several reasons. To them it is incredible that he should have so soon discarded his obligations to teach the faith, doctrines, and practices which had come to him in all the sanctity of "Thus saith your Lord and your Redeemer." They are willing to concede that he was human, fallible, and possibly weak, and that he may have made mistakes. They are not willing to believe him to have been a common criminal, a lawbreaker of both the laws of God and the laws of the land.

At no time in the Prophet's life was he in any State or Territory the laws of which would permit him to marry or to live with, as his wives, more than one woman. If he did so marry more than one woman, or live with more than one as his wives, it was an act of open disregard of the laws of God known to the church, and the statute enactments of the state of Illinois, of which he and the church over which he presided were citizens, or it was an act of secrecy of such a nature as made him a deceiver hiding from the just application and enforcement of the law. Such an act as often as repeated, if it was so repeated, as the *News* would have the sons of the Prophet believe, would make the life of the religious teacher a double one; one, an open, honest-appearing one to the world and the general church; the other, a secret, hidden life to a few, lawbreakers

like himself, shunning the light of day, knowing himself to be a transgressor.

It is because of this that the sons of the Prophet challenge the evidence upon which the *News* and those for whom it speaks expect them to keep silent, and believe their father to have been a criminal, or worse.

It is because of the position which the son of the Prophet occupies as a "leader," that he maintains the "notion that the doctrine of plural marriage was not introduced by his honored father."

Eight years and two months after Joseph Smith's death, President Brigham Young introduced a document to the attention of his followers in the Tabernacle at Salt Lake City, which he stated had been under his personal custody. It was not the original, if there had been one, but was an asserted copy. To account for the absence of the original, President Young asserted that Emma, wife of the Prophet, burned it.

The Prophet's wife emphatically declared until her death that she never burned, saw, or heard read that document. She further stated to her sons and to others that her husband had no other woman as a wife, or otherwise, to her knowledge.

The sons of the Prophet knew their father and their mother. Joseph, Frederick, and Alexander were old enough to remember their father quite well. The oldest son was nearly twelve years old, and was as well informed as to affairs of the household as boys of that age usually are. He knew his father as a kind, pleasant, and loving man. He never saw nor heard any sort of quarreling or bickering between his father and mother. He has always revered his father's memory as an honest, straight-forward man. He lived as an inmate of his mother's family until he was twenty-four years of age. He knew his mother to be an upright, honest, truthful woman, one whose word was to be relied on as one who was not afraid to tell the truth, no matter whom it hurt. She had no compromise to offer to evil and wrong.

With these memories of his parents fresh and clear in his mind and the burden of their honor resting upon him, he has dared to believe his mother's statements regarding his father's conduct, preferring to credit her word than to accept the testimony of President Brigham Young, the only man who ever knew his mother and called her a liar. This son of the Prophet has also preferred to believe that his father, as a prophet and man of God, did not, either in teaching or in practice, so disregard the commands of God, and the doctrines revealed by Christ to the church through him, as to become the transgressor he must have been if he did what the *News* and its supporters state he did.

The *News* seems to think that "to deny that Joseph Smith, the Martyr, presented the revelation on celestial marriage to the leaders of the church during his life-

time, and showed his faith by his works, is to accuse his successors and their immediate associates, and the good and noble women who have given their testimony on this subject, of deliberate falsehood and in many instances of direct perjury, because they have given their evidence under oath."

What records kept by the quorums of the leaders of the church have ever cited, date and circumstance given, to show that Joseph Smith, the Martyr, presented a revelation on plural marriage, or polygamy, authorizing its practice, during his lifetime?

How does it happen that for over forty years the son of the Martyr has been denying his father's complicity in the teaching and practice of polygamy, and challenging the evidence. And what sort of evidence has been offered? Affidavits. Does not the *News* editor know that when some of the women whose names were affixed to those affidavits were confronted by a cross-examination they either refused to answer the questions put to them to test the accuracy of their testimony, or so prevaricated that their testimony failed? If he does not know this he is not so familiar with the controversy as he should be.

We feel quite secure in making the assertion that had the son of the Prophet been permitted to be present when some of those affidavits were made, with the privilege of cross-examination by a competent attorney, it would have fared ill with some of the evidences offered.

If the statement of President Brigham Young is not to be questioned, how does it happen that he kept that remarkable document in his possession so long (eight years and two months) after the death of Joseph Smith?

How does it happen that it was not presented to the church before August 29, 1852?

How does it happen that it was not then presented to the quorums or councils, for an examination and approval, or rejection?

How does it happen that when on August 29, 1852, that document was presented, no discussion as to its truth or falsity was allowed, and the matter put to the test, with the affirmative and negative vote called for?

How does it happen that a copy only was presented? How happened it that the original was not preserved?

If Emma Smith burned the original with the consent of the Prophet, her husband, what right had President Young with a copy?

If Joseph Kingsbury copied the original at the instigation of Bishop Whitney, his father-in-law, by what authority did Bishop Whitney order such copy to be made?

Where was this copy during the time elapsing between July 12, 1843, the date it is alleged to have been given, and the death of Joseph Smith, June 27, 1844?

How came this alleged revelation to come into the possession of President Young?

The evidence offered by the *News* and its supporters is in itself contradictory and unreliable, and taken at its best shows that what was done was done in a secret, clandestine manner. There was nothing about it open and accessible to daylight investigation. The doctrine, if introduced as this evidence states, was so introduced privily, a sort of "mouth to ear" communication. The practice of plural marriage was carried on in secret and clandestinely. The fear of daylight and discovery was always an attendant. If nothing else would challenge the disbelief of the son of the prophet in the evidences he is asked by the *News* to accept, this element of secrecy is enough.

The *News* does not hesitate to put the taint of dishonor, deceit, and criminality upon Joseph Smith, the Martyr, accusing him of committing acts, which if he did them, makes him to have been a lawbreaker, doing in secret acts criminal in the laws of God and man. The *News* not only does this, but asks the son of the Prophet to believe this awful arraignment. The *News* also virtually asks the son of the Prophet's only wife, his mother, to believe that mother to have been dishonest and untruthful. These things the son refuses to believe. And the *News* assumes to think it an unpardonable thing in the son of the Prophet, the President of the Reorganized Church, to so disbelieve.

We congratulate the *News* upon the admission that it recognizes "the force of public opinion, materialized in statutory enactments and made binding upon citizens whether in the majority or in the minority."

This should have been recognized long ago; and if it had been, no such struggle between polygamists and the laws would have been had as has been carried on in the attempt to force the American public to condone and permit the practice of plural marriage. Joseph Smith lived and died in a State where public opinion had thus "materialized in statutory enactments," and his son declines to believe that his father was either fool, or knave enough to disregard or defy those enactments.

There was nothing misleading or incorrect in our *Arena* article for the August number.

The *News* states the present legal status of the matter thus:

"The highest tribunal of the United States has upheld the action of the legislative and executive departments of the nation for the suppression of polygamy, and that ends the contention as to its practice."

Does it? We hope so.

But what does the statement of the *News* mean? It means this, that the high tribunal referred to has declared that the law passed for the suppression of polygamy is constitutional, i. e., it is in accord with the principles of the Constitution of the United

States. It follows then that as the Constitution was before the establishment of the church organized in 1830, that church could not adopt, teach, and practice a dogma contrary to, or not in accord with that instrument. Moreover, it is pertinent to the question at issue, Did Joseph Smith so teach and practice? The *News* says he did; we say that if he did he violated the principle of constitutional law. We believe that he did not do this.

Again, it is pertinent to the issue, God raised up wise men to frame the Constitution. Those men were by so much raised up to announce what God knew to be the constitutional law which he intended to govern all citizens of the United States to be organized under that constitution. The principles of the law to govern in the domestic relation was one of them and that was monogamic. In strict regard to this principle he gave the church what he said was the rule instituted before the world was made.

It is then not only reasonable to conclude that God would not, and did not give a command to the church, or to Joseph Smith, that would require a disregard and violation of the constitutional law of the land which he had by wisdom directed men to frame and knew would be enacted; but it is just to God and to Joseph Smith as well.

Joseph Smith, the Martyr, knew this, hence he would not and did not violate the law as the *News* avers.

In the language of the revelation given to the church not to break the law of the land, but to keep that law until Jesus came, we close, "Behold, here is wisdom."

---

#### "VICTIMS OF ALCOHOL."

Under the above heading the following appeared in the *Chicago Record-Herald*, for Sunday, November 9. We clip this because the SAINTS' HERALD has always been an advocate of temperance, especially using the word as opposed to the use of alcoholic liquors as a beverage. The clipping is interesting as showing some of the evils accruing to society from the abuse of intoxicants, and some of the foolish ways in which it is used to form the evil habit:

London, November 8.—One of the king's physicians touched upon a most important subject, which greatly concerns social conditions in Great Britain, in a recent address upon "Present Day Dangers of Intemperance Among Women and the Best Methods of Meeting Them."

Lack of occupation and childlessness among women whose husbands leave them during the day, worry, bodily weakness, "nagging," and pains which women have to suffer, he mentioned as some of the causes. Cases of heredity were rare, and the encouragement of example in youth was more often the cause. Drink, he said, might become a disease, but it started as an indulgence. Drugs, shampooing, and galvanic treatment were all described as of little use as cures. Rest and removal of the cause were the only real remedies.

Even doctors and nurses, he said, were foolish enough to say, Why deprive women patients of the thing which gives them comfort? It was necessary to stop that sort of talk. It could be

done, provided there were no friends who were such criminal lunatics as to smuggle in alcohol. The lecturer would have teetotal doctors and nurses.

Doctor Barlow having dealt with the medical aspect of the questions, the Bishop of London added that he had had case after case of character and life spoiled among the rich by alcohol and morphia. Turning to the East End, which he knows so well, the Bishop said that out of one thousand women in an East End workhouse to-day, five hundred were there from alcohol, and that ninety per cent of women with children in the workhouse infirmary were there through alcohol.

Apropos of the drink question, William S. Caine, M. P., who has discovered some startling facts in connection with the drink question in India, will bring them before the House of Commons. Within the last few years there has been a twenty-five per cent increase in the consumption of liquor in India, although the population has increased only seventeen and one half per cent. Mr. Caine will suggest that the government apply the local veto act to India to support the better class of Mohammedans and Hindus in their attempt to prevent the spread of alcoholism.

Liquor is, of course, a government monopoly in India, and temperance people here are agitating against the continuance of these conditions.

---

#### QUESTIONS AND ANSWERS.

Has a priest a right to read a paragraph or a portion in Doctrine and Covenants, and then speak on it in a prayer and testimony meeting if he is not a branch officer, but a member of the branch? Or has such to be done only from the stand when the presiding officers never speak of those books or their teachings?

Any person a member of the church, whether member, priest, or other officer, may so speak, if he desires so to do. It is quite frequently done in small branches, or at times when the meeting is what is known as "slack;" that is, when members are slow in speaking and time is passing unemployed. The answer to this question is so obvious, we wonder it should be asked.

Did the church intend by resolution that all Saints should join some branch, even if they should be from fifty to two hundred miles from any branch?

It was intended by resolution that all members should be enrolled in branches, where it was at all practicable.

The resolution reads that all members should have their names enrolled in the branch nearest, or most convenient for them. Where members are isolated, distance cuts no figure; they should ascertain the nearest or most accessible branch and be enrolled there, though it might be that they might never live in the immediate vicinity of the branch itself. The enrollment is for the purpose of keeping track of the actual membership.

There are numbers of branches some of whose members reside hundreds of miles from the particular branch where their names are enrolled.

All members of the church are amenable to the branch nearest to where they live for good conduct and may be dealt with by the officers for misbehavior upon proper complaint, with due labor, notice, etc., as provided in the Rules of Order. No member should permit himself to think that he can be dealt

with only by the officers of the branch of which he may be a member, and from which he may be absent by distance.

Such absentee members must answer to the officers and membership of the branch or district nearest to him. The branch to which an absent member may belong can not interfere to prevent proper dealing with the absentee by officers of branch or district where the absentee may be residing or sojourning. A member residing in one branch but having membership in another branch may be dealt with, for sufficient cause, and disfellowshipped. When such action is had, the branch where such disfellowshipping takes place, should notify the branch of which the person disfellowshipped is a member. When due and proper notice of said action of disfellowshipping is received by the branch of which the one disfellowshipped was a member at the time of such action being taken, the branch should enter the report of the action upon their record and drop the name from their roll of membership.

---

#### A COMPROMISING ACKNOWLEDGMENT.

Under the headline of "The Lectures on Faith," the *Deseret News* of November 10, after stating by whom the Lectures on Faith were delivered, and how they came to be published in the Book of Doctrine and Covenants, has the following:

From this it appears that the Lectures on Faith were delivered during the winter of 1834, that is, during the closing months of the year. They were placed in the Doctrine and Covenants and with the revelations and commandments in that book were accepted, the whole volume being received as a law and rule of faith and practice to the church, at a general assembly, held in Kirtland, August 17, 1835. It should be observed that these lectures are not designated as revelations. A course of instruction was given to classes of the elders by several leading church officers, and in that course these theological discourses were delivered, and were subsequently accepted as expounding sound doctrine and principle. The revelations and commandments in the book occupy a different position. They contain the word and will of Almighty God through the Prophet Joseph Smith, and are so accepted by the church.

The question occurs to the ordinary seeker after knowledge that if the "whole volume" of the Doctrine and Covenants as adopted by that General Assembly, August 17, 1835, is a "law and rule of faith and practice to the church," by what rule of law, ethics, policy, or government, was the section on marriage which provides for but one companion in wedlock for either man or woman, except in case of death, taken out of the book and one for plural marriage, or polygamy, inserted in its place, without the action of a similar general assembly authorizing such taking out and inserting?

When, where, and by what authority did "the word and will of Almighty God," as expressed in the revelations and commandments in said book, as understood and expressed by the article on marriage

adopted by that General Assembly, August 17, 1835, cease to be operative and of force in the church as "a law and rule of faith and practice," and become void and of none effect?

---

#### ESQUIMAUX DECREASING.

The *Scientific American* for November 15 contains the following interesting note:

"Lieutenant Peary has brought home news of a mysterious epidemic which is raging among the Esquimaux. Indeed, so terrible were the ravages of the disease, that many of the Esquimaux at Smith Sound begged him to take them south. Twelve years ago the Esquimaux numbered three hundred. In 1897 Peary found that their number had been reduced to two hundred thirty-four. It is now probable that these most northern inhabitants of the globe do not exceed two hundred in number. This is but one instance of a great number that may be cited. All through the Arctic region the inhabitants are fast disappearing. The Alaskan Esquimaux have been decimated. When explorers first went among them, their number was believed to be from two thousand to three thousand. Now it is thought that hardly more than five hundred people can be counted from Point Barrow to the Aleutian Islands. The lot of these unfortunate natives has been made harder to bear by reason of the destruction of sea life by the whalers who harried the Alaskan coast. The extermination of the seal, walrus, and polar bear have likewise done their share to embitter the cup of the northern races. In Southwest Greenland a similar condition of affairs exists. The ten thousand natives are barely holding their own, although largely aided by the Danes. Labrador natives are likewise decreasing. Twenty years ago they numbered thirty thousand; now they number barely fifteen thousand souls. Two decades ago the entire population of the North was estimated at thirty thousand. It is probable to-day that the number has been almost cut in two."

---

#### EXTRACTS FROM LETTERS.

J. C. Clapp wrote from Independence, Missouri, November 14: "Under the weather still, but will soon be in the field."

Under date of September 30, Bro. J. W. Wight wrote to Bishop Kelley: "The work is in very good condition here, and the Saints as a rule are a very devout people. The spirit of gathering seems to be taking a very strong hold here. We expect a twelve-night debate here in Melbourne."

J. M. Baker wrote from Cherokee, Iowa, November 10: "All is moving quite well in our district, except that we have not half enough men to do missionary work. Those who are here are busy as bees. We miss Bro. Sutton, who was compelled to go to look

after home affairs for a while. I hope God may so rule that he can return soon."

Sr. Mary Wooding, of Burlington, Iowa, in sending in three new subscribers for the HERALD, says: "I am sure there is no paper more fruitful of lasting good, hence more worthy of patronage."

On November 4, Peter Anderson wrote from Christiania, Norway: "About two weeks ago I came to this place, and feel impressed to make a strong and protracted effort to establish the work here, if needed financial backing can be had. To-night I leave for Porsgrund to start *Sanheden's Banner*. I shall return here soon and secure a hall and start regular services. To all appearances it is the most opportune time and place for the work I have seen yet; but there will be strong opposition. Bro. Enge is located at Christiansand, in the west, where he reports several interested. At Grimstad, a little farther east, where the branch is located, a few are interested, and Bro. Kronberg, the presiding elder, doing what he can. Bro. Muceus, at Porsgrund, near the center of the southern coast, also reports progress. When I get started here, and we get the *Banner* going, we expect this to make a fair showing. I printed twenty thousand copies of an address to the Scandinavian people, thousands of which are now in circulation, and calculated to draw the line between us and the Utah people. Much prejudice exists on account of the doings of the Brighamite elders; but when we get the people's ears they seem readily to recognize the distinction. We all feel hopeful of accomplishing a good work."

Sr. Charles Irwin wrote from Sparta, Michigan, November 13, noting change of address, they having moved from Coral to Sparta. She says: "I miss the HERALD when I do not have it. My husband has gone to Knox, Indiana, to labor this winter. It seems a long way from home."

W. H. Garrett, Independence, Missouri, November 15, says: "Everything here moving along fairly well; baptizing quite frequently. Four last Sunday, one or more for to-morrow, besides additions from other branches on letters."

---

#### EDITORIAL ITEMS.

The Doukhobors have been taken in charge by the Canadian police and are being forced to return to their homes. Much suffering has been the result of their fanatic crusade.

There seems to be an unusual number of baptisms this last summer and this fall. Nearly every district conference report and elder's letter bring tidings of the moving of the waters. The ministers in the field are as a rule busy in their different places of labor, and report continued support of the Spirit of Master. And why should it not be so? The Master said, "And lo, I am with you alway, even unto the end of

the world." Whoever takes the field to preach the "acceptable year of the Lord," and will keep within the lines of the commission, "Go ye into all the world and preach the gospel to every creature," will, of necessity, preach the truth. And, no matter what forces may combine against him, he need have no fear; the truth will stand, and abide for ever.

B. F. Ordway, of 234 Hancock Street, Peoria, Illinois, on account of lung trouble, has arranged to go to Southern California for several months, expecting to stop in several places on the way out, in New Mexico and Arizona. If there are any Saints in the two last-named States, along the line of the Santa Fe, who keep boarders, he desires to hear from them.

Julius E. Cable and wife, of Broad River, Connecticut, desire that as many of the Saints as desire to do so will fast and pray on the first Sunday in December in behalf of their little boy who has been greatly afflicted for four years. They expect to have him administered to then, and they desire the prayers of the Saints that God may manifest his power.

J. W. Rushton writes us from Hamilton, Scotland, stating he had read G. T. Griffiths' new book, and is well pleased. He thinks it will do much good, if widely read.

L. C. Hamilton wrote from Hamlet, Kentucky, November 12, renewing his subscription for HERALD. He depends upon the HERALD for his preaching, as prejudice among the outsiders there is so high that the Saints have been forbidden to hold preaching services under penalty of having their houses burned and being shot.

The following new tracts are now for sale: No. 36, "Can Belief Alone Save?" Price ten cents per dozen. No. 208, "Teachings in Contrast." The teachings of the Reorganization and the Utah church in parallel columns. Price per dozen, fifteen cents.

Hancock County, Illinois, recently held a special election on the proposition to change the county-seat from Carthage to Warsaw. A majority of the voters favored the change, but not the necessary three fifths did. Hence the county-seat remains at Carthage.

We have received a marked copy of the *Davenport Republican* for November 9, in which Bro. S. F. Cushman clearly points out how we differ from the Utah church.

Sr. Viola Ritter wrote us on the 11th from San Francisco, California, saying she is now living at 820 Treat Avenue, and would like to have some of the San Francisco Saints call upon her, so she can learn where they meet to worship.

Bro. M. Bramston, Newcastle, New South Wales, Australia, forwards one pound, ten shillings, for the benefit of Graceland College, and expresses the hope that the Saints will rally to the accomplishment of the work of placing the college in a proper state, and liquidating the debt incurred in building, and running expenses. It is a hopeful sign when these Saints in

far-off Australia so cheerfully come forward to contribute to the establishment of the educational interests of the church. Are there any near by who have forgotten to perform their part?

Indications are that a number of local Religio Societies will have an earnest, enthusiastic "Grace-land rallying day."

Note the advertisement of HERALD publications on last page of this week's issue. Now is the time to order for Christmas. The business manager reports a large stock of books on hand, and is prepared to fill orders promptly. Send them in.

The Graceland College authorities are arranging a lecture course for this winter. We commend the efforts, and wish them success.

Bro. Joseph Chester has written to Bishop Kelley, remitting two dollars on the college debt, and expressing feelings of sadness that the debt is not paid. He says talk is cheap, and that the thing for us to do is to show how much we love the work by each making his best efforts to do his part in paying the college debt.

By a marked copy of the *Platte County Argus*, published at Columbus, Nebraska, issue November 12, we note that on November 10 a party of Columbus citizens "surprised" our worthy Bro. and Sr. H. J. Hudson, the occasion being their fifty-eighth wedding anniversary. Bro. Hudson is in his eightieth year, and Sr. Hudson in her seventy-seventh. That Bro. Hudson is still quite an active man is evidenced by the fact that he is at present acting as police judge in Columbus, during the absence of Judge Curtis. We extend congratulations to our worthy brother and sister.

*The Brooklyn Eagle* recently made the significant statement that within a radius of ten blocks of the *Eagle* office there are twelve abandoned churches. Some are being used for other purposes; but in about six cases the buildings are idle, dilapidated, and neglected, being advertised "for sale." In the area covered by the twelve abandoned churches the population is greater than ever before. Whether the abandonment of the church buildings is due to decrease of church-goers, or to the congregations moving into better buildings and locations, is not stated. The mere fact that the church buildings have been abandoned means little unless the causes for abandonment are known.

Thousands of Americans are leaving the United States to secure homes in Canada, where special inducements are being held out to farmers to locate upon Canada's immense tracts of undeveloped land.

Bro. J. M. Terry writes from Oakland, California, that on November 9 he baptized Miss Bessie Trenchgrove, the estimable granddaughter of Sr. Moore.

Our new press is here, and the work of putting it in place and working order will progress as rapidly as possible. Hurry up with your new subscriptions, to

help pay for the new machine. Note the call, in another column, by the Board of Publication.

The financial law is a question which seems to be agitating the minds of many Saints just now. The comparatively recent organization of stakes, we presume, is largely accountable for this agitation. It is closely allied to the "gathering," anyway. There are new problems ahead to be solved, and *unity* will be a prominent factor in the solution.

Sr. Ellen Davies, of Bevier, Missouri, sends in three new subscribers and says that she hopes to send more soon. Surely this sister shows her faith by her works.

Sister Allie Thorburn, writing from Glasgow, Scotland, on the 7th inst., reports the organization of a Sunday-school in Glasgow. She is pleased with the prospects.

Bro. Robert Johnson, of Lamoni, has for the past two months been giving his time and attention to superintending the Saints' Home. Bro. Johnson is a good, practical farmer and business man, and his services are appreciated in the Home interests.

---

WHEN the prophet uttered the words, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls," he knew whereof he affirmed. The old ways, the ways established by the Mighty One, they are the best. Whoso seeketh life therein shall walk safely and find rest to his soul.

---

"FAITH is the hypostasis [the placing behind the sensible world] of things hoped for."—Hebrews 11: 1. No better definition of faith could be given.—Thomas Davidson, in *Edenburg Revelation*, November, 1900.

---

NO MATTER how obscure a man may be in the society in which he lives, if he is faithful to his principles, evades no just responsibilities, and does good to those by whom he is surrounded consistently with his profession, that man will, sooner or later, have an influence for good to a greater extent than some who may be in so-called higher walks of life. It is the reward that merit receives at the hands of just men.

---

DECEMBER *Autumn Leaves*. Contents: The Song of the Ages; An All Around Surprise, by T. S. Brown; A Christmas Gift (a poem), by Pamela Jones; Reminiscence, by Alexander Smith; Christmas at a German College, by August H. Merckens; The Rich Young Man, by Elbert A. Smith; Touching A Singer's Life, by "Balm"; Haste to Prayer (a poem), by Anna Salyards; Opening The Gates (a story), by M. Walker; As Told In The Morning, by L. D. S.; Editor's Corner; Daughters of Zion; Religio Arena. Illustrations: "The Man of Sorrows;" Christ in Gethsemane; "The Consoling Christ."



## Original Articles.

### EFFICIENCY.

Efficiency is a word which we often hear and read of; but how few pause to give the thought and consideration of its meaning that it deserves. We talk of, read of, and hear of an efficient ministry, efficient prayers, efficient societies, efficient schools, efficient teachers, and efficient programs.

The universal need of the present age in every phase of life, socially, commercially, politically, and religiously is efficiency. Because of the lack of efficiency much disappointment, disaster, and waste is caused. The one great need of the churches of to-day voiced in more or less eloquent complaints from almost every pulpit is efficiency. They need an efficient creed, efficient preachers, and efficient disciples or adherents. The dearth of an adequate and efficient philosophy, creed, or belief produces, as it can only do, inefficiency in preacher and hearers alike. Neither rhetoric, logic, nor eloquence can supply the missing power.

A locomotive may be built as perfectly as is possible for human skill and ingenuity to suggest; yet, lacking the motive power, the steam, or the "efficiency," it is a useless piece of mechanism, an elaborate ornament. But if given the efficiency, the boiler supplied with water, the tubes filled with throbbing steam, the firebox filled with gleaming fuel, this complex mechanism presents a different picture. Across plains and prairies, over hill and dale, through thronging cities busy with commercial life, that snorting, panting horse of iron, breathing fire and vapor of smoke, carries and transports not only multitudes of travelers in the elegant, luxurious passenger-cars, but hurls the ponderous freights of commercial and natural produce far and wide.

The one picture shows an inefficient ornament, the other an efficient means of locomotion.

A few months ago in England and America great anxiety prevailed because one of the Atlantic greyhounds, the "Etruria," had lost its efficiency in the shape of its propeller. Under ordinary circumstances this magnificent steamer, defying wind, and waves, and tides, plows its way through sunshine and storm, day and night, across the trackless deep, bearing its cargo of precious souls and costly merchandise to its destination. But when the propeller had gone, it no longer having the efficiency necessary to accomplish its work, was washed to and fro as helpless as a log, a source of danger to itself and other vessels, until taken in tow by another vessel, and after days of anxiety safely docked to be repaired.

Efficiency means "the power to produce results." We believe that the church to-day needs this power both generally and locally, collectively and individually; also in Sunday-school and in the Religio-Literary Society. Efficiency is what we all desire and

are struggling to attain. Philosophers have sometimes called it "the struggle for existence," and to a large extent it is correct. The survival of the fittest simply means the survival of the efficient.

The continued wail of the various churches is but a repetition of history; because of their inefficiency, their unfitness to be of practical help to mankind, they must atrophy and perish; the end is natural and scientific. Only the efficient can survive the test of utility.

We believe that our church and its broad creed of "all truth" is an efficient means calculated to produce salvation, physically, mentally, morally, and spiritually, here and now as well as in eternity. Our branches or local churches are equipped with a set of ministers, as an efficient means, result in the conserving of its interests, the upbuilding and strengthening of its members; and where we find that the branch is spiritually run down, invariably the cause is found in the inefficient performance of duty on the part of those whose duty it is to administer the law given as an efficient means or process of development. The Sunday-school, if efficient, should produce as a result boys and girls, young men and maidens, not only with aspirations for greater usefulness in wider fields of labor opening before them, but also equip them to a large extent with the requisite power resultant from the acquisition of knowledge the Sunday-school is designed to bestow. How very needful it is that the teachers aim to acquire a high standard of efficiency, for an efficient school can only exist where this quality is cultivated by the teachers.

I understand the Zion's Religio-Literary Society was primarily intended to supply a long-felt need, filling up, as it were, the gap between childhood and manhood or womanhood, to take hold of the developing mind just bursting into maturity, carrying it to and through advanced stages of education. What a great mission and responsible occupation this is! Youth is the romantic period of life. At this time how hungry, as a rule, is the mind for knowledge—an almost insatiable appetite for information. To a large extent this period of life is the "turning point," the "parting of the ways," "the pivot" upon which life's history revolves. How often have we seen, heard, and read of lives, which hitherto had been exemplary because of efficient training in home, school, and seminary, that now, because there has been no restraining influence, no guiding hand to steer youth's frail bark out of the elementary estuary of life's stream, across "the bar," into the ocean of life, get caught in the vortex of life's romantic and evanescent pleasures only to be cast up a sorry, ghastly wreck like multitudes scattered upon the shore! All the fair visions of future utility and possible greatness fade away and only the blackness of disappointment and despair remain. Hence we believe that the

influence of this society can be, and is, for good; but how great the need for efficiency in this department of the plan of physical, moral, mental, and spiritual salvation! How careful those, upon whom devolves the responsibility of educating, whether in day-school, Sabbath-school, or Zion's Religio-Literary Society, or in the church, ought to be in striving for efficiency as teachers, instructors, ministers, and examples; each and all being capable of producing the results that must ensue from these various means, methods, or processes. The gospel can not be charged with inefficiency, for it emanates from God; but the supreme question is, Are the administrators of the gospel law efficient as such?

The language of Paul in his admonition to Timothy can very oppositely be transposed, making it read "Study to show thyself efficient." How many of our churches are languishing because of inefficient administration? Does not the history of the past bear melancholy witness to the fact that the great ecclesiastical disasters are traceable, not to opposition, persecution, nor even martyrdom from the outside, but to inefficiency within?

To-day, our country (Great Britain) has suffered and been humiliated because of internecine inefficiency. The disasters of the late Boer war were the direct results of inefficiency both of home administration and on the part of the officers, and our press now is clamoring for efficiency, our great national need. Can we not take warning from these sorrowful examples, and in the great conflict with sin and evil gather up our energies and forces in the spirit of efficiency and concentrate them against the serried ranks of moral and spiritual wickedness in high places?

Of course it may be comparatively easy to talk and write of efficiency; but how are we to get it? In two ways: First, by prayer; second, by knowledge. We are all familiar with the saying of James, "the effectual prayer of the righteous availeth much." This is simply another way of expressing the efficiency of prayer, or the prayer capable of producing results. We need more efficiency in prayer to-day; prayer born of implicit faith, unswerving trust, that can, has, and will again, produce the righteous desire in a righteous cause. The secret of the church's strength is in prayer, collectively and individually. It is recorded of the Grecian mathematician that he one time exclaimed: "Give me where I may stand and I will move the world." In prayer we have the fulcrum by which heaven and earth can be moved. No wonder Paul says, "pray without ceasing." Prayer is the life and source of potentiality of the church; a church without the power of efficient prayer is dead, despite elaborate, costly edifices, magnificent organs, whose deep rolling swell fitly harmonizes with the sweet voices of gifted singers, and mellifluous eloquence of the preacher; a church poor in prayer is poor in blessing and bankrupt in

power. Therefore strive for efficiency in prayer.

Knowledge. It is now an axiomatic truth, that "knowledge is power." How often do we hear this saying and as often ignore the treasury of information it contains? Knowledge is power, force, energy; to a large extent means life. Knowledge has worked wonders. Science, which simply means knowledge systematized, has revolutionized the world in the last two centuries. It has converted the chimerical alchemy into the science of chemistry; it has produced out of the necromancy of astrology the science of astronomy. Knowledge has chained the forces of nature to her chariots by which we can be transported to the ends of the earth either by the steam-engine or the leviathans of the deep. Knowledge has gathered up the lightning of heaven and upon its swift wings bears our messages to earth's remotest bounds. The wildest flights of Jules Verne's prolific imagination, which to schoolboys used to be the advanced grade to "Alice in Wonderland," have been realized. And to-day men can gyrate at will among the clouds; can play ball (metaphorically speaking) with sun, moon, and stars; turn the prows of their vessels into the ocean caverns, startling the monsters of the deep by the penetrating glare of the submarine vessels' searchlight; can store up the treasured oratory of past generation, or reel off a speech or sermon at will even when the tongue who originated it is stilled in death, with accurate inflection and orthoepy. The past century is a wonderful demonstration of the veracity of the axiom, "Knowledge is power." How essential to efficiency is it that we get knowledge. Knowledge, though, must be sought for, labored for, diligently, earnestly, and oftentimes with prayers and fastings. In the latter-day revelations we are informed that the glory of God is intelligence, and in Paul's epistle to the Corinthians we become partakers of that glory, so the inspired writer informs us, and are changed from glory to glory or from intelligence to intelligence. So that to accelerate the onward march of truth to its consummate triumph, we must become efficient in being able to give an intelligent "reason for the hope that is within us." This efficiency can only be attained by getting into communion with God in whom "is our sufficiency" by and through the medium of prayer, and the obtaining of knowledge.

The glorious possibilities of the future depend upon individual and collective efficiency. Get the power to produce, and the results must follow.

J. W. RUSHTON.

HAMILTON, Scotland.

THE holiday number of the *Autumn Leaves* will contain a very interesting Christmas story by T. S. Brown. Readers of the *Leaves* are familiar with his excellent writings.

## Selected Articles.

### PRE-COLUMBIAN CIVILIZATION IN AMERICA.

The most notable contribution to knowledge of the Thirteenth International Congress of Americanists, which has just held its sessions at the Museum of Natural History in New York City, was, according to an editorial in the *Sun* (New York, October 27), its testimony to the ethnological unity of the Americas, North, South, and Central. Says the writer:

"That similarity in thought, in workmanship, in art, and in religion characterized the various races inhabiting the continents of the New World before its discovery by the white man was shown by every paper dealing with the subject.

"It appears that we have commonly put too low an estimate on the Indian, using the term Indian as inclusive of all the aboriginal inhabitants of this hemisphere. The Indian, these learned men find, was a more intellectual being than has been generally supposed. He was religious, with high sentiments and keen emotions, and he was advanced politically far beyond the degree in savagery where he is usually placed, his political development being measurably influenced by his religion. . . .

"There was an American civilization as definite as the European civilization. Really, there has been a series of civilizations, one overcoming the other and the higher form usually dominating. We were not the first invaders. We were not the first exterminators. America has seen races come, rule, and be swept away in their turn. Where savagery triumphed, as in the case of one race of Mound-builders, when a mild and stationary people were overborne by a more vigorous and restless stock, as in Europe, it usually followed that the conquering race was influenced in time by the culture of the conquered. This has been found written in monuments and tombs. Sometimes there can be traced the evidence of a conquering race's recognition of the superior attainments of the people it has overthrown, and when the different investigators compare notes the history of an ancient invasion is completed.

"In art the pre-Columbian Americans were advanced beyond the stage of development to which they have been assigned. So say the Americanist students. We have been able to consider the art of the Egyptian from the point of view which it was executed, partly because Egyptian monuments and papyri have offered enlightenment as to the daily life, habits, and aspirations of the Nile people. But conquering Indians in America destroyed the temples where their vanquished foes kept their records. Not always did the Spanish conquerors who followed them preserve the ancient archives that survived earlier despoilers. Codices which found their way to European libraries have been deciphered, only to disclose astronomical data or material for the pur-

poses of a calendar. Only now are the students, these scholars of the Americanist congress, beginning to get near a point where, they think, they will be able to judge with some accuracy the standards of art attained by the early peoples of this continent."—*The Literary Digest*, for November 8.



### WHY CARPETS ARE UNSANITARY.

"The possibilities of housing microbes"—that is the terse way in which the objections to carpets are summed up by J. Willson, writing on "Carpet Dangers" (*Good Housekeeping*, October). Mr. Willson tells us that while in a carpeted room in a tenement-house seventy-five germs settled on a three-inch saucer in five minutes, after sweeping there were twenty-seven hundred! A thick carpet paper or other padding adds to the life of the carpet and gives a spring and soft tread in walking, but it also adds to the objectionable possibilities aforesaid. Mr. Willson proceeds as follows:

"William Morris said the use of a carpet was excusable only when the floor was in bad condition. Yet even that is hardly sufficient reason, for a new floor can be laid over the old one. But if one must have carpets, let them be tacked down at intervals of not less than six inches, and with long tacks driven in only a short distance. Or, better still, have the carpets fitted with brass eyes to drop over nails set permanently in the floor. Then, with some moving of furniture, the carpet can be cleaned frequently in the open air; better yet, have the carpet fill only the central part of the room, showing the bare floor for say one and one half feet near the walls. This means less furniture to move at cleaning time, and therefore more frequent cleanings.

"In making over a carpet that originally fitted the entire room, usually enough good pieces can be secured to make a presentable covering, when allowance is made for this bare floor around the walls. The floor can be painted, if in bad condition, or, what is better, lay a parquet wood border to meet the line of the carpet. . . .

"The modern steam cleaning of carpets is not so good as that of older days, as the airing is desirable. In cleaning a carpet it should be laid on the grass, face down, and then well beaten from the back. This causes the dirt to drop out of the loops where it is so deeply imbedded. Brushing the surface with a broom removes the lighter particles, and washing with a cloth wet in diluted ammonia will both clean and freshen the surface.

"Matting is dirty and expensive for continuous wear. For summer, however, it is highly desirable. Those who have carpets can not do better than to follow the example set by Stephen Girard. Each spring this worthy business man had all his carpets taken up, the house cleaned, and the floors then cov-

ered with matting. The carpets were thoroughly cleaned and were placed in hogsheads for storage till fall."—*The Literary Digest* for November 8.



#### THE UNEXPLORED UNIVERSE.

The region denoted by this title is not far away, but is that which we ordinarily regard as most familiar to us. It is unknown simply because we do not possess the means of knowing it. In other words, we can know only so much of the objects about us as our senses are able to tell us. Our own highly developed organs give us vastly more information than the lower creatures are able to obtain; but we have no right to conclude that we know it all. If we had a sense that could be affected by electric waves, another for heat vibrations, another for the ultra-violet rays, and still another for the X-rays, nature would be completely changed. These are not merely vain speculations, says the Abbé Moreux, who writes on this subject in *Cosmos* (Paris, October 11); for they teach us that our neighbor's conception of the universe is not necessarily the same as our own. Nature, he says, is like a piano, all of whose notes we can not hear. Who shall say that every one of us hears precisely the same ones? Comparative anatomy tells us that sensation may give entirely different results in different creatures. Says M. Moreux:

"Let us inquire how certain creatures perceive the exterior world—such, for instance, as have what were formerly known as 'compound eyes' like those of insects. It was long believed that the transparent refracting cones that terminate their retinal rods were so many lenticular pieces, giving each a complete centralized image in the cerebral substance. This had been disproved, but the problem as it now presents itself is insoluble. If each of the cones does not transmit an image, how does the resultant sensation give the form of the object? Do insects perhaps perceive this form in an imperfect way, being sensible only of a confused impression of color? Then how do they image the exterior world, and if touch is sufficient to give them an idea of form, what colors do they perceive? According to the very ingenious experiments of Sir John Lubbock, ants perceive the ultra-violet rays. It would be useless to inquire of what color these radiations appear; but conceive a man endowed with this power; where another would be plunged in darkness he might see a whole landscape brightly illumined with a light unknown to our humanity.

"This supposition of a human eye affected by colors unknown to the generality of men should not appear improbable. The curious affections of daltonism and achromatopsy [color-blindness], whatever explanation we may give of them, show that the sensations of light are very different with certain per-

sons, and even vary, probably, from one subject to another. Most daltonians are incapable of distinguishing red from green or black, especially when these colors are slightly dim; others can not perceive yellow and blue; in some very rare cases the retina is insensible to red, orange, green, and violet. Maxwell's experiments show that for a color-blind person the curves of luminous intensity are not the same as for a normal eye in different regions of the spectrum. . . .

"Suppose that our eyes were attuned to the thermochemical vibrations revealed to us by the bolometer. All the visual scale would be transposed, and instead of seeing the stars that we now see we should perceive those whose light has long been extinguished, whose existence the methods of modern physics have enabled us to prove. The sun would appear surrounded by its corona, changing in form and position every instant, and we should no longer be obliged to wait for total eclipses to study this phenomenon. Currents of hot air would become visible like snow-squalls, and the science of heat would have no more secrets.

"Have beings in their evolution through geological periods passed through a scale of vibrations? Have our senses become more delicate by exercise, up to a certain point?

"Why have we only five senses, and how have these been developed? Would the influence of a different medium have induced the appearance of receptive organs adapted for other undulations? These are questions that science asks without being able to answer them.

"We are surrounded by mysteries. We know very little of nature's laws, and the 'windows,' to use Leibnitz's expression, through which the mind looks out, are neither numerous nor wide open.

"Philosophy has taught us that we build up our idea of the exterior world from fragments; but it has remained for modern physics to show us how fragile, incomplete, and far from reality this construction is. The works of God are even more beautiful than we are pleased to imagine, and in this life our fettered souls must be content to see only a feeble part of the marvelous picture that we call the universe."—*The Literary Digest*, for November 8.

---

In what respects will the Louisiana Purchase Exposition, to be held in St. Louis a year from next spring, be an improvement on the great World's Fair at Chicago? This is a question which is of interest to every American. The progress in invention and science has been wonderful. The advance in the comprehension of harmonious architecture has been no less so. New methods have been devised for entertaining visitors of all classes. Ex-senator John M. Thurston contributes an interesting and splendidly illustrated article, touching on all these subjects, to the November *Cosmopolitan*.

## Original Poetry.

At the gathering at "Liberty Hall," the home of Joseph Smith, November 6, to celebrate his seventieth birthday, the following poem written by Sr. M. Walker was read by her daughter, Mrs. Dwight Davis:

## Seventy Years.

Seventy years! How brief a span of time!  
In retrospect, a day, an hour!  
Seventy years, and yet in that brief space  
What agencies arise, what power  
Lays a strong hand upon the world's sure trend,  
Moving above its toil and strife  
Directs its destinies, its forces bend,  
To the grand goal of human life.

Seventy years since first thy life began  
Mid Eastern vale and wooded hills,  
Whose solitude, unbroken save by notes  
Of singing birds and rippling rills,  
Spread o'er thee and around a mantle fair  
And tender as a dream of love—  
Soft benediction from the realms of air  
And space ethereal above.

No joyous bells pealed forth when thou wast born,  
Nor sound of trumpets on the air.  
No waiting hosts shouted with glad acclaim,  
"Behold, behold, the royal heir!"  
And yet thy mission, grand as any heir  
Of royalty, or any son  
Of king or emperor of boundless state  
By heritage of earth e'er won.

Seventy years! Ah, how the tide of life  
Turns backward from the light of day,—  
Turns to find groping in the shadowy gloom  
Truth struggling with scarce a ray  
To light the spirit searching for her face,  
Or point the soul to heaven and God;  
With none, not one but thine own sire to say,  
"This is the way the ancients trod."

Then stood he as a bulwark strong and sure  
'Gainst errors past, and with his hand  
Laid firm upon the opening door of truth  
Gave to earth's darkness stern command,  
"Let thy proud waves be staid," for hitherto  
And only there shall darkness reign.  
The angel's message shall dispell earth's gloom;  
This door shall ne'er be closed again.

Alas, he knew not then the awful fate  
Impending; knew not that the blood  
Of martyrs should ascend to heaven,  
Iniquity come like a flood  
Sweeping in wrath each barrier, tearing down  
Each strong defense. How could he know  
That from the household of his friends should come  
The impious, heaven-defying blow?

How could he know that those who ate his meat  
And broke with him the bread of love  
Should sell their souls God's purpose to defeat,  
Defile the message from above;  
That in the hour of darkness God would lift  
By thee a standard to his name,  
Gather his children to the sheltering fold,  
And to sin's captives liberty proclaim?

This was thy mission, this, to keep unclosed  
The open door of truth, to lend

Thy name, thy youth, thy manhood's unspent strength  
God's truth and people to defend.  
And though no bells rang joyous at thy birth,  
No monarch claimed thee as his heir,  
Thousands of loyal hearts honor thy worth  
And in thy holy triumph share.

They hail thee as the standard-bearer sent  
To lift God's ensign on the earth,  
That in each realm, in every field of thought,  
Shall freedom, light, and truth have birth.  
High is this claim? Men may not grant it, true.  
What matter? God the leaven hid  
Within the lump to *silent* work his will—  
And bring to pass what he had bid.

And when all secrets are made known, and clear  
The light that heaven sheds on our way,  
Then too shall men discern whence came the light  
To illumine the earth as with a blaze  
And for the gospel sent again to man  
Give God the honor and the praise,  
Will then reveal the leader of God's hosts,  
Called in the dark and cloudy day.

Life has not brought thee aught of wealth or state,  
As men count wealth—nor honor vain;  
But like the Master thou hast trod the path  
Of humble ways, hast known the pain  
Which is the common lot of mortals here,  
Hast wept with those who still must weep.  
Thy feet have wearied o'er the toilsome way  
Of valleys low and mountains steep.

Thy hair is silvered with the frosts of time;  
Thy seventy years of battle strong  
Have left thee yet, as in thy manhood's prime,  
The ever sturdy foe of wrong.  
For this, thy friends, we come to honor thee  
Upon thy natal day's return,  
To clasp thy hand and add one memory  
To others stored in friendship's urn.

And may we say, as here to-night we join  
To pay due tribute to thy worth,  
And wish thee yet full many a glad return  
Of this the day which gave thee birth,  
We hold as dearest legacy bequeathed  
To us, of travail, toil, and tears  
From thee, the fair, unsullied page of these  
Thy seventy faithful, honored years.

No series which has appeared in any magazine is more interesting than that which the *Cosmopolitan* is publishing under the title "Captains of Industry." The names of the men included in this series are not only constantly appearing in the news of the day, but their lives almost always illustrate the development of an entire art or industry. Take, for instance, those included in the November number. From Chaldean clay tablets to the movable types of Gutenberg lies a period of ten thousand years. From Gutenberg to Robert Hoe the gap in processes and results is quite as broad, though in time it is only five centuries long. The scribe of Nippur probably produced one tablet an hour. Gutenberg may have finished one sheet a minute. Hoe prints, with his machine, a strip of paper three feet wide on both sides at the rate of one hundred and twenty miles an hour. The life of the late W. S. Stratton, incidentally, is interwoven with the mining development of the middle West; that of James R. Keene illustrates the highest development of the Wall Street speculator; that of Tom L. Johnson casts interesting side-lights on political conditions in Ohio; while the life of Ferdinand W. Roebing can not be written without a thorough knowledge of the wonderful evolution of modern bridge-building.

## Mothers' Home Column.

EDITED BY FRANCES.

### Trust.

He holds the key to all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad.

What if to-morrow's cares were here,  
Without its rest;  
I'd rather He unlocked the day,  
And, as its hours swung open, say:  
"My will is best."

I can not read his future plans,  
But this I know;  
I have the smiling of his face  
And all the refuge of his grace  
While here below.

Enough! This covers all my needs,  
And so I rest.  
For what I can not he can see,  
And in his love I e'er shall be  
For ever blest.

—M. D. Babcock, D.D.

### Should We?

Should we ever have known anything more than an infant knows, if Eve had not played her part in the first scene of the world's great drama?

We think not, and others think the same.

That being so, why do so many of God's professed followers refer to our first mother with irreverence? And why should there be anathemas heaped upon her memory? Why should not we respect her as much as we do Adam? She surely performed her part more promptly and more actively than did her husband. Satan foresaw that fact, so tempted her, and the man followed on in the work and then hid himself from the presence of the Lord, or tried to, and then she followed him. Adam excused himself by laying the blame on his helpmate. She did not blame him (a good example to her daughters), but referred to Satan as her tempter, so she and Adam did not quarrel over the matter (another good example), but took their decreed punishments and made the best of it. He did not sue for a divorce, neither did she, but they were true to each other, and nobly performed their life-work—or we might think so, if Josephus is correct in giving sixty as their number of children. And besides, judging by the number of years they lived, they must have lived chaste, consistent lives. We would like to know if Adam laid *all* the blame to Eve, during those many years of perplexities and anxieties in raising that great family. We hope not, for if he did, it was a very bad example to come down through nearly six thousand years to the modern Adam. He is considered an angel, who has visited the earth and conferred blessings on those who are the heirs of salvation; so we think he must have shouldered his own sins after that first act, and laid them down at the feet of the coming Christ.

Now, sisters, what can we figure out about our first mother? Can we draw any idea, from the sacred writings, that she or any other woman became an angel? I ask this for information—never thought of it before. Hope grasps the idea embodied in Jesus' words: "All are as the angels," and our faint heart takes courage. Should we censure Eve for doing just what we would have done, had we been in her place? I think not, and hope the brothers also will ever respect our first mother, and thereby develop their veneration.

Second: Should we ever have had our sacred records, if the writers had not had their individual experience, or had not been obedient to the command of God in writing them? Could we estimate for one moment the cost of those precious records—could we realize for only a short time the sorrows, the heartaches, the perplexities, and the persecutions that the writers experienced in giving the words of the Lord to the world? Should we, could we ever treat the great privilege we have of squaring our lives by them, with cold indifference? This is the greatest age for the circulation of the Bible, and the most universal; the poor can have one by saying so—and is not obliged to hide it, as when a few honest souls were trying to crawl out of the darkness of ages. We say right here: How great, how glorious are the gospel privileges of to-day, and how great will be our condemnation if we are not faithful to our calling, or do not accept the free gift of salvation as taught by Christ and his close followers.

True, there are many opinions afloat in the world, in regard to the way to be saved, and O how tenaciously each tries to cling to his own idea—just as a drowning man tries to grasp a straw. While to him who has embraced the gospel of the kingdom, and is living according to its plan, all other forms of doctrine are as floating straws, and he can stand on the firm deck of the good ship Zion, whose captain is Christ, and is borne safely on over the waves of adversity and storms of persecution to the port of peace—the home of the redeemed and the Redeemer. Should we, should any person who has a fair degree of understanding, hesitate to embark on board the above-named ship, after having faithfully and prayerfully studied the word of God? We think not; we are only one, but many thousand who have had a deeper and broader experience in this glorious work than we have had, will joyfully say, "Yea, amen!"

But, say some who are clothed in modesty of a fine texture: "There are many evil and immodest accounts given in the Bible, therefore I do not enjoy it as well as I should if only the pure and good works of mankind were recorded, and in fact I think some accounts are too bad to be put before the young." In taking one view of the matter, one might be so led to believe; but when we study the word, and realize that it is just as necessary to understand the wrong-doings of mortals as it is the right, and also the results of each, then we can weigh the conditions and choose which we will accept. If only the pure and good works had been recorded, I fear we should not have courage to rise above our many evil propensities, but knowing that others by the help of God did rise above their besetting sins and their environments, we feel encouraged and try again and again. Then, should we be more nice, and more wise than the Author of the sacred works? The world to-day is flooded with impure reading matter and impure advertisements, all tending to mislead the young, and what is the object of the writers and publishers? It is to get gain. And yet people, and some of them claim to be Saints, will spend money for this trashy stuff, and find or take time to read it, but have neither money nor time to devote to the church work; don't even know that we have a college, a Saints' home, or how many periodicals we have, etc. Should we thus go on and rob our soul of its pure nourishment and feed it on chaff? If we do, what will be the result? A poor, pinched, shriveled soul, to return to its Maker, whereas it is our duty and our privilege to embrace the beautiful teaching, as given to us in these last days, and thereby have our soul fed and developed into the likeness of our great Master. Not that we shall be equal with him, but that we may become fully developed Saints of the Most High.

One more idea: The sisters will not take this one to themselves, for they have no reason to do so. Should we spend our money in dressing extravagantly, in unwisely gratifying the appetite in a free use of confectionery, or by the disgusting habit of using tobacco? We are on dangerous ground, so forbear. We know that when Ephraim is joined to his idols, he

does not wish to be troubled. So we will simply say to such, Should we, should we? and change the subject.

"All who would live godly lives in Christ Jesus, shall suffer persecutions;" then should we expect to sail through life on flowery beds of ease? We did when young in gospel work, but by studying the experience of God's most faithful servants, saw that their trials were greater than those who were less faithful, and the Son's the greatest of all.

SR. ALMIRA M. SNOW.

#### Prayer Union.

Mrs. Almira M. Snow, of Brookville, Maine, desires to be remembered by the Prayer Union, that she may be relieved of a renewed attack of physical infirmities and be given strength to bear with them. She also desires the prayers of the patriarchs. Her hope was to go to the Saints' Home, but is now prevented.

Sr. Sheeler, of Altoona, Iowa, desires the prayers of the Prayer Union in behalf of her daughter, Mrs. Grace Rhine, who is severely afflicted. She has undergone one operation, and the doctors think another will be necessary. Her mother fears she can not endure another. Please remember your sister in the gospel.

Mrs. A. Mellon requests the prayers of the Prayer Union and of all who may read this who believe in prayer that Mrs. Lizzie Miller may have a lump removed from her shoulder if it is God's will. She has given her some *Ensigns* to read, and also gave another lady some tracts and *Ensigns* to read and hopes they will be the means of helping them to see the truth as it is in Christ.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### From the International Convention.

"DOCTOR POTTS SPOILS SOME ELOQUENT TEMPERANCE SPEECHES.

"Following the reading of the Lesson Committee's report, Dr. John Potts, chairman of the committee, said he wished to make a statement concerning the temperance lessons and certain rumors that had been abroad. He spoke deliberately, distinctly, throwing all the weight of his massive personality and the resonant power of his great lungs into each syllable. As he stood erect before the convention, great in frame, and shaking his head in sturdy emphasis of what he was saying, he seemed the veritable watch-dog of the International System. 'The grandest temperance organization on the top of the earth,' he thundered, 'is the Sunday-school. I think I am safe in saying that every Sunday-school in the world is true to the principles of temperance and total abstinence. Ah! I know'—and the doctor's eyes twinkled—'I am spoiling some very eloquent speeches by what I am going to say. It was a great surprise to me, and to others,'—his voice grew deep with suppressed feeling,—'when a nameless paper announced to the world that there was a conspiracy in the Lesson Committee to do away with the temperance lessons. I have been chairman of the Lesson Committee for eight years, and never once have I heard from any member of the committee so much as a suggestion that the temperance lessons should be done away with. I say to this convention: Choose your Lesson Committee with the greatest care and deliberation, and then trust your committee.'

"The applause was deafening. When he could be heard, President Tyler said with emphasis: 'Doctor Potts has duly killed that thing. I will now proceed with the burial service.' And his further comment put an end to any possible resurrection of the temperance question during the tenth convention."

We append the following from the report of the resolutions committee that you may see the final action of the convention on the matter:

#### "SOME OF THE RESOLUTIONS ADOPTED:

"Resolved, That the following plan of lesson selection shall be observed by the Lesson Committee to be elected by this convention:

"A. One Uniform Lesson for all grades of the Sunday-school shall be selected by the Lesson Committee, as in accordance with the usage of the past five Lesson Committees; provided, that the Lesson Committee be authorized to issue an optional "Beginners'" Course for special demands and uses, such optional course not to bear the official title of "International Lesson."

"B. Resolved, That at this time we are not prepared to adopt a series of advanced lessons to take the place of the Uniform lessons in the adult grade of the Sunday-school.

"C. The Lesson Committee is urged to consider how far a better continuity of Bible study may be secured by alternating at longer intervals—of one or more years—the selections from the Old and New Testaments respectively.

"D. Resolved, That this convention reaffirm the instruction on the subject of temperance lessons adopted at Pittsburg and reaffirmed at St. Louis and Boston.

"E. Whereas, The International Primary Department has expressed its appreciation of the value of the Primary work of America of the action of the Lesson Committee in providing a Beginners' Course, and has asked that this course be extended to two years; therefore,

"Resolved, That we transmit this request to the Lesson Committee for its careful consideration.'

"Sections A, B, D, and E were unanimously adopted; Section C was referred to the incoming Lesson Committee.

"Whereas, The Bible is not only the inspired word of God, but also the world's greatest treasury of literature, and its reading is now excluded from most of the public schools of America.

"Resolved, That the Executive Committee is instructed to appoint a standing committee whose duty it shall be to consider what means should be taken in the various States and provinces to secure the reading of the Bible without comment in the public schools of our land.

"Whereas, The leading American students of the Bible and publishers of Sunday-school lesson-helps favor the use of the American Standard Edition of the Revised Bible; and whereas, the British and Foreign Bible Society has recently taken action to supply the English Revision of the Bible to those of its patrons who desire it; therefore, be it

"Resolved, That this convention memorialize the American Bible Society to take such action as will enable its patrons to secure the American Revised Bible from that society, if they so desire.'

#### "THE NEW LESSON COMMITTEE:

"Professor John R. Sampey, D.D., Baptist, Louisville, Kentucky; Professor Ira M. Price, Ph.D., Baptist, Chicago, Illinois; O. P. Gifford, D.D., Baptist, Buffalo, New York; B. B. Tyler, D.D., Christian, Denver, Colorado; Mosheim Rhodes, D.D., Lutheran, St. Louis, Missouri; Principal E. I. Rexford, A.B., Episcopalian, Montreal; Bishop H. W. Warren, D.D., Methodist, Denver, Colorado; John R. Pepper, Methodist, Memphis, Tennessee; F. J. Patrick, D.D., Presbyterian, Manitoba; Charles R. Hemphill, D.D., Presbyterian, Kentucky; J. S. Stahr, D.D., Reformed, Lancaster, Pennsylvania; E. L. Shuey, United Brethren, Dayton, Ohio; President Henry M. Hopkins, Congregationalist, Williams, Massachusetts; A. F. Schaufler, D.D., Presbyterian, New York, Secretary; John Potts, D.D., Methodist, Toronto, Chairman."—*The Sunday-School Times*.

## Letter Department.

MELLIE, Minnesota, November 10.

*Editors Herald:* This place is about twenty miles north of Duluth, on the shore of Lake Superior, and is composed mostly of those engaged in the lumber business. Five members of the church live here: Bro. Samuel Sloan and wife, Bro. James Hastings and wife, and Sr. W. J. Craven. It was at the request of Srs. Sloan and Hastings, who attended the reunion at Frazee last June, that this opening has been made. At their request Bro. F. A. Smith and the writer first visited this place the 1st of last August. We held a few meetings then, but conditions were against us, as there were several cases of diphtheria in the place. So under the promise of returning when things were more favorable, I came here last Thursday from Bemidji, and began meetings yesterday.

Our evening meeting broke all previous records as to attendance, as we had the largest congregation that had ever been in the schoolhouse. Am billed again for Tuesday night, and shall probably hold all the week. We hope to do some good at least.

While at Bemidji I preached the funeral sermon of Bro. Elmer Anderson, son of Bro. and Sr. Myson Anderson, who accidentally shot himself while handling an old gun. He was but eleven years of age. It was a hard blow for the parents. I also baptized two while there: Bro. and Sr. Harry Evans, husband and wife, who, we think, will rejoice in the work.

I expect to go back there from here and hold more meetings, trusting that it will be more favorable than when there last. Everybody was so busy then that we could not hold night meetings, so came here. Some of the brethren there were making from four to five dollars a day getting out railroad ties, and it was just hurry all the time. Would even get up in the night to eat; but the old saying is that the best time to make hay is while the sun shines, so they had to work when they could get work to do.

Bemidji seems to be having a boom just now, as a large lumber company from Minneapolis is building a large mill there, and a new town site is being platted and lots sold, which makes things quite lively at present. Mr. Porter Nye, husband of Sr. Nye, who is known to many of the Saints, is interested in the town site, as it takes a part of his homestead. They had sold lots to near the amount of two thousand dollars when I came from there. The place has about three thousand inhabitants, electric lights, water-works, a fine new schoolhouse, a new thirty thousand-dollar court-house, and forty-one saloons, with talk of more. Surely it needs the gospel, but it is a hard place to get a hearing at present. It may be better sometime.

I am feeling well in the work, and in the main having good liberty in preaching the word. Am hopeful for the future and believe that the gospel will yet accomplish its work in saving the race.

E. A. STEDMAN.

ENSENADA, Baja California, Mexico, November 3.

*Editors Herald:* I arrived here on the 3d of September from San Diego, California, where I had been laboring as a missionary since the beginning of the year. Being the only missionary the church has at present in the United States of Mexico, there is but little danger that the HERALD readers will be overrun by letters from the Mexican field, so I may venture to send them a few lines.

The territory of Lower California, which includes all of the Peninsula, is actually the land of the "Far Southwest," and ought, on account of its geographical position, to belong to the United States of America. Somebody here assures me, and in all seriousness, too, that efforts are now being made in the city of Mexico to bring about such a transfer. So far as I am concerned, my very best wishes are for the success of the efforts.

Ensenada de Todos Santos (Bosom or Bight of all Saints) is the first Mexican port after leaving San Diego, California. It is a town of about one thousand souls, including quite a percentage

of foreigners of many nationalities. It is the capital of the Northern District of this peninsular territory, and as such is the seat of all the courts, government mining agency, military post, custom-house, of the governor of the Northern District, etc.

The Romish church is jealously guarding the dominion she holds over all those which really or at least by appearance belong to her, and I have been repeatedly assured that all efforts which have from time to time been made by a member of one or the other of the Protestant sects among the natives here have been impeded and frustrated by truly fanatical ways and means. In spite of all this, I trust that under the guidance and aid of the Holy Spirit I shall be able to impress some individual souls here and in the surrounding country with the divine light and truth to such an extent that they will not only awake from their dangerous indifference but will arise and will, by beginning to walk in the opposite direction, prove that they thenceforth wish to please God and no longer self, the world, and the Devil.

Let us make strenuous efforts at all times to live so that we may always have his Spirit to be with us.

Yours for gospel light and truth,

A. B. PURFURST.

LOS ANGELES, California, November 6.

*Editors Herald:* I have received several other replies to my "Circular letter to ministers."

Reverend C. C. Pierce, pastor of the Memorial Baptist Church, wrote me:

"My Dear Williams: I have received and read your tract and the accompanying letter. It is only natural and right and fair that you should desire to set people right regarding the true position and claims of the religious organization to which you belong, and I for one propose to listen as I do to what any man has to say in justification of his position. You will permit me to say, however, and I do this in all love and good fellowship, I am at a loss to know how a man with as much good sense as I believe you possess can espouse and hold to a religion based upon what is evident to me the absurd proposition that an angel delivered a book to Joseph Smith or anybody else, and aside from this strange belief I fail to see what you Latter Day-Saints stand for which you could not a great deal better accomplish by becoming members of the historic church of Christ.

"Very sincerely yours,  
"C. C. PIERCE."

A very good letter, coming from a minister. I shall follow it up. Reverend Pierce and I have spoken more than once from the same rostrum.

In an interview with the Reverend Mr. Meeney, rector of the Episcopal Church, he said: "Mr. Williams, you are sound on your authority position, only we have the authority. Though the church has at times gone into many errors, we have never forfeited the priesthood. During the Dark Ages the church retained the priesthood, though transgressors. The Catholic Church has a valid priesthood, though they hold it to-day in transgression or error. I can not understand how an intelligent man like you can hold to the Mormon faith. Do you really believe Joseph Smith found those plates from which the Book of Mormon is claimed to have been translated?"

I also received a note from Bishop Johnson, of the Episcopal Church, and one from Reverend McAfee, of the Presbyterian Church, of Phoenix, Arizona.

Reverend Yager of the Christian Church at Hollywood has offered to allow me the use of his church, at some future date to be agreed upon by us, in order for me to present an affirmative declaration of our faith.

I believe it possible to force consideration of our claims. I expect to send a copy of the tract, "Latter Day Saints, Who are they?" to every school-teacher in this part of the country; also to lawyers, doctors, attorneys, and all public men.

Bro. William Leeka, wife, and daughter, of Thurman, Iowa,



are located here for the winter; also Sr. Hougas and daughter Blanche, with her children. Brn. Daniel and T. A. Hougas are expected later. Sr. Forscutt is among the late arrivals. Bro. John Johnson, of Kansas City, came in last Monday. And so they commence to arrive at this climatic Mecca. "Gathering" to the land of sunshine. Notwithstanding our eye is on Missouri, we welcome these Saints to our western shores. Bro. Luff is with us, but intends starting eastward in the course of a few days.

I recently took a trip into Central California in connection with Bro. Foss. Went there to adjust some church matters. Met Bro. Carmichael. The Santa Marie Branch is practically disorganized, but I see the possibility of a good work being done providing the church places a missionary in that field who can concentrate all his efforts there. It is the only thing which will save the work from going into permanent decay.

Yours in the faith,  
T. W. WILLIAMS.

2802 South Grand Avenue.

LOUISVILLE, Kentucky, November 9.

*Editors Herald:* The HERALD is a welcome visitor in our home. We could not get along without it. My husband and I have been greatly blessed since engaging in this glorious latter-day work. We know it is the work of the Lord.

Your sister,  
MRS. MAMIE CRABTREE.

NECEDAH, Wisconsin, November 10.

*Editors Herald:* It is indeed gratifying both to the missionary and the Saints to see the visible and tangible fruits of our labor. At our October conference, which was held here in the gospel tent, seven were baptized. A week ago yesterday we baptized three and again yesterday three more were buried in the sparkling waters of the Wisconsin River, making thirteen in all, thus doubling the number of the Searles Prairie Branch in the last six weeks.

I am in one respect, or in this case at least, like the Apostle Paul: I assist in sowing the seed and let the younger boys do the watering (baptizing), and the Lord gives the increase. Thus we see the good work goes on.

The authorities advise my son Jerome and I to remain and look after the missionary work here for a time, so we have tried to do all we could in that line of work, as well as to encourage the Saints in their local work; and as satisfactory results of our labors as before stated, Jerome baptized six. We will probably go to other localities in a day or two.

There is one thing especially worthy of notice in regard to the progress of the work here in the Searles Prairie Branch. They have a good, live, working local Religio, the only one in the State that is in good running order. They also have a fine, lively, interesting Sunday-school. These, no doubt, have a great influence for good in this community. Yesterday I was much pleased to hear a resolution pass unanimously that these two societies here (Religio and Sunday-school) send two and a half dollars for the benefit of Graceland College. I said in my heart, "Pretty well done for the Saints who dwell among the red brush of Wisconsin."

My experience in the church is that where there are active Religios and Sunday-schools you will find the same feature in the branch.

I find that the gospel work is not moving along in Wisconsin of late years as it did some years ago, but I believe that as a rule, those who are coming in now are good, earnest workers in the gospel. The enemy is raging and closing schoolhouses against us; but this only draws the line of distinction the more closely between truth and error, and has a tendency to bring out the honest-hearted ones. As the poet has said in regard to the enemy, "Tis the strength of his despairing." It is only neces-

sary that the soldiers in the "army of the Lord" should stand more firmly, and be united to meet the attack that no doubt will be made.

May we all have learned much by the experiences of the bygone days and learn to be more faithful and diligent, is the prayer of your brother,  
ELI M. WILDERMUTH.

MADISON, Indiana, November 9.

*Editors Herald:* We think the Southern Indiana District is progressing slowly. Some are being added while many others are believing. Some new places are being opened and we hope for good results. We have been favored by Bro. H. C. Smith giving us a short but much welcomed visit. He preached us some excellent sermons.

Bro. T. A. Hougas gave us a call during our district conference, giving us much good instructions on Sunday-school work. Also Bro. Willard T. Smith, having been appointed to this district, located for the time being in Louisville, Kentucky, by special invitation, assisted us in a ten-day meeting at home branch. He preached some good sermons and baptized three.

We have battled along this conference year as best we could amidst the ups and downs, meeting some encouragement and a whole lot of disadvantages.

My intents have been and are to fight the fight, so that I can read my title clear to mansions that are being prepared for those who have followed the Master. May this be the lot of many, is the desire of the writer.

We have been at home for a couple of weeks arranging home affairs for the winter.

While we have been using the motor force, we have been obliged to have as company things which, the writer has heard it said, are worth five dollars each, but we would rather pay the five than to have them; namely, boils. Have had four on one wrist and three upon my neck. They made me work under a disadvantage in daytime, and at night-time caused wakeful hours.

We expect to assume missionary work again this week.

We have labored the past summer with Brn. Jenkins, M. R. Scott, Jr., and Boswell; found them all very pleasant colaborsers and their every desires to advance the work. Of a truth we are much pleased with our colaborsers.

We hope for a lively and beneficial campaign this winter; will use our earnest endeavors to that end. Quite a number of places are awaiting our arrival.  
M. C. MARSHALL.

ACTON, Ontario, November 11.

*Editors Herald:* I attended the London District conventions and conference at St. Marys on October 16 to 20. A good spiritual time was enjoyed; and when the parting "good-bye's" were said, we began to realize what our religion means to us. This "communion with Saints" gives us a foretaste of what an "inheritance in Zion" will bring, though I sometimes think that if there are no partings in "Zion" we will not appreciate our association; for in our present condition we do not seem to realize the greatness of our privileges until we have to separate.

Then, too, I sometimes shudder when I think of what we have to attain to in order to be worthy of "an inheritance." On this point God has said: "Behold, I, the Lord, will give unto my servant Joseph Smith, Jr., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion."—Doctrine and Covenants 63: 11. Again he says: "Respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion."—Doctrine and Covenants 72: 5. He further sets forth the conditions upon which such appointment is made, in the following, from Doctrine and Covenants 64: 7:

"Behold, the Lord requireth the heart (or life) and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut

off out of the land of Zion, and shall be sent away, and shall not inherit the land."

From the above quotations we can see that it is the judgment of the "Holy Spirit," which is to discern those who shall go up unto Zion; and that judgment will be swayed only by our willingness to be obedient. And if we are found wanting, Ananias and Sapphira like (Acts 5: 5, 6, 10), we shall be cast out; or, in the words of the Lord, "cut off out of the land of Zion."

Here is what makes me shudder: When I look back over my life's history, pick out all the good acts, or deeds, that I can recall, and place them in the above balance, methinks I see them outweighed by the stupendous demand that is made upon us; then, out of justice, we must put the imperfections or bad deeds on the side of the balance with the "demand," and as this is done, up goes the "good deeds" side, and courage almost flies, until the Spirit of truth comes to our aid and paints a more encouraging picture, showing that a constant effort is the only remedy in which we may hope for relief, showing that if we falter it only sends the "good deeds" side of the scale higher. And thus we receive impetus to strive the more diligently to "continue unto the end," that we might be saved.

Leaving St. Marys on October 22, I soon arrived in the city of Guelph, where I expected to take stage in the afternoon for Armstrongs Mills. After leaving the dinner-table at the hotel, I was accosted by a young man, who said: "Is not your name Bennett?" Of course I replied in the affirmative; and suffice it to say, I had sat next to a Latter Day Saint at the table and he was the son of the man I was to "look up" at Armstrongs Mills, and he was in town with his buggy. So instead of riding in the stage I rode with Bro. Thring, who did not forget that hotel keepers do not keep Latter Day Saint missionaries free of charge. We arrived early in the evening and found the family very hospitable and ready to make "ye missionary" feel at home.

Next evening this "young man," Bro. Wesely Thring, hitched up and we went to see about a hall in which to tell the angel's message. The night was quite dark, but after scrambling over fences and through barn-yards and door-yards (there were gates on the premises, but we could not find them), we succeeded in interviewing the manager of the hall, and after some explanation of the difference between us and the Brighamites, gained favor enough to get the hall at "as low a price" as "would clear expenses." This Bro. Thring had offered to pay. So we returned "home," some four miles, only to be disappointed next day by the receipt of a notice from the "manager" stating that he had "thought the matter over, about letting" me "have the hall, and had concluded not to let me have it." So all our tumbling over fences and groping in the darkness to find the door was to no apparent purpose. I apprehend he sought the advice of the beloved "pastor," and of course a "close out" was inevitable.

We then tried to secure a school, some two miles distant, but were foiled again. Presbyterian fathers said, "No! I won't give my consent."

One more point of vantage seemed clear, so we tried it, and finally got a school, where we preached the first night to eight or ten; but the bugbear "Mormon" began to do its work, and on the second night we were ousted again. We then tried to find a hall in the city (Guelph), some seven miles distant, but none was available at reasonable prices, so we had to say "good-bye."

We arrived here the 6th instant, secured a hall, billed the town, and opened up a series of meetings on the 9th instant. Held forth twice to fair audiences. The hall was occupied, by previous arrangement, on the 10th, so we had to hold over, but will open fire again to-night if all is well. Some think our views are reasonable and seem willing to investigate, while others object. Still others remain silent and do not express themselves.

I expect to be joined soon by Elder Frederick Gregory, with whom I am appointed to labor for the winter.

I pray God will open the hearts of the people to receive the angel's message in this place, and for the speedy redemption of Zion.

WALTER L. BENNETT.

RHINE, Kansas, November 10.

*Editors Herald:* We have been greatly blessed of late in having three of God's noble servants to call upon us and to administer the bread of life. Bro. Fred Ward and Bro. Taubly held forth at the Western Star Schoolhouse, two miles north of Goodland. We think considerable good was done.

Bro. Ward is our Bishop's agent, and preached an excellent sermon on the law of tithing which will accomplish much.

Bro. J. C. Vaughn was anxious to push out in new fields, so we hitched the ponies to our prairie-schooner and started for Kanorado, sixteen miles west of here, on the Colorado line. The next day we announced meeting for October 27, to continue till November 2. The meetings proved a success, as many friends were made to the cause. Some came in four miles from the country every night. At the close of meetings several of the young people agreed among themselves to contribute to the temporal needs of our brother when he passed the hat; but they were surprised, for no hat was passed. That, too, was a great testimony to the truthfulness of what had been said, as Bro. Vaughn had told them before that he was not preaching for money. So at the close these young men came forward to bid our brother good-bye and each would slip the money in his hand and say: "You have done me lots of good. I do not want something for nothing."

People can not but notice the difference between the Latter Day Saint ministers and ministers of the popular denominations, as the Saints ask for the Spirit of God and then they know their meetings will be successful to a certain extent at least.

One of the ministers of the popular churches who was holding meetings north of here said it took three things to make a meeting a success: "Grace, grit, and greenbacks. God Almighty will furnish the grace, I will furnish the grit, and you furnish the greenbacks, and we will run this thing right." But it was not this way with Bro. Vaughn; he only asked a hearing and the Spirit of God.

My prayer is that God will send more such men into the vineyard. We need more good, sober-minded, and industrious men in the field.

ED FENDER.

TABERVILLE, Missouri, October 10.

*Editors Herald:* There are five or six families of Saints within a radius of two and one half miles of this place who do not take the HERALD and some of them do not even take the *Ensign*. Why, I can not understand. My mother takes the *Ensign*, I take the HERALD, and my little boy gets the *Hope*, so I get to read all of them, and they are a feast for me every week. That one article in the HERALD, "Who was Joseph Smith," is worth twice the price of the paper for one year, could its worth be estimated in dollars and cents. So, believing that I could not get along in this great work without the church papers, and thinking other Saints would be something like myself in regard to this matter, when I received that little blank with the request to secure a new subscriber I started out and went to every one of those who do not take the HERALD, and asked them if they would not sign for it one year; and, as per request, if they could not subscribe for a year, to take it six months. I am sure if they would only take it six months, at the expiration of that time they would be ready to continue taking it.

I know of one family of Saints who, I am sorry to say, have not a church book or church paper in their home; but instead, they have many novels, magazines, agricultural and political newspapers. And when I asked them why they did not take the HERALD or *Ensign*, or both of them (for they are amply able, financially), they answered that they could not "afford to take

them, they cost too much." But, said I, "your house is full of other literature. Could you not leave out, or stop taking some of those other papers, and take the money you are paying out for them, and send it to the HERALD Office and receive in return a good spiritual paper? a paper that is devoted to the interests and welfare of the Saints, the spreading of the gospel, and the building up of the kingdom of God in these last days?"

The brother then said he had for some time intended to take the HERALD but was not able to do so just now. He said that in his business, farming, he was obliged or compelled to take an agricultural paper. Bro. James Moler, our worthy district president, gave them some timely advice in regard to taking the church publications; but whether they will heed it or not, time will tell.

Our branch at this place has on its record about thirty-five members; but some have moved away, and others of the branch live ten miles and some fifteen miles away, so we are in a scattered condition; but our ever faithful branch president, Bro. A. I. Roberts, and his noble family meet with us on the fourth Sunday, which is our regular meeting day. This fall we were favored with a visit from our district president, who gave us some good gospel sermons, and promised to return in the near future. He was well liked by all who heard him.

Since he was here, the Holiness, or the Church of God, people have held a meeting, and now the Christians (Campbellites) are throwing slurs and trying to twist and tear down the doctrine of Jesus Christ as found in the New Testament. They, the Christians, sent down to Oklahoma to get a man to overthrow the doctrine of Christ as taught by his true servants.

Bro. Moler preached only five nights on account of bad weather. Two or three of their members became interested and attended regularly. I suppose they held a little council among themselves and decided that something must be done, and ever since he (Mr. John Harold, of Cordell, Oklahoma), has been here he has been proclaiming, at the top of his voice, "False apostles! false prophets! No Holy Ghost, and no gifts and blessings in the church now; all done away!"

He has also stated publicly that he was ready to meet any of the Latter Day Saint preachers in discussion. He also held up the Inspired Translation and made sport and fun of it, also of the Book of Doctrine and Covenants. He will receive for his services here for the last two weeks, forty or fifty dollars, pretty fat pay for assailing the doctrine of Christ as taught and practiced by the Reorganization. Never since I have been in the church, which is more than twelve years, have I heard the faith, doctrine, and practice of the church assailed as it has been by this man; but after all this, I am stronger in the faith once delivered to the Saints.

I have attended every one of his sermons, and have taken a few notes, thinking they might be of some benefit if the discussion came off. They did not like it because I took my notebook and pencil, and one of the members got up after preaching last Sunday night a week ago, and said that some of the Latter Day Saints were there with paper and pencil, for no good; but I have taken them every night.

Ever praying for the welfare of Zion and the ultimate triumph of the truth, I remain,

Your sister,

LIZZIE BOCH.

ELIZABETHTOWN, Kentucky, November 13.

*Editors Herald:* Perhaps your many readers would like to know about the work in the hills of Kentucky. I left the city November 6, for the frontier; arrived here the same day an entire stranger in a strange land, and alone (yet not alone). I went to the authorities and tried to get the court-house, and gave them my card showing who I was and what I represented. They held a council and decided I was a Utah "Mormon;" but after some time I was enabled to convince them I was not.

Then they said court set in a few days, but I could have the house the night of the 7th, for only one night. I had no money

to pay my board till then and I knew no one so I thought I would best take to the woods where people are more sociable, so I started east. I soon got in to ride with some people who said they were Christians and I told them I was a minister of the gospel, and they said they needed preaching in their neighborhood and that I could get the schoolhouse. We arrived at their home in due time and I started to hunt the school-board, and I was successful and gave out meeting for the next night; had about twenty-five out to hear, and was blessed in presenting the message. My subject was "Faith and Works." The next night I began on the "Mission of Christ, and Final Destiny of Man," which I spoke on for five nights. Crowd increased till the seats and benches were filled, and a number standing, and also some on the outside listening through the open windows.

I have spoken seven times and new ones are coming in every night. I have plenty of friends to care for me and I surely have been blessed in telling the story. I have to hear me, members of the Catholic, Baptist, Methodist, Christian, Advent, and Presbyterian Churches. The people say they never heard anything so plain; and they surely are interested for they begin to gather at the meeting-place at half-past five. A Christian man takes charge of the singing and opens the meetings for me.

This is a poor part of Kentucky, and the people are not blessed with much of this world's goods, but I feel welcome among them. Crops were very poor here, and fruit a failure.

I believe God has sheep in these hills of Hardin County. I am about twelve miles from the birthplace of Abraham Lincoln.

I do not know how long I will stay here. I am here to stay till I think best to go elsewhere. The way is now opened and people of other school districts are asking me to come there. Some people are coming four miles to hear.

Bro. Metcalf is busy in the city, W. J. Smith is also there at present, but will soon leave us for Indiana.

The people here are kind-hearted, but many are wedded to their idol, tobacco. The weather is very nice and warm, and we still have to fight flies as screens are not fashionable here. There are two crops that are quite sure here, flies and persimmons.

We are now trying to picture the true church as it was in Christ's time or in the days of the apostles. Am using charts.

J. W. ADAMS.

BLACKFOOT, Idaho, November 13.

*Editors Herald:* The *Herald*, *Autumn Leaves*, and *Hope* are welcome visitors. In fact, they are about the only preachers we have, and we very much enjoy reading them. O how we do long to be where there is a branch of the church so we can go to church and Sunday-school on Sunday and enjoy the communion of Saints and learn the word of God more fully.

Will the Bishop of Independence, Missouri, kindly send me his address, also the Bishop of Springfield, Missouri, or if there is not a bishop at Springfield, the presiding elder, as I wish to write to them and if I come to Missouri, would like to call on them. I ever pray for the welfare of Zion.

Your sister,

FRANCES HEATON.

TROY, Illinois, November 13.

*Editors Herald:* Some years ago the writer and daughter, Mrs. Mary McKenna, were influenced at a revival meeting to unite with the Baptist Church. We were not near any branch of the Saints, and so now we both realize wherein we are wrong, and wish to acknowledge the same. For we know and believe the Latter Day Saints to be the true church, and desire to become reinstated in the church, having been Latter Day Saints before we united with the Baptist Church. We hope to be forgiven and to become children of God indeed.

MRS. MARY J. HOUSTON.

P. S.—I am the wife of James Houston.

MOUND VALLEY, Kansas, November 13.

*Editors Herald:* Since coming to the Spring River District I have preached the word in Indian Territory, Kansas, and Missouri, and I have been much blessed. This is a ripe field, ten times more places to preach than we can fill. Wednesday, October 29, I attended a quiet wedding at the home of Bro. M. S. Frick, of Joplin, when his daughter Nellie and our genial young Bro. Walter Chrestensen were made one for life. I read a scriptural lesson and made a few remarks, after which Elder Chrestensen, father of the bridegroom, spoke the mystic words that completed the union of two worthy young Saints. I had not seen Bro. and Sr. Chrestensen for thirteen years, therefore it was a joyous occasion to me; and the marked presence of the Holy Spirit made us all feel that the Father in heaven would richly bless Bro. Walter and Sr. Nellie amidst all the meandering scenes of life, if faithful to their covenants.

October 30 I went to Pittsburg, Kansas, where I found Bro. F. C. Keck presenting the word to large, attentive audiences, in the Swedish Lutheran church. Pittsburg is a prosperous little city of ten thousand souls, and we have thirty-one members there now, with good material to organize. Pleasant View Branch has a fine church house five miles south of Pittsburg, and a goodly membership of prosperous farmers. I preached once in Pittsburg, and once at Pleasant View, and then in company with Bro. Keck came here to defend the latter-day work in a ten-night debate with Elder Roberts (Campbellite). Three months ago Bro. Keck preached the word here, in the band stand on the public square, with telling effect. The Lord showed him that he would receive a challenge, which took place the next day, as indicated in the spiritual dream. The matter was turned over to Bro. I. N. White, and after arrangements were made, I was requested to come and do the debating. At Pittsburg the Lord showed us that we would have a lot of filth to meet. Never in my life have I seen a professed minister for Christ throw more dirt than this so-called evangelist. I have been much blessed to meet and answer the false charges, and am ably assisted by Bro. Keck. Two more nights will finish the debate.

I believe the Lord has some sheep about here to gather into the fold.

Very wet, muddy weather now.

Bro. Keck will labor in these regions after debate, and I return home to make ready to meet Reverend Hicks, Baptist, at Baldknob, Arkansas, on two church propositions. I desire to be remembered in the prayers of the faithful.

JOHN KALER.

Home address, 2327 Anna Baxter Street, Joplin, Missouri.

PIEDMONT, Missouri, November 8.

*Editors Herald:* It has been quite a long time since I have written for your pages. No doubt, many of our elders will be surprised to learn we have left Pennsylvania, and came to Missouri, but nevertheless we are here. We all like it, and intend to make it our home in the future.

There are only three Saints besides myself, but trust there will be more before long. We have succeeded in getting Elders Spurlock and Thomas here to preach to the people. Prejudice does not seem to run as high here as some other places, but there is quite enough. We got the Christian church for five nights, and had good crowds out and quite a number seemed interested. Then the Christian people closed their doors on us; but, thanks be to God, we got enough truth before the people that I do not believe they will be satisfied until they know more of this true gospel. We hope there may be some way opened up for the elders by next summer.

I have never regretted the step I have taken in this latter-day work, but I rejoice to think I ever embraced it, for I know it is true, and is of God. My desire is to grow better each day, to grow more in the grace and knowledge of our Lord and Savior,

and so to live that others may see by my works that this work is true. I pray that this good work may go on until all the honest in heart will be gathered into the church. Our lives and our prayers with God's help will be the only means of building up our church, so let us all be faithful, that we may be true helpers in this work.

EVA HARTRUP.

JASPER, Tennessee, November 21.

*Editors Herald:* I have long been a reader of the HERALD, and have often desired to write. I enjoy reading the letters, and hence thought some items from here might be interesting to others.

There are no Saints near here, except a small branch six miles from here. I have been a member of the church for about twelve years, being baptized when a child, by Bro. Hackett. I have never regretted the step.

Bro. C. L. Snow has been holding meetings here, and I think some good will be done. He has baptized four, and more are ready.

I am glad some good has been done here; for when we first came, a little over a year ago, there was much prejudice against the church; but this prejudice is dying out, and I hope and trust the Lord will open the eyes of the people and show them the right way.

Some here are investigating the doctrine, being dissatisfied with their present spiritual condition.

I ask the prayers of the Saints that I may be faithful. May the Lord bless the Saints everywhere, is my prayer.

Your sister,

MISS IONE HANCOCK.

#### Facts About Man.

The average weight of an adult man is 140 pounds 6 ounces.

The average weight of a skeleton is about 14 pounds.

Number of bones, 240.

The skeleton measures one inch less than the height of the living man.

The average weight of the brain of a man is 3½ pounds; of a woman, 2 pounds 11 ounces.

The brain of a man exceeds twice that of any other animal.

The average height of an Englishman is 5 feet 9 inches; of a Frenchman, 5 feet 4 inches; and of a Belgian, 5 feet 6½ inches.

The average weight of an Englishman is 150 pounds; of a Frenchman 135 pounds; and of a Belgian, 140 pounds.

The average number of teeth is 32.

A man breathes about 20 times a minute or 1,200 times an hour.

A man breathes about 18 pints of air in a minute or upward of 7 hogsheads in a day.

A man gives off 4.08 per cent. carbonic gas of the air he respire; respire 10,666 cubic feet of carbonic acid gas in 24 hours; consumes 10,667 cubic feet of oxygen in 24 hours, equal to 125 cubic inches of common air.

A man annually contributes to vegetation 124 pounds of carbon.

The average of the pulse in infancy is 120 per minute, in manhood, 80; at 60 years, 60. The pulse of females is more frequent than that of males.

The weight of the circulating blood is about 28 pounds.

The heart beats 75 times in a minute; sends nearly 10 pounds of blood through the veins and arteries each beat; makes four beats while we breathe once.

540 pounds, or 1 hogshead 1½ pints of blood pass through the heart in one hour.

12,000 pounds, or 24 hogsheads 4 gallons, or 10,782½ pints pass through the heart in 24 hours.

1,000 ounces of blood pass through the kidneys in one hour.

174,000,000 holes or cells are in the lungs, which would cover surface 30 times greater than the human body.—Exchange.

"Opening the Gates" is the title of a story by Sr. Walker, the first number of which will appear in the December number of the *Autumn Leaves*. It is in two parts, and is both interesting and instructive. The same number will contain an entertaining little story by Vida E. Smith.

## New Press—Money Wanted.

The new press has arrived for the Herald Office. We are in need of means to pay for this at once, and keep up our regular work. Will the Saints please take notice, and all who are in arrears on subscription, or accounts, please forward at once, and oblige.

Also, by reason of the Herald Office's extended loan to purchase the Ensign Office some time ago, it is compelled to carry an indebtedness for that office. To relieve the Herald Office, and aid the Ensign Office, also, we wish to borrow from Saints and friends, \$4,000. Who can contribute a loan for the good of the publication interests, for one year, or two, either in small sums or large? You can not aid the work better. Any one who wishes to make a loan that is entirely safe, and who will get the money when due, please communicate with Herald Publishing House, Lamoni, Iowa, and oblige.

BOARD OF PUBLICATION,  
E. L. Kelley, President.  
F. B. Blair, Manager.

Lamoni, Iowa, November 19, 1902.

## Miscellaneous Department.

## Conference Minutes.

**Chatham.**—Conference convened at Ridgetown, October 11-13; R. C. Evans president, D. MacGregor, G. Green, and A. Leverton assistants, R. Coburn secretary, Sr. J. A. Hackett assistant. Branches reporting: Lindsley 50, 1 received by certificate of baptism; Chatham 90, 5 baptized; Wabash 42, no change; Cedar Springs 21, Wallaceburg 55, Blenheim 47, Stevenson 42, 6 baptized and 3 received by letter; Tilbury 67, 1 died; Longwood 44, Ridgetown 102, 2 baptized and 2 removed by letter; Zone 63, Green Valley 31. Ministry reporting: Elders A. Leverton, A. Knisley, baptized 10, G. Green, D. Snoblen, J. W. Badder, M. Mifflin, J. H. Tyrrell, R. Coburn; Priests J. M. Baggerly baptized 1, W. H. Taylor; Teacher A. Wrencher. J. H. Tyrrell, Bishop's agent, reported: Total receipts, \$1,503.08; paid out, \$825.78; balance on hand, \$677.30. District treasurer, J. W. Badder, reported: Total receipts, \$28.83; paid out, \$23.88; balance on hand, \$4.95. The above reports were audited and found correct. A. Leverton was elected district president, George Green first vice-president, and D. Snoblen second vice-president; R. Coburn secretary, J. W. Badder district treasurer. J. H. Tyrrell was sustained as Bishop's agent. Bro. R. B. Howlett was elected as delegate to the General Conference of 1903. Sunday morning prayer service at 8 a. m. Bro. S. Lamont was called to the office of priest, S. H. Bacon, Moroni Traxler, and Grant St. John to the office of elder, Joseph Shaw to the office of teacher, and ordained. The question of establishing a mission paper was taken up and discussed. R. C. Evans was chosen publisher and business manager, he to select the corresponding editors. Preaching during conference by R. B. Howlett, A. Leverton, R. C. Evans, and D. MacGregor. Total collections for district expenses, \$25.02. On motion the Ridgetown Branch was granted \$23.50 towards their expenses and the district secretary \$1.50. Adjourned to meet at call of district president.

**Kirtland.**—Conference convened with Conneautville Branch, October 4 and 5, Brn. U. W. Greene, O. B. Thomas, and R. Baldwin presiding, J. A. Becker secretary. Statistical reports: Conneautville, Toledo, Cleveland, Kirtland, Sharon, Youngstown, Akron, Washingtonville, New Philadelphia, and Byesville. Ministry reporting: Elders O. B. Thomas, R. Baldwin, D. L. Allen, V. M. Goodrich, E. P. Schmidt, J. E. Kelley, F. J. Ebeling, W. H. Forbes, Eben Miller, L. R. Devore, J. A. Becker; Priests E. A. Ulrich, J. Hollabaugh, L. S. Holman; Teachers M. Ryhal, W. L. Garwood, T. A. Corey; Deacons Atwood and George. Bishop's agent's report: Balance on hand last report, \$91.30; receipts, \$857.11; expenses, \$845.83; balance on hand, \$106.63. Election of officers: V. M. Goodrich, president; J. E. Kelley, vice-president; J. A. Becker, secretary and treasurer. Adjourned to meet with New Philadelphia Branch, March 7 and 8, 1903.

## Appointment of Bishop's Agent.

In and for the District of Minnesota: The Saints and friends of the Minnesota District will please take notice that on the resignation of Bro. F. D. Omans, Bishop's agent, in and for the

district of Minnesota, for the Reorganized Church of Jesus Christ of Latter Day Saints, Bro. W. C. Griffin, of Audubon, Minnesota, was duly appointed agent for said territory, and that he is duly authorized to act in behalf of the Bishopric of said Reorganized Church, in and for said district of Minnesota.

Saints and friends in said Minnesota district will therefore confer with Bro. W. C. Griffin in aiding by offerings and tithes as the law of Christ directs the work of the gospel, in and for said district.

The Bishopric hereby extends thanks to Bro. F. D. Omans for the faithful discharge of the duties of said office in the past.

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, November 10, 1902.

## Conference Notices.

District conference convenes in Oklahoma Mission, December 5, at the Seiling Branch, Seiling, Dewey County, Oklahoma. Clerks of branches see to the formulating of reports correctly and see that they are on hand at proper time. S. S. Smith, district clerk.

## Married.

**McPHERSON—HARP.**—At twelve o'clock noon, October 12, 1902, Bro. G. E. McPherson and Sr. M. J. Harp were united in the bonds of matrimony, the bride being the widow of Elder M. K. Harp. They will remain at the home of the bride. Marriage ceremony conducted by Elder W. S. McPherson.

## Died.

**SCOTT.**—At his home near Borden, Indiana, Elder James M. Scott, on November 4. He was born March 15, 1851, in the same house from which he was buried, in Clark County, Indiana. Was baptized into Christ on July 16, 1872, by W. W. Blair; ordained a deacon December 8 of the same year. On June 1 of the following year he was ordained a priest, and then to the office of an elder on December 1, 1873. July 27, 1896, he was ordained as a special witness in the Second Quorum of Seventy. Ever since he first heard the gospel he had been an ardent advocate of the principles of the faith, and about fifteen years had been actively engaged in ministerial work under General Conference appointment. Last spring he was appointed to labor in Tennessee, but was detained at home by reason of sickness in his family until in June, when he left for his mission-field, where he contracted the affliction which brought him to his death: typhoid fever and spinal meningitis being the immediate cause of his demise. He was married July 30, 1871, to Miss Althea E. Fordyce, and to them were born nine children, three of whom, James, Clara, and Lizzie, had preceded him across the black sea of death. His wife and youngest child, Freddie, are both lying in a critical condition with typhoid fever. Funeral sermon was preached by Elder W. J. Smith, assisted by Elders J. W. Adams and J. W. Metcalf.

**SMITH.**—Albert William, son of Wm. R. and Clara B. Smith, born April 25, 1901, was taken with spinal meningitis on July 28, about noon, and died following day at 7.10 a. m. Funeral sermon at 9.30, July 30, by Elder M. H. Forscutt, after which the body of the innocent one was interred in Wyuka Cemetery.

**SMALL.**—Godfrey, November 12, 1902. Born May 27, 1827, and baptized May 28, 1872, by A. J. Cowden. Was faithful unto death.

**ANDERSON.**—Elmer Burton, youngest son of Bro. Myron and Sr. Olive Anderson, of Bemiji, Minnesota, on Monday, October 27, 1902, aged 10 years, 11 months, 17 days. Baptized September 26, 1901. Death was caused by blood-poisoning resulting from a fragment of gun-cartridge shell penetrating the body accidentally on October 24.

## Addresses.

Address of Elder A. B. Phillips: 1004 J Street, Sacramento, California.

Peter Anderson, Wilsesgade Nr. 2, II Christiania, Norway.

"The Rich Young Man" is the title of a continued story, the first number of which will appear in the December *Autumn Leaves*. It is designed to bring out some of the teachings of the church in an interesting manner, and, incidentally, deals somewhat with life in Southern California. The California Saints should read it to make sure that they are not misrepresented.

## The Saints' Herald.

ESTABLISHED 1869.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Thanksgiving Day Excursions

at rate of a fare and a third on all trains of the Nickel Plate Road, on November 26 and 27, to points within 150 miles, and good returning to and including November 28. Chicago depot, Grand Central Station, Harrison Street and Fifth Avenue. City ticket office, 111 Adams Street. 59 45-r4t

## Sand Dunes of the Atlantic Coast.

Washington, D. C., November 14, 1902.—For several years the sand dunes of the Atlantic Coast have been made a subject of study by the Bureau of Plant Industry of the Department of Agriculture, and a number of papers have been issued in regard to sand-binding grasses. During the past summer a study has been made by the Bureau of Forestry to determine what trees and shrubs are most useful in reclaiming the shifting dunes. Considerable damage has been done by dunes, especially in Virginia and North Carolina, and large dunes in several places along the coast are threatening life-saving stations, residences, and club houses.

Dunes are formed by the drifting inland of sand washed up on the shore by high tides. The direction of the prevailing wind determines the course of dunes. They advance with the wind, or, if the wind changes its direction, as in New Jersey, they retreat and are blown back into the sea.

Dunes which are advancing on valuable property may be diverted from their course by building on top of them fences placed at an angle to the direction of the prevailing wind. Further drifting of the dunes may be prevented by planting on them beach grass, waxberry, or wax myrtle, which hold the sand together, and the permanent retention of the land can be best accomplished by obtaining as soon as possible a dense stand of forest trees, such as pine and oak.

## For Thanksgiving Day

the Nickel Plate Road will sell tickets within distances of 150 miles, November 26 and 27, at rate of a fare and a third for the round trip. Tickets good returning until November 28, inclusive. This road has three express trains daily to Ft. Wayne, Cleveland, Erie, Buffalo, New York, and Boston, with vestibuled sleeping-cars. Also excellent dining-car service, meals being served on Individual Club Plan, ranging in price from 35c to \$1.00; also a la carte. For reservation in sleeping-cars or other information, address John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. City Ticket office, 111 Adams Street. 60 45-r4t

## Iowa's Greatest Daily Newspaper for Only \$2.00 for a Year.

THE DES MOINES DAILY CAPITAL AGAIN MAKES ITS BARGAIN DAY OFFER—DECEMBER 29, 1902, THE DAY.

On Monday, December 29, the fifty-sixth anniversary of the admission of Iowa into the Union, the *Des Moines Daily Capital* can be secured for \$2.00 for the entire year of 1903, by mail only. The regular price is \$3.00. This is the *Capital's* fifth annual "Bargain Day." Present subscribers can get the paper at this price by paying their present account and remitting \$2.00 for the new year. Write your letter and mail your check, postal or money order for \$2.00 on December 29 and send the same to

Lafe Young, Des Moines, Iowa. If you are already a subscriber, send the *Capital* to your friends for a Christmas present. The *Capital* is a superb metropolitan evening newspaper, publishing the full leased wire report of the Associated Press, furnishing all the news of Iowa and the world. Its market reports are unexcelled. It is printed in two colors on the finest press in Iowa. Excellent mail facilities make it within the reach of every home in the State. In 1903 the *Daily Capital* will continue to be the greatest newspaper in the State. Remember the date—December 29, four days after Christmas, two days before New Years.

## Reduced Rate for Christmas and New Year Holidays.

The Nickel Plate Road will sell tickets December 24, 25, and 31, 1902, and January 1, 1903, at rate of a fare and a third for the round trip, to any point located in Central Passenger Association territory, good returning to and including January 2, 1903. Pullman service on all trains. Individual Club Meals, ranging in price from 35 cents to \$1.00, served in dining-cars. Address John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. Chicago city ticket office, 111 Adams Street; depot, Harrison Street and Fifth Avenue. 47-6t 65

## The Nickel Plate Road

will afford its patrons an opportunity to take advantage of low rates for Christmas and New Year holidays, by selling tickets at a fare and a third for the round trip to all points on their line, December 24, 25, 31, 1902, and January 1, 1903. Return limit including January 2, 1903. Through service to New York City, Boston and other eastern points. Chicago passenger station, Harrison Street and Fifth Avenue. For further information, address John Y. Calahan, General Agent, 113 Adams Street, Chicago. 47-6t. 66

To remove paint from clothing, no matter how dry or hard the paint has become, saturate the spot with a solution of equal parts of ammonia and spirits of turpentine, two or three times, and then wash out in soap suds.

To keep brass work bright and beautiful, rub occasionally with salt and vinegar.

Last June, Professor T. H. Macbride, professor of botany at the State University of Iowa, delivered the address on the occasion of the dedication of the new Science Hall at the University of South Dakota. This address has just been issued in pamphlet form. Professor Macbride chose for his subject "The Gifts of Science." He discussed what science had done for the world, and what it is doing. He held that the investment which the world has made in chemical laboratories, and in chemists, has been more remunerative in dollars and cents than any one of us can possibly realize. Every art and every industry in any vogue among men will at some point, if not at all points, greatly acknowledge their debt to the recent science of the world. The art of the dyer, the art of the weaver, the art of the metallurgist, that of the toiler in wood or stone, all are indebted to science. No one can estimate the service rendered the world through our knowledge of electricity. Rich and poor alike share in its benediction. Yet this is in its infancy only. The contributions of modern science to human thinking have been not only immense in this, but in all other lines of intellectual effort they have been absolutely revolutionary. Through our more perfect knowledge of philosophy and botany great benefits have come to the world. There are yet other advances for the future, and every advance has infinity for its own. "Around every circle another can be drawn; there is no end in nature, but every end is a beginning; there is always another dawn risen on each midnight."

Sweet-peas have an odor which is offensive to flies, so that these flowers placed in the sick room will drive the flies out.

To deodorize and disinfect a sink, throw in a mixture of clear water and charcoal.

It is said that a small bag of sulphur placed in a cupboard or drawer will keep red ants away.

# CHRISTMAS GIFTS.

Christmas will soon be here and the question will be agitating us, What shall I buy for loved ones for Christmas presents? Why not buy something that will be lasting and of substantial benefit. Look at our list of books:

History of the Church of Jesus Christ of Latter Day Saints. By President Joseph Smith and Apostle Heman C. Smith. In three volumes.

VOLUME 1.

- 119. Cloth.....\$1 50
- 120. Leather back and corners... 2 00
- 121. Leather..... 2 50
- 122. Gilt edges..... 3 00

VOLUME 2.

- 186. Cloth..... 1 50
- 187. Leather back and corners... 2 00
- 188. Leather..... 2 50
- 189. Gilt edges..... 3 00

VOLUME 3.

- 190. Cloth..... 1 50
- 191. Leather back and corners... 2 00
- 192. Leather..... 2 50
- 193. Gilt edges..... 3 00

What a splendid present a set of Church Histories makes for a person, old or young. Will last a lifetime.

Holy Scriptures. Inspired Translation, by Joseph Smith.

- 78. Cloth..... 1 00
- 79. Sheep, library binding..... 1 25
- 80. Imitation morocco, gilt edges. 1 75
- 81. Morocco, gilt edges..... 2 25
- 82. Flexible binding, gilt edges.. 3 75

A Bible is always acceptable and an Inspired Translation is doubly dear to a Saint.

New Testament. Inspired Translation; large type edition.

- 84. Cloth..... 65
- 85. Cloth, leather back and corners 1 00
- 86. Seal grain russia..... 1 25
- 87. Seal grain russia, gilt edges.. 1 50

The Two Records. The Book of Mormon and the Inspired Translation of the New Testament; large type, in one volume.

- 98. Leather back and corners... 2 00
- 99. Seal grain russia..... 2 50
- 100. Imitation morocco, gilt edges 3 50
- 101. Morocco, gilt edges..... 4 00

Book of Mormon. Large type edition.

- 92. Cloth, leather back and corners 1 50
- 93. Seal grain russia, gilt edges.. 2 00

These large type books are just the thing for a present to one whose eyesight is not good, but who loves to read God's word.

Book of Mormon.

- 88. Cloth..... 65
- 89. Morocco grain russia..... 1 00
- 90. Imitation morocco, gilt edges. 1 25
- 91. Morocco, gilt edges, flexible.. 2 00

Doctrine and Covenants.

- 94. Cloth..... 65
- 95. Morocco grain russia..... 1 00
- 96. Imitation morocco, gilt edges. 1 25
- 97. Morocco, gilt edges, flexible.. 2 00

A copy of the above two books in the same binding makes a present to be proud of.

The Instructor. A compendium of the faith and doctrines of the church by Elder G. T. Griffiths.

- 126. Cloth..... 75
- 127. Leather..... 1 00
- 128. Flexible..... 1 50

Presidency and Priesthood. By Elder W. H. Kelley.

- 134. Cloth..... 1 00

A very appropriate present for one holding the priesthood.

Saints' Harp—Hymn-Book. Words only.

- 102. Cloth..... 75
- 103. Morocco grain russia..... 1 00
- 104. Imitation morocco, gilt edges 1 25

Saints' Hymnal. Words and music.

- 110. Cloth, limp, 35 cents; per doz. 3 75
- 111. Cloth and leather..... 50
- 112. Full leather..... 1 00
- 113. Gilt edges..... 1 25
- 114. Flexible, leather..... 1 50

Words only.

- 116. Cloth, limp, 25 cents; per doz. 2 70
- 117. Cloth, 35 cents; per doz. ... 3 75
- 118. Flexible, gilt edges..... 50

A song book makes a nice present for a sister and is always acceptable.

Afterglow. 250 pages of selected poems.

- 138. Cloth..... 1 00

This volume of poems makes a valuable addition to any library.

Pattie; or Leaves from a Life.

- 144. Cloth..... 75

A suitable gift for a girl, that will fill her mind with holy desires.

Autobiography of Elder Joseph Luff.

- 123. Cloth..... 75

A nice present for a boy or young man - one that will educate him in the gospel as well as interest him.

Ruins Revisited. By Elder S. F. Walker. An able work on archæology.

- 205. Cloth..... 75

Book of Mormon Talks. 188 pages by Orion.

- 232. Limp cloth..... 50
- 233. Cloth..... 75

Book of Mormon Lectures. 287 pages by Elder H. A. Stebbins.

- 234. Limp cloth..... 50
- 235. Cloth..... 75

To one who is interested in the Book of Mormon either one of the above three books would be acceptable.

Spiritual Gifts and the Seer of Palmyra. By Elder M. H. Bond.

- 135. Cloth..... 50

A nice work of 150 pages on the prophetic mission of Josph the Seer.

Autobiography of Queen Victoria.

- 400. Cloth..... 75

A nice present for your English friend—one worth having.

Christmas Recitations. A book containing 228 recitations for Christmas time, in poetry and prose, by leading authors.

- 183. Paper covers..... 15

The Happiest Christmas. A book for children.

- 61. Cloth..... 20

Fireside Talks with Our Girls. (Published by the Daughters of Zion.)

- 212. Paper..... 25
- 213. Limp cloth..... 35

These are cheap books for Sunday-school scholars.

A year's subscription to AUTUMN LEAVES (\$1.00) makes an appropriate present and furnishes good reading for an entire year.

In addition to the above we can send you almost any book published at a few days' notice. Why not send us your order NOW, and avoid the rush, as Christmas time approaches? Order by number, and send the money with the order, making your draft or money order payable to

HERALD PUBLISHING HOUSE, Lamoni, Iowa.

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

IF CHRIST CAME TO CHICAGO.

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give or loan busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent, postpaid, to any address on receipt of price, 20 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa.

Get Acquainted With the Elders

by ordering a Photo Album in which is represented over 250 of the ministry and places of interest. 65 cents each. Order from HERALD or *Ensign*.

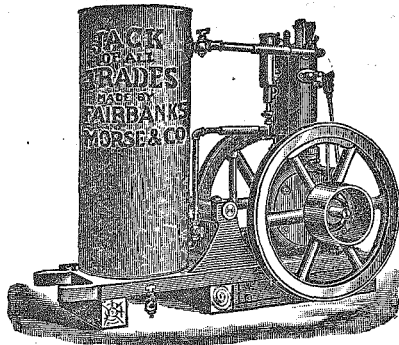
KEOKUK & WESTERN R. R. CO

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

Its Praises Can Not Be Sung Too Highly.

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE JACK OF ALL TRADES?



Pumps Water, Shells Corn, Grinds Feed, Churns Butter

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work.

It is a NEW ENGINE made by Fairbanks, Morse & Co., CHICAGO

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newdealers. MUNN & Co. 361 Broadway, New York Branch Office, 625 F St., Washington, D. C.

THE Commercial Bank

—OF— LAMONI, IOWA, Solicits your deposits, and pays 5 Per Cent Interest. D. F. NICHOLSON, Cashier.

NEW TRACTS.

- No. 36. Can Belief Alone Save? Per dozen 10c.
- No. 208. Teachings in Contrast. The teachings of the Utah Church and the Reorganization in parallel columns. Per dozen 15c.

STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital \$20,000 00  
Surplus 5,000 00  
Deposits 200,000 00

OFFICERS.

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

The Photo Album of the Eldership

contains, among other features, a full-page cut of the First Presidency. Quorum of the Twelve, interior view of the Kirtland Temple, showing view of the west end, with its twelve pulpits, and interpretation of the lettering on each, view of Liberty Jail, scenes around Independence, Missouri, etc. 65 cents for the Album. Order from HERALD or *Ensign*.

SOUTH SIDE BARBER SHOP. Laundry in connection. The same old stand. F. A. BLACK.

FOR SALE

2 1/2 miles east of Burnham Howell County, Missouri, 80 acres of land about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address:

W. R. STEELE,

Pittsburg, Crawford Co., Kan. Rural Route No. 2.

A 4 1/2 x 6 1/2 inch fine half-tone ENGRAVING of the 1st PRESIDENCY

Printed on heavy enameled paper 7x12, suitable for framing, will be sent to every new subscriber to the ENSIGN mentioning this offer, between now and January 1, 1903. You can order through the HERALD. 47-5t

- JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH? 222. Per dozen 10c, 100..... 60
- THE APOCRYPHAL NEW TESTAMENT. 229. Cloth..... 1 25



# The Saints' Herald

Allen  
Line 03

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, November 26, 1902

Number 48

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, . . . . . EDITOR

**CONTENTS.**

<b>Editorial:</b>	
Administering to the sick - - - - -	1145
Victory (?) in Debate - - - - -	1146
Church Finances - - - - -	1147
Earthquakes - - - - -	1148
Subscribe for the HERALD - - - - -	1149
<b>Original Articles:</b>	
Church Finances - - - - -	1151
<b>Selected Articles:</b>	
The Workings of the Holy Spirit - - - - -	1155
Psychological Study of Religious Experience - - - - -	1156
<b>Mothers' Home Column:</b>	
Prepared Reading for December Meetings of Daugh- ters of Zion Locals - - - - -	1158
<b>Sunday-School Department:</b>	
Practical Sunday-School Methods - - - - -	1159
Instructions for Primary and Intermediate Teachers - - - - -	1159
<b>Letter Department - - - - -</b>	<b>1160</b>
<b>Miscellaneous Department:</b>	
<b>Conference Minutes:</b>	
London, Canada - - - - -	1165
Montana - - - - -	1165
Alabama - - - - -	1166
<b>Convention Minutes:</b>	
Chatham - - - - -	1166
Southern Missouri - - - - -	1166
Pastoral,—Alexander Hale Smith - - - - -	1166
Missionary Released - - - - -	1167

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart.

## Editorial.

### ADMINISTERING TO THE SICK.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick."—James 5: 14, 15.

One of the most comforting things in the religion of Latter Day Saints is the ordinance of administering to the sick; and yet it has often been the source of some of the severest trials known to some people. Not the ordinance itself so much as the unwise conduct of those administering. There have been many instances where the elder, prompted by the influence of the Spirit, has prophesied of the recovery of the sick one, and events have proven the truthfulness of the prophecy. In many instances, too, those administering have been warned by the Spirit's influence that the sick one was appointed unto death, and events have proved the correctness of the warning. Indeed, very often, and we might say generally, the elders administering, one or more, have decided impressions one way or the other. And here has arisen the difficulty. There having been so many instances where the elders have had correct impressions, they are very often, if not generally, asked by interested ones as to "how they feel" about the sick one's condition and chances.

It is the general verdict among the elders that it is a difficult thing to "interpret the Spirit" in administrations. Often the greatest degree of the Spirit is felt in administering to those who, as subsequent events prove, are appointed unto death. In many instances this manifestation of the presence of the Spirit has been taken as an omen that the sick one would recover and the interested ones so told by the elder. Of course the death of the afflicted one in such a case can not but be a shock to the faith of friends and loved ones of the departed one.

Again, after an elder is called upon to administer in cases which are conditioned so as to arouse a great degree of sympathy and personal concern within the heart of the elder, causing him to misread, by reason of his prejudice or bias, the promptings of the Spirit, and prompt him to say things which the indications of the Spirit should have led him not to say. The presence of great sympathy and pity often militates against the instillation of the right kind of faith necessary to bring the gift of healing. The elder, in

order to be in proper condition to read aright the leadings of the Spirit, must be largely passive, unbiassed by personal sympathy or previous suggestions by others.

Undue sympathy and misinterpretation of the Spirit's promptings have been the source of many false predictions, and these false predictions have been the source of great trials to the faith of many who have had loved ones taken from them by the sure, cold hand of the grim reaper. So many such cases have developed that the Lord saw fit to rebuke the elders thus: "Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. Many spiritual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people. They are not justified in permitting their human sympathies to overcome that which has been written in my Scriptures: The spirit of the prophets is subject to the prophets."—Doctrine and Covenants 125: 15.

We stated before that the ordinance of laying on hands was one of the greatest of comforts to Latter Day Saints. And should it not be? It is indeed comforting to think God has prepared a way in which we may come to him in absolute assurance of a blessing for our sick ones. Not necessarily that they shall always recover; for it must needs be that sooner or later each must pay blood homage to the subtle harvester.

But though the sick one be appointed unto death, we have the blessed assurance, "And if they die, they die unto me." Comforting thought! We have noted that often the greatest degree of the Spirit is felt at the bedside of one appointed unto death. And why not? Blessed in the sight of God is the death of his Saints, for then they come home to him, freed from the bondage and limitations of the flesh. Far more blessed to "die unto the Lord" than to live unto a possible falling away from grace.

There is no more positive assurance or proof of the value or genuineness of the religious idea than the fact that to Latter Day Saints death loses its sting, and that they can actually find cause for rejoicing in the death of loved ones and friends. Bitter though it be to part with them, yet sweet is the thought that they have died unto the Lord, and are with the blood-washed, happy throng in the paradise of rest. Why should not the Spirit be felt more at the bedside of one soon to take its spirit-flight unto God whom it

knew before imprisoned and manacled by the bonds of clay?

We have seen loved ones pass away from this life, yet when, by reason of their belief and the ordinance of laying on of hands, we could feel that their death was "unto the Lord," in the dregs of the bitter cup we found a sweetness which removed the sting and changed our doleful wail of sadness into a song which mingled the sorrow of parting with the joy of assurance of eternal life. Blessed hope! Blessed ordinance! And with our loved ones going one by one to join the choir invisible, less and less grows the pang of parting, more and more grows our assurance, and the longing to be at rest, until if we abide ever in this blessed faith, when the summons of the sure reaper come to us, we shall greet him with a smile of joy. And if we can look forward, by reason of our faith, with joy at our summons, then why should not the pangs of departing from dying friends be mollified by joy that their cares are o'er?

Saints, it is a blessed privilege to place our sick with God!

---

#### VICTORY (?) IN DEBATE.

It has often been said that in religious debates both sides generally claim a decisive victory; and we believe that is largely true, as in a majority of instances the papers representing both sides of the discussion express satisfaction as to the outcome of the debate, and generally "claim a decisive victory for the truth." Owing to this fact we have sometimes been led to wonder if there was enough good coming from these debates to justify them being held. While it is true that each disputant and his supporters generally claim a decisive victory, and feel satisfied as to the results, the people probably the most benefited are the ones who, on going to the discussion, have no preconceived ideas or prejudices, and hence are able to judge fairly upon the merits of the matter presented in the discussion. Then the best criterion would be as to which of the contestants gained the most converts. This would be placing it as a matter of statistics, which would probably be difficult to get in all cases.

We have received a copy of the *Gospel Messenger*, published at Elgin, Illinois, from the Brethren Publishing House. In the issue of November 8, on page 720, is a letter from one O. J. Beaver, written from Nora Springs, Iowa, October 27, in which he speaks of the debate held at Mallard, Iowa, between Bro. C. J. Hunt, and Elder George A. Shamberger, who represented the Brethren faith. After stating the causes which led up to the debate and the two propositions discussed, the writer says:

The debate was conducted in a Christian spirit by Bro. Shamberger, and we are glad to note that the cause did not suffer in his hands. One of the most startling things that came to our

ears was when Elder Hunt arose before the audience in the affirmative and held in his hands three books—(1) The Bible, (2) Book of Mormon, (3) Doctrine and Covenants of the Mormon Church, placing them on an equality as inspired books written by men of God, placing the Book of Mormon superior to the Bible in its plainness of teaching, and further claiming that the Bible is only a historical book. But Bro. Shamberger was equal to the occasion, and met them very nicely by the word of God and their own documents, and took away their support in such a clear-cut way that he was met with great applause by the audience. We can say with a certainty that Mr. Hunt did not meet one of the arguments with any degree of fairness, but bluff and burlesque were his weapons. When Bro. Shamberger defined the word *Mormon* it fell like a thunderbolt out of a clear sky upon our opponents. For the benefit of all our people we give the definition (“a hideous female specter”), and we are not surprised that the Mormons are shy of the word.

The Brethren at Mallard are much built up, and I think it will be a great help to the cause at that point, and those who attended went home stronger in the faith of Christ, and those of us who must meet the issue feel better equipped for the work. Once more we can say the Lord has triumphed gloriously. Blessed be his name. The discussion was held in the opera-house, and the people manifested their interest by a well-filled house each session. The sentiment was in favor of the truth as taught by the Brethren, and their appreciation was shown by a large purse. May God bless the efforts of our brother wherever he goes, was the prayer of all as we took the parting hand.

Praise the Lord for his goodness toward the children of men.

---

#### CHURCH FINANCES.

We give elsewhere in the HERALD, the views of Bro. Joseph Flory, on the subject of Church Finances. We have no objection to urge against every elder, or member presenting his views upon any subject within the range of human differences of opinion. It seems to us, however, that when men are put in charge of any special work in the church their rendition of the law, or rules of the church under which they are supposed to serve, should have the preference; and unless the liberties of the people are subverted, there should be general acquiescence in their conclusions.

In the article referred to the writer assumes the whole provisions in the rules governing the finances of the church to be couched in the law of consecration; but urges that the terms *tithing* and *consecration* are synonymous. If they are synonymous, “meaning the same thing,” then the strong insistence that those who have written of the finance law as tithing, or the law of tithing have been laboring under a mistake, is an error, for they have been substantially correct.

In order to make the point that consecration covers the whole law, whether “consecrations,” “tithing,” or “free-will offering,” the writer assumes that section 106 is in explanation of section 42, paragraphs 8 to 10. This we think to be an error for the following reasons:

1. In order to make it to appear the writer gives a definition of the word “residue” occurring in para-

graph 10, quoting it as if from Webster’s Dictionary, that we do not find in the unabridged.

2. If it was intended to be an explanation of section 42, paragraphs 8 to 10, then it is more properly intended to explain what was meant by the term, “more than is necessary for their support,” than of the term, “consecration.”

3. More than that, the question involved in section 106 is “tithing,” and not “consecration.” It was tithing that was asked about in the question, and it was tithing in the answer. So that if section 106 has relation to section 42, paragraphs 8 to 10, it must be as an explanation as to tithing.

4. In section 42, paragraphs 8 to 10, there is nothing definite as to method, kind, or character of what is to be consecrated. “Thy properties” would signify, anything the disciple had that he might, could, or would spare; and it must be that the indefiniteness of it was the occasion of further inquiry in regard to it, which received the answer in section 106.

5. The purposes seem to have been alike, though differently worded, “purchasing lands,” “building houses of worship,” “building up of the New Jerusalem,” are almost identical with, “the building of mine house,” “laying the foundation of Zion,” “for the priesthood,” “debts of the presidency” (those incurred in the work required of them). This was the object of the “tithing” of the people.

8. Section 42 was given in February, 1831. In September of the same year, a revelation was received, evidently intended to fix the period during which tithing should continue. The language is: “Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people.” This was seven years before the giving of section 106, and the latter was in reply to the question as to how much was required as a tithing.

9. It is evident then that the surplus was a part of the rule of tithing, and that if section 106 was explanatory it would be in reference to the “more than was needful” part of section 42, paragraphs 8 to 10.

10. There is no more inconsistency in calling consecrations free-will offerings, as coming under the general head of the law of tithing, than there is in treating of tithing, free-will offerings, and consecrations as all being under the law of consecration, if the term consecration means tithing, and tithing means consecration because all moneys and properties donated, or set apart for church uses are the result of consecration. It is as logical to call them sacrifices, or donations for the same reasons.

11. There is no more difficulty in harmonizing the various revelations touching the finances of the church upon the hypothesis that all parts of the system come under the one general head of tithing, than

there is to group them under the head of consecration, if the two terms mean the same thing.

It may be conceded that every contribution of either moneys or properties is a voluntary gift, donation, or free-will offering, as the church is not empowered either by the spiritual law given to govern the church, or the laws of the land under which the church is established and organized to compel the giving of goods or moneys. It is to us, however, more in harmony to adjust each department under the head of tithing for these reasons:

(a) That the statement that the period of time called "to-day" in section 64, paragraph 5 names that principle as being the one by which the "people" of God were to be tithed.

(b) That before a debt is collectible it must become a definite and specified sum. In no other term is there even an approximate specification of how much is required. In consecration, free-will offering, residue, there is the element of indefiniteness, leaving the sums or amount at the will, understanding, and faithfulness or devotion and determination of the person giving.

(c) There is a line of instruction connected with the administration of the law of tithing, including surplus, by which an understanding between the one desiring to make an appropriation of his lands, goods, wares, merchandise, stock, or moneys, and the Bishopric, under which the first payment may be ascertained, after which the tenth, or tithe will apply. If this agreement is established, then, and not till then can it be said that a debt is created. If it is not established, then as before, the matter of giving—both as to amount and method remains with the one who may choose to give; and he may make it a consecration; i. e., an amount to be used for a specific object stated by himself; or a free-will offering put into the treasury without restriction as to purpose, which the Bishop may apply to any general purpose requiring the use of means.

But why should we continue a profitless controversy over the name under which the Bishop *must* undertake and carry on his work of looking after the finances of the church?

Is it not better to leave each department at liberty to carry on its work according to the law and the light, wisdom, and direction of the Spirit to which as officers of their calling they are entitled? We certainly think so.

---

A REALLY brave man will not hesitate to do right though it may possibly put him in the attitude of having been in the wrong. Such a man can afford, even, to permit those who seek to oppose him by unfair means to think him to be weak, rather than to demean himself by retaliating in a similar way.

#### EARTHQUAKES.

There have been very serious seismic disturbances in various places of late. The following is taken from the *Chicago Tribune* for November 18, 1902. It is remarkable for Utah:

Salt Lake, Utah, November 17.—An earthquake shook the state of Utah shortly after noon to-day, doing damage all over the State. The shocks were comparatively light in Salt Lake, but in the southern part of the State buildings were ruined and other serious damage done.

In St. George, a place of 3,000 population in the southwestern part of the State, nine distinct shocks were felt, beginning at thirteen minutes to one and lasting until half past one. The school building was shaken so violently that the ceilings were shattered. The falling plaster caused a panic and the children rushed from the building, the teachers losing all control.

Several children were hurt in the crush on the stairs, and one girl was carried out unconscious. Houses were shaken so badly that dishes were broken and pictures swung violently on the walls. Chimneys were demolished and several brick buildings were cracked. Clouds of dust rose from the mountains, which could be seen to move. Rocks rolled down the hills, adding to the damage.

#### MORMON TOWER RUINED.

The tower of the Mormon temple at St. George oscillated ten inches at its top, and the spire of the tabernacle was shaken out of perpendicular, so that it may have to be taken down. The streets were filled with panic-stricken people all afternoon.

Reports from Santa Clara, near St. George, say that not a chimney was left standing.

The shocks seemed to travel from the southwest toward the northeast. In Pine Valley part of a large brick store building collapsed, while a brick dwelling was torn apart to such an extent that it is unsafe for occupation. A spring near the center of town which always furnished a steady supply of clear, cold water spouted up like a geyser. First it rose only a dozen feet in the air. Then came another shock, and a hissing, steaming column of water rose to a height of fully one hundred feet. After the shocks subsided the flow remained strong, although there was no more spouting.

#### SHOCKS AT OTHER POINTS.

At Cedar City, farther north, there was another panic, but nobody was injured. The same situation existed in Parowan. In Beaver County, where extensive copper, silver, gold, and lead mines are situated, there was confusion in a number of mines. The miners underground felt the shocks, and in several places loose rock began to fall. In Salt Lake the shocks were felt on the upper floors of the high buildings. In the office of the United States weather bureau on the top floor of the Dooly Block, the clock was stopped by the shock.

#### STROMBOLI AGAIN ACTIVE.

Rome, November 17.—A fresh eruption of the volcano Stromboli took place yesterday evening, accompanied by a terrific explosion and a great flow of lava. It was a magnificent spectacle, visible from all the northern parts of Sicily, the flames rising from the volcano illuminating the surrounding sea.

The situation of the few inhabitants of the island of Stromboli is precarious. They are frightened especially by the washing ashore of great quantities of dead fish, which have been killed apparently by a submarine disturbance.

A number of yachts from Naples and other places have visited the waters surrounding the island, to allow those on board to view the eruption.

#### HAWAIIAN VOLCANO VIOLENT.

Honolulu, November 11, via San Francisco, California, November 17.—A wireless message received here this morning

from the island of Hawaii states that the volcano Kilauea has broken out in the most violent eruption for the last twenty years. Kilauea has shown mild intermittent activity since the outbreak of St. Pierre.

## DAMAGE IN GUATEMALA.

Panama, Colombia, November 17.—Passengers from Central America who arrived here yesterday report the complete destruction of the territory surrounding the volcano of Santa Maria, Province of Quezaltenango, Guatemala, in consequence of the recent eruption. The adjacent villages, the rich coffee plantations, with over three hundred thousand dollars' worth of coffee stored in bags, and hundreds of lives were lost.

## SUBSCRIBE FOR THE HERALD.

*Editors Herald:* Before I became a member of the church my interest in its publications began, and to this time there has been no abatement, and in public and private I have sought to persuade the membership to subscribe for the HERALD, *Ensign*, *Autumn Leaves*, and the *Hope*; and also to have the books issued by the office in their homes.

I am always glad to help in this work, and pleased to know that some of the elders have been successful in getting subscribers.

I will tell you some of the experiences through which we pass in this kind of work, so you may know of some of the difficulties there are to contend with: Bro. A has been a member of the church for many years. Has raised a family, and all are in the church. He has never been a subscriber for any of the publications and has neither a Book of Mormon, Doctrine and Covenants, nor any other book in his home. I asked him to subscribe for the HERALD. His answer was that he had no money.

Bro. B has a small family, has been under the influence of the church all his life, and when asked to subscribe for the HERALD said he could not spare the money, but enough was spent every year for tobacco to pay for all the church papers.

Bro. C is a Sunday-school and Religio worker, and active in church work; but can not spare the money for church papers.

I thought Sr. D surely could take the *Autumn Leaves* because of being in possession of talent for church, Sunday-school, and Religio work, and also the money to pay for them; but her answer was, "I have no time to read them."

Sr. E, after putting me off for several times, finally concluded she could not take it at present.

The above are samples of what we meet in trying to help the sale of church publications, and with it comes a tinge of sadness; because in nearly every instance where excuses are made, enough money, and some to spare, is wasted on tobacco, fine clothing, expensive head-dress, theater-going, and sharing in all the frivolities of a sinful and froward generation.

We should be sorry indeed if the foregoing exhibit of an elder's experience in seeking to secure subscribers for the church publications, and purchasers for its books were true of other places than the one of which he writes. But we are acquainted with the conditions of a number of places where Saints are the dwellers, and occupying quite successfully, and in a number of these many who do not take the papers, nor have the books of the church, are in rather hard lines so far as money may be concerned. Their harvests come but once a year, are sometimes good but are often poor, and are precarious at all times. They do not use tobacco, do not use either tea, or coffee, are cleanly but not extravagantly dressed, their clothing often being coarse and of

cheap material, so far as every-day wear is concerned; their Sunday wear is better but by no means costly. They do not attend theaters, shows, or spend money for sight-seeing or mere pleasure. Still in the houses of many of such poor people we have found the HERALD, the *Ensign*, the *Glad Tidings*, or the *Autumn Leaves*; in some instances all of them, and the Holy Scriptures, Book of Mormon, Doctrine and Covenants, and Church History. Truth compels us to admit, however, that in some homes of Saints whom we know to be amply able to have them we have found none of the church works; the result of mere thoughtlessness on the part of the provider for the family.

There should be a copy of the HERALD taken by every family in the church; which would mean one for every five members. This would give the HERALD about eight thousand subscribers, or over.

We believe that every elder in the field, every president of district, or branch, every Sunday-school superintendent and Religio presiding officer, and every secretary of branch or district, and every Bishop's agent should earnestly urge the Saints to take the church papers.

If Saints are found who are really unable to take the HERALD, it should be sent to them anyway, upon the idea that they need it and what it contains to help them into better conditions of belief and knowledge. There should be no fear upon the part of any solicitor that Saints would claim inability to pay, unless such was really the fact; though it may be hard to believe that a man who drinks liquors or uses tobacco to an amount yearly more than sufficient to carry the expense of all the church papers, and the standard books of the church, is really *too poor* to take them and pay for them.

For instance; ten cents a day for drinks, beer, ale, wine, or whisky, tobacco in any form, makes \$36.50 per year; enough to carry subscription for all the church papers, all the standard works of the church, including the history, and have enough over for a fairly good suit of clothes, including hat and shoes. Five cents a day is \$18.25 per year, enough to carry the subscriptions and books referred to above and enough over to furnish the wife a new hat and pair of good shoes for Sunday wear. Two and one half cents a day is \$9.12½ per year, enough to carry all the church papers and one of the best magazines in the United States.

Now, Saints, if you do not believe the above calculations, take your pencils and try them.

It is a shame to be ignorant when there is opportunity to be well-informed. Subscribe for HERALD, *Ensign*, *Autumn Leaves*, *Hope*, *Glad Tidings*, all of them if you can; if not, begin with the HERALD, as it is the acknowledged organ of the church, \$1.50 per year.

THE lessons taught by adversity are more lasting than those learned in prosperity, for this reason: Men when prosperous or wealthy learn only of those things they choose to study; while the things taught by adversity are the things which men are compelled to learn, and memory clings to them most tenaciously. Besides this prosperity has many ways in which forgetfulness may be sought and obtained, but adversity offers only endurance as a remedy.

The sentence "Jeshurun waxed fat and kicked," is suggestive. Poverty offers no opportunity for putting on of flesh and becoming fat; but the ways of prosperity are full of devices to tempt the appetite with that which is adverse to healthy existence and men grow fat, and intolerant at the same time.

The man who being in adversity maintains a cheerful mien and avoids envy and bitterness of spirit towards others whom he sees in prosperity's ways, has learned a lesson of helpfulness that will take him by the doors of temptation, into which the prosperous man will not hesitate to enter.

---

#### EXTRACTS FROM LETTERS.

Sr. Rosa Watson remits five dollars to Graceland, by Bro. R. M. Elvin, and to her note adds: "Since writing my letter I was looking over the HERALD and saw that D. C. White had been preaching in Deerlodge, then from there to Helena. I would like for any of the ministry passing from Deerlodge to Helena, to stop off at Elliston, Montana, on the Northern Pacific Railroad about twenty-nine miles from Helena and thirty miles from Deerlodge. They could stop with E. V. Graybeal; his wife and I are Latter Day Saints." Elders in that field please notice.

In a letter dated at Somerville, Victoria, New South Wales, Bro. J. W. Wight states: "We are glad to report that indications are favorable for a good work. Bro. Wells is in Brisbane, Queensland, and prospects are brightening there. Bro. J. H. N. Jones opened the work in Adelaide, South Australia, and baptized three, one of whom has since returned to the Utah church. The brethren in New Zealand report strong opposition from professors of religion, but a fine interest, with prospects for an ingathering in the near future. Bro. Barmore has baptized eleven and is proving to be an effective worker. Bro. Haworth has opened a mission in Richmond, one of the largest suburbs of Melbourne, and the branch has removed to that suburb and meets in Masonic Hall, Swan Street. Bro. Butterworth is improving in health. I am free from rheumatism, and besides other work done, held a debate on the sleep of the soul, the night of September 10, before more than five hundred, in St. Marys, New South Wales, with a Mr. Bell, Christadelphian, and an eight-night debate with a Mr. Blair, Disciple, October 7 to 17 inclusive,

\*

in Richmond, Victoria, I affirming signs following first four nights; Mr. Blair affirming right to preach from a New Testament call alone, the last four nights. . . . We have five names for baptism, and look for several others." Nineteen baptisms reported, all of which is "good news from a far country."

Elder Ammon White writes from Tunnelhill, Illinois, under date of November 17: "Yesterday seven more were baptized, making twenty-two in the last three weeks. Left all rejoicing and more ready for the kingdom."

Bro. T. H. Moore, writing from Providence, Rhode Island, November 19, and remitting for the HERALD, says: "I am thankful that I am able to renew you. I could not get along very well without reading your pages; they are so instructing. When I read how God blesses his servants in preaching his word, and about many coming into the kingdom, it makes my heart glad and I thank God that he blesses his servants with power of the gospel. Again, in reading, I find that some of my brethren are not so much blessed. I read how they go to strange places as a stranger in a strange land where there are no Saints, and they can get no place to preach in, and men's hearts are full of wrath against them. Then my feelings go up to God in prayer for his servants that he will bless them with friends who will take them home and administer to their wants, and that God will subdue the powers of darkness."

W. D. Lynch, writing from St. Thomas, Ontario, November 17, and remitting for the HERALD, says: "I send you my subscription to the HERALD for another year. I can not do without the church paper. It is a godsend, and is very dear to me, for I love to read it that I may learn how all our brethren and sisters are in all parts of the earth. I pray that they may be faithful to the end and ask all Saints to remember me in their prayers that if it be God's will I might have my hearing restored. By God's help I am living this gospel the best I know how and am doing all I can to let my light so shine that others may see our good works by lending and giving my church papers to outsiders, and by telling the good old story. Some are beginning to wake up and some are so far in the dark that they can not see. I pray that our heavenly Father will open their eyes that they may see and their ears that they may hear and understand."

---

#### EDITORIAL ITEMS.

Bro. D. D. McGillivray, who is traveling in the interests of the Duplex Manufacturing Company, of South Superior, Wisconsin, sends us a handsome 1903 calendar, and says that he expects to move his family soon to Marshfield, Wisconsin.

Bro. Frank Briggs, of Des Moines, Iowa, arrived Monday to work in the mechanical department of the HERALD Office.

## Original Articles.

## CHURCH FINANCES.

That God should institute a government or kingdom upon the earth in which finances were to have a prominent place in its successful administration, and not give a rule and system for its regulation, would be to suppose that he was negligent in that respect. That God has set up a kingdom on the earth in this dispensation is claimed by those who believe that Joseph Smith was a prophet of God. That God has given to his people instruction to govern the finances of the church will be admitted by all. That there have been many different ideas and views as to the meaning and application of the law is evidenced by the fact that a great diversity of opinions has been expressed in the past through the church papers. That there must be a better understanding of the law, before we as a church can practically apply it, seems to need no argument. That there is or can be more than one true and correct interpretation of it also seems to be certain. To think otherwise would be to admit that God is the author of confusion. To say that there is inharmony between the various revelations given on the subject would be to charge God with imperfection and inconsistency.

The claim has been made that there have been two or even more laws or parts of a law given for the guidance of the church in financial matters; namely, the law of consecrations, the law of tithing, and the law of free-will offerings.

The object of this writing is to show why I believe there is but one law, and that upon that proposition only can there be harmony found to exist in the revelations. If there be two or more laws, then there should be definite lines to show where the one ends and the other begins, or where they are applicable and where they are not. But in all the theories presented by the many writers upon that subject, which have come under my observation, none have as yet shown satisfactorily to me the lines of distinction between the several laws claimed to exist in relation to the matter.

Webster defines consecration (in the sense in which it is applicable to the subject under consideration) to mean "to set apart, dedicate, or devote to the service of God." I understand there is but one lawful demand for financial contributions applicable to the members of the church. Call it the law of consecration and it means tithing. The giving of tithes is a consecration, a setting apart, dedicating, or devoting to the service of God, for church uses, according to the requirements of the law of consecration. If you choose to call it the law of tithing and pay its demands under that name, it is a consecration just the same. But it [the law] does not include all consecrations that may be made. A free-will offering is also a consecration, just as much so as if it were given

according to the requirements of the law. As yet we have found no law, no written statute in Doctrine and Covenants, that governs free-will offering. That book teaches that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward."—Doctrine and Covenants 58: 6.

Here we are taught the general principle of doing good of our own *free will*. But every man is a law unto himself as to when and where and how much or how little he will give as a free-will offering. There is a statute or written law found in Doctrine and Covenants (call it consecration or tithing, whichever you choose) which does specify how much we must pay to satisfy its demands; viz., surplus first (if we have any surplus), as a beginning of tithing, and one tenth of our interest annually thereafter.

The methods by which we may determine what surplus means are clearly pointed out in the church books. Every man's rights are to be duly considered and respected.

Thus we find only two original sources from which means may come into the church treasury. One is according to the requirements of written law, the law of consecration, or the law of tithing if you choose to so call it. The other is as each one may choose to give, as seemeth him good. The one is a legal debt or claim, the other is a free-will offering. Yet all are consecrations, they having been given, set apart, or devoted to God, or for church purposes. In using the word *consecrate* the context must determine in what sense it is used, whether it is complying with the requirements of the law or whether it is a gift.

We think now that when we use the terms "the law of consecration" or "the law of tithing" it will be understood they are synonymous, meaning the same thing. We think a mistake has been made by claiming that there are two or more laws or even two or more parts of one law under which church funds may be legally required. Such division has been the cause of much confusion and misunderstanding.

The writer has for years claimed that section 106, Doctrine and Covenants, is only an explanation of the law in some of its parts as given in section 42, paragraphs 8 to 10. In the one place the giving of property is called consecration, in the other it is called tithing, both terms meaning the same thing. If we are wrong in this we await for some one to show where the line is to be drawn.

The question now naturally arises, Can the various revelations be harmonized upon this theory? We think so.

The statement of God, "Let those commandments which I have given concerning Zion and her law, be

executed and fulfilled, after her redemption" (D. C. 102:10), we understand applies directly to the full execution of the law of consecration, and includes within the scope of its meaning the giving of inheritances to the Saints in Zion. As proof of our claim we quote from Joseph Smith's letter to W. W. Phelps: "It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to his law, which he has given that he may tithe his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God."—Church History, vol. 1, p. 259. To Bishop Partridge he wrote: "The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this he can not be acknowledged before the Lord, on the church book."—Church History, vol. 1, p. 300. From these quotations and their context we gather the idea that consecration and tithing, being linked together as they are in the Phelps letter, were by Joseph Smith considered as being one and the same law, and that only by obedience to its requirements could we receive an inheritance in Zion. And as stated in the letter to Bishop Partridge, by obedience to the law of consecration we become legal heirs to the kingdom of Zion, or as we understand it, have a lawful right to an inheritance in Zion.

Until Zion is redeemed sufficiently, so that the Bishop is prepared to give inheritances to the Saints, the execution and fulfillment of the law will not in its full sense or purpose be carried out. In the scattered condition of the church we can only approximately carry out the spirit or intent of the law in collecting the necessary funds or means to carry on the missionary work, caring for the poor, and for purchasing lands with a view to redeeming Zion and prepare for the complete fulfillment of the law, the ultimate end of which is to establish the Saints upon an equitable basis upon their inheritances in Zion and to make Zion eventually "independent above all other creatures beneath the celestial world." (D. C. 77:3.) This law must be complied with by all who go to Zion, else they will not be worthy to abide in Zion. By it the land of Zion will be sanctified and made most holy. And unless Zion is built up according to this law God will not receive her unto himself. When this law is fully honored then Zion will be like unto the people of Enoch, whom the "Lord called Zion because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them." (D. C. 36:2.) Then we shall see the curse removed from the land of Zion (38:4), and the saints can sing the song of Zion (D. C. 83:17):

"The Lord hath brought again Zion:  
The Lord hath redeemed his people Israel."

The first giving of the law is found in Doctrine and Covenants 42:8-10. In process of time there arose a difference of opinion as to the meaning of the law. (See Bro. John Hawley's letter in HERALD for February 6, 1886, pages 85, 86.) In an editorial in HERALD for September 12, 1891, page 584, we find the following language: "The time came in the history of the people when controversy arose concerning how and what they should pay into the treasury, and on bended knees the petition was made, 'How much, O, Lord?' To this the Lord answered, 'I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people.'"

We think the evidence is conclusive that section 106 was given as an explanation of section 42, paragraphs 8-10, and is not another or a new law as some have claimed.

Now let us keep in mind the explanation already given as to the meaning of the terms "consecration" and "tithing," as used respectively in section 42, paragraphs 8-10, and section 106. Section 48, paragraph 8, says, "consecrate of thy properties," etc., but does not say how much. The explanation as given in section 106 says all of the surplus properties is required to be put into the hands of the Bishop, set apart, dedicated, or devoted to the service of God, which, according to Webster, is consecration. We now have harmony as well as an explicit statement as to how much our first consecration must be. We also claim a harmony between Doctrine and Covenants 42:10, and 106:1. The former says: "And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not."

The latter says: "And after that, those who have thus been tithed, shall pay one tenth of all their interest annually." Remember that in placing himself under the law of consecration the individual is then a debtor to all the requirements of the law which requires that after the first consecration of section 42, paragraph 8 (which is the same as the surplus of section 106, paragraph 1) has been made, he shall pay, according to section 106, paragraph 1, one tenth of his interest annually, which is the standing law for ever in Zion and her stakes. Webster defines "residue" as being "that which remains due of a debt or account." Section 42, paragraph 10 says, "If there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not." Notice, it



says "if" there be properties more than is needful for their support "which is a residue," or remains due of a debt or account, due to the church according to the law, it shall be consecrated to the Bishop. The language used leaves a clear inference that there may be properties in the hands of the individual more than is needed for his support, which is not a residue, no part of a debt or account due the church according to the law which only requires one tenth of the annual interest after the first consecration of the surplus has been made.

To illustrate clearly our idea, let us suppose that Bro. A has consecrated his surplus according to the law and has received his inheritance. He then goes to work as "steward" over "his own property" (42: 9), and at the end of each year after having paid all of his legitimate expenses (support of himself and family included) he finds he has gained one hundred dollars as his annual interest or increase. How much of that one hundred dollars is a residue, part of his annual debt or account due the church according to section 106, paragraph 1, which requires the one tenth of the annual interest? Certainly not all of the one hundred dollars, but only ten of them. Thus leaving the nine tenths as the individual's own property to use as wisdom may direct. The law having no claim on it, it is not a residue, no part of a debt or account due the church under the specific explanation given in section 106, paragraph 1; thus identifying the residue of section 42, paragraph 10 with the one tenth of section 106, paragraph 1. We can not see that such an explanation does any violence to the language used in section 42, paragraph 10, and it will certainly harmonize the two revelations with each other, and in harmony with the facts in history as to why section 106 was given, when conflicting opinions were entertained by those in the church at the time the question was asked to know how much was required as a tithing.

The two principal revelations relating to the law for governing the Saints in their duties in giving for church purposes having now been harmonized and proven to be only two revelations relating to one law, and not two laws, as some have claimed, we will now notice some other points that have generally been applied to the general membership, and as so applied have been used as arguments in favor of the idea that there is a law to be found in Doctrine and Covenants which will require every member of the church to give all of his increase into the church treasury to become the common property of the whole church, and thus claim that there is such a thing as an "all things in common" doctrine taught, and that we will not have the right to retain any of the increase of our stewardship as our own property; thus coming in conflict with the teachings that are most emphatically taught in section 106, that one tenth of the annual increase in all that the law of tithing will ever require

after the first consecration of the surplus has been made. That there was no such doctrine taught by Joseph Smith in the early rise of the church, as an all things in common theory, such as that all the properties of the whole church is to be held in common in the sense of a common stock community, can be clearly proven from church history. (See Church History, volume 1, pages 169, 593; also "Lecture on Church History," by Heman C. Smith, in HERALD for November 20, 1901.)

We do, however, find that there is a doctrine taught in Doctrine and Covenants that some persons are to give all of the increase of their stewardships into the church treasury, to become the common property of the whole church. We will quote the revelations alluded to later on.

Doctrine and Covenants 42:9 speaks of stewards over "their own property," and section 42, paragraph 14 teaches the rights of members to property as their own. And section 51, paragraph 1 teaches that in the appointing to each man his portion according to the law the Bishop was required to give them a "writing," also called a "deed," which would secure to them their portion—inheritance, as we understand it to mean. "And thus all things shall be made sure according to the laws of the land."

In this we certainly have the idea taught that property rights will exist, and that they must be respected as well as be secured by the law of the land. Then there can be no such thing as all things in common in the sense that there are no individual property rights. We must then put some other construction or make some other application of the passages referred to and which we will now quote:

"And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred-fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."—Doctrine and Covenants 81: 4.

"And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken: and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed."—Doctrine and Covenants 101: 10.

These two quotations are found in the revelations

given in reference to what is generally called the "Order of Enoch," including sections 77, 81, 93, 101. By a careful examination of the matter we have found that these revelations in many things do not apply to the general membership, but to a certain class of officials who were to be organized into an order under bonds and covenants which if broken by transgression were to be visited with the severest of penalties, even the direct judgments of God. My reason for making this claim is that the revelations for governing the Order of Enoch were addressed directly to the high priesthood (77:1); and that those in the Order of Enoch who proved unfaithful were to lose their office as well as standing in the church (77:3); and all those named, under fictitious names, as being commanded to be organized into this order were without exception (so far as I have been able to find their true names) members of either the first presidency, the high council, or the bishopric in the first organization of the church. The object and purpose of the organization was to "manage the affairs of the poor, and all things pertaining to the bishopric both in Zion and in the land of Shinehah (Kirtland, Ohio). (81:4.) Evidently, then, their stewardships was to the handling of church property which had been consecrated to the Bishop according to the law of tithing; and consequently the Lord could say, as above quoted, "Behold all these properties are mine," and that they were only stewards, but stewards appointed by him over his house (the storehouse of the Lord), even stewards indeed, in every sense of the term. Webster says a steward is one who manages the domestic concerns of great families. A fiscal agent of certain bodies. In this case it is the family of the Saints, the body of Christ. And hence as stewards are not the owners of the property in their charge, they have no right to claim the increase or profit that may accrue in the management of their several stewardships, just as we are told in section 101, paragraph 12: "And let not any man among you say that it is his own, for it shall not be called his, nor any part of it." But they are doubtless entitled to a just compensation for all their labors in the management of their several stewardships. Their stewardships may consist of "houses or lands," or "cattle," or "all things save it be the holy and sacred writings." (101:12.) The term "all things" gives an unlimited field to go in and occupy for the general good of the whole church. And this seems to be the primary object of the establishment of the Order of Enoch. And by and through its operation the church may become "independent above all other creatures beneath the celestial world." (77:3.) Then all that is now being done by organized capital, by trusts, combines, and syndicates, to develop the resources of earth, sea, and air, will be done by the Order of Enoch for the benefit of all instead of largely for enriching the few, as is

now being done. And thus through God's perfect law all will be blessed by the cooperation of all. "Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." "But all things must come to pass in their time; wherefore be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."—Doctrine and Covenants 64:4.

By rightly dividing the word of God we have the key by which we can find a perfect harmony between all the revelations given, and see the beauty, grandeur, and perfection of the law of God by which his church is to be governed in Zion and all of her stakes.

While some may not agree with me in all of the foregoing claims in regard to the financial law of the church, the writer does not court controversy for the sake of contending over differences of opinions; yet he is not at all averse to criticism or an exchange of thought on the subjects presented in this communication by others who may have ideas not in accord with those presented. We believe and fully indorse the sentiments expressed in an editorial in HERALD for August 14, 1901, page 656, which says: "There are, and always have been, differences of opinion among the brethren concerning many questions, and we believe that the HERALD is a medium through which these differences should be discussed, so that by a general exchange of thought we might come nearer to a unity."

Again we quote from an editorial in HERALD for November 6, 1901, page 894: "The HERALD is the property of the church. The real estate, buildings, presses, types, and all other property attached to the printing plant located at Lamoni, are all the property of the Saints as a body. The poorest and the weakest, as well as the richest and the strongest, have an equal interest in the HERALD. . . . Besides this the HERALD is the printed method employed as an aid to bring about a unity of understanding among the Saints, laity as well as ministry, by a proper exchange of ideas, a proper discussion of topics about which there may be variety of opinions."

Again we quote: "It is time for our people to learn to judge all matter strictly upon its merits or demerits, without partiality and without favoritism or palliatism. . . . May the day come when every man, without respect to name or station, and every measure, and act, and utterance, shall be judged simply and purely upon their merits and their merits alone—without fear, without partiality, without favoritism, but in love and with strict regard to truth and right, come from whom or whence they may. It is not *who* says a thing that should give it the sanction of acceptance at our hands, but *what* is said. Whether the subject matter be true or false, correct or incorrect,

should be the object of our investigations and influence our conclusions."—HERALD, vol. 47, p. 195.

Yours for truth and equal rights,

JOSEPH FLORY.

GUERNSEY, California, September 15.

## Selected Articles.

### THE WORKINGS OF THE HOLY SPIRIT.

Solomon in Ecclesiastes says: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done, and there is no new thing under the sun." This declaration has in it much encouragement for the devout Christian who believes that God lives and rules in the world and that the Holy Spirit continues his work in the hearts of men. Worldliness and indifference so abound in this day that there seems to be little interest in the things which make for the salvation of men and the upbuilding of the kingdom of Christ. Discouraging as the situation appears to be, it is not nearly so bad as it has been in times past. The historians tell us that England was in its worst condition, morally and spiritually, about the time the evangelical movement under the Wesleys began; yet, while this condition prevailed, the Holy Spirit had begun to move upon the hearts of many, not only in England but in other parts of the world.

In Germany, some years before Wesley's conversion, there had been converted a humble Moravian peasant named Christian David. His boyhood had been spent in tending sheep. Later he learned the trade of a carpenter and afterward enlisted as a soldier. He was so devout a Romanist that he crawled upon his knees before images and performed penances, invoking departed saints to save him. Up to the age of twenty years he had never even seen a Bible, but from that time it was almost the only book he read. By it he was convinced of the errors of Romanism and joined the Lutherans. He experienced in his own soul that which Luther made the chief doctrine of the Reformation—justification by faith—and at the age of twenty-seven began to preach to his countrymen. His sermons were simple, but powerful and fruitful in leading many to Christ. David was the founder of the Moravian Church, which, in proportion to its numbers, has been the greatest missionary church since the days of the apostles. David's zeal and plainness of speech made his preaching the topic of conversation in houses, streets, roads, and markets throughout Moravia and the whole country became interested. The people assembled at each other's houses to sing and pray and read the Bible. Shepherds sang to their flocks and children left their play to engage in prayer. This poor shepherd and mechanic, called the "bush preacher," led parties of missionaries to Greenland,

Denmark, England, and Holland, and preached before the king. One of his followers, Peter Bohler, was the instrument in leading Wesley into the experience of faith.

Nine years before Wesley "felt his heart strangely warmed" and experienced the joy of saving faith, Jonathan Edwards began preaching in America the old doctrine of justification by faith alone. Under his preaching, scores and hundreds of people were convinced of sin and earnestly sought the salvation of their souls, until in many places every house was a house of prayer and Christ was the theme of general conversation. The entire colony came under the influence of this wonderful revival.

About the time of Wesley's conversion Howel Harris, a young Welshman, was brought under conviction, and, to his great joy, was given the witness through faith in Christ that his sins had been forgiven and that he was a child of God. He at once began to tell of the salvation he had himself experienced. At first he visited from house to house in his native parish and in neighboring parishes. The people flocked together and before he was conscious of what he was doing he began to preach to them, and thus, at the age of twenty-two years, became the first Methodist lay-preacher, for he afterward joined Wesley. Great numbers were converted and these Harris formed into small societies. His work greatly displeased the magistrates and clergy, and he was finally ejected from the school of which he was teacher; but such persecution, instead of silencing him, caused him to give himself entirely to the work of an evangelist. He preached from three to six sermons every day to crowded congregations, and such was the impression that sports and public diversions of all kinds became unfashionable and religion was the theme of general conversation. He received some assistance from ministers, one of whom, Reverend Joseph Griffith Jones, instituted a system of movable free schools. Some of the teachers of these schools became Methodist preachers and were both itinerant instructors and the first itinerant Methodist ministers.

The evangelistic movement under the Wesleys really began with that baptism of power which came upon Wesley and his associates who met together in a watch-night service held at the close of the year 1738, which movement spread over England and reached to the uttermost parts of the earth.

About two years later Reverend James Robe, a minister in Scotland, began to preach upon the doctrine of regeneration, and a "glorious revival of the work of God occurred" at Cambuslang and Kilsyth, Scotland. In 1741 sixteen children began to hold prayer-meetings in Kirkintilloch and the religious interest became general. On one day more than thirty persons were awakened under the preaching of Mr. Robe, and in a short time hundreds were con-

verted in the country round about. Drunkenness, profanity, and flagrant sins of all kinds were abandoned, family worship set up and meetings for prayer established, and the people flocked to the house of God. Young and old found their chief interest in religion.

In all this movement in Moravia under David, in America under Edwards, in Wales under Harris, in England under Wesley, in Scotland under Robe—the chief theme of preaching was justification by faith. If such results followed the proclamation of that message in that day, may it not be that this doctrine is the message most needed in this day? We believe it is, and that if faithfully preached it will bear the same fruit in the conviction of the sinful and the salvation of the penitent.

“The thing that hath been, it is that which shall be.” There are many indications that the Holy Spirit is now working upon the hearts of men as he did in the early part of the eighteenth century. May we speedily see the same manifestations of his power in a world-wide revival. There must be, however, the coöperation of those who are the messengers of God to proclaim his word. These will be found among scholars and ministers like Wesley and Edwards, and humble peasants and laymen like David and Harris.—*Nothwestern Christian Advocate*, August 20.



#### PSYCHOLOGICAL STUDY OF RELIGIOUS EXPERIENCE.

Professor William James, of Harvard, “the great American psychologist,” as the London *Spectator* calls him, has published a book of five hundred pages on “The Varieties of Religious Experience.” The volume consists of his twenty Gifford Lectures on Natural Religion, delivered at Edinburgh in 1901-1902. These lectures treat neither of theology nor ecclesiasticism, but exclusively with the personal and psychological side of religion—“the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine.” In Professor James’s own words, he has “loaded the lectures with concrete examples” of religious experience, and has chosen these from “among the extremer expressions of religious temperament.” It is next to impossible, therefore, to summarize the book satisfactorily, or do much more than state some of his conclusions.

The chapter which the London *Spectator* regards as the most interesting chapter of the book and the key-note to the whole is the one on religious conversion. Professor James’s conclusions in this chapter are thus epitomized by *The Spectator* in a two-column review (July 12):

“The contradictions within and without us—the struggle between our two natures and the conflicting

facts of the world—cause, he believes, the mental distress in which so many thinking men live or have lived at some period of their lives. Conversion he takes to mean some sort of unification of these conflicting elements—a reconciliation not arising from reason but from insight. Exactly what creed is adopted by such converts is not a point which interests Mr. James; the fact which is for him of so much significance is simply this, that those who experienced this reconciliation ‘did find something welling up in their inner consciousness by which their extreme sadness could be overcome.’ That those who have been in the ‘mystical state’ of conversion find it absolutely authoritative and convincing is, Mr. James considers, reasonable enough. They have no reasonable ground, however, for demanding that those outside this state should accept their revelations uncritically; but the fact of the commonness of their experience does establish a presumption that the visible world is part of a more spiritual universe from which it draws its chief significance, and that ‘the conscious person is continuous with a wider self through which saving experiences may come.’ The usual effect of such experience, whether it be sudden or gradual, is the ‘sense of the presence of a higher and friendly Power,’ ‘the disappearance of all fear from one’s life, the quite indescribable and inexplicable feeling of an inner serenity.’ . . .

“But how does this triumph of the subconscious self come about? There is, according to Mr. James, ‘documentary evidence’ that it comes in various ways—suddenly, as if by miracle; gradually, as if by nature. It comes at all periods of life to persons of all opinions. One of the commonest forerunners of this triumph is a sense of utter weariness, of incapacity to carry on the struggle any longer, a ceasing to care. ‘Our emotional brain-centers strike work, and we relapse into temporary apathy. So long as the egoistic worry of the sick soul guards the door the expansive confidence of the soul of faith gains no entrance; but let the former faint away, even for a moment, and the latter can profit by the opportunity.’ Such a crisis may occur to individuals or to communities.”

Professor James’s own philosophical conclusions as to immorality, Christianity, etc., are suggested rather than stated in the final lecture and in a post-script. As to the reality of what we call the divine, he says:

“Name it the mystical region, or the supernatural region, whichever you choose. So far as our ideal impulses originate in this region (and most of them do originate in it, for we find them possessing it in a way for which we can not articulately account), we belong to it in a more intimate sense than that in which we belong to the visible world, for we belong in the most intimate sense wherever our ideals belong. Yet the unseen region in question is not

merely ideal, for it produces effects in this world. When we commune with it, work is actually done upon our finite personality, for we are turned into new men, and consequences in the way of conduct follow in the natural world upon our regenerative change. But that which produces effects within another reality must be termed a reality itself, so I feel as if we had no philosophic excuses for calling the unseen or mystical world unreal.

"God is the natural appellation, for us Christians at least, for the supreme reality, so I will call this higher part of the universe by the name of God. We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled. The universe, at those parts of it which our personal being constitutes, takes a turn genuinely for the worse or for the better in proportion as each one of us fulfills or evades God's demands. As far as this goes I probably have you with me, for I only translate into schematic language what I may call the instinctive belief of mankind: God is real because he produces real effects."

And again on the same subject:

"I believe the pragmatic way of taking religion to be the deeper way. It gives it body as well as soul, it makes it claim, as everything real must claim, some characteristic realm of fact as its very own. What the more characteristically divine facts are, apart from the actual inflow of energy in the faith-state and the prayer-state, I know not, but the over-belief on which I am ready to make my personal venture is that they exist. The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in. By being faithful in my poor measure to this over-belief, I seem to myself to keep more sane and true. I *can*, of course, put myself into the sectarian scientist's attitude, and imagine vividly that the world of sensations and of scientific laws and objects may be all. But whenever I do this, I hear that inward monitor of which W. K. Clifford once wrote, whispering the word 'bosh!' Humbug is humbug, even though it bear the scientific name, and the total expression of human experience, as I view it objectively, invincibly urges me beyond the narrow 'scientific' bounds. Assuredly, the real world is of a different temperament—more intricately built than physical science allows. So my objective and my subjective conscience both hold me to the over-belief which I express. Who knows whether the faithfulness of individuals here below to their own poor over-beliefs may not actually help God in

turn to be more effectively faithful to his own greater tasks?"

Professor James professes his inability to accept either popular Christianity or scholastic theism. He classes himself among the "supernaturalists of the piecemeal or crasser type." He is ignorant, he says, of Buddhism; but as he apprehends the Buddhistic doctrine of Karma he agrees in principle with it. On the subject of immortality he says:

"Religion, in fact, for the great majority of our own race *means* immortality, and nothing else. God is the producer of immortality; and whoever has doubts of immortality is written down as an atheist without further trial. I have said nothing in my lectures about immortality or the belief therein, for to me it seems a secondary point. If our ideals are only cared for in 'eternity,' I do not see why we might not be willing to resign their care to other hands than ours. Yet I sympathize with the urgent impulse to be present ourselves, and in the conflict of impulses, both of them so vague yet both of them noble, I know not how to decide. It seems to me that it is eminently a case for facts to testify. Facts, I think, are yet lacking to prove 'spirit-return,' though I have the highest respect for the patient labors of Messrs. Myers, Hodgson, and Hyslop, and am somewhat impressed by their favorable conclusions. I consequently leave the matter open."

Commenting upon Professor James's conclusions *The Congregationalist* (July 12) speaks as follows:

"There is nothing in the conclusions of this book which contradicts the great central teachings of Christianity—its thought of God's present fatherhood, the Holy Spirit's race-wide teaching, and the opportunities which open to faith and obedience. On the other hand, it clears away by its inductive study and statement in terms of psychology many difficulties of thought. It stands on the threshold of an open door and points to the space within with an assurance that is not empty. And in the space within the Christian finds himself face to face with the Father whom he knows through Christ."—*The Literary Digest*, for August 9.

#### Thanksgiving Day Excursions

at rate of a fare and a third on all trains of the Nickel Plate Road, on November 26 and 27, to points within 150 miles, and good returning to and including November 28. Chicago depot, Grand Central Station, Harrison Street and Fifth Avenue. City ticket office, 111 Adams Street. 59 45-r4t

#### Reduced Rate for Christmas and New Year Holidays.

The Nickel Plate Road will sell tickets December 24, 25, and 31, 1902, and January 1, 1903, at rate of a fare and a third for the round trip, to any point located in Central Passenger Association territory, good returning to and including January 2, 1903. Pullman service on all trains. Individual Club Meals, ranging in price from 35 cents to \$1.00, served in dining-cars. Address John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. Chicago city ticket office, 111 Adams Street; depot, Harrison Street and Fifth Avenue. 47-6t 65

## Mothers' Home Column.

EDITED BY FRANCES.

Prepared Reading for December Meetings of Daughters of Zion Locals.

MEATS: COMPOSITION AND DIGESTIBILITY.

"Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter or of cold or of famine."—Doctrine and Covenants 86: 2.

According to the instruction here given we are now in the season when it is intended in the wisdom of the Lord that we should use meat, not to excess, but in moderation, or sparingly; and it is fitting at this time that we should make a study of meats, that we may be prepared to make intelligent use of them. The quotations following are from Government Bulletin No. 34:

"The food of man can not be healthful and adequate unless it supplies the proper amount of the different nutritive ingredients, or nutrients. . . .

"It is natural to divide foods into two classes: animal food and vegetable food. Not only is this division simple and convenient, as pointing out the two great sources of man's food, but the classification is a true one, for the difference between animal and vegetable food is very striking in appearance, composition, and value in the economy of life. It is true that many of the chemical compounds which enter into the composition of these two classes of food are either alike or quite similar; but in general the vegetable foods contain large amounts of carbohydrates—such as sugar, starch, woody fiber, etc.—while the animal foods, and meat in particular, contain only small amounts of these carbohydrates. As regards the fats and nitrogenous matters or 'protein,' the case is reversed; for vegetable foods have comparatively little of these two classes of nutrients, while meats have relatively very large amounts.

"The value of meats as a food, therefore, depends on the presence of two classes of nutrients, protein and fat. The protein is essential for the construction and maintenance of the body. Both protein and fat yield muscular power and maintain the temperature. It is possible to combine the fat of animal foods with the protein so as to meet the requirements of the body without waste, but the vegetable foods contain nutrients more especially adapted for the production of energy.

"Another difference between animal and vegetable foods is in their digestibility. The compounds contained in the animal foods are, of course, very much like those of our bodies, and therefore need but little change before they are ready for use. The vegetable compounds, on the other hand, require much greater changes before they can be assimilated. They are less readily and less completely digested than the animal foods. . . .

"Meat consists of the muscular tissue, or lean, and the varying quantities of fat which are found in the different parts, as between and within membranes and tendons. Besides the fat ordinarily visible there is always present more or less of fat in particles too small to be readily distinguished from the lean which surrounds it. . . .

"All muscular tissue is made up of prism-shaped bundles, which can be divided into smaller and smaller bundles, until finally the muscle-fibers or tubes are reached. These irregular tubes are so small that they are invisible to the unaided eye. . . .

"These muscle-fibers or tubes are held together in bundles by means of connective tissue, and the invisible fat is stored between and inside the different fibers and bundles of fibers. Each of the bundles of muscle-fibers, seen when a piece of meat is 'cut across the grain,' as in a round steak, is made up of hundreds of the muscle-tubes. The envelope or wall of each tube is a very delicate, elastic membrane, composed of nitrogenous material. The walls themselves are quite permanent, but their

contents are continually undergoing change and renewal. . . .

"Meats contain large and varying amounts of water. . . . The greater the amount of fat in a given cut the less the amount of water. . . .

"Fat is a valuable constituent of food. It is used in the body to form fatty tissue, and is consumed as fuel, thus serving to maintain the animal temperature and to yield energy in the form of muscular and other power. It is the most concentrated form in which the fuel constituents of food are found. Its fuel value is two and one fourth times that of protein or the carbohydrates. . . .

"There are a great many kinds of nitrogenous compounds in flesh, but the total nitrogenous substance is quite generally designated as protein. These compounds containing nitrogen may be arranged in the following three groups or classes:

"Protein: *Albuminoids*, as albumen (white of eggs); casein (curd) of milk; myosin, the basis of muscle (lean meat); gluten of wheat, etc. *Gelatinoids*, as collagen of tendons; ossein of bones; which yield gelatin or glue, etc. *Nitrogenous extractives*. Meats and fish contain very small quantities of so-called extractives. They are the chief ingredients of beef tea and meat extract.

"The nitrogenous compounds of meat are made up chiefly of albuminoids and gelatinoids, the albuminoids being the most valuable. . . . Different views have been held as to the value of gelatin as food, but it is now understood that when combined with albuminoids and extractives it has a very considerable nutritive value, and serves to economize the albuminoids. The nitrogenous extractives are so called because of the ease with which they are dissolved out (extracted) by water. . . .

"The lean of meat has about twenty per cent of protein, or, weight for weight, about five times as much as milk. . . . While protein is the most important and valuable ingredient of food, lean flesh is, nevertheless, a one-sided diet, and to make a well-balanced ration for man the addition of foods containing carbon, such as fat, starches, sugar, etc., is necessary. . . .

"Flesh contains less than one per cent of carbohydrates and that is chiefly in the form of glycogen, or muscle-sugar, the most considerable quantities of it being found in the liver.

"Meats also contain more or less mineral matters (ash) which have value as food. The most important of these are the phosphates of potash, lime, and magnesia. These are used chiefly in the formation of bone.

"Whether meats are tough or tender depends upon two things: the character of the walls of the muscle-tubes and the character of the connective tissues which bind the tubes and muscles together. In young and well-nourished animals the tube-walls are thin and delicate, and the connective tissue is small in amount. As the animals grow older or are made to work (this is particularly true in the case of poorly nourished animals) and the walls of the muscle-tubes and the connective tissues become thick and hard.

"After slaughtering, meats undergo marked changes in texture. These changes can be grouped under three classes or stages: In the first stage, when the meat is just slaughtered, the flesh is soft, juicy, and quite tender. In the next stage the flesh stiffens and the meat becomes hard and tough. This condition continues until the third stage, when the first changes of decomposition set in. In hot climates the meat is commonly eaten in either the first or second stage. In cold climates it is seldom eaten before the second stage, and generally, in order to lessen the toughness, it is allowed to enter the third stage, when it becomes soft and tender, and acquires added flavor. The formation is due in part to the formation of lactic acid, which acts upon the connective tissue. The same effect may be produced, though more rapidly by macerating the meat with weak vinegar. Meat is sometimes made tender by cutting the flesh into thin slices and pounding it across the cut ends until the fibers are broken. . . .

"The flavor of meat depends largely upon the kinds and amounts of 'nitrogenous extractives which the tubes contain.' . . .

"Facts ascertained by experiment seem to indicate that flesh of all kinds either cooked or raw is quite completely digested by a healthy man. . . . Roasted flesh seems to be rather more completely digested than either raw or boiled meat, but raw meat is more easily digested than cooked (boiled or roasted). . . . Nearly all the protein and about ninety-five per cent of the fats are digested by the average person." . . .

The danger from parasites exposes the eater of raw meat to great risks.

"Fat meats, as beef and mutton, are much less quickly passed out of the stomach than roast chicken and veal, which are tender and contain almost no fat. Gastric digestion in the case of fat pork is especially difficult."

#### Program for November Meetings of Daughters of Zion.

Opening hymn, Saints' Harp, No. 137. Prayer. Scripture reading, Psalm 128. Discussion of select reading in Home Column. Roll-call. Business. Closing hymn, Saints' Harp, No. 83. Dismissal prayer.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### Practical Sunday-School Methods.

Childhood is the springtime of life. It is then that careful preparation must be made for the future. The wise gardener will watch carefully lest the little weeds, by not being uprooted, will entwine their tendrils around the slender plants and so endanger them. So in the Sunday-school, those whose work it is to give instruction should watch for anything that might lead to evil, and employ means to check such tendencies before they have taken root deeply and become a part of the child's nature. They should also strive by every means within their power to instill into the receptive hearts of the children such truths as will cause the love of God to grow and blossom in their hearts before they have come under the influences of sin and temptation.

To accomplish these purposes, let us consider some methods or helps which may be of practical use in the Sunday-school work which is carried on throughout our land. Some to which attention may be called are drawn from our own experience in Sunday-school work, while others have been drawn from the experience of others.

First, as prerequisites to actual work in the classroom, teachers and officers must have the

#### LOVE OF SOULS AT HEART.

Let the children feel that you have an interest in their welfare. If a teacher does not love her pupils she can not hope or expect to win their love; and if she does not do this she can not center their attention upon the lesson. Then to present the lesson successfully let us not think that love alone will insure effective teaching, but a careful preparation of the lesson, coupled with earnest prayer for divine assistance, and honest, conscientious effort to make our daily lives such as our teachings would have them be.

#### CHILDREN ARE QUICK TO IMITATE,

and nothing so soon destroys our influence as to have them see us doing the very things we have taught them not to do. Teachers do not always realize the confidence that children have in them, or how every word they utter is accepted as truth.

During the study of the lesson

CLASSES SHOULD BE PLACED AS FAR APART AS POSSIBLE.

The very small pupils should be placed in a class arranged for their especial benefit. The lessons outlined in the *Study Hour* and sent out from the HERALD Office are much more suitable for young pupils than those found in the *Primary Quarterly*. Many schools have pupils too young to understand the lessons outlined in the *Primary Quarterly*. In teaching small children, they should be approached from their own level. The more closely anything lies to our personal experience, and the nearer it is to the level of our ordinary understanding, the more easily do we become interested in it, and the better starting-point it is from which to start a line of thought. The *Study Hour* supplies this need, in that it leads us to a knowledge of God and his work by treating of objects with which the children are familiar. Every school in which there are children who have never attended the public school should have a class of this kind.

#### THE INTRODUCTION OF MAP-WORK

as a part of each lesson is of practical value. A great many children who attend Sunday-school receive a knowledge of the general facts concerning the lesson, but when questioned as to the location of places connected with the lesson they are at a loss to tell. This should not be. But a map of the world should be placed side by side with a map of the holy land, so that children may understand just what part of the world the holy land occupies. Places connected with the lesson should be pointed out. The use of the blackboard in connecting and bringing out leading points in the lesson is also of practical value. This may be made more effective by using a blackboard so constructed that either side may be turned toward the school. On one side may be kept some thought or picture calling to mind or illustrating the principal thought of each lesson in the quarter, these to be used in review of previous lessons, thus keeping the important facts of each lesson fresh in the minds of the children during the entire quarter. The other side of the board may be used for summarizing facts brought out in each lesson and may be erased from Sunday to Sunday. That which is to be kept on the opposite side should be arranged with special care as to coloring and wording.

#### TEACHERS' MEETINGS

constitute a by no means unimportant factor in work which may be of practical benefit to the Sunday-school. When teachers and superintendent meet together in a spirit of humility, earnestness, and prayer to study the lesson outlined for the following Sunday the result can not but be productive of good. By an exchange of ideas and discussion of questions the understanding of each will be broadened and each will be more competent to do the work assigned him.

Having mentioned some of the methods which may be used in conducting Sunday-school work, we hope the methods presented may result in good, or be in some way helpful to those who are engaged in the great work of educating the children.

LORA DUCKETT.

For the Galland's Grove, Iowa, Sunday-school Association.

#### Instructions for Primary and Intermediate Teachers.

I am glad to say I love the Sunday-school work and welcome any interchange of thought that may tend towards its advancement. The lessons I have learned from the study of God's word in the Sunday-school has been of priceless worth to me.

To my mind the first important step for a teacher in any grade is the preparation, which begins with a willingness to do. The next important step is humility, seeking the divine guidance of our heavenly Father that we may be clothed with those Christian graces as found in 2 Peter 1: Faith, virtue, knowledge, temperance, patience, godliness and brotherly kindness, that those of our class may have confidence in our Christian life and are worthy of the sacred position we occupy. The second

preparatory step is the careful study of the lesson previous to the Sabbath day. And the third, to make a diligent effort to set the example to be there every Sunday on time and with a cheerful heart to welcome those of the class.

We begin the lesson by noticing, first the subject of the lesson, where found in the Bible, then the golden text which contains the central thought of the lesson, and proceed to the study of the lesson. We use the Bible and *Quarterly* in the class, turning to chapter and verse referred to, having each one read the answer to the question in the Bible when called upon, and illustrating by some picture of life we are acquainted with when necessary.

It has been my lot for several years to have charge of an intermediate class of boys from thirteen to eighteen years of age, which I think is the most delicate class in the Sunday-school to handle and keep them interested in the Sunday-school. There are so many allurements of evil thrown in their pathway to draw away their minds from the study of God's word at that age, and I fain would shrink from the responsibility when I think of the necessary requirements of such a teacher. One of the principal features is to gain their confidence and make them feel at home in the class. In this I have tried to

#### MAKE A SPECIAL EFFORT.

I have had fairly good success in keeping their attention. But occasionally we have a Sunday when their minds seem to be occupied with something so foreign to the lesson that it seems impossible to get their attention on the lesson. Then the teacher is at a loss to know how to proceed and she closes the lesson with a sad heart, feeling that the hour was almost a blank so far as anything having been gained from the lesson. And this calls for patience and perseverance.

#### IF ALL ARE PRESENT

I try to show my appreciation. If any are absent I let them know they were missed. If called upon to chastise I find it is necessary to use wisdom and love that none shall be offended.

I have urged the study of the lesson at home. But most of them are farmers' boys and all have to work through the week and excuse themselves. Therefore we use the Bible in the class at time of reciting the lesson. I realize that we teachers who do not have the privilege of attending the Sunday-school conventions lose a great many bright ideas that would help us in our work. If any one could offer any suggestion that would assist me in my class work it would be heartily received. I am not much acquainted with the primary department of the Sunday-school work, as my mind has been occupied with the intermediate, therefore I leave it for others better informed, ever praying for the success of the Sunday-school.

Your sister in gospel bonds,

ELLEN HARR.

For the Galland's Grove, Iowa, District convention.

## Letter Department.

DENISON, Iowa, November 17.

*Editors Herald:* We moved from Woodbine to Denison a year ago, and it was a move I regretted very much because of the church privileges which are so very good at Woodbine. In Denison we have no church, but there are five families here who seem quite zealous in the work, and we meet from house to house on Sunday afternoons and have meetings. I am glad to tell you that we have experienced that peaceful influence of the Spirit which has made our hearts to rejoice in the work. While deprived of the church privileges, we are thankful to meet from house to house in peace. It is not all smooth sailing; we can feel that prejudice which has always been manifested towards God's people.

Sunday, November 16, the Baptist minister gave the Mormons (as he called them) a rub. He said Joseph Smith was an illiter-

ate boy and taught a fiendish doctrine and claimed divine origin, and he could not see why so many people would follow such polluted doctrine, and that the way they must crush this stronghold was by love, and the source of the Spirit.

I am glad to see the people getting stirred up. It is only a strong proof of the truthfulness of the work and that Joseph Smith was the one that God saw fit to call as an instrument in his hands to establish the gospel in its purity. I have not received as great a testimony as some, but I am satisfied that God is at the head, and the more these noted divines try to fight the work the brighter it will grow. The Saints should rejoice, for when we see these things coming to pass we may know our redemption draweth nigh. And if the Saints will only live faithful to their covenant, and let their daily walk and conversation be clean, they can be an influence for good no matter if they are deprived of church privileges.

I do not wish to boast, but since I came in the church I have tried to live right and do all I could to help the work along. While there are some things in a business way that I could not help, I feel satisfied they will be made right if I live faithful.

I ever pray for the welfare of the church.

J. O. BOOTH.

DEKALB, Illinois, November 22.

*Editors Herald:* Perhaps a few lines from these parts will be of interest to your readers. More than once, when perusing your interesting columns I have felt a little sting of conscience in the thought that I was contributing nothing, while absorbing so much from others. But the trouble has been to find enough that would be of real interest. It seems to me, people care very little about how many times I have preached, where I have eaten, or how good a time I have had, or how very kind everybody has been to me; but the most important thing is, What have you done, or what has been the result of your doing? It is natural for us all to like to make a good showing, and when we can not do that, we sometimes think it best to say nothing, and give the successful ones all the more space.

Though I have very little to boast of during the last year, I have found plenty to keep me busy, and I trust that my efforts have not been all in vain. Having been placed in charge of the district, I have centered my efforts mostly in trying to strengthen the branches and get them in working order, as well as encouraging the membership. It has always seemed to me unwise to neglect the branches while trying to make converts. Spiritual homes are needed for those who are brought into the church, and if they only have a dead branch with which they can unite, there is little hope they will live very long; better never to give them life, if they are to be left to die after receiving it.

We have ten branches in this district. I have been trying to average about a week at a time in each branch; visiting each consecutively. Where the interest is good, we sometimes have to remain more than a week; where it is otherwise, a day or two will sometimes suffice. By constant effort it requires from two to three months to make the rounds, which some think is too long between visits, especially as so many of the branches are very limited in local officers. The great need in this district, and this district is not alone in this respect, is active local officers. Where we have these, the branches are alive and the work is spreading. But where these are lacking, there is little spirituality manifested, and the work retarded. It seems to me a great mistake, therefore, when a live and successful worker appears in a branch, to persuade him to take the missionary field. The fact is, we need local workers, more than we do missionaries. Some to-day who are almost failures as missionaries, if left where they could have labored locally, would have been a great help to the church, instead of a burden. If this includes the writer, he is willing to accept it, and will willingly change positions when so directed.

It is very gratifying to witness the progress of the work in



Chicago. Bro. Bond seems to be the right man in the right place. Conditions were anything but encouraging upon his entering upon the work there, and it is very likely he asked himself more than once, where he was at. But he was not very long in taking his bearings, and now he seems to have grasped the true situation, and he and the noble local force who are working with him, are beginning to make the work tell. One very encouraging feature about Bro. Bond's work is, he does not shun the unpleasant part; but where that is necessary he goes for it. We hope time, strength, support, and wisdom will be given him, that he may succeed in accomplishing the great work intrusted to him.

At Mission, one of the oldest branches in the Reorganization, they have a beautiful church and good substantial members. I am pleased to say they are reviving, having reestablished their regular Sunday services and their weekly prayer-meeting.

Plano has had a hard struggle for years, and in some respects has gone backward rather than forward. Though there are some noble Saints there, their great need is local workers. We visited them twice and tried to do them good, but fear our efforts were not very successful. A combination of circumstances have brought about present conditions, and the Devil was not slow to take advantage. All we can do is to labor and hope.

Sandwich Branch I found as good as disorganized. Here, too, is a lack of local workers. When one man has to do it all, it is only natural for him to get discouraged, sometimes; and then the few Saints will meet and find no one to lead them; at other times he will be on hand, but none others. But this branch is being revived, I am pleased to say. The most encouraging feature is a live Sunday-school, a thing that the majority of the members thought was an impossibility. The school is in charge of Sr. Morton, formerly of Burlington, who is doing a good work for the young. Our meetings there were well attended by the members, and a few outsiders at nearly all our meetings.

At Ladd, a little mining town, we found the branch pretty badly demoralized. Some had moved away, and some had brought the work into disrepute by evil doing. We found two active officers left, Brn. Izatt and Lamb, and a few noble Saints. Enough to start the work again. This was done and regular meetings established. While the work moves slowly here, I believe progress is being made, and we hope to have a good report from Ladd yet.

We found a noble band of Saints at Wilmington. Nearly all new to us, as they had mostly become members since my former mission here. They, too, need local officers; but the few they have are doing nobly, and God is blessing them.

I am now holding a series of meetings in DeKalb. Fairly good interest, but the wet weather interferes with the attendance. The Saints turn out well, and when it is fine, we have a good attendance of outsiders. It seems strange that a good interest is so often spoiled by rain. I sometimes wonder if the Devil has not some control over the elements. This branch has had a hard struggle for existence. For a time after it was organized it prospered, and the outlook was fine; but finally the enemy made an attack upon it, some of the members gave way, and he gained an entrance. It has been a long battle to overcome him. However, the branch still lives, and I think was never doing better than now under the leadership of Bro. John Cooper, president (son of Bro. F. M. Cooper), and Bro. James Page, priest (grandson of Bro. John E. Page of the first organization). These are both bright, active young men. Their whole souls are in the work, and God is blessing them, and the work as well. When this branch was being organized, a brother who was then active, assisting in its organization, had a dream in which he saw himself and the president of the district building a house. He was impressed with the solidity of the foundation, and the strength of the timbers that were being placed in the building.

It indicated at the time that the branch would not be easily destroyed. Events since then have proven this to have been correct. It looked at times as though the branch must go down, but in spite of all the opposing forces, the building remained, and we trust will continue to stand. Doctor C. D. Carter was the active head in starting the work here. In the onslaught of the enemy, he was wounded. He still remains inactive, but his faith is still firm in the truth of the work, so he assures me, and we all hope he will yet see his way clear to take up his work again. He and his family have attended our meetings, and appeared to enjoy them.

At Piper City, a branch in the country, the work still survives. While they do not get much preaching, they have a good Sunday-school, in which a good work is being done. They have lately started a Religio. We trust they will succeed in this also. Last spring we thought this district was highly favored with missionaries, but Bro. A. J. Keek dropping out, Bro. Wildermuth and his son laboring in Wisconsin, Bro. Southwick having charge of the branch in East Delavan, Wisconsin, the force is hardly large enough to be in danger of getting in each other's way, or to cause the missionary in charge much trouble. I had a pleasant visit with Bro. and Sr. Keek, while at Plano. He is assisting in the work locally.

I am feeling well in the work, and hope to be worthy to stand.

In gospel bonds,

F. G. PITT.

3515 Rhodes Avenue, CHICAGO, Illinois.

NEW CANTON, Illinois, November 17.

*Editors Herald:* I am still striving to do what I can for the work. Am moving along slowly. I have been alone for five weeks while my colaborer assisted Bro. F. M. Slover in the late discussion at Bellair, Illinois. He was also at the reunion at Zenia, and from there went home for a while. I am looking daily for his return.

I have recently witnessed some miraculous manifestations of God's power in my administrations. Two special cases I will mention: Sr. Seeger, of Beardstown, and a Sr. Jones, of Taylorville, whose bedside I was called to by telephone, was, from all human appearances, near unto death; but by our fasting and prayer for three days and nights, and after the thirteenth administration was healed. She lifted her voice in song and praise, in which some five or six joined with her. I left for Beardstown next morning, leaving all rejoicing in the Lord for what he had done.

At Beardstown I received special request to meet Bro. M. T. Curry at Rushville, to hold a series of meetings six or seven miles west of there. While there I had the pleasure of meeting a few scattered Saints. They had been cold, careless, and wild to a degree, but during the time of my stay I was blessed in encouraging the downcast and strengthening the weak, and all promised to lay hold on the work anew. I held in all twenty-four meetings. Baptized and confirmed six, administered to the sick eleven times; one was not a member of the church when she made the request for administration, but was baptized next day, and we all felt to thank God that she was healed of her deafness. I also blessed two babies, one of them being only two days old. The parents were not members of the church, but the father demanded baptism the following day. The mother expects to be baptized upon my return. One of the peculiar experiences was that one of the men who spoke of being baptized on Sunday did not come, so I supposed he had given it up; but for a good reason he could not be present. When he heard I was going to leave on Monday morning, he sent a brother to have me come back and baptize him. Bro. M. T. Curry and seven or eight of us went, and after some talk at the home of Bro. Will Anway's, we went to the near-by creek. The moon was shining brightly. It was fifteen minutes after ten. After baptizing him we returned to the house, prepared for the confirmation, and

after attending to this part of the work returned to our place of rest at the midnight hour.

On Monday morning Bro. Curry, wife, and writer started for Beardstown, some twenty-five miles distant. I arrived at the home of our Sr. Mintun. Many of the Lamoni folks will remember her, and also her daughter, Sr. Messich, who live here in the bottom of the great Mississippi near this little town of New Canton.

It has been a little discouraging for me lately on account of the rain, so can not tell anything of what can be done here. I am expecting to meet my colaborer, Bro. R. T. Walters, at Pittsfield, soon, to hold a series of meetings there.

May the good work move on.

Earnestly for the triumph of truth,

T. J. BELL.

ELIZABETHTOWN, Kentucky, November 17.

*Editors Herald:* I feel to jot you a few lines in reference to our labor in these parts of the vineyard. Bro. J. W. Adams and the writer are holding forth at Bishop's Schoolhouse, three and one half miles from town, a place where I held three meetings last June. Bro. Adams came to this place on the seventh and began the meetings, and I joined him on the fifteenth. There is as good interest here as I ever saw anywhere. Many have been outspoken and say that it is the best preaching they ever heard. Think we will do some baptizing before we leave.

We have been challenged to debate by a Disciple preacher. As soon as he will sign propositions and get an indorsement from the church he represents we will accommodate him. The people are very anxious for the debate.

There was a negro mobbed in town Saturday night and hanged in the court-house yard. He had killed a white man.

It is raining here this morning. I hope that it will break away soon so our meetings can progress. I think we have a chance for another schoolhouse a few miles away, and we will have two meetings going at the same time.

J. W. METCALF.

1819 Ninth Street, LOUISVILLE, Kentucky.

SOMERVILLE, Victoria, October 22.

*Editors Herald:* More than two months have come and gone since arrival in Australia, but the time has been so fully occupied that it has seemed to go quickly by.

At Wallsend we found a nice church building, an exact pattern of the one at Sydney, while at Hamilton the building is smaller but neat. We met some of the familiar faces of days ago, while others were absent by either death or removal, and a number of new ones. Of the latter we were glad to note the love and intelligence that beamed from their faces. In fact these are both the products of a true gospel obedience and observance. One pleasing feature all along the journey thus far is to learn that so large a percentage is still faithful. We tried the open air work on the old familiar spot in Wallsend where so many efforts were made in previous years, but with much less success in attracting interest. In the church we were more successful. The city seems to be largely given over to gambling and horse-racing with numerous other sports. As Brn. Haworth, Gregory, and Lewis, veterans, with others of younger years, stood by in the open air service, our thoughts went back to an occasion when preaching here, a woman passing by had said we could not lay hands on her. As she closed a short tirade the Spirit settled in power as a mantle and using the speaker as an instrument effectually answered all that had been said. It was a strange scene and will serve for all time as a reminder of God's goodness and mercy in time of need. These are but the stepping stones to that bliss for which we labor.

We returned to Sydney in time to see Bro. Barmore baptize eight, and assist in the confirmation. The next day but one we hied away to St. Marys to discuss the sleep of the soul with one

of the ablest exponents of the Christadelphian faith in Australia. The interest was so intense that a hall with a seating capacity of five hundred could not accommodate all. We made friends and hope to see them in the future. We returned to and stayed in Sydney some two weeks, occupying the chapel on Sundays and on the street one night each week. The Saints were in evidence both by their presence and singing on the street, and helped materially, while they and nonmembers filled the chapel Sunday nights. This with Religio, weekly prayer-meeting, and a Bible reading, our time was well occupied. Having preached on the streets and in halls and visited privately and finally organized a branch with some twenty-three, several of whom we had individually baptized, and now to return and find a membership of nearly one hundred with a building of their own just about paid for and to be dedicated at the coming conference, it made the heart rejoice. To individualize either as to workers or members unless all were named would be unjust. Suffice it that musicians and singers had allied with the unpopular sect and are to-day using their talents to the glory of God, while the names of the faithful laborers are as household words.

Leaving by steamship for Melbourne, Srs. Kidd and Boggs and Brn. Smith and Henricks accompanied us to and awaited at the wharf until the moorings had been loosed and we were fairly on our way in midstream, the waving handkerchief just distinguishable in the gloaming. We had supper as we passed down the bay and at nine o'clock in the evening retired for the night, having the commodious cabin all to self. How these kindly visits to the wharf serve to bring good cheer! We remember even now what a source of comfort it was at the pier in 'Frisco as we saw the smiling faces of the San Francisco and Oakland Saints augmented by those of Brn. Luff and Hilliard as we were getting ready to "push off," and when the "Cast off!" finally came, those same faces were suffused in tears. Then the home visit of neighbors and the final start for the depot, where one put five dollars into the hand as a practical token, all are pleasant pictures on memory's page. The departure at 'Frisco was in the gloaming, to finally settle into a heavy fog, necessitating the blowing of the fog-horn. Bro. Luff proved a "beloved physician" indeed, his prescribing proving a boon to the rheumatic sufferer.

Now again from Sydney's wharf we are pushing out into the gloaming, and as the bag deposited in the cabin by the thoughtful Sr. Kidd is examined and found to contain apples and bananas, our sympathy is touched. We munch freely, knowing well their laxative qualities; remembering the while with gratitude the thoughtfulness of the giver. From a refreshing sleep we awaken to find smooth sailing and a race on. The next day another race and smooth sea to come off conquerer over all competitors, and we land in Melbourne none the worse for the trip, but rather refreshed.

Here the Victorian conference convenes with the opportunity to renew the acquaintances of yore and form new ones. Gray hairs, with changed features in some instances, remind us that time has intervened since last we met. We learn that memory has not played the truant as much as we had feared. With the new faces we are favorably impressed and the hearty hand clasp of all gives evidence of gospel birth. We learn the secret of song enthusiasm before noted when we see the professor and are at once favorably impressed with both his ability and humility.

One thing noticed and commendable in the Australian Saints, they always kneel in prayer. Bro. Editor, I have felt that in America we are drifting toward a sort of cold formality along this line. Am I wrong?

Here we had an eight-night debate; I affirming Mark 16: 17, 18, my opponent affirming no call to the the ministry outside the New Testament. Result: An angry people on one side becoming very obstreperous the closing night, a happy people on the other with five names already handed in for baptism, with one hundred per cent increase in attendance at our hall.

I am now at the home of Bro. Butterworth who is much improved in health. Expect to visit relatives and other Saints for ten days and then to Melbourne to continue work there till holidays.

In bonds,

J. W. WIGHT.

Mission address: G. P. O., Sydney, N. S. W., Australia.

KNOX, Indiana.

*Editors Herald:* Being a constant reader of the HERALD I have felt it my duty to contribute a few lines to it. I love to read the different articles, and especially the letters from the ministry and laity. By reading the letters from different ones we can see the growth of the church in numbers, as well as the spiritual advancement being made by the faithful ones. I love this grand latter-day work, and am striving the best I can to advance the cause of Christ, both by example and precept.

Last year by the help of the Lord I was enabled to baptize twelve into the kingdom, and this year I have brought eleven into the fold thus far, and as I have each year raised my number, I still desire to continue to enlarge the number of the fold; yet I realize we can never place an estimate upon the good we do simply by the number we bring into the church. To me this work becomes more dear each year, as I by a careful observance can see the advancement the church is making.

I was permitted to attend the General Conference last spring, and made the acquaintance of many of the Saints. Many may think I have forgotten them, as I promised to write to several, but I have been very busy this summer and felt the need of preparing myself for a still greater work in the future, which the Lord revealed to me while I was at the General Conference. Feeling and realizing that my work will be in foreign fields in the future, I have begun to prepare myself for the same by taking up a course in the International Correspondence School, of Scranton, Pennsylvania, in the study of French. I am being taught to read, write, and speak the French language correctly, and I would say to any one desiring to study either French, German, or Spanish, that the method is very thorough and complete. Any of the ministry who wish to fit themselves for greater usefulness by taking up the study of some language will receive a prompt reply to any letters they may write to me regarding the same.

Having been appointed by the district authorities to labor in Northern Indiana this winter, my personal address, until further notice, will be Knox, Indiana. Any Saints living in Northern Indiana knowing of places where good openings can be made will please write to me at the above address, as I desire to break up new fields and leave the old, well-worked ones for those who are aged and those who do not like the jolts and jars and experiences one receives in breaking up the new ground.

In opening up the work in a new place (and by the way, it was in Northern Michigan District, at Grant, Newaygo County) I ran up against a Goliath of the First-day Adventists, who did much to persuade his followers against us, as he was about to lose his grip with some of his members, and thereby lose their purse strings, for they were liberal. This Goliath had very much to say about old Joe Smith and the ghost stories of Moroni's spook coming to Joe Smith and telling him a lot of trash, upon which our whole structure as to organization was based. This Goliath also said that our doctrine was of the Devil and that it had its origin with the Catholic Church; whereupon I took out of my pocket a tract of six pages, written by one of their elders, C. M. Keach, and published by their association at Mendota, Illinois.

In this pamphlet were many quotations of Scripture upon different subjects which we as a church believe in and indorse, and replying to the Goliath I said: "This tract of yours sets forth our doctrine as far as it goes, so if our doctrine is all of the Devil, certainly a great deal of yours must be of the Devil, too; for it is the same as ours so far as this pamphlet is concerned." His

members tried to press him into a debate with me and at last he said he would debate with me for one night. I told him all he wanted to do was to unload his dirt and filth and then clear out, leaving me to clean up the prejudice after he was gone; so there was no debate.

I ask the prayers of the Saints that I may have wisdom and be enabled to do a work which will stand in eternity.

Your brother and colaborer,

CHAS. E. IRWIN.

LARRABEE, Iowa, November 19.

*Editors Herald:* The following newspaper clipping evidences the fact that some Chinamen have as tender hearts as civilized Gentiles, and that the Lord made no mistake when directing this church to publish tracts in the Chinese language:

"The press says that it was only a worthless Chinese laundryman, named Tong Jack, living in Cambridge, Maryland. He set up his laundry in a building next to Mr. James A. McAllister's house. Mr. McAllister did not like it, but he recognized his neighbor's rights, and when the boys teased and annoyed the Chinaman Mr. McAllister drove them away and stopped their interference with his peaceable business. Tong Jack had prospered in his humble business. When Mr. McAllister was taken sick Tong Jack constantly sent flowers and delicacies to him, and when he died the poor man's grief was intense. He hired thirty carriages for the funeral that all might ride, and himself walked behind the hearse to the grave, all clad in mourning white. And some people think that the Chinese have no gratitude and are hardly human."

C. J. HUNT.

STEWARTSVILLE, Missouri, November 14.

*Editors Herald:* I desire to write a few lines about my trip to Germany and of what I saw in my travels while there. I was in Hamburg and other places and found that as far as religion was concerned it was free to all as long as a person lived in harmony with the laws of the government. I think the brethren who were sent to Germany had good desires, but it is possible they did not arrive at the right place, for I believe the Lutherans have little regard for the word of God. I have two brothers there who belong to the Lutherans, and I have been a member of that church myself.

There are four Baptist and Methodist churches in Hamburg. They are very well posted in God's word, and among this people would be a good chance for our elders to preach the gospel.

The Brighamite elders have a good foothold in Germany. They have sixty-two branches. They do not preach polygamy. I asked them what church they belonged to, and they said the Church of Jesus Christ of Latter Day Saints. I asked them if they did not have another name and they said they were Josephites. I also asked them if they believed in polygamy. They said, No. They were very careful that their members did not hear the conversation. They spoke in English and I in German. These Brighamites are afraid of no one, except elders of the Reorganized Church.

WILLIAM HAMANN.

NEW PARK, Pennsylvania, November 10.

*Editors Herald:* As I write this evening I feel more and more impressed to press forward unto the mark of the high calling which is in Christ Jesus, and run with patience the race that is set before us. Feeling that we needed the help of God through his servants, three of my family being afflicted with an affliction that the doctors were not able to reach, I called upon the Saints of Philadelphia to send us aid, and they sent Bro. La Rue to administer to my sick. We asked them also to remember us in their prayers, and they united in special prayer for our benefit and, like the disciples of old, the Lord heard their prayers. Bro. La Rue arrived here at dark, and being fatigued

from his journey, retired early. The next day he baptized one and in the evening the few Saints that are here were united together and he confirmed the one he baptized, blessed three children, and administered to the sick. He also spoke to us and left a deep impression upon all in our isolated condition. He departed the next day leaving us with cheerful thoughts and with a determination to press onward to win the prize for which we are working.

Ever praying for the advancement of the "marvelous work and a wonder," I remain,

Your brother in gospel bonds,

M. O. MATTHEWS.

TOLAR, Texas, November 18.

*Editors Herald:* I have been holding services every night since the 7th, except when rained out, to a full house at a school-house four miles south of the above-named place; but owing to an urgent invitation of the Firm Foundation Campbellites (?) to come to Tolar and occupy their church, I closed my meetings last night and will avail myself of this kind offer. I learn from a reliable source that they have a "lion" with a hollow tooth squatted for me over there, and of course I do not want to disappoint them if I can help it.

The people as a rule are very friendly throughout this section of country, and so far have given me a splendid hearing and the kindest of treatment. I do not know of any Saints in Hood County.

My home address for the present is 1315 St. Louis Avenue, Ft. Worth, Texas. Would be pleased to hear from any who desire preaching, but remember, kind Saints, that I can not go very far if I have to walk.

Yours in the conflict,

T. J. SHEPPARD.

SAVANNA, Illinois, November 22.

*Editors Herald:* As one of the missionaries in the Kewanee District, will send a few lines so it may be seen we are working and doing what we can to build up the church in these parts. The outlook is not altogether dark, but not as bright as I would like to see. It is a large field and few men to work it. There are a great many good and live Saints in the mission, and some are sleeping. This is true of other districts as well. One of the needs I see before us is good men who have the calling and gift to work with the Saints: needful to those coming up to the high standard of life the gospel demands. I believe when the Saints come to such a spiritual condition that they can forgive each other's faults, and work in love for the spreading of the news of salvation to those in darkness, God will give greater success to the missionary arm of the church. In the building of material houses there are men who lay the stones, others that put the building together, and others that do the finishing work. So it is in the kingdom of God. I do not take pleasure in preaching the gospel to condemn men, but want to feel that my mission is to preach to try and save. Let all of us work that our mission in life will be pleasing to the Master.

We have been hindered by the continued rain this last summer, especially in tent work, but much good was done in new places. The Saints have done splendidly in helping the tent work with their money. God will without doubt reward them.

Saints of this district are as good to look after the needs of the traveling elders as it has been my lot to meet. While I think there is a great work to be done in this mission in time, it does not depend all on the missionaries—all must work. Moving away and internal troubles have run the district down from what it was years ago. This is being overcome by degrees. Many of the branches are not able to look after their own needs from lack of proper officers, as the law holds needful for success. Two are virtually disorganized on account of no membership. We have church buildings at each of them. I refer to the old Sapperville

and Dahinda Branches. I would think it a good plan to sell the buildings and let the proceeds go to some other place in the district or to help out on the college. Think it over, Saints, so something can be said on the matter at our next district conference.

The Kewanee and Millersburg Branches are strong, live ones and doing well.

Rock Island Saints are pushing things as hard as can be expected; quite a talk among them of trying to get a building of their own; it is needed. Bro. Evan A. Davis and S. F. Cushman have done good work there. Bro. F. A. Russell was prevented from staying and working in the Tri-cities, as was our plan, on account of sickness in his family. He would have done a good work if he could have stayed; he is well liked by all.

Bro. O. H. Bailey is doing well in and around Canton. The Saints there appreciate his work.

Peoria Saints are a band of good, live workers. While the writer was with them of late Sr. B. F. Ordway gave the branch a new organ as a present. It was needed and appreciated. They wish a missionary to stay in the city through the winter, in order that the work may get on a better footing. Will try and see that they have one; Bro. E. A. Davis is there now.

Bro. J. S. Patterson is working as best he can, looking after his district charge and doing missionary work, too. He does splendidly for a man of his age.

I am preaching at this place in a new church built by Sr. E. Sartwell's husband, who is not a member of the church. The Saints were crowded out of a hall they were using; it looked dark for a time. Mr. Sartwell bought a lot and had a church built that cost seven hundred dollars. Bro. Norton Grayless, a priest, is preaching every Sunday and looking after the Sunday-school work. If faithful he will be of great use to the church. There is no branch here. The brethren sent to this mission are doing all they can for the gospel. All enjoy good liberty in preaching. We have done considerable street preaching this year.

Your brother in the faith,

J. ARTHUR DAVIS.

PATTERSON, Missouri, November 21.

*Editors Herald:* We are in Wayne County, Missouri. We secured the use of the Christian church in Piedmont (or the Saints there did for us) and preached five times, and as the people there were not used to hearing such doctrine they compelled us to quit. Thus we were put out of the synagogue. Though we went to the Methodist meeting more than once while in Piedmont and got somewhat acquainted with the M. E. editor, after we left town the following came out in the paper: "The two Mormon elders who have been preaching in town have left for greener pastures." We believe they have been "greener," at least we have a fine meeting at the Wood Schoolhouse, preaching eleven times. Much prejudice was removed. After we closed on Friday night a Christian minister preached Saturday night and abused us so that the people got up and left the room while he was yet preaching. A woman by the name of Lulu Thornburgh of Patterson, Missouri, became much interested in our meetings. She can not walk a step or feed herself. She is bright and very well read. She has not walked in years. I give her name and address that the sisters may write her and send her papers.

C. J. SPURLOCK.

WALKER, Indian Territory, November 20.

*Editors Herald:* In company with Bro. Aylor, we are preaching and talking the gospel daily. Ten baptisms of late and many good people near the kingdom. Indian Territory is a rich field for our work now, but much better for summer work, as we can use arbors all through this timber country, and get good crowds. We had three Indians out to hear us.

Our debate at Alva, Woods County, Oklahoma, was postponed indefinitely by postal card from Arthur T. Edwards after he had challenged us to meet Elder Popplewell. They were to furnish

church and congregation. I accepted and the reverend gentleman coolly backed down.

The man who attacked Bro. Crawley at Taloga, Oklahoma, got drunk, so that settled his career; and Nichol of Texas failed to come to time, but promises to meet us December 12.

The conflict rages, but we are cheerful and happy in the Master's service. Bro. Aylor and I have just returned from Roff and Dolberg where we met some Brighamites and got them turned to the path that leads to life, and I think we will get them all ere long. They are so much interested in our work that some of them promised to go to the Wilburton conference. They are anxious to meet Bro. Joseph, as we learn he is likely to be there.

By letter from Bro. T. N. Berry I learn he is doing some preaching at and near Ripley, Oklahoma. I am glad to see the local force at work.

We have been hindered some in our work by rainy weather. Prospects for our work are brighter in this mission I think than ever before.

I hope the brethren of the missionary force will remember and report to me at Redmoon, Oklahoma, January 1, my permanent and mission address.

Yours in the true work,

HUBERT CASE.

SAN BERNARDINO, California, November 20.

*Editors Herald:* We have just had a pleasant visit from our missionary in charge, Bro. Joseph Luff. He preached two very able sermons for us on the 9th, and the following week Bro. Luff and I visited the members of the branch. During the week Sr. Ada Matthews, of Colton, a town three miles south of this place, secured from the Brethren or Dunkards a hall occupied by them at that place, so Bro. Luff was advertised to speak at this place at eleven o'clock in the forenoon and seven o'clock in the evening and in Colton at half past two in the afternoon, Sunday, November 16. Although his health was very poor, yet, through the assistance given him by God's Holy Spirit, he was enabled to fill all three appointments that day in his usual pleasant and forcible manner. He was met by a crowded house at Colton and a fair crowd at this place.

He started for his home in Independence, Missouri, last Monday night. We earnestly pray that God will bless him in body and mind and return him to this mission field.

The work is not moving ahead as fast as we would like to see it in this part of the field. This condition of affairs is not because the missionaries have not labored hard to awaken an interest, but it is because the people as a rule are turning away from the way of truth and are seeking for wealth and pleasure. We are expecting Bro. Williams here next week, and I will assist him all I can to awaken an interest in some of the neighboring towns.

Yours in the faith,

G. H. WIXOM.

#### For Thanksgiving Day

the Nickel Plate Road will sell tickets within distances of 150 miles, November 26 and 27, at rate of a fare and a third for the round trip. Tickets good returning until November 28, inclusive. This road has three express trains daily to Ft. Wayne, Cleveland, Erie, Buffalo, New York, and Boston, with vestibuled sleeping-cars. Also excellent dining-car service, meals being served on Individual Club Plan, ranging in price from 35c to \$1.00; also a la carte. For reservation in sleeping-cars or other information, address John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. City Ticket office, 111 Adams Street.

60

45-r4t

Do not use slang or provincialisms, nor be "gushing" in manner, though enthusiasm is always pleasant within well-bred restrictions. Never say a word against any one.—*The Ladies' Home Journal.*

## Miscellaneous Department.

### Conference Minutes.

London, Canada.—Conference convened at 10 a. m., October 18. R. C. Evans presiding, with Patriarch J. H. Lake, Elder Daniel MacGregor, and presidency of district as associate presidents; Maggie MacGregor and James Pycock secretaries, Sr. Pope organist, T. R. Seaton chorister. Branches reporting: Arthur 89, Cameron 65, Cedar Valley 65, Colpoys Bay 42, Delhi 46, Ellice 33, Egremont 79, Garafraxa 133, Humber Bay 49, Hamilton 24, Irondale (name now changed to Gooderham) 38, Listowel 12, Low Banks 39, London 279, Masonville 131, McKillop 46, New Westminster 10, Niagara Falls 70, Proton 139, Port Elgin 27, Selkirk 20, Spy Hill 14, St. Marys 51, St. Thomas 112, Stratford 23, Toronto 158, Stokes Bay 29, Usborne 26, Vanessa 65, Waterford 73, Chilliwaick 33, Monmouth 80, Walsingham Centre 34, scattered members 109. Report read from G. C. Tomlinson giving items of 26 baptized in the Manitoulin Island who are not yet organized into branches. London District report from September 30, 1901, to June 14, 1902: Last report, 2,240; present, 2,311; baptisms 56, received by letter 40, removed 36, expelled 1, died 10. Of the ministry there are in the district: First Presidency 1, high priests 2, seventies 4, elders 49, priests 40, teachers 34, deacons 33. Marriages 22. Ordinations 18. Branches disorganized 1, viz., King Lake. Branches in district 35. There is a difference of 12 in membership coming through changes in scattered members. Elders reporting to conference: J. Shields, R. C. Russell, G. C. Tomlinson, J. A. Blackmore, R. B. Howlett, Geo. Virgin, S. W. Tomlinson, G. Buschlin, T. A. Phillips, Henry Ribble, Jacob H. Staley, W. L. Bennett, M. Yerks, A. E. Mortimer. Priest Wm. Burley. Report of Canadian historian, A. E. Mortimer, was read, showing that he had written and sent away the history of 14 branches since June. Report of district treasurer: Balance last report, \$10.08; conference collections, \$23; total \$33.08. Expenditures: To General Conference delegate, \$9.94; Bro. Burger, district expenses, \$8.55; Sr. MacGregor, district expenses, \$2; total \$20.49. Balance in treasury, \$12.59. Officers for ensuing year: R. C. Longhurst, president; J. H. Taylor, vice-president; U. Overholt, second vice-president; Maggie MacGregor, secretary; Samuel Pope, treasurer; R. C. Evans, Bishop's agent; A. E. Mortimer, historian; N. Overholt and W. Faulds, book agents. Bishop's agent's report: Balance due church last report, \$631.12; received since, \$927.97; expended, \$872.05; balance on hand, \$687.04. A. E. Mortimer and R. C. Longhurst were chosen as delegates to General Conference. The committee appointed to inquire into price of printing a paper without buying a press reported and the report was accepted and steps taken to have the paper started soon. Elder R. C. Evans was appointed business manager, Elders F. Gregory and D. MacGregor to act with the business manager to be a board of publication, F. Gregory editor, Maggie MacGregor assistant editor, Floralice Miller and Jessie Hackett, field editors. Resolution passed that reading of reports and business be excluded from June conference except in case of emergency, when the presidency may call a business session. Sunday at 8 a. m. Saints met for prayer and testimony; at 10 sacrament was administered; at 11 R. C. Russell preached; R. C. Evans preached at 2 p. m., and D. MacGregor at 7. The debt on St. Marys church was paid off at this conference and the house dedicated, R. C. Evans preaching the dedicatory sermon and J. H. Lake offering the prayer. Conference adjourned to meet with Waterford Branch in June, on Saturday and Sunday nearest the full of the moon.

Montana.—Conference convened at Anaconda, October 11, 1902, President G. Reese presiding. Morning session was devoted to prayer and at 2.30 p. m., assembled for business. Minutes of previous conference was read and approved. Branches reporting: Deerlodge 52, loss 2; Gallatin 96, gain 3; Victor 42, gain 6; Anaconda 25, loss 4. Bishop's agent's report: On hand last report, \$181.62; received since, \$270.80; paid out, \$365; balance on hand \$87.42. John Eliason, A. Christofferson, and G. A. Spragg were appointed a committee to audit the books and accounts of Bishop's agent. Officers reporting: Seventy D. C. White and G. Reese; Elders A. Christofferson and J. H. Wells; Priests N. C. Whitney, E. E. Williams, and John Eliason. Elder Gomer Reese tendered his resignation as president of district; not accepted. Motion to sustain G. Reese as president of district and D. C. White as vice-president carried. F. Christofferson was sustained as secretary of district and Gomer Reese as Bishop's agent. All the appointees of General Conference in this field were sustained. Priests N. C. Whitney, John Eliason, and E. E. Williams were sustained as laborers in the district. Time and place of holding next conference was left in the hands of district president. Committee appointed to audit

books and accounts of Bishop's agent reported the same correct. Report approved. Preaching by Elders G. H. Hilliard and D. C. White. Adjourned to meet subject to call of district president.

**Alabama.**—Met with Pleasant Hill Branch, October 18 and 19, 1902; I. N. Roberts in the chair, J. R. Harper secretary; opened by singing and prayer, followed by an address full of wise instruction from the chair. Minutes of last conference read and approved. Branches reporting: Pleasant Hill 155; Lone Star 125, gain 9; Flat Rock 52, gain 2. Ministry reporting: Elders W. S. McPherson, J. G. Vickery, I. N. Roberts. All reported favorable and with great encouragement. Priests J. A. Amerson, W. D. Clark, John Patrick, J. R. Harper, W. A. Odom; Teachers J. A. Baldwin, J. B. Parker. Bishop's agent's report read, audited, and approved. Moved and carried that a committee, consisting of one from each branch in the district, be appointed to solicit means to purchase a district tent. Committee: G. O. Sellers, Pleasant Hill; J. A. Amerson, Flat Rock; E. N. McCall, Lone Star; T. W. Vickery, Alta Pine. Moved and carried to have a reunion next summer, time and place to be agreed upon at next conference. District officers: W. S. McPherson president, J. R. Harper secretary; G. O. Sellers was sustained as Bishop's agent. The general authorities of the church were sustained by our faith and prayers. The Sunday-school work was discussed at some length. Moved and carried that the Lone Star and Pleasant Hill Sunday-schools be requested to appoint delegates, one for each ten members, to meet at Pleasant Hill Saturday at 3 p. m. before the second Sunday in November. Preaching Saturday evening by W. S. McPherson. Sunday morning: Sabbath-School at 10; preaching at 11, 2.30 and at night by I. N. Roberts. Adjourned to meet with Flat Rock Branch Saturday and Sunday before the full moon in April.

#### Convention Minutes.

**Chatham.**—Convention convened at Ridgetown, October 10, 1902. Sr. Jessie A. Hackett, district superintendent, in charge, assisted by Sr. Bristol and Bro. J. W. Badder, assistant superintendents; Mary A. Green secretary. The usual opening exercises were held. Visitors were invited to take part. Ten schools reported. We have some very active workers but we need more. Train a child to love and fear God, and during youth, manhood, and old age it will not neglect sacred obligations. The evening was devoted to entertainment. The children rendered some very appreciative selections. Adjourned to meet at call of district superintendent.

**Southern Missouri.**—Association met October 10, in the Ava chapel, at 10 a. m. D. W. Thomas, the superintendent, being absent, the assembly was called to order by A. M. Baker. A preliminary organization was effected, after which district officers were elected as follows: James T. Davis superintendent, A. M. Baker, secretary and treasurer. The convention held three business sessions. The secretary was authorized to correspond with general superintendent and if possible get him to attend our next convention which convenes at Springfield, December 25 and 26. Each school in the district is requested to send 25 cents to every quarterly convention. The Springfield school was requested to make preparations for an entertainment on Christmas night. The Ava and Beaver schools were the principal ones in rendering the excellent program on Friday night, October 10. An enjoyable time was had.

#### Pastoral.

To my Brethren of the Patriarchal or Evangelical Order; Greeting: In the prosecution of the labors of our calling it seems to me there is much need of our meeting to counsel together, and learn just where we are, and what our special duties are.

It has for some time been impressed upon my mind, that a few lines were due from me in the HERALD, upon the subject of the new duties imposed upon us by our call and ordination to the office of patriarch.

I have put it off from time to time hoping I might obtain a better understanding of the matter, before I essayed to advise or counsel my brethren; but the duty seems to press upon me, and to be obedient to the Spirit which prompts me I am now writing. The revelation, section 125, clearly defines many of the most important duties of a patriarch or evangelist, but there are conditions arising out of the execution of these duties, which are not provided for so clearly. And as it has pleased our heavenly Father to impose upon me the duties of presiding in the evangelical order, I hereby request my brethren of that order

to study well the conditions surrounding them in the effort to perform the work thus placed upon them by their new calling.

The first duties assigned us in the instructions given to us make us revivalists; in a general sense we were this before, but it appears that our new calling imposes this duty upon us in a special sense. I look round me, and ask myself what is there developing in the work that calls for this special line of service? And I am confronted with the growing multiplicity of reunions all over the world, and to me, it is obviously a provision to meet a demand, and relieve the missionaries from being called away from their fields to attend. Being men of long experience in the church, and spiritually-minded men, from whom the burden of routine work and controversy in the judicial affairs of the church have been taken, they are or ought to be, preëminently qualified to act as revivalists at our reunions. Hence we should be prepared at all times to answer such calls. (See paragraph 4, section 125.)

I have failed yet to find any provision in the law for a quorum of patriarchs, or evangelists; for this reason we have need of counseling together to learn what our status is, whether we are to be a quorum or an order in the priesthood. Already questions of jurisdiction have arisen, and have been referred to me, and I feel a little delicate about rendering a decision until we have canvassed the matter together.

Sometimes our feelings are very tender, and we become very jealous of our rights; at other times we are willing, nay, anxious to prefer our brethren in honor, in our labors; but when one of us has been appointed a special field, or stake, or a large branch, or a district, what right has one so appointed to officiate outside of such field, stake, branch, or district?

Again the law clearly specifies the right or authority to ordain "evangelical ministers" vested in the apostles. Query, Do not the patriarchs or evangelists also hold the authority to ordain officers of their own order?

Please notice, while I believe they have, is it not better to refrain from such ordinations, leaving them in the hands of the Twelve where the law now places them until we can authoritatively settle it?

Now I think I have mentioned reasons sufficient to justify our coming together at the next General Conference, in order to counsel together and be thoroughly equipped for the important arm of the work we have in charge.

The simple duty of giving blessings to the children of the covenant, while it is a very important and comforting service, is by no means the only duty which is incumbent upon us as evangelists. To be a father to the church, and give counsel and advice to individuals who may seek for such, indicates the necessity for wisdom, love, and good judgment; and that is no small matter of itself.

The matter of record is another subject for consideration. I find it absolutely necessary to keep a record of all blessings given, in order to replace in case a blessing should be lost; consequently a substantial record book should be kept by each one giving blessings, that they may be had as a matter of future reference in the archives of the church.

Finally, dear brethren, make note of anything in your experiences of a nature to aid in our councils when we come together, that our way may be made so plain that no mistake can be made.

I am so often asked, What does it cost to get a blessing? that I will answer it here, although I have answered it through the HERALD before. There is no charge made for blessings. It is true there is considerable expense attached to the work, but the matter of remuneration does not enter into consideration; if the person desires to aid in the expenses, and is able, it rests with him entirely; the blessing will be given just the same.

And now as to the importance of our calling, we hold the keys of the patriarchal blessing upon the heads of all people of God, who have made covenant with him by sacrifice, "that whomsoever we bless, shall be blessed, and whomsoever we curse shall be cursed; that whatsoever we bind on earth shall be bound in heaven; and whatsoever we shall loose on earth shall be loosed in heaven." Oh, the awful responsibility which rests upon us; it makes me tremble to think of it, even that God has placed upon us the authority to seal upon the children of the covenant the "Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

Now you see your calling, brethren. It will require a godly life to enable us to be qualified to fill it acceptably in the sight of God our heavenly Father. Hence let us be diligent, and live pure and holy lives, that when our work is done here in this life, we may be entitled to the welcome and plaudit from our Lord and Savior: "Well done, thou good and faithful servant, come thou and enter into my joy."

ALEXANDER HALE SMITH,  
Presiding Patriarch.

The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office. Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates, apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Missionary Released.

For reasons given and at his own request, Bro. Joseph S. Snively, who has been laboring in the Nodaway, Missouri, District, is released from his mission for the remainder of the conference year. He is unable to endure the hardships of the winter campaign.

This release is by arrangement and agreement with Bro. I. N. White, in charge of the mission, concurred in by the Presidency. JOSEPH SMITH, For Presidency.

November 20, 1902.

Notice to Teachers.

All teachers who do not belong to any quorum and wish to become members of one are requested to send their names and addresses and become members of the Fourth Quorum. Bro. B. F. Ordway, 228 Hancock Street, Peoria, Illinois, is its president and will be glad to receive your applications for membership, and also on his way to California will call on any branch teacher living on the line of the Santa Fe Railroad who wishes to join the Fourth Quorum.

Conference Notices.

The Spring River District conference will convene Friday, December 12, at Joplin, Missouri. J. T. Davis, president, M. S. Frick, secretary.

Convention Notices.

Eastern Iowa District Sunday-school convention will convene December 12, 1902, at Fulton, Iowa; business meeting at 10 a. m. All schools in district please take notice and send your reports in time. Trains coming to Maquoketa will be met by teams Friday morning. Florence Green, district secretary.

The Spring River District Sunday-school association will meet Friday, December 12, at Joplin, Missouri. First session opens at ten o'clock in the morning. We earnestly ask every Sunday-school worker in the district to be present. Mollie Davis, Superintendent, Maud Enstine, Secretary.

Died.

GREEN.—James, at his home, Willowcreek, Montana, of heart-failure, November 1, 1902. He was born May 1, 1830, near Warwickshire, England; became identified with the latter-day work under the ministrations of the first elders who went to England; came to the United States in 1843; was married at Mount Pisgah, Iowa, July 27, 1851, to Margaret Wellwood; to them were born eight children, all of whom survive him except one. With his wife he crossed the plains in 1852 and settled at Provo, Utah; not indorsing the heresies of Brighamism he came to Montana in 1864; settling at Willowcreek, he was closely identified with the interests of Gallatin County, and was one of its prominent citizens; his wife died on January 18, 1869. He united with the Reorganized Church March 2, 1869; was respected by every one and known for his honesty and integrity. The funeral services were held in the Methodist church near his home, in charge of Elder Gomer Reese, assisted by Elder D. C. White, in the presence of a host of friends.

JENSEN.—Sr. Bertha A. Jensen was born near Fremont, Nebraska, April 1, 1881, and died at Hennessey, Oklahoma, November 12, 1902. She was the oldest daughter of Bro. and Sr. James P. Ogard, and was married to Mr. James P. Jensen near Nickerson, Nebraska, August 10, 1901. She was baptized

into Christ by Bro. James Caffall when a child and has been a consistent member of the church ever since. She fell asleep in Jesus with a hope of a glorious resurrection. Funeral services were conducted at the Seventh-day Advent church at Fremont to a large and attentive audience. Sr. Jensen was much loved by all who knew her.

McCLAIN.—James McClaine was born January 12, 1835, at Andrey, Scotland. Died at Fairfield, Utah, October 31, 1902, leaving a wife and seven grown daughters to mourn, but not as those without hope. He had been an invalid for a good many years. The missionaries have always found his home to be a pleasant, welcome place. Funeral services were held in the schoolhouse. Sermon by F. L. Sawley.

The Nickel Plate Road

will afford its patrons an opportunity to take advantage of low rates for Christmas and New Year holidays, by selling tickets at a fare and a third for the round trip to all points on their line, December 24, 25, 31, 1902, and January 1, 1903. Return limit including January 2, 1903. Through service to New York City, Boston and other eastern points. Chicago passenger station, Harrison Street and Fifth Avenue. For further information, address John Y. Calahan, General Agent, 113 Adams Street, Chicago. 47-6t. 66.

ENSIGN PUBLICATIONS.

- "Photo Album of the Ministry" containing very fine, large half-tone engravings made from latest photos of the elders. Over 225 ministers are represented. The newly organized First Presidency and Quorum of the Twelve as they now appear, with the Patriarch, etc., are all represented. Fine views around Independence, noted buildings, etc., make this beautiful album a very desirable book. Each.....\$ 65
  - "Parsons' Text Book," by Elder A. H. Parsons, 230 pages. It consists of testimony and evidences of outside parties—on nearly every subject which the ministry of the church have to meet: Book of Mormon, baptism, and other doctrinal features, the persecution of the early Saints, signs of the last days, coming forth of the latter-day work, Spiritualism, etc. It is a book of ready reference, index, headings, and sub-headings, making each subject easy of access. Flexible leather.....1 50 Flexible leather, genuine morocco.....1 75 Cloth boards.....75 Cloth limp.....50
  - "From Palmyra to Independence," by Elder R. Etzenhouser, 444 pages. Cloth binding.....1 00 Paper binding.....65
  - "Autobiography of Elder Joseph Luff," 377 pages, cloth bound, 3 illustrations, reduced from \$1.00 to.....75
  - "The Book of Mormon Vindicated," by Elder I. M. Smith; 112 pages; paper cover, 4 for \$1.00; each.....30 Cloth bound, 2 for \$1.00; each.....60
  - "Three Bibles Compared," by Elder R. Etzenhouser; paper binding, 5 for \$1.00; each.....25
  - "Faulty Creeds," by Elder R. C. Evans; 6 for \$1.00; each.....20
  - "The Books and Utah Mormonism in Contrast," by Elder R. Etzenhouser; paper cover; 15 for \$1.00, 3 for 30 cents; each.....12
  - "The Creeds Laid Bare," by Elder R. Etzenhouser; paper cover; 3 for 25c; each.....10
  - "The Resurrection of the Wicked," by Elder W. J. Smith; 39 pages; paper cover; 3 for 25c; each.....10
  - "Who Was Joseph Smith? Was He a False Prophet?" by Elder J. W. Peterson, of the Quorum of Seventy; 39 pages; paper cover; engraving of author; 3 for 25c; each.....10
  - "The Book of Mormon and Its Translator," by Elder R. Etzenhouser; 27 pages, paper cover; 3 for 25c; each.....10
  - "The Legal Successor," by Apostle J. W. Wight; 90c. per doz.; 3 for 25c; each.....10
  - "Apostasy of the Church," by Apostle J. W. Wight; 40 pages, paper cover; 3 for 25c; each.....10
  - "The More Excellent Way," by Elder T. C. Kelley; 68 pages; paper cover; each.....10
- Send your order to ENSIGN PUB. HOUSE, Independence, Missouri.

THE OLD RELIABLE

**ROYAL**  
  
**BAKING**  
**POWDER**

Absolutely Pure

THERE IS NO SUBSTITUTE

IF CHRIST CAME TO CHICAGO.

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give or can busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent, postpaid, to any address on receipt of price, 20 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa. 44

Get Acquainted  
 With the Elders

by ordering a Photo Album in which is represented over 250 of the ministry and places of interest. 65 cents each. Order from HERALD or *Ensign*. 45-4f

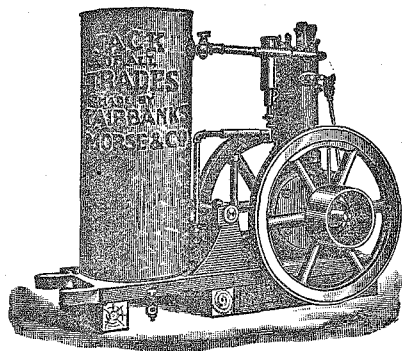
KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
 South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

Its Praises Can Not Be Sung Too Highly.

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE JACK OF ALL TRADES?



Pumps Water, Shells Corn,  
 Grinds Feed, Churns Butter

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a NEW ENGINE made by  
**Fairbanks, Morse & Co.,**  
**CHICAGO**

STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni,  
 under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

OFFICERS.

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

The Photo Album  
 of the  
 Eldership

contains, among other features, a full-page cut of the First Presidency. Quorum of the Twelve, interior view of the Kirtland Temple, showing view of the west end, with its twelve pulpits, and interpretation of the lettering on each, view of Liberty Jail scenes around Independence, Missouri, etc. 65 cents for the Album. Order from HERALD or *Ensign*. 45-4t

SOUTH SIDE BARBER SHOP.

Laundry in connection. The same old stand. F. A. BLACK. 15

FOR SALE

2 1/2 miles east of Barnham, Howell County, Missouri, 24 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one-quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one-half miles from railroad station. Address:

W. R. STEELE,

Pittsburg, Crawford Co., Kan. Rural Route No. 2. 13-1

50 YEARS' EXPERIENCE

**PATENTS**

TRADE MARKS  
 DESIGNS  
 COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

**Scientific American.**  
 A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.  
**MUNN & Co., 361 Broadway, New York**  
 Branch Office, 625 F St., Washington, D. C.

THE  
 Commercial Bank

—OF—  
 LAMONI, IOWA,  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

NEW TRACTS.

- No. 36. Can Belief Alone Save? **10c.**  
 Per dozen
- No. 208. Teachings in Contrast.  
 The teachings of the Utah Church and the Reorganization in parallel columns. **15c.**  
 Per dozen

Printed on heavy enameled paper 7x12, suitable for framing, will be sent to every new subscriber to the *ENSIGN* mentioning this offer, between now and January 1, 1903. You can order through the *HERALD*. 47-7t

- JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?  
 222. Per dozen 10c, 100..... 60
- THE APOCRYPHAL NEW TESTAMENT.  
 229. Cloth..... 1 25



# The Saints' Herald

Flora I. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, December 3, 1902

Number 49

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, . . . . . EDITOR

**CONTENTS.**

<b>Editorial:</b>	
No Refuge Except Under the Law . . . . .	1169
The Word of Wisdom . . . . .	1170
<b>Original Articles:</b>	
"What Shall I do with Jesus?" . . . . .	1172
<b>Mothers' Home Column:</b>	
One Woman's Struggle . . . . .	1177
<b>Sunday-School Department:</b>	
Sunday-School "Ty" . . . . .	1178
A Good Superintendent; A Good Teacher . . . . .	1179
A Waste of Time . . . . .	1179
<b>Letter Department</b> . . . . .	1180
<b>Miscellaneous Department:</b>	
Conference Minutes:	
Nodaway . . . . .	1188
Notice to Missionaries in Southern Fields . . . . .	1188
Missionary Released . . . . .	1188
Notice of Amendment . . . . .	1189

The Sunday-school and Religio of Lamoni gave a dinner on Thanksgiving, proceeds to go for the benefit of Graceland College. Over two hundred dollars were realized. A good help for a good cause.

Congress began its sessions on Monday. Just what it will accomplish is largely a matter of speculation, though results will be watched with interest.

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Rawlinson's "Historical Evidences" and "Ancient Egypt." "The Aztecs," by Lucien Biart.

## Editorial.

### NO REFUGE EXCEPT UNDER THE LAW.

UNITED STATES REFUSES TO GRANT LANDS TO MEMBERS OF THE  
 COMMUNITY NOW IN CANADA.

Washington, D. C., Nov. 21.—The Christian community of the Universal Brotherhood at Crowstand, Assinaboia, Canada, sought a home in this country, but has been officially notified that the community can not settle on government domain.

The letter was referred to the interior department. Assistant Commissioner Richards, who replied, wrote in part:

"You have discovered that although in Canada there is religious freedom, still it is not what you were in search of: that you yield obedience only to the commands of the Spirit of God in your hearts, and can not submit to any human laws or become the subjects of any sovereign. You therefore ask that you may be given refuge where you may live by the labor of your hands, and where you 'shall not be forced to obey human ordinances or be asked to become subjects of any one except the good God.' You state that you use no meat or milk, but only vegetables and fruit; that you have no domestic animals, and all your work is done by your own labor.

"The public lands of the United States are disposed of only to citizens of the United States or to those who have declared their intention to become such citizens."

The foregoing is simply an emphasis placed on the fact that over in the Dominion of Canada, under English laws, not even a band as devout as the Universal Brotherhood can find a lodgment and countenance, and immunity from the duties of citizenship, and the payment of a just proportion of the running expenses of government. And when these members of the Universal Brotherhood, finding that notwithstanding the well-known liberty of religious conscience under the British Dominion, sought an asylum where they might worship and carry on their religious views untrammelled by law, or interference from municipal rule and police regulations, they were disappointed; and now when they seek to secure from the United States government a pledge for just such privilege of exemption from obligation to law and citizenship, they are well answered by Assistant Commissioner Richards.

The right to absolute liberty to obey only the dictates of one's own will and wish exists nowhere under the domain and rule of civilization. Such liberty can only exist in a state of absolute and undisturbed barbarism, where every man does only what his whim, wish, necessity (if there is such a thing in such a state of existence), or power of aggression and defiance may enable him to accomplish.

In every attempt at aggregation, or gathering

together for mutual purposes, from the simple autocracy obtained and kept by personal supremacy and force, to the highest and best of representative democracy, there is a giving up of the individual, personal liberty of action to the will of the autocrat, or the rule of the majority for the good of all.

There can be no reservation to the individual integral portions of the body politic in any form of government, such as this body of believers called the Universal Brotherhood request, or demand; permission of existence, privilege, and protection from interference from other citizens under the law, and immunity from subjection to civil rule and the operation of the laws upon the enforcement of which they depend for the exercise of the privileges they seek.

Governments are instituted for the benefit of the governed. There can be no liberty, in the true significance of the word, unless that liberty is guaranteed and conserved by law, properly understood, recognized, accepted, and observed by those affected thereby. No matter how beneficial the law, it can be productive of no good to those who ignore, or disregard it.

The laws of the Dominion of Canada are but the reflex of the rules for human government that have grown into use from public necessity and the safeguarding of the liberties of citizenship. The exercise of the worshiping instinct, or created sentiment in man, is provided for in such enactments as will permit a proper respect for Deity and regard for his commands as found in his word and known as revealed religion. And, while these rules are so framed as to secure the right of conscience to the individual, the rights of the citizens and the safety of the state are at the same time preserved.

The laws of the United States are, if possible, more liberal in regard to the exercise of the right of conscience than those of the Dominion; for there is a sort of tacit consent to the idea that Episcopalianism is the church of the state; no such thing as a state church can be under the laws of the States.

It is fortunate for the Saints that in the restoration of the gospel in this land, by revelation, by the same channel of information and direction they are informed that the laws of the States and the constitution under which those laws have been enacted, are the result of inspiration; God having raised up wise men for the purpose. We can then see how wise it is that neither in Canada nor in the United States can there be permitted to exist a brotherhood of religionists that shall be at liberty to disregard the rules of government, avoid the disabilities of citizenship, and claim the protection of the state while so doing under the plea for liberty of worship. How infinitely wise it is for both the church and the state that God hath commanded, "He that keepeth the laws of God, hath no need to break the laws of the land."

#### THE WORD OF WISDOM.

If there is anything mysterious and hard to understand in the terms of the Word of Wisdom, as given in section 86, Doctrine and Covenants, commonly known as the "Word of Wisdom," it was surely a mistake to state as it is, "adapted to the capacity of the weak, and the weakest of all Saints."

That it was not intended to be made a bone of contention among the Saints is clear as it is distinctly stated, "To be sent greeting, not by commandment or constraint, but by revelation and the Word of Wisdom," and to be sent to the churches as such.

Tea and coffee are not named in the word, but they are included in the sentence, "Hot drinks are not for the body or belly."

The Lord has supplemented the Word of Wisdom by directing the "men of God, who bear the vessels of the Lord," to "avoid the use of tobacco and be not addicted to strong drink in any form."

This was directed in order that the precepts of those who preach should receive the support of their practice as an example.

The keeping the Word of Wisdom has not been made a test of fellowship by the church; and indeed, it may not be. Abstinence from the use of tobacco and strong drink has been made a necessary qualification for appointment to the mission field, by the quorum having that duty to perform, and we believe this to be right.

Those who keep the word will be blessed in so doing. Our advice is, Let those who observe the word do so without ostentation of sanctity or sacrifice, and without attempting to annoy and distress their associates, privately nagging, or publicly denouncing them; and, let those who do not choose to conform to its requirements take the consequences and be contented to go without the benefits that might accrue to them from its observance.

The elder who is constantly nagging his associates, or the Saints where he may be sojourning, of their shortcomings because he abstains from tea, coffee, or hot drinks of other sorts; and who may in some other regards fail in keeping the word, or fail in regard to commands found in the law is hurting his influence for good among them who are within and without the church. Let those who teach the word, teach it as it is.

For a man to say, I do not understand the Word of Wisdom, is to confess that he is weaker than "the weakest of all Saints." This none of us ought to do.

Our views were published in the HERALD for April 2, current volume. Please read.

---

The Archæological Committee's Report will be ready for mailing December 15. Every student of the Book of Mormon should have one. Price, No. 136, paper, thirty cents; No. 137, cloth, fifty cents.

## EXTRACTS FROM LETTERS.

Under date of November 25, J. W. Adams wrote from Louisville, Kentucky: "Just closed a series of eighteen meetings. Standing room was at a premium last night. A notice was put on the door and the door locked, but we went in and preached, and God was with us."

O. J. Hawn, under date of November 21, wrote from Blaine, Michigan: "I am holding meetings in Blaine. Baptized four on the 16th. Good interest. Elders Elethorp and Hasket have been lecturing against us, and I have replied. I expect to baptize more to-morrow. This is a new opening, and we are making many friends. I am feeling well in the work."

---

 EDITORIAL ITEMS.

We have received numbers 1 and 2 of the fifth volume of *Sanhedens Banner*, now being published at Porsgrund, Norway, Peter Anderson and Peter Muceus editors. The first number appeared on November 1, the second on November 15. We judge by that it is intended for the *Banner* to appear semi-monthly. We certainly wish *Sanhedens Banner* success, and trust the Scandinavian Saints, both in this country and Europe, will sustain the paper well.

Bro. H. C. Smith reports one hundred thirty-six baptisms in his field for quarter ending October 31. A number have failed to report to him.

On December 2 the Epworth League, of Bennington Heights, will give an entertainment at the L. D. S. church in Independence, Missouri. The affair will be under the auspices of the Independence Religio.

I. N. Roberts reports that he has baptized seventy-one this summer, and has opened several new places.

J. W. Wight and C. A. Butterworth report nineteen baptisms by General Conference appointees in the Australian Mission for the second quarter of conference year. Bro. Butterworth's health is improving, and they are planning a trip through New South Wales to "revive the isolated ones" and "set in order" some matters that need adjusting. Bro. Wight is free from rheumatism, and has been very active. He has held two debates. Prospects in the mission are bright.

Ammon White recently baptized seven at Tunnelhill, Illinois, and organized a Religio of forty-five members. Great interest exists there. We learn this through I. N. White. The latter says the workers in his mission write encouragingly and are blessed of God.

Joseph Smith left Lamoni this morning, bound for Wilburton, Indian Territory, to attend the conference at that place. He no doubt will be gladly

welcomed by the Saints of that part of the country. If nothing happens to prevent he expects to be present, before returning home, at the dedication of the chapel at Stewartville, Missouri.

Joseph G. Smith, a son of A. H. Smith, also an employee of the HERALD Office, was married at Wilber, Nebraska, November 27, to Miss Nellie Daudelin. He will bring his bride to Lamoni, where they will make their home. We extend congratulations.

Our new press is in place and at work, and our pressman is happy. The press is a Whitlock, two revolution, and is a very fine machine. It was purchased from the American Type Foundry Company, and was installed by Mr. James Piggott, who has been with the company for many years. Under his careful hands the press was erected and put in operation, and everything started off without a hitch. On Monday the first form was placed on its bed and run off in the course of the afternoon. The work is about as near perfect as one can expect from anything from human hands, and those to whom the work of selecting the new press was consigned are to be congratulated on their good selection. Now that the new press is in and working, we trust that our friends will not cease their efforts in securing new subscribers, but that the business manager will be given every assistance possible to pay for the new machine as soon as practicable. If our patrons could see the good work this press will do, and see the ease with which it turns work off, and could also realize how badly it was needed in our pressroom, we feel sure that they would hasten to do all they could to help our business manager pay for it without delay. Hurry in those new subscriptions.

We have received a letter from John H. Tibbels, located at Tonganoxie, Kansas, stating that he is acting as delivery agent for the *Kansas City Times and Star*, asking us to notify the tract distributing committee that he will devote one afternoon of each week distributing such Latter Day Saint literature as the brethren will supply him with. He also says he will make a weekly report of the number of houses visited for that purpose. He is an elder, but is so situated at the present that he can not preach or hold meetings, and hence is glad to help in this way if thought advisable. We trust those interested in tract distributing will communicate with the brother.

"Fireside Talks With Our Girls" is published in limp cloth only, now. Price thirty cents.

The December number of *Autumn Leaves* is quite late, owing to the changes in our pressroom. It will be mailed this week.

Sr. Anna Giles, of Myrtle Point, Oregon, shows her desire to see the Lord's work advance by sending us three yearly subscriptions. Surely such zeal will receive an ample reward.

## Original Articles.

"WHAT SHALL I DO WITH JESUS?"

SERMON BY ELDER R. C. EVANS, AT INDEPENDENCE,  
MISSOURI, SEPTEMBER 28, 1902.

Reported by Belle Robinson James.

I am pleased to be with you upon this occasion. I really thought I could be one of the audience to-night, having read in the *Ensign* that Bro. Lambert was to address you this morning and Bro. Smith this evening; and I thought what a splendid, happy Sunday I would have. But they have taken advantage of me and I will do the best I can.

I desire to draw your attention to the twenty-seventh chapter of the gospel as recorded by Saint Matthew, and a part of the twenty-second verse, where you will read what is, perhaps, the most important question ever propounded to man: "What shall I do then with Jesus which is called Christ?"

There is something grand about this text, from the fact that it is a question that not only Pilate was worried about, but it is something that has come to our hearts individually, and to-night the most burning question of all that you should propound is the one before us, "What shall I do then with Jesus which is called Christ?"

This individual comes before us in such a way as to demand our attention. Other men have come into the world and have acted their parts in the great drama of humanity to such an extent that the world has concluded that it could hardly get along without them, and that when they would die there would be a veritable wreck of matter and a crash of worlds. Napoleon was thought to be the greatest man of his time. He dictated to all Europe and was great in his sphere, but he manifested weaknesses that surround his name with disgrace. His love of power, his ambition, his unholy thirst for fame and influence, inspired him to chase from his heart the one woman that ever loved him. Other men have become great in their spheres, but their great weaknesses have been made apparent and the world has had to turn away with a sad sigh, and confess it will not do to follow them wheresoever they go.

But this man Jesus came to the world under the most unfavorable circumstances and conditions. And I am glad he did; because his early history snatches from us the power to make excuses for our frailties under the thought that the environments of birth and early education were against us. No one started out under more unfavorable conditions, from a human standpoint, than did this baby Jesus: born in a stable, cradled in a manger, the shadows of suspicion as a pall of gloom hanging over the Hebrew girl-mother who gave him to the world.

So far as poverty was concerned, no one was poorer than she, none under more unfavorable con-

ditions than he. There was no room for Jesus in the inn and there is no room for him yet in those places; but I love to think of him, notwithstanding the unfavorable conditions that environed him in early life—I say I love to think of Jesus as a baby. It teaches me the wonderful lesson that I, though weak, may become strong; that I, though ignorant, may become wise; that I, though a child of earth, may become an heir of God and an inheritor of all that is within the power of Divinity to bestow.

I think of the little child as he lay pillowed on his pallet of straw: the world did not welcome him, but angel choirs sang his praises. I see the magi from the East approach, guided by the unerring hand of God. As they gaze upon the little form they scarcely thought of the wonderful possibilities that were resident there. Those little hands so chubby and helpless, by obedience to law, were one day to touch the eyes of the blind and they to see; the ears of the deaf and they to hear. Those little feet now unable to bear the miniature form were yet to walk on the wild, white-crested water as men walk the solid earth.

I look at that Hebrew girl-mother as she went to the priest in the temple of her God to present her child according to the law. I imagine I hear the old priest interrogate the trembling girl-mother as to the name of her babe, and I hear the sweet voice, trembling with emotion, as she breathed forth the name that angels ever since have chanted: "His name is Jesus." Little did the old priest think as he signed that name upon the records of the temple that he was signing the death-warrant to the Jewish economy. Little did he think that at that name "every knee should bow and every tongue confess;" but it was to be so. Oh, there is much to learn that is beautiful and grand about the babyhood of Jesus, our hope.

I pass by the babyhood of poverty and suspicion, and present him to you to-night as a boy, a real, live boy. My purpose in viewing the humanity of Jesus Christ is that I might bring him closer to us, or rather, that we might be brought closer to him. Some in their great love and zeal to glorify this greatest of men, have placed him so high that humanity can not reach him. It is my purpose to view the human side of Jesus; and so present him to the boys and girls of this audience, that they might become interested in this greatest of all men; he who stands in the ranks of humanity without a shadow, the unique figure of the universe, the hero of every struggle, the divine exemplification of what humanity can be. If I can get this thought before you I shall have answered the design of this little talk. If I can show you in the Christ-life the wonderful possibilities of humanity, then I shall be satisfied.

We heard this morning of the greatness, the grandeur, and the strength of the law as given in the records by an unchangeable God to a vascillating people. To-night it shall be my pleasure to show

you that humanity has kept that law inviolate, and therefore prove that humanity can keep it.

Jesus Christ, as a boy, does not appear very prominently in the record before us. Yet there is enough to give us a good idea of his character when a child. We read in the very chapter from which I have selected my text that when twelve years of age his mother and reputed father journeyed to Jerusalem to worship, as was the custom of those people. After attending the religious services, the time came to repair to their distant home, and they started on their journey and traveled three days, when suddenly they noticed that the child was missing. The mother's heart beat fast with anxiety for her boy, and they made a thorough search and finally journeyed backward and found him in the temple, surrounded by the lawyers and doctors of the law. The record says that he was hearing and answering and asking questions. He made interrogation honorable.

Many people come into the church to-day and boast that they were ignorant and that God had chosen the foolish things of this world to confound the wise, but they mistake if they think that God designed that the foolish were always to remain foolish. The man that has been connected with the church of Christ for a number of years, and still boasts of his ignorance and foolishness, is a living reflection upon the law, whether he means to be or not. He virtually advertises that which is untrue to the world in that they glean from his life and conduct that the law he talks so much about is weak in that it has made no improvement in him.

Now, however weak we may be when we have obeyed the gospel or began to obey it, the strength of that law, the beauty and grandeur and value of it, should be seen in the development of our character; that is the way to be witnesses in defense of the law. A great many of us remain ignorant because we are too modest to confess our ignorance and ask questions, that we might learn. Jesus here gives the boys and girls of this audience an example that is worthy of imitation. If you do not know, ask, seek, search. The promise still shines undimmed, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you."

It is commonly understood from this short sketch of his boyhood life that the mother or some of the brethren rebuked him for leaving, or for causing this great suspense. And he, turning, said: "Wist ye not that I must be about my Father's business?" That sentence contains the biography of Jesus, the Christ. What a wonderful boy he must have been at twelve years of age, to have such a lofty and holy aspiration, to be about his Father's business. Ah! that boy had attended Sunday-school, if he was the only scholar. Mary watched over his youthful days. Doubtless she, as the record says, remembered the things the angel had told her concerning this child

before he was born, and the record does say that she pondered these things in her heart. She molded the character of this boy, directing him in the sunny way. It was her duty to keep him there.

How is it with mothers and fathers of this day? We have imbibed a wrong idea, we have been laboring under a false education in that we have thought, "Oh, well, you can not put old heads on young shoulders, and the boys and girls must sow their wild oats." This is absolutely false. To-day we see in the faltering step and decrepid frame and weak intellect the wrecks of men and women, wrecked on this rock. Wild oats produce a harvest of shame and disgrace; sin, a physical, mental, spiritual death. It is untrue that the young should sow wild oats. The record has it right when Paul makes the statement, "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap." Oh, how true this is! What an exemplification of its truth do we find on the right hand and upon the left. Let us get rid of this idea, mothers and fathers, and like Mary, start school at home. "Train up your child in the way he should go, before the evil days come, and the years of sorrow and gloom draw nigh."

This boy was taught to love God. Some think that this is kind of a home-made idea, and boys and girls that stay close by mother and father and the Sunday-school and church are regarded as being a little green, you know—"tied to mother's apron-strings," and such. But oh, isn't it lovely to be green, if that is being green? Isn't it sweet to be pure and good? How much has any boy or girl lost in life by making up his mind never to keep a secret from mother, never to say or do that which he would refuse to say or do before and in the hearing of his mother? That may be considered childish. There are thousands to-day in life who wish they had heard this talk and had acted upon it in the dead years of the past, and to-night, like one who hath written wisely and well, they could say, "O God, turn back thy universe and give me yesterday," and their prayer is in vain. "Whatsoever a man soweth, that shall he also reap." Then it is our first duty in following this Christ to take an example from his childhood and be about our Father's business early in life.

Jesus was a very observant child. Everything around him was noticed and examined by him, and I believe that was one of the grand secrets of his life. In boyhood days you could find him down among the agriculturists, and twenty years afterward he could say, "The kingdom of heaven is likened unto a sower that went forth to sow, and some seed fell by the wayside and some on good ground, and some among thorns." You would see him again with the fishermen. Years afterward he could say, "The kingdom of heaven is likened unto a net cast into the sea, and it gathers good and bad," etc. Anon you see him up with the shepherds in the fields, and

years afterward he could say, "I am the good shepherd. My sheep hear my voice and they follow me, but a stranger will they not follow."

Ah! friends, his whole life was made up, his whole sermons were made up, of life and its experiences. That is why the common people heard him gladly. He adapted himself to the conditions that surrounded him. That is what made him a successful teacher. That is what called forth the statement, "He teaches as one having authority, and not as the scribes."

Oh, he was a wonderful boy. But I pass to a closing thought about that boyhood part of his life. It is said that soon after that visit to the temple Joseph, his reputed father, died, leaving Jesus to care for a widowed mother, and he helped chase the grim wolf of poverty from a widowed mother's door by hard work in the carpenter shop. There is little better can be said of him than that he was good to his mother. And this affection for his mother continued with him, and the last thing he did upon the cross was to make provision for that widowed mother. Never forget that, boys, as you strive to fashion your life and character according to the Master's. He was good to his mother and provided for her. You may become the president of the United States, you may become great in the annals of history, and your name may be sung in praises through the land, but they will never say anything better of you than that you were true and good and kind to your mother. They never can. The man that is good to his mother will be good to every other boy's mother, and he will be a strong, good character, and men and women who are worthy the name will love him, and his life-work will challenge their admiration.

Now I pass by Jesus as a boy and present him to you as a man, a real man, a real, true, human being, and am going to give you some evidences of his humanity. The religious world in their love for him have exalted him so high that they have discouraged humanity in trying to pattern after him. For instance, they have said that he was in such rapport with God that his will—well, he had no will, it was entirely swallowed up in the will of his Father. That he never had any temptations, that he never was tried; he was too good to be affected by the trials and temptations and human weaknesses of life. Why, he actually was willing to die, he wanted to die, he was so good. That talk may sound nice, but it lacks one essential to make it palatable, and that is truth. Why, if that were true, it would strip him of every virtue; you would deprive him of all principle and honor and rob him of all that was sweet in his life. If he were not tempted, what credit is due him for having succeeded? If he never had a mind to sin, but was merely a machine that would run when divinity put the belt on, what great honor is due him for having succeeded in life? If he wanted to die, where were the sacrifices? They just spared him the

trouble of committing suicide if he wanted to die.

It will be my purpose to show you to-night that he was a man, clothed upon with humanity's weaknesses and temptations and trials; and when you see him breasting the storm of temptation and overcoming, then there is planted within your heart the hope that when you have the billows surging against you, you, too, can breast them successfully and overcome, because you are following a man who proved that it was possible to overcome. Is not that a picture worthy of your consideration?

We present you Jesus as a man, a man of sorrow and acquainted with grief. When he arrived at manhood's years, about thirty years of age, he came to visit his cousin, John. I fancy I could see him approach the mossy banks of the River Jordan, and request baptism at the hands of his cousin. "Suffer it to be so now, John," said he, "for thus it behooveth us to fulfill all righteousness." Here was our example. Here was our guide, here was our pattern, and the man who thinks he is good enough to go through life without submitting to this commandment of the Eternal, puts himself up above Christ. Christ saw the necessity of obeying the law. It is said, "Though a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all those that obey him." Not that he always was perfect; but being made perfect by obedience to law, he became the author of this great system that we heard of this morning, and proved the strength of his system by working it out, as a human being, to the wondering gaze of the world.

After his baptism we read that he went into the wilderness to fast and pray. Why did he do that? He knew that there was an almighty work lying before him, and it required an almighty power to perform that work; and so he had to prepare for it. And that is true of every man. I know a boy who received a letter not long since from an admirer, and the letter ran something like this: "Surely you have been surrounded by a wilderness of roses," referring to the success of the young man. The young man looked at the letter and when he replied, he said, "My brother, if roses bloom around me, search carefully and you will find 'neath every blooming rose a cruel thorn." Those who succeed in this religious arena win success through trial. With blistering feet they have walked the thorny path of duty. They have gone to the wilderness and there they have fasted with their Lord. In the closet they have oft-times bowed when weighed down with earth's trials, and the Master has kept his word, "He that seeth in secret will reward thee openly." No man ever received something for nothing. Men who have, have purchased what they possess if they have it honestly, and in religious life they can not have it unless they have it honestly.

Let us follow this man Jesus to the wilderness of fasting. It is so easy for us to turn to the records and see that Jesus fasted forty days, and we pass it over. But I ask you, my friends, to go down into that lonely wilderness and watch the struggles of this great man. You know how hungry you get when you have had nothing to eat for a day. Double it, if you will. How do you feel? Make it a week. Make it two of them, three, four of them; make it forty days. I read a history that illustrates the thought; whether the occurrence really transpired or not I am not supposed to know. But it is said that John followed Jesus into the wilderness, and there he found him resting on the side of a fallen tree. He gazed upon his form, the friend of his youth, and what a picture met his view! Pale, wan, haggard, thin, his emaciated face channeled with tears of sorrow as he had plead with God for help to strengthen him for the fray, to prepare him for the struggle of life. Think of what Jesus endured during that forty days of fasting! It shows us what God required of a human Jesus. There lay one of the secrets of the wonderful success that has made him the unique figure of the world. But you will find it many times during the remainder of his career in human form, that whenever some great event transpired, such as the selection of the twelve apostles, he spent the night before that selection was made, the record says, on the lonely mountain alone in prayer. Ah! friends, the man who would become powerful must be pure. You can tell it in his voice, you can tell it in his eye, you can tell it in his walk, you can tell it in every movement of his life.

There are men who from scientific standpoints claim to know good and bad men, and the record teaches that that science is true. Everybody can become good-looking by being a Christian. I do not say "pretty," I say good-looking, and they can become good-looking. The very organs that are developed by bad words and deeds and thoughts may be dwindled down while the organs that are shriveled and small may be developed by a change of life, and men can be changed in every appearance by a godly life. And you know the promise is, "Beloved, it doth not yet appear what we shall be, but we know that when he doth appear we shall be like Him." Now the way to become like him is to think as he thought, for our thoughts are revealed in many ways, to speak like he spake, to act like he acted, and then we shall become like him, not only in word, thought, and deed, but we shall look like him, we shall be like him when he shall appear.

After this great trial of fasting and prayer, he came out to the world, but had he entirely overcome? No. I want to show you some evidences of his humanity in the great life of his ministry. You remember that he had selected the twelve apostles, that he traveled with them; and finally, after a long,

dusty, tiresome, weary journey through Samaria, he came to the noted spot, Jacob's Well. You remember the conditions that confronted him there. No doubt he was weary and hungry, and tired and faint. God was not weary, hungry, tired, nor faint, but Jesus was, and he virtually said to these disciples, "Brethren, you are stronger than I physically. I can go no farther until I get something to eat. You go into the town and bring me a lunch that I may have strength to go forward." These are not the words used in that chapter; but these are, which convey the same idea, "Jesus therefore, being wearied with his journey, sat thus on the well," while the brethren went into the town to buy meat.

And do you remember, that while weary and hungry there, one lone woman came to draw water from the well and the Master saw an opportunity for accomplishing good? Here is the lesson I would impart to the ministry. Sometimes I have heard—very, very seldom, but I have heard it—that some of our elders grow discouraged when there are small audiences. Here is a pattern for you, brethren; one woman, and one of shady reputation at that. Jesus knew she needed help, and he was advertised as the "help of the helpless." He preached her such a grand sermon. I do not know all he did say, but he said so much that it wrought upon the woman to such a degree that she went down-town and said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Now your little quiet talk may perhaps superficially appear as though nothing had been accomplished for good; but you do not know. "Some word dropped in the heart's deep well, the good, the joy, that it may bring, eternity alone can tell." Never lose an opportunity, my brethren, for sowing the seeds of truth. They will blossom and bloom and grow and give fruitage perhaps when you are sleeping in the silence of the tomb.

Again, Jesus was working hard all day, and it was hard for him to withdraw from the great audience that hung upon his every word. He made an arrangement to go on a boat to cross the sea, but was so sleepy that he feel asleep upon the deck. A great storm arose upon the sea and they suddenly remembered the tall, blue-eyed, light-haired stranger that got on at the last landing. They wanted help, and so they searched for him, and in a very unceremonious way they woke him and said, "Awake, carest thou not that we perish?" And the tired, weary, sleeping Jesus stood up and gazed upon the wild, white-crested foaming waves. He heard the creaking of the boat, and saw that it was midnight on the waters and a storm was on the deep, and death seemed to stare them in the face. But he was so calm! He had no repenting to do, like most of us upon an occasion of that kind. He had been good, he had been pure, he had been doing all things that

were pleasing to his Father, and he could come before God with mighty faith. You know sometimes our faith is dinamed by reason of our bad conduct; but he was good, and he could come before God relying upon the promises that God had made, which are as true as himself: and how beautifully we see him approach the rail of the boat and say, "Peace, be still." Suddenly there was a great calm. Man dared not to speak to his fellow, but the moments dragged by, everything was as though they were working in God's white calm. But one, roused to the sense of the beauty and the grandeur and the strength that surrounded Jesus, said, "What manner of man is this, that even the winds and the waves obey him?"

Wonderful man, because he was a good man; powerful man, because he was a pure man; successful in his ministrations, because he was walking in the sunny way guided by the commandments of his Father. That is what made him great, that is what made him wise.

Let me draw your attention to the thought of his will. He was cold, he was hungry, he was sleepy, he was weary. Did he want to die? Go with me to Gethsemane. He started out with the twelve, but as he was weary and sad, and a great sorrow was upon him, he thought he would just take three of them with him into the sacred inclosure, and there pour out his soul unto God. But, oh! the sorrow was intense. There came an epoch in his life that even the three could not be with him. He wanted to be alone with his God. Has there come to your life times such as that, when no human ear was worthy to hear the plaintive cry that was made only for the ears of the Lord God of Sabaoth? It was so in his case; and so to the three favored ones he said, "You stay here while I go yonder to pray." They tell us that he was so willing to die. Why, he was not as old in earth-life as I am to-day! Why should he want to die? He was in the bloom of manhood, the strength of manhood—why did he want to die? He did not want to die, and so we find him going down into the damp grass of the garden of Gethsemane, and hear him cry, "Oh God, if it is possible, let this cup pass." He virtually said to the Lord, "I was born in poverty, I lived in that station, I have lived a life of deprivation and of sorrow, I have drunk from the cup of want, I have been cold and homeless and have figured as an outcast in the world, and now wilt thou press to my lips the last dregs of the cup of infamy and shame?" He went back to the three and found them asleep. Has this not been your case? What a flimsy and broken reed humanity is! When you need them most you find them estranged from you. How vascellating, how fickle we are! And so the men were found sound asleep in that awful hour. He went back and prayed the same thing again, pleading for his life. He went the second time and

again found the three asleep. So he returned to the garden once more to plead for his life. And then! Oh, that hour of weakness! The stammering tongue of humanity can not describe it, but the story comes so beautifully to us, an angel came and strengthened him. What the consequences would have been had not that angel arrived at that moment, only God in heaven knows. He strengthened him. And friends, have you ever been just there? When we have performed our duty, when we have done the best we could, when we have moved every force within us to the accomplishment of the will of God, we have the right to expect divine assistance. God would refuse to be God did he refuse to trembling, trusting, humanity assistance in the time of sorest need. And so we, too, in our Gethsemane, may look for and see the angel. Is it not promised that the angels encamp around about the righteous and deliver them? Are we not assured that the angels are ministering spirits sent forth to minister unto those who are heirs of salvation? I believe that right there, in the garden of Gethsemane was Christ's greateat victory won. They point me to Calvary. In some degree it fades before Gethsemane. Gethsemane was the place of his struggle. Gethsemane the place of his trial. Gethsemane the place of his victory. I believe with all my heart that I can join with the poet in saying:

"Gethsemane, can I forget,  
Or there thine anguish see,  
Thine agony and bloody sweat,  
And not remember Thee?"

"Remember Thee and all thy pains  
And all Thy love for me?  
Yea, while a breath, a pulse remains,  
Will I remember thee."

Friends, we, too, have our garden of Gethsemane. But, hark! The tramp of heavy feet is heard, the mob pursues the stainless Christ. He whose life was as pure as a lily and as holy as a child's prayer is now rudely hurried on to the judgment hall. We see him suffer there. All manner of indignities are put upon him, but he is calm and serene. He knows his mission now, and he is pursuing it with the dignity of a god. We see him traveling up the rugged hill of Calvary, carrying his cross. He faints beneath the load and a stranger comes and helps to bear the burden. Ah, friends, have you a Calvary in your life? You must have carried the cross. He who refuses to carry the cross forfeits his claim to wearing the crown.

We see him reach Golgotha's peak. The dull thuds are heard, as the soldiers drive nails into his sacred hands and feet. We see the crown of thorns upon his brow,—that crown of cruelty, an emblem of the crown he will wear when God and his people shall take part in the holy coronation when he is crowned King of kings. But again the weaknesses of humanity crowd in upon him, and the suffering of



Christ has wrung from his lips the saddest words that ever fell from mortal tongue, "My God, my God, why hast thou forsaken me?" Would God forsake a God? Nonsense. Jesus was there acting his part in the drama of humanity. He was there, clothed upon with humanity's weaknesses and doubts and gloom, as a human being. "My God, my God, why hast thou forsaken me?" Was he forsaken, friends? Ah, no, he was not forsaken; he was only tried. Have you never been in Calvary? If not, you must go there, you must have your Gethsemane, you must have your Golgotha, you must have your Calvary ere you reach heaven and home. Was he forsaken? No. Will you be forsaken? No. You may be tried, but the record is true as versified:

"The soul that on Jesus still leans for repose,  
I will not, I can not desert to his foes."

No, he would cease to be God if he did.

"That soul, 'though all hell should endeavor to shake,  
I'll never, no never, no never, forsake."

Jesus Christ now, after the last great trial, receives the Spirit again; and now, under the Spirit, how easy it is to bear trials. You know that. Now that the light has come again, "Father, forgive them, they know not what they do. Into thy hands I commend my Spirit."

Some may think that I do not believe in the divinity of Christ, because I have occupied the hour in viewing his humanity. I do believe that he was in the beginning with God, that all things were made by him, and for him, and without him was not anything made that was made. He was the Alpha and Omega, the "beginning and the end," "the first and the last." And I would have you know that in the great economy of God, when he sent his only begotten Son into the world, he prepared for him a body, and it is said that "in his humiliation his judgment was taken away." When he left the heavens of glory to come to Bethlehem's barn he came a baby. "In his humiliation his judgment was taken away," and so it is written of him truly, "He took not upon himself the nature of angels, but the seed of Abraham, and became like his brethren in all things." This was done that he might show the wonderful possibilities of humanity. That is the thought. He came to act out life as we have to meet it, as you and I have to experience it; and so it is said, he was tempted and tried like as we are. Why, though he was the Son of God, God would not permit himself to act in the priesthood until he was called like other men, and so it was said, "He suffered himself not to be made a priest, but he that said unto him, Thou art my beloved Son said also, Thou art a priest after the order of Melchisedec, called of God, an High Priest." If Jesus would not take this honor to himself save he were called of God, men should not raise their hand to steady the ark.

May God help us, dear brothers and sisters, to view

Christ in his human career. It will be a comfort and strength to us in the great struggles of life; and if kept in view, you will not have anything harder to bear than he. If he overcame, he has also promised that you may overcome, and the great thought: "He that overcometh shall be my son and shall inherit all things," and so we shall be heirs of God and joint-heirs with Jesus Christ.

May the infinite God help us to exemplify the Christ-life in our daily walk, and thus advertise to the world that the "gospel is the power of God unto salvation," that it is saving us, that it is developing within us the Christ, the hope of glory. May God bless you to this end, is my prayer. Amen.

## Mothers' Home Column.

EDITED BY FRANCES.

### One Woman's Struggle.

Some experiences of life, though so truly awful, are so awfully true that they can bear repetition, and human nature is so prone to forget that the retelling of them is necessary if the sufferers are to be relieved. We have all heard much about the injustice done to the poor sewing-woman, and the sweat-shop that keeps her wages low has been openly condemned, but even now few consider how much suffering, temptation, and ill-requited toil go to make the garments purchased at bargain prices. If we did consider, we should consider it a crime to encourage such a system of extortion, and gladly pay the prices which would insure a living wage to the poor women who make them.

I give the experience of one woman in her own words. She had seen better days, but in reduced circumstances, untrained as she was to enter the ranks of bread-winners, she did what she could find to do. She says: "Being filled with the spirit of Yankee independence inherited from New England ancestry, I could not rest content to be entirely dependent. So, taking up one of the New York dailies, I turned to the column headed 'Help Wanted—Females.' Seeing an advertisement for workers on children's dresses I started for the manufacturer's address. I walked on and on (to save car-fares) until at last, footsore and weary, I reached my destination. Entering a doorway where women were issuing forth with parcels, I passed through a room filled with men who stared impudently at the women as they passed. In the work-room up-stairs I was met by a young woman with the blandest of smiles, who showed me different styles of children's dresses. Out of this lot I selected one, for which she said they paid three dollars a dozen. It seemed a very small price, but I thought it would do for a beginning. I was given paper and string with which to wrap the dozen which I agreed to take home. As it was a physical impossibility for me to walk home, I took a car. I began my work with great zeal. I so organized my light house-keeping as to make it as light as possible, and gave most of my time to my dress-making, working early and late, often till midnight. At the end of the week I triumphantly carried my parcel, much increased in bulk, to the manufacturer's. The agreeable young woman who had given me the work was nowhere to be seen, but in her place was a grim female of most unprepossessing appearance. After making me wait her pleasure for a long time, she came to me and curtly informed me that it was not pay-day. When pay-day arrived, I was on the spot bright and early. Edging my way through a room crowded with women, most of whom were poorly clad and half-starved-looking creatures, I waited my turn for an interview with the 'overlookers.' At last it came, and I was informed that the price paid for making such dresses was

forty cents instead of three dollars a dozen! Too shocked and dazed to reply, I received my forty cents, and, feeling for my purse, found it had been stolen. Out of my forty cents I paid five cents for a ride home, where I sat down in dumb amazement and dismay to 'think on these things.' How could the good God permit such criminal injustice to be organized and carried on in this enlightened age and community!

"Next day, with faith in my fellow-beings reviving in my breast, I again looked over the advertisements. This time I found that a manufacturer of infants' dresses wanted feather-stitching done. This was one of my accomplishments, and I applied for the work. I was told that it was not given out, but that I must come every day and work from eight in the morning until half-past five in the evening. I was somewhat appalled at the prospect of stemming the tide of humanity that surged over the Brooklyn Bridge at those hours, but determined to try, since it was the only thing that offered. I started at seven o'clock the next morning for my long walk, taking my luncheon with me. With cheerful alacrity I took the seat assigned me among the group of feather-stitchers in one of the little stalls set apart for them. A sharp-featured, sharp-voiced Jewess, with diamonds on her fingers and in her ears, gave me my work. The 'power' was turned on, the hum of voices ceased, and the buzz of machinery began. After a trying morning, with endless fault-finding by the Jewess, twelve o'clock came and we were allowed half an hour for luncheon. Then began a scramble for places at a long table covered with white oilcloth. A ruder, coarser set of girls than those who gathered around it I never met. Still, I have no cause to complain of their treatment of me. Being civil to them, I received civility in return, except from the Jewess, who seemed to make it a point to treat me with marked discourtesy. She made me feel that she did not want me there. But I took no apparent notice of her insulting manner, and did not resent any of her endless but undeserved criticisms of my work. After two weeks of work there I received five and one half dollars and my dismissal, on the plea that the work had given out. As I passed out with the crowd into the elevator I observed that the prettiest and most refined-looking of the girls had been detained by the proprietor to help him at his desk. One of her comrades, a plain but kind-hearted girl, was looking at her with a face full of anxiety, but the poor child dared not notice her. What it meant to her to be thus honored by this brutal man her more experienced comrade knew too well, I suppose.

"Again I tried the advertisements for workers. This time it was a shoe factory. Slipper vamps and bows for shoes were given out to be embroidered and made up. It seemed a light, pretty sort of work to do. So I once more joined a throng of half-starved, wretched-looking women who stood eagerly looking for work and awaiting an opportunity to interview the forewoman, a sharp, hard, dark-eyed little woman, gaunt and round-shouldered from a life of hard work. At last my turn came. Without looking me in the face, she showed me, with a perfunctory, indifferent air, the different varieties of bows. Selecting a style for me to try, she informed me that they paid sixty cents for twelve dozen of this style. I was duly instructed by another woman how to do the work satisfactorily. She then gave me the materials to carry home, and I was liberated. I worked early and late, always till midnight, sometimes later, a friend often assisting me by running the ribbon through the buckles ready for use. It was impossible for me to finish twelve dozen in much less than a week. Consequently, after deducting my car-fares, I had left fifty cents for a week of hard work.

"A little later I was told of a place in New York where I could obtain steady employment in making infants' dresses, and that my work would be sent to me and called for. Once more I applied for work. I engaged to make a dozen little dresses, for which they said they paid sixty cents. The materials were sent to me, and my sewing-machine buzzed early and late. At the expiration of the week the dresses were called for. When I

went for my money, the inspector told me that I took too much pains and basted too much. After deducting the price of the cotton, which I was expected to furnish, and my fares to engage the work and to receive my pay, I had just thirty-five cents left for my week's work—about three cents each for the dresses.

"Again I tried a factory, this time for the making of underwear for women and children. They offered the munificent sum of two cents a garment, twenty-five cents a dozen, for the making. They had no work at present, but would take my name and address and let me know when they had some. I declined to trouble them to do so, and went to my home in disgust and despair."

This pathetic story, which is only one of a multitude, makes its own special appeal to the women who rush after the cheapest ready-made garments. It appeals also to all women and all men, in all grades of social life; for all may do something to make these conditions impossible.—H. W. B., in *Outlook* of November 22, 1902.

SOME years ago when the subject of dressing plainly was being discussed in the Home Column we remember to have expressed the opinion that it was because of just such unholly oppression as this that the Lord had commanded his Saints "Let all your garments be plain and their beauty the beauty of the workmanship of your own hands." Can any woman who has a heart purchase for herself or children and wear with complacency garments made at such a cost?—ED.

#### Prayer Union.

A sister living in LaSalle, Illinois, desires the Saints to pray and fast with her the last Sunday in December, that if it be God's will, her husband may be brought to see the folly of drink and obey this beautiful gospel, as he is prejudiced against it. The Saints in foreign lands fasting with her the last Sunday in January. Also that she may be given perfect health.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### Sunday-School "Ty."

- Amiability.*—"Honey catches more flies than vinegar."  
*Activity.*—Unceasingly praying, thinking, planning, and working to make their classes the best possible.  
*Avidity.*—Have an intense hunger for the salvation of their scholars.  
*Animosity.*—Towards all habits, amusements, or influences hurtful to true manhood.  
*Capability.*—Realize the profound importance of the work, and are ever striving to attain perfection in it.  
*Humility.*—"Not I, but Christ that worketh in me."  
*Loyalty.*—To the school, to the church, to Christ.  
*Liberality.*—In time, in thought, in money, in love.  
*Punctuality.*—On hand to greet the first scholar.  
*Spirituality.*—Their lives say Amen to their words.  
*Tranquility.*—Do not worry over results, but do their duty and leave the result to God.—*The New Century Teachers' Monthly.*

THE following letter from Bro. and Sr. Muceus, who are now laboring in Norway, was not intended for the public eye, but we believe that all will be very glad to learn what they are doing, so we take the liberty to give the contents of the letter to the readers of the "Department." May the Lord bless them abundantly in their labors in that far-off land.—ED.

PORSGRUND, Norway, October 29.

*Dear Brother Hougas:* We were indeed pleased to receive your letter explaining everything; and a few days after we received the package of *Quarterlies*.

Now we have begun our Sunday-school work in earnest, using the lessons given in the *Quarterly*. Of course all that we use from them must be translated. We are grateful to you for your generosity, shown in sending us so many more than ordered, but, as we can only make use of a limited number, we think best that you retain a portion of them for use elsewhere.

Our school at present consists of two classes: senior and primary. Bro. Muceus has charge of the former and I the latter. The classes are not crowded to overflowing yet, but they are on the increase. The primary began with three or four and now numbers thirteen, which number we hope may not grow less but rather continue to increase steadily until we can organize an intermediate. I find the work interesting, and also trying, owing to my unfamiliarity with the language. However, with help from Bro. Muceus I shall translate the lesson story and then copy it on separate sheets for each one by means of our "manifold." Most of the children making up the primary class are children of nonbelievers in our faith. We hope for good to be accomplished, and perhaps by interesting the children we can also reach the parents.

We are pleased to learn of the onward movement of "the work" in all lines, and hope that much good may be accomplished for the cause this year.

May God bless you in your work, that you may be a source of cheer, comfort, and encouragement to his people and the honest in heart wherever they may be found. We heartily join in wishing you a God-speed in all your labor of love.

In gospel bonds,

PETER MUCEUS.

EMMA MUCEUS.

#### A Good Superintendent; A Good Teacher.

A superintendent should be a true Latter Day Saint. One who is prayerful and loves the gospel and would work for the best interest of the Sunday-school work. He should also be a person with great wisdom, and a Bible student that he may be spiritually educated, that those under his instruction may be taught the principles of the gospel and that it may aid them on to perfection. The superintendent should be punctual in everything. Always be on time and teach the scholars the same; also have well-prepared lessons and be able to answer any question pertaining to the lesson. He should not only

BE AN EXAMPLE

on Sunday but his every-day life should be worthy of imitation. If the school has an inactive and neglectful leader it will not flourish as it would if he were active. Therefore let every superintendent strive to fill his position, that at last it may be said, "Well done, good and faithful servant."

Teachers should be members active in the work and be an example to those whom they teach, that scholars may learn to love them; then it will not be so hard to get them interested. A teacher should also

HAVE GOOD LESSONS:

One who gives new ideas; a Bible reader; a good humble Latter Day Saint; one that is interested and wishes to do good and assist others on to salvation. Last but not least, teacher as well as all others should be prayerful. Wishing success to all,

MARY DICE.

For Far West, Missouri, District convention.

#### A Waste of Time.

It is even worse than a waste of time for a teacher to allow her pupils to spend any part of the lesson hour in argument. There will often be found in classes of young people from fifteen to eighteen years of age young men and young girls who labor under the delusion that it is proof of special erudition on their part to question some statement made in the lesson, and they

try to draw the teacher as well as the other pupils into arguing the matter.

This "I-know-it-all" period of youth is a trying period for even the wisest and most patient teacher to deal with. It requires tact and wisdom to direct the thought of the all-wise boy or girl into the right channels, and away from the folly of argument about things that no man will know until he sees as God sees and knows as God knows. It is a waste of time to spend the lesson hour in arguing about the certain truths of God. It is not because of real doubt based on study and thought, and a desire for information, that the argument is launched. It is often for no higher or better purpose than to affect a knowledge of things of which one is really lamentably ignorant. If many men and women knew as much at seventy-five as they think they know when they are fifteen, the wisdom of the world would be much increased. The teacher must pray for patience and wisdom with which to deal with the "I-know-it-all" boys and girls.

It is a waste of time to try to teach the lesson in a purely "entertaining" way. The "entertaining" teacher is often one whose pupils never become Christians. The real spiritually-minded teacher will be able to teach the sweet and simple truths of the lesson in a way that will hold the attention of the pupils and make lasting impressions on their minds.

It is a waste of time to bring into the lesson anything that has no bearing on it. The writer once heard a teacher say: "I always talk to my boys for five or ten minutes about something having no connection at all with the lesson, and gradually work them around to the lesson."

I have seen this method of "working boys around to the lesson," and I can not recommend the plan to teachers who wish to secure the best results. It is a waste of time to spend half of the lesson hour talking to boys about their week-day games and sports in order to show that you are in sympathy with them in these pleasures.

It is a waste of time to teach boys and girls a rule or rules of life you do not pretend to live up to yourself. If the teacher goes to the theater, he can not hope to teach the pupils of his class that they should not go. The writer once heard a Sunday-school teacher say, "Yes, I go to the theater once in a while, but I teach my Sunday-school boys that they should not go, because they are still too young to discriminate between the good and the bad in the drama. I do not approve of boys and girls going to the theater."

It is a waste of time for a man like this to try to teach a Sunday-school class; and it is a waste of very precious time to give him boys and girls to teach.

It is a waste of time to accept the duties of a teacher if you know that you can not discharge those duties regularly and faithfully. The teacher who comes to his or to her class "occasionally," will not have even occasional conversions among the members. The pupils of such a teacher are apt to emulate his example and put in an appearance only occasionally themselves.

It is a waste of your own time and, worse still, the time of others, for you to engage in teaching in the Sunday-school if your whole heart and soul are not in the work, and if you have not the most earnest desire to win souls for the Master. Lacking this desire, you can not hope to be a successful Sunday-school teacher.—*The New Century Teachers' Monthly*, Chicago.

#### The Nickel Plate Road

will afford its patrons an opportunity to take advantage of low rates for Christmas and New Year holidays, by selling tickets at a fare and a third for the round trip to all points on their line, December 24, 25, 31, 1902, and January 1, 1903. Return limit including January 2, 1903. Through service to New York City, Boston and other eastern points. Chicago passenger station, Harrison Street and Fifth Avenue. For further information, address John Y. Calahan, General Agent, 113 Adams Street, Chicago.

47-6t. 66.

## Letter Department.

BLAIR, Nebraska, November 22.

*Editors Herald:* I am at present engaged in missionary work in Northern Nebraska District, having been transferred from the Texas Mission to this district because of sickness. I left my field in Texas on September 17, and was confined at my home until November 7. I wish to say to those whom I was associated with and who might be interested in my whereabouts that I have regained my former health and again tip the scales at my usual weight; viz., two hundred pounds.

I was sorry to be compelled to leave my former mission, but it seemed decreed. I found many warm-hearted Saints there and Saints whom I learned to love.

Since coming to my present field it has been very stormy and muddy, which has militated materially against the work. But I am determined to try to overcome some of the loss that has accrued by reason of my continued sickness.

The members of the branch at this place, like a great many other branches, are badly scattered and some of them are in the condition that John saw: they are neither "cold nor hot." It seems a pity that Saints all over this world will permit the evil one to get the advantage of them and beat them out of a celestial reward. Saints ought not to please his satanic Majesty in this way; life is too short to brood over real troubles, much less imaginary ones.

This branch is presided over by a zealous young man by the name of Lytle, a grandson of old Bro. Hugh Lytle; and if the members will do as he advises they will not go far astray. I will stay here over Sunday, the 23d, and then go to Omaha and meet with Bro. Butterworth, and then elsewhere.

In conclusion I want to return my sincere thanks to those who so kindly cared for me in my sickness while in the South. Prominently among those I will mention Bro. and Sr. Hugh Sands of Dallas, Texas, and Uncle George Montague and his companion, of Wilburton, Indian Territory; also numerous others, among whom are those who donated so liberally at the reunion at Dow City. It is a pleasure to live in the world surrounded by such friends; what will it be in heaven?

I will be pleased to hear from isolated Saints in the district in regard to chances for preaching in their neighborhood; address me at Dow City, Iowa.

Yours in the work,

ROMANAN WIGHT.

LARRABEE, Iowa, November 24.

*Editors Herald:* The present year is growing gray and will soon have lived her allotted days. What has been the progress of the church during the year? Answer comes through the church papers from many lands, "Prejudice is giving way, baptisms are more frequent, and prospects brighter than ever before in the history of the Reorganization." Also in our own beloved country we welcome the great favors bestowed and can truly sing,

"The Lord is remembering Zion  
And bringing her comforts once more."

Unbidden tears, yet welcome, have often dimmed our eyes while reading the experiences of the brethren; some meeting with success, while others equally as energetic have not been so successful, still others faced mobs, suffered privations and sickness in order to present their God-given gospel to a dying world. The Lord, who is the very embodiment of goodness, will reward every true soldier of his.

Since the debate at Mallard I assisted Bro. J. M. Baker in meetings near Marathon, making our stay at the pleasant homes of Brn. Manly and Fred Hartshorn. November 4 I took train for Hartley, going in the interest of church work, and was given the assurance by the Holy Spirit that the cause of Christ would

be advanced through my efforts. Bro. Harris Cook, formerly of Plano, stepped on the train at Webb, en route to Spencer to serve as a juryman; and as I had two hours to spend in Spencer before going on to Hartley I accompanied him to the home of his daughter, Sr. (Mrs.) Inez Kinnie, where we talked on gospel topics and I took orders for church publications.

Bro. Joseph Sheldon met me at Hartley and we were soon at his home five miles north of town, where I conducted a series of meetings in a well-seated and lighted schoolhouse. Of those who promised to continue to investigate our claims was a wealthy local M. E. preacher at whose home I spent a full half-day talking gospel. He bought a Book of Mormon.

While waiting train at Sheldon en route to Larrabee I distributed tracts in the depot and was soon in conversation with a man of considerable literary ability. The subject of the Book of Mormon was introduced, and I hung up my chart containing Book of Mormon and other ancient characters, also the lecture-size map made and for sale by Bro. Weston, and after a good sermon's-length talk, he assured me that he would buy several of our church books. The writer enjoyed the hour, although the audience was small.

Bro. F. M. Sheldon, living four miles north of Larrabee, wished me to tell the gospel story to his neighbors, which I am trying to do.

The latter part of September I was blessed with a dream which was strongly impressed upon my mind. In the dream I met a Utah Mormon elder and we were soon in sharp controversy on the great differences of the two churches, he advocating polygamy and its kindred evils, while I opposed it, using the many proofs against his positions from the Bible, Book of Mormon, and Doctrine and Covenants. With much boldness he continued to argue the questions, until I quoted the blessed promise of the Lord recorded in the eleventh chapter of the Second Book of Nephi, which tells of the coming forth of that part of the Book of Mormon plates the seals of which part were not then disturbed, for the divine instruction was "Touch not the things which are sealed, for I will bring them forth in mine own due time: for I will show unto the children of men, that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, [which is the present volume of the Book of Mormon as we now have it.—C. J. H.] and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles; and will show unto the world that I am the same yesterday, to-day, and for ever; and I work not among the children of men save it be according to their faith."

After presenting the above I said the presidency of the Utah church receives no more divine instruction by revelation or angelic ministration than the Protestant or Catholic Churches: that the Lord continues to give heavenly manifestations to the presidency of the Reorganization, and when in the wisdom of God the time has fully come for the glorious messenger to present that part of the sacred record for translation and publication, that the prophet of this church, who ever he may be, will be the servant the Lord will employ to do that work, and from its holy pages also would the teachings of the Utah church be condemned. Then would that church, and the world, including our Hedrickite friends, soon know which organization was receiving sanction of the Almighty. Presently I saw the Utah man grow pale, his eyes lost their brightness, his countenance fell, he was a pitiful sight to look upon.

When I awoke I was enveloped in the Spirit, and my heart went out to God in praise and prayer trusting that I might live to see and read the balance of the book when translated, and that those who are being deceived by the Brighamite leaders might be truly converted from their evils and made one with us.

I believe the Religio society is doing a great work in preparing the church for the time of the coming forth of that sacred treasure of knowledge.

To the Saints of the Galland's Grove District: Permit me to call your attention to the divine instruction to pay your tithes and offerings. Address me at Deloit, Iowa.

With praise and thanksgiving to God for the restoration of the everlasting gospel, I am,

Your brother in Christ,

C. J. HUNT.

BOONE, Iowa, November 25.

*Editors Herald:* Please request any of the scattered Saints in Hamilton, Hardin, Grundy, Wright, Franklin, and Butler Counties, of the Des Moines District mission, or in any of the six counties north to north line of Iowa, to write to Bro. H. A. McCoy, Eagle Grove, Iowa, their desires for ministerial labor. He and Elder M. M. Turpen will occupy in those counties for several weeks, nothing preventing,

Your brother,

J. F. MINTUN.

NANTYGLO, Wales, November 8.

*Editors Herald:* A few words from Eastern Wales would possibly be acceptable. I can not say like the brethren whose letters give such good news over there, that so many are baptized and others near the kingdom. I have labored a good deal in company with Bro. John Davis; at Brynmawr we delivered thirty sermons, and at Blaina about twenty-six on the street. Other places have had the attention of the missionaries in Wales, such as Dinas, Tonypany, Penygraig, and Pontlottyn. We meet opposition: Bro. Davis had a debate on a wagon at Brynmawr; the other man could not fill in his time. He was going to debate for two weeks, but Bro. Davis quieted him in two hours. He always gets opposition at every place, but it does good and draws the people. Thus you see the means we have to employ to reach the people. Halls are high to rent, and where we have them but few come in; all we can do is preach as Jesus said on the highways and byways. We distribute tracts, thus obeying the injunction, "search diligently and spare not," yet no results, so far as baptisms go, have added joy to our labors. Only solid, continuous effort will convince me that God has no people to gather into his kingdom from Wales. The Spirit has been with us in our labors, indicating that in due time we shall reap souls for our hire. We hope to effect permanent openings at new places; one near Lydney, one at Llanhilleth, and near New Tredegar. Three houses have been opened in said places for preaching. Some of the brethren and sisters have dreams and visions, relative to the future of the work, which, by proper effort on the part of all, will be realized. Because God, who has been powerful in promise by dreams, visions, and through his Spirit, is also powerful enough to fulfill.

But, dear brethren and sisters in Wales, England, Scotland, and other lands, the mount of vision is not yet won! Do not forget your obligations to God's law. Sacrifice, tithe, free-will offerings, and all the good promptings of the Spirit are factors to produce what we are all looking for—the redemption of Zion. We need many laborers in the harvest-field, but we have to consult about the wherewith to keep their families. As when Jesus was among men so it is now: the harvest is great but the laborers are few; and I expect it will ever be.

I learn that Bro. Trapp will take up missionary work; he is a willing worker.

We hear the many absurd stories of old date oft repeated, and some new ones. I was asked if my grandfather died of a broken hip owing to not fetching a doctor. I said he had four, and lived eight years after. "Oh, well," the man said, "I was told that." Then he asked what would I do if I broke my arm. Answer: "Get the doctor to set it and ask the Lord to heal it."

If there was no doctor, said I, I would do the best I could and ask the Lord to help me, because I helped myself. The man (a Christian) wanted to bet on the Sabbath evening that it would never mend. The people shouted shame on him, and said he was not fit to talk to. When these tales come up, I tell them some I have heard, saying the others had better have company; the folks laugh.

Pray for us in our arduous duty to God and men.

THOMAS JONES.

55 King Street.

PROVO, Utah, November 19.

*Editors Herald:* Bro. G. H. Hilliard, on his way home to Independence from the West, stopped off in Provo and preached four splendid sermons, and on November 9, with others, assisted in dedicating the Saints' chapel here. Bro. Hilliard preached the sermon and Elder W. S. Pender offered the dedicatory prayer. The building is of brick, nicely and neatly finished; all paid for and the branch out of debt. It is located on Second West and Fourth South Street, two blocks north and two west of the Rio Grande depot, hence making it easy to be found by any of the ministry passing through. The writer, and at present pastor, lives the first door east of the church and will be glad to have the missionaries call and preach at any time; a hearty welcome will be extended by members of the branch. As is usually the case, much credit is due the Saints at this place for the sacrifice made and efforts put forth to erect and pay for the church. The missionaries, especially Elder David Wight, will long be remembered for soliciting and doing much of the work on the building. Also Sr. Flo Phillips, one of the committee, whose efforts and sacrifice are commendable indeed.

We have in Provo a good, lively Sunday-school, Wednesday night prayer-meeting, and a live Religio which meets every Friday night. Preaching every Sunday at half past eleven in the forenoon and half past seven in the evening. We, as others of the ministry have expressed themselves, consider the work in Provo to be in a good growing condition.

F. L. SAWLEY.

210 West Fourth South Street.

FARWELL, Michigan, November 25.

*Editors Herald:* We have a branch here numbering fifty Saints. The most of them are laboring to hold up the banner of King Immanuel, while a few seem to be fulfilling the parable of the five foolish virgins. I find it requires a constant labor, "all his precepts to obey." I desire to magnify my calling.

Saints, let us observe the Word of Wisdom, and the words which say, "Be ye clean that bear the vessels of the Lord." My prayer is for the welfare of Zion.

Your brother,

F. PYERS.

NORWALK, Connecticut, November 19.

*Editors Herald:* The Broad River Branch is not asleep. We are striving to keep the Lord's work moving, but are not gaining in membership very fast. We have a few faithful ones yet. We were rejoiced to have Bro. Joseph Squires, from Brooklyn, with us last Sunday. He gave us a good sermon.

I believe it is well not to be napping when we are liable to be taken by surprise. Some time the Master is liable to come unexpectedly and not find things just right.

I have taken the HERALD and *Ensign* for a number of years, and read them with interest. I find much encouraging news in them. I received a supplement to SAINTS' HERALD some little time ago, calling for new subscribers to help pay for the book-press. I have not as yet found one, but I will give the price of a subscription just the same. I am anxious to see the Lord's work advance.

Your brother in the faith,

JUDSON CABLE.

BLUE RAPIDS, Kansas, November 24.

*Editors Herald:* We have just been having a feast of good things from Brn. Madden and Beebe. They made a great improvement in our branch, and there is room for more improvement, therefore we ask any of the ministry who may pass this way to stop with us and break the bread of life to us that we may grow in grace and have a better understanding of the gospel and the things which our heavenly Father has said we shall do to obtain eternal life.

THOMAS H. BARRETT.

WHEELING, West Virginia, November 24.

*Editors Herald:* As your paper comes to us filled with the news of the church work throughout the world, it brings much that cheers and comforts those who have made a covenant with God. It is also at times the medium through which intelligence of a sad character is transmitted. This is necessary since it is not within our power to prevent those things occurring which bring us sadness in this life. And as the Captain of our salvation was made perfect through the things which he suffered, so should we strive to make spiritual development by the unpleasant as well as the pleasant experiences which come to us.

On November 14, Sr. Maggie V. Ebeling, wife of Joseph E. Ebeling, of Wheeling, passed away. She was born April 10, 1877, and was baptized October 22, 1893. Many of the elders will remember the generous hospitality they shared at the home of Bro. and Sr. Ebeling. The writer delivered the discourse at the chapel, being assisted in the services by Elders O. L. Martin and J. F. McDowell.

Thus one by one earthly ties are broken, and those which bind us to the great beyond are strengthened. How comforting the words of Paul, "That ye sorrow not even as others which have no hope."

O. J. TARY.

LYNCH, Nebraska, November 20.

*Editors Herald:* Owing to troubles over which I have no control, I ceased my labors in Pottawattamie District and have been rambling over the Sioux Reservation; but as no opportunity offered to preach, I have been taking observation of conditions as they present themselves to me. In every new country there is an unsettled and very restless condition of society, and men seem to have no time to listen to the gospel, but this country is well supplied with men representing almost every class of modern theology. Chief among them, the new Quaker church seems to be in the lead in the matter of accessions, but the Free Methodist is a close second in the race. I know but little of their doctrine, but judging from their preaching they bear the ear-marks of the old creeds. They make no appeal to reason or man's better judgment, but to the emotional nature, reciting death-bed scenes.

There are but few Saints on the reservation. Bro. Levi Gamet wrote me of a few who lived near Butte City and Spencer; but I have not been able to see them, for I am not able to travel across the prairie in cold weather. Bro. Gamet very kindly gave me permission to labor as opportunity offered.

I was much impressed with the article in HERALD in regard to going out two and two; I indorse the suggestion for many reasons. First, because it is taught in Doctrine and Covenants; second, because experience proves it to be the best plan, especially in new places.

What I need here is a good supply of tracts for distribution this winter while I can not travel, but I am too poor to buy them, and if any of the Saints can send me some I will be thankful. I hope Bro. Gamet will be able to come over in the spring, and look over the ground with me. No one can tell how lonely it is to be where we have no branch; not a Saint to speak with. How I have longed to be with the Saints in the old chapel again, and enjoy their communion.

I am passing through the sorest trial of my life and I ask my

brethren to pray God for me that he will rule all things for good. I love this latter-day work; it is my chief delight, and I pray God I may yet be able to do something for the cause I love so well.

For the present my address is Lynch, Nebraska, though I am visiting friends.

J. S. STRAIN.

ELLENBURG, Washington, November 16.

*Editors Herald:* I do not have many privileges of attending Latter Day Saints church. In the church papers we find most all the spiritual food we have. Last year the elders of this field did not stop here, so we had no preaching. But we expect to hold some meetings this winter if the Lord is willing. My brother spoke a few times when he came West, and since then quite a number have inquired when he will return. I think some are interested.

I attended the dedication at Roslyn, and was very much blessed. I felt that the Spirit was with us. My brother preached the dedicatory sermon, and he surely was blessed. Bro. Luff offered the prayer: few who were present will ever forget it. I never will.

We have a very spiritual branch at Roslyn. I belong, but as I live thirty-five miles away, I do not meet very often with them; but my heart is often with them.

Bro. Powell and my brother, N. V. Sheldon, have been laboring together.

As I grow older, I feel more the need of living closer to God and am trying to serve him better. It does my soul good to read the letters in the HERALD, and I ask an interest in the prayers of all that I may be faithful and set an example before my family that will be worthy of following.

W. T. SHELDON.

WALKERVILLE, Ontario, Canada, Nov., 24.

*Editors Herald:* The good work is still progressing in Walkerville and Windsor. I hold four meetings each week, and visit on the vacant evenings and through the day. I find visiting to be a great help in bringing the restored gospel before some of the people. We expect to baptize quite a few in the near future. Some have given their names.

In connection with the preaching, we have a gathering of children and adults. Three Sundays ago we had thirty-two present, Sunday, November 16, we had thirty-one, and spoke of a collection to get books for the Sunday-school when organized; and Sunday, 23, we had forty-two present, forty-one cents collection. This in a private house. I expect to send soon for the three grades of the *Quarterly*, and for hymnals and *Hope*, and other supplies.

I am well and enjoying the spirit of my calling. I visit Detroit at times, and have preached for them four times since my coming to Walkerville. The branch there under the supervision of N. Leddy is advancing spiritually.

R. B. HOWLETT.

WEBB CITY, Missouri, November 25.

*Editors Herald:* I am happy to say there is another branch added to the Spring River District, the Miami Branch, Indian Territory. Having consulted missionaries in charge as well as district conference, we met some time ago to consider the advisability of organizing; and finding everything favorable, we met on Saturday, the 22d instant, as previously appointed, to effect the organization. Many of the friends of the members met with us, with three of the general ministry, Brn. J. T. Riley, Noah Karahoo, and W. E. Haden. We organized with eighteen members; Steven Brigg, presiding elder; J. B. Warren, presiding priest; John Giberth, presiding teacher; Z. W. Rouche, secretary. We had a fine time, without a dissenting vote, and the prospects are that the Saints and the work here will be cared

for, and that many will be added to their number. We need to give similar attention to the Saints at Chelsea, Indian Territory. They are without officers and organization. Also at other points in the district. Organization is the God-appointed way to care for the Saints, and without it they are like sheep scattered on the mountains.

The Saints at Webb City are just now putting forth commendable efforts to finish their church building, one of the best in the district. They have the plastering done, and what we need now is the "finishing" and the "seating."

J. T. DAVIS.

SAN ANTONIO, Texas, November 21.

*Dear Herald:* I returned Saturday from a trip to the Dry Frio and Sabinal Station in Uvalde County, where I have quite a number of relatives, old friends, and acquaintances. I preached twice at my uncle's house, on the Dry Frio. Congregations not very large, but quite attentive. Preached six times at Aldyne Schoolhouse, on the Dry Frio, to fair and very attentive congregations. No additions to the church. I preached in Con Can Schoolhouse, and had quite an experience with a Mr. Sanderlin, who after I quoted the commission as recorded in Mark said that the apostles were unbelievers at that time. I read the scripture and showed that they were not unbelievers in Christ, but that they believed not them that had seen "him after he was risen." A Mr. Lambert accused me of not reading correctly.

I preached at the home of Cousin John Davenport, near the Sabinal Creek; also at Sabinal Station once, in the church of what is called the Digressives, one wing of the Christian Church. I was very kindly treated on this trip, everywhere I went.

Bro. John Harp has gone out to the Medina. Bro. Charley Harp preached night before last at the residence of Bro. G. L. Gifford, corner of Mitchell and South Flores Streets. The Saints have a church building in course of construction at the end of the South Flores Street car line. Bro. Charley Harp, G. L. Gifford, John Gifford, George Kuykendall, and an old gentleman that I did not know were workmen on the building Wednesday, which was showing up quite well.

W. H. DAVENPORT.

202 Fest Street.

FULTON, RICHMOND, Virginia, November 24.

*Editors Herald:* A few notes from this section may be of interest to the Saints, as we are all interested in the cause of truth everywhere.

Elder Davis came here several weeks ago, and stayed three weeks; and although we rented a hall and circulated notices and invited neighbors and acquaintances, we met with no success. Once no one but the elders went to the hall. The second time only my daughter and myself. Elder Davis preached a good sermon though, so we heard him once. The next time no one but myself and the elders (Doctor Starke being present each time). I told them it was evident we would have no larger crowd than we could make room for in my home, so Bro. Davis gave out an appointment for the next Sunday afternoon, and three ladies and one gentleman came. Bro. Davis gave us a plain gospel sermon and the ladies afterwards expressed themselves to me as being well pleased. One lady called once to talk with Bro. Davis, and at his second appointment she was the only one who came. This lady used to be very bitter, but she calls me her friend now, and seems to love to talk of these things. She told me that she told her pastor of meeting Elder Davis and of hearing him preach, and he remarked he would like to see him and have a talk with him. I met him once and he asked me to explain the doctrines of our church, and the difference between us and the Latter Day Saints of Utah, which I did as best I could. He thanked me for the information, and said he had often wished to know. Afterwards I met him on the street, and gave him a roll of tracts, that I had rolled up, not knowing to

whom I should give them, but feeling they would be needed. He thanked me and said he would read them.

Elder Davis was much disappointed at not hearing from New Hope, as he wrote a letter to Bro. Coffman. I heard through a letter to Doctor Starke, that they replied, but their letter was returned, marked "unknown." So this explains what seemed strange as to their not writing. They were anxious that he should come, as there are some ready for baptism, and an infant to be blessed. It seems the gospel seed is growing out there, if not here; but we know the first stages of growth are out of sight, and it may be among the few who have heard the word here even now the germinating process is begun.

While Elder Davis was here, although he meddled with no one, yet it seemed his very presence stirred Satan up. One young man, an exemplary young man, a believer in the gospel as taught by Mr. Daugherty, seemed stirred by some power to make an attack on me. He beckoned to me one Sunday morning, while Bro. Davis was here after Mr. Daugherty's morning sermon as we were standing in the aisle. I went to him and shook hands, when he said there was something on his mind he felt he must speak of to me. It had worried him a long time, that was that he felt that he must tell me he could not feel to accept my testimonies. Though I came among them and claimed a faith similar to theirs (so our faith is similar to theirs wherever theirs accords with God's word), yet as long as I held to certain things he could not accept my testimony and he wondered why I came among them, etc. I told him I was aware all the time that he held that feeling toward me, thanked him for his candor, and said I was sure he felt so because of his ignorance of our true position, that he confounded our faith with the Mormonism as taught in Utah. He replied: "I don't know anything about the Mormonism of Utah, nor any other kind of Mormons; neither do I care to investigate. I don't want to look into the deep things of Satan."

"No," I replied, "You are like the Baptist minister I heard of in this city who said in a sermon that he was willing to learn if God had anything more for him to learn, if he had to learn from the lips of a darkie. A few days after an old colored man called on him, saying he had a message from the Lord for him. But the Baptist minister replied: 'Maybe so, but it would take a direct revelation from God to make me hear it.' And so whether the man had a message or not, the minister was tested."

"But," says this young man, "there are so many claiming to have messages from the Lord."

"Yes, and we are told to 'prove all things, and to hold fast that which is good.'"

In the talk he admitted that he did not know just what an apostle was, but supposed he was a preacher. Well, the inspiration came to me that I must write to him, as he lives in a far part of the city. I wrote him a letter, as kindly worded as it could be, and yet be consistent with the truths I put in it. [The letter follows this one.—ED.]

The next Sunday this young man preached, as Bro. Daugherty was away. I went and heard him in the morning. He is just entering the ministry and they are rejoicing much, for he is an able exponent of the Scripture, and seems to have much of the Spirit with him. It so chanced that I did not go that night. The next Sunday Bro. Daugherty preached on reward and punishment, and it surprised me to hear him; it was so in accord with our teaching, and so out of harmony with his own past teachings. And he spoke of their own mistakes in judging those outside of their own little flock, and said he feared lest his people had been guilty of wounding those of other faiths or those of weak faith by their expression of judgment, and by their disputations. When he closed he said if any of them had been guilty of so judging others, along these lines of difference in faiths, etc., he advised them not only to quit it, but to go at once and confess it to the one so judged, remembering themselves lest they be tempted and misjudged.

In the afternoon I went to call on a friend, and this young man came to see me. He came back the second time; and not finding me at home, he came the third time while I was at supper.

"I called," he says, "because I felt I ought to apologize to you for some things I said to you that Sunday morning. Especially do I want to apologize for what I said concerning the 'deep things of Satan.' I ought not to have said that, as I feel that I do not know enough about it to warrant me in using such an expression. And I do not know as I ought to have said what I did about 'Mormonism.'"

Of course I accepted his apology, and told him I felt sure if he would look into it, that he would feel that he ought to apologize for more than that. "Well, maybe I would. If the time comes that I can see it that way I will do so, but I felt I must tell you of this, and there is another thing I said in my sermon Sunday night that I must apologize to you for, although you were not there to hear it. I do not know whether I had you in my mind or not when I made the remarks I did, but I think I must have; for every time I think of it, you come up before me, and I felt that I must come and tell you what I said, and apologize for saying it."

Then he told me how he had been warning them of false teachers and prophets, saying that some had even approached him "and tried to spread their insidious slime over me. If you were in my mind or not when I said it I do not know, but I felt I must apologize to you for it."

"Did I ever attempt to teach you?"

"No, only you contended for your faith, your particular 'ism.'"

"Well," I said, "I want to ask a favor of you. If ever you find anything unclean, impure, or not in accord with the Scriptures in my life, teachings, or in the faith of our church, I want you to come to me as a friend and show me my error."

"Thank you."

"And I stand in that attitude not only to you, but to all the world. I will be as ready to give it up as I was to accept it, when I am shown it is wrong." Now, I knew nothing of his having used such an expression. Truly every mouth that speaks against Zion shall be condemned; their own conscience condemning them if they have any of the Spirit of God at all.

I asked him if he received my letter. "Yes, and I was sorry you sent it. It was a waste of time for you to write it, and for me to read it, and it annoyed me very much."

"I did not write with any desire to annoy you, but I felt it was right that I should say to you just what I did."

"But you wrote to defend yourself."

"No, not myself; I do not care about myself."

"No, but to defend your particular church, when there is to be no particular church. All Christians, no matter of what faith, constitute the church."

"But we are told to contend earnestly for the faith once delivered to the Saints; and as I was sure that faith was ours I felt the command was for me to obey, too." Then he told me he was about starting out on a preaching tour. "I don't know whether you know it or not, I have told only one or two, but I have given up my position [in some railroad office] and expect to give my life to the ministry."

How my heart ached! If he only could see the truth he would be such a power. He was receiving a salary of one hundred ten dollars per month, and such was his charity to all who needed help that sometimes he had not even his car fare. And he wore clothes too shabby for respectability. Now he gives all up, and has gone as did the disciples of old "without purse or scrip," not knowing what will befall him.

"Brother," I said, "you are the only people that I ever feel like I can say, 'God be with you;' but I do say it to you. You teach so much truth, and it is truth that is yet to save the world; and I do pray God may guide you and I into all truth."

And so we parted. I do feel that the truths they present to the world are undermining all its man-made creeds and isms, and if accepted the person accepting is that much nearer holding the truths of the gospel of the kingdom as Christ taught it. If the question of authority could once be seen by them, they would be in a wretched state indeed unless they could submit to the humiliating position of confessing that the despised Latter Day Saints were right, Mormonism or no Mormonism. Bro. Daugherty said to-day that no body of Christians had all truth, and it was their duty to recognize the truth and to accept it in all denominations. I am glad to see his charity so increase. He is going back on much of his former teachings on these lines.

I have opened a little Sunday-school in my home; had five in attendance to-day (the first day), beside my own. Not many of my own will attend. Two of them were scholars I had while holding in the hall. As long as I live here there will be room for preaching in my house whenever an elder can come.

I can not give Richmond up yet. I believe there are some here who will yet accept the gospel. Bro. Davis, I hope, will not feel too discouraged, but if he can come back again he may find more to do. I was so poorly while he was here, but I feel much better now. Bro. Davis administered to me, and although I was not instantly healed, yet I have been improving until I can do my work with comparative ease. I have a night school of young men and boys, who work days, and wish to improve their evening hours in study.

Prejudice kept many from sending who first promised. Some one said it was only a bait to get them in so I could teach them "Mormonism." Poor souls. "How they do imagine vain things." Now, dear ones, will you send me about twelve copies of the *Primary Quarterly* for July, August, and September, as those are what I have. I can only have one class unless I get some assistance; and as they are all young, or if not young are very poor readers, that grade suits them best. If any one can send me some Sunday-school cards, I will be very glad to get them.

Ever praying and trying to work for Zion's weal, I am,

Your sister in bonds;

604 State Street.

A. R. CORSON.

MR. T. D.;

*Dear Brother:* Although you count me not a sister, I can not but feel that it was of the Lord, though not by the Lord, that you were led to speak to me, and I wonder if you were a mouth-piece for your church, or only spoke for yourself. Of course, while you did not offend me, that is to make me angry by what you said, as I had always felt that you held that feeling, yet it did grieve me; and I could not help weeping to think one who claims to love Christ and his kingdom could so doubt the testimony of another who makes the same claim for no reason except that she believes a little more concerning the kingdom.

I believe there are a few things God would be pleased to have me say to you, and I say them in love, and should they seem harsh, the "love of Christ and his truth" constraineth me, and I pray the prayer for you that Elisha prayed for his servant: "Lord, I pray thee open his eyes that he may see." "And the Lord opened the eyes of the young man, and he saw." For well I know that only the Lord can open the blind eyes. But when the blindness is willful, as is the case with people who "do not care to investigate," the Lord will assuredly leave them in that condition.

You say, "I do not care to investigate." You prefer the darkness of ignorance concerning us and our claims to be the true church, not dreaming that you are thus disobeying God's plain command, as well as breaking the golden rule.

You desire that others should investigate your claims to a superiority, yet condemn me, saying "you claim a superiority over us, you would lord it over other churches," etc. Now in the name of candor and justice, is that a crime in me, that you indulge in, with regard to other churches?



Have you a right to condemn without an investigation? "Is it lawful to scourge" a person who claims to be a Christian as well as yourself, and that "uncondemned?" Or, if you have already condemned me, by what authority, and on what grounds? And if you have the right to condemn, can you do so without investigation?

"It seemeth to me unreasonable" to thus banish, as it were, a person, and not withal, "to signify the crimes laid to his charge." What are my crimes?

"I confess unto thee that after the way which you call heresy [or Mormonism] I worship the God" of the Bible, if not "of my fathers;" the God of Abraham, Isaac, and Jacob, the unchangeable One, the Father of our Lord and Savior. What right have you to stigmatize my faith as heresy without an investigation?

Hear the word of the Lord! "Let every man be swift to hear, slow to speak."—James. "He that hath ears to hear let him hear."—Jesus. "Despise not prophesyings; prove all things."—Paul. "He that answereth a matter before he heareth it, it is folly and shame unto him."—Proverbs. "Doth our law judge any man before it heareth him, and know what he doeth?"—Nicodemus concerning Christ. "Ye shall not respect persons in judgment, but ye shall hear the small as well as the great."—Moses. Yet you do respect persons. "I can not accept your testimony." No, neither would the Pharisees of old accept the testimony of Christ and his apostles. Did that make their testimony any the less true? My doctrine is not mine alone, nor the doctrine of the church alone to which I belong. For it is the doctrine of Him who called us. And if ye would do his will you would know of the doctrine whether it be of God, or whether we speak of ourselves.

Now I ask you again to point out the errors in my faith, or in my life. It can not help me any for you to make a wholesale condemnation of me and of my church (not mine but Christ's), unless you point out the flaws and remedies.

Do you really think I can find anything better than Jesus, Paul, and Peter taught? If I believe any differently than the Scriptures teach, tell me wherein is the difference?

Not willing to investigate! Lacking in the nobility that characterized the Bereans, "who searched the Scriptures daily whether these things were so." You condemn me and us for Mormonism. What is Mormonism? If that thing taught and practiced by Brigham Young and his deluded followers is "Mormonism," the word does not apply to us at all; but if the truth taught by Jesus, Paul, and all the rest in the New Testament, and as it was committed to the earth again in this eleventh-hour dispensation, and was taught by Joseph Smith and the Latter Day Saints before corruption crept in, then I plead guilty, and am not ashamed of the gospel of Christ and his humble followers.

Our church was the first to send missionaries to "Mormons" of Utah. They are our bitterest enemies to this day, for they know full well that we know how they departed from the faith, and that they have "privily" brought in "damnable heresies," denying the Lord that bought them which they do in their Adam-god doctrine. We know too that many "followed their pernicious ways," just as Peter said they would; and we also know that those who are evilly spoken of on their account are said to be in "the way of truth." No other church is spoken evilly of on the account of another body of wrong-doers. Others, and especially the "Mormons," are spoken evilly of on account of their own wrong-doings or teachings, but we are spoken evilly of, and that falsely, on account of the people pictured in the second chapter of 2 Peter. Read it carefully. Notice, they had known the right way and had departed from it. Notice the 3d verse and also 10th, 12th, 14th, 18th, 19th verses, yes, they do promise liberty and are themselves servants of corruption.

But this is the cross that awaits the true follower of Christ

to-day. This is the crucible in which to test the truth and sincerity of his love for Christ. And must we think that only dross is put into the crucible?

You admitted that maybe you did not know just what an apostle was. That a preacher was not necessarily an apostle is evident from Paul's words. (See 2 Timothy 1:11.) He says he is "appointed a preacher, and an apostle and a teacher to the Gentiles." Again in 1 Timothy 27: "Whereunto I am ordained a preacher, and an apostle," etc. Two different callings. Romans first chapter, first verse, "called to be an apostle;" fifth verse, "By whom we have received grace and apostleship." He says he received the apostleship. He was made a minister according to the "gift of the grace of God." This "gift" includes preaching, but a preacher is not an apostle without the "gift of apostleship." The apostleship being an office to which belonged certain powers and prerogatives; one of these was that the "signs of an apostle might be wrought among you in all patience, in signs and wonders and mighty deeds." An apostle "not of men, neither by man, but by Jesus Christ and God the Father," etc. Peter was an elder and an apostle. (See 1 Peter 1:1.) He begins the epistle thus: "Peter, an apostle of Jesus Christ;" and in fifth chapter he says, "who am also an elder."

We read of signs and wonders being wrought by the apostles, never by the lay members, unless it may have been the gift of tongues and prophecy.

Now this may offend you; I can not help it. I write with no desire to offend; but it is my duty to contend, if need be, for the "truth once delivered to the Saints." And I trust the time will come soon when "Ye shall know that we are not reprobates." I must live and strive, not to be approved of men, but to be approved of God, and do that which I know is honest, and true, and right "though we be as reprobates."

You can do nothing against the truth. God is with us, and we know it, and the same signs follow his apostles now. The gift of healings, of tongues, interpretations of tongues, of prophecy, of wisdom, and of knowledge, and of discerning of spirits is with us. We know this, and we know it is not another gospel than Paul preached. Therefore we do not come under the anathema. And we do rejoice when we hear others preaching the same truths so far as they go, although we well know too many are like the young man whom Jesus loved when he looked upon him, and saw that he was "not far from the kingdom." And we do hope that such may be brought in. It is so sad to think many are at the door and will not enter, mistaking the boundary line for the kingdom itself.

I am sorry if my presence at your meetings disturbs you, or any others. But let me ask, Does it seem Christlike to make my cross any heavier than must needs be? Consider thyself if thou wert alone in a strange city and chose to worship with a people whose faith was the nearest like yours, how would you feel to be told, "I can not accept your testimony," because you do not believe in all points as we do," and "I don't see what you came among us for"? Do you think those people could ever do you any good? I do not believe you prayed over that matter.

How true are Christ's words! "He that receiveth you [to his disciples] receiveth me," and adversely, when you reject his disciples you reject Christ. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Oh! why persecutest thou Christ in me? What evil have I done? Will such doings lead to the "unity of the faith"?

How will you receive this? If in the spirit in which it is sent, it will do you good. If in the spirit of prejudice, "which is the thief of justice," it will make you harder and bitterer. I leave it with Him who is my judge. But bitterness, harshness, unjust criticisms, and evil surmisings are not the fruit of the Spirit I have received which you doubt, according to your words to me, as being the Holy Spirit. By my fruits ye may judge me. That is righteous judgment. If I do not bring forth the fruits, "love"

joy, peace, long-suffering," etc., then I stand condemned. May God guide us all.

In gospel bonds,

A. R. CORSON.

P. S.—The time is at hand when "the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man [or woman either] an offender for a word, [what word, 'Mormonism?'] and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught." Just a bugbear of their own imaginations; but I am glad to know the promise nevertheless is sure, that "they that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

"The word of the Lord was made a reproach unto me and a derision daily. Then I said: I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall not be forgotten." Unto the Lord who seest the reins and the heart I have opened my cause.

A. R. C.

LEXINGTON, Tennessee, November 25.

*Editors Herald:* After our reunion at Fulton closed, Bro. Cook, my colaborer, and I went to Bell, Kentucky, and preached three times to good crowds; but as we could get no house, we decided it was too cool to hold meetings in the grove, so we very reluctantly closed our meetings, as the interest was increasing. We then decided to labor separately a while, and try to open up some new places, Bro. Cook to work in Kentucky while I went to Tennessee.

Sr. Ames of Elbridge, Tennessee, who attended our reunion, requested me to come to Elbridge and preach some, so I sent an appointment ahead for Saturday night. I arrived there about noon on Saturday to learn that Sr. Ames had been refused the use of the church building. So we decided to preach in the new mill, which had not yet been supplied with machinery. We arranged seats in the upper story, which made a splendid meeting-place. None of our elders had been in this part of the country. Nearly all belonged to the Methodists.

We met at the mill at the appointed hour, about fifty persons being present. I had been speaking about ten minutes when a gang of men or boys ran by yelling and whooping like Indians. About ten or twelve got up and went down-stairs. Pretty soon they began to shower the house with brickbats and stones, etc. This was repeated three times. The people moved away from the windows, but no stones entered the house, so no one was hurt. I announced meeting again for the next evening, not being disposed to be run. Just before I reached Sr. Ames' house some one threw a brickbat at me. It passed just in front of my face. It was very dark and Sr. Ames was about four feet ahead of me, carrying a lantern. We attended the Methodist meeting next day. They announced meeting for that evening, so I arose and called in my appointment and announced for three o'clock that afternoon. About fifteen were present, and all but five or six left before I quit. So I gave it up, and took the Savior's advice to "flee unto another place."

I went to Gratio, about eighteen miles west of Obion Station, in company with Mr. Harman, of Obion Station, who returned home the same day. I was left among strangers again, but did not feel alone as the Lord was with me. I obtained the use of a schoolhouse, and that evening a good crowd came out,—none

that I had ever seen before. Had good liberty and attention. I preached three nights, made many friends, and promised to return again soon. I think good can be done if the work is followed up.

I arrived home the 7th to learn that Bro. Cook had gone south. I went to High Hill Branch and preached twice. Home again the 16th, and found Brn. W. R. Smith and S. H. Fields holding meetings at my house every night. That night Bud Fields, Elder Fields' brother, demanded baptism, which was attended to next morning. So the little band of Saints at Fulton keeps increasing. Others are near the kingdom. One sister is waiting to get the consent of her husband, who is a bitter enemy. Three years ago the work began at Fulton with three members amidst strong persecution. Soon three or four more were added; then we began having prayer-meetings, which have been kept up every since. Twenty-two have been brought in in that neighborhood since, and others are near.

Saints, if we will unite our prayers and live our religion we will make our influence felt. We should never be discouraged because we are few in number.

I came to this place last Thursday to find that Bro. Cook had gone twenty-three miles farther south. I stopped with Bro. Richard Rush, and preached at his house two nights to small audiences. Bro. Richard's family and his father's family are the only Saints near here.

Saturday evening we went over to Elder Henderson Scott's, who lives six miles west of here, to see if we could get an opening. Bro. Scott thought it unwise to try at present, as people were so busy gathering crops.

We returned, and rain has hindered our going to Lexington. Will start to-morrow if weather permits, hoping to find Bro. Cook.

I can see the wisdom of the Lord in sending the elders two and two. We have some calls in new places. Do not know yet how we will arrange. Expect to labor in this part of the country until about Christmas. Bro. Cook is a good companion to travel with; being older in the work as well as years, he has been a great help to me, giving me good advice in my official duty as district president. I hope we shall be able to do a good winter's work.

J. R. McCLAIN.

ROCK ISLAND, Illinois, November 24.

*Editors Herald:* I have been thinking for some time of writing to let you know that I am in the faith as it was delivered to the Saints; as it was in the early days. And I am glad to say I am a Latter Day Saint and an Israelite by adoption. There are ten of us in the family, and four belong to the Reorganized Church of Jesus Christ of Latter Day Saints.

Saints, I kindly ask an interest in your prayers, the first Sunday in December.

Your brother in Christ Jesus,

ARTHUR E. WILLIS.

BLAINE, Indian Territory, November 27.

*Editors Herald:* Perhaps a few lines from this part of the Lord's vineyard would not be amiss.

I left home twenty days ago for a preaching tour through the northern part of our district. I was invited to preach at a place two miles over the Territory line in Arkansas. I preached three times in the Boston Mountains with good liberty. But it rained all the time I was there, so took my grip in hand and walked twenty-two miles through mud and rain; creeks running full; had to wade to my knees through water to get to this place. Commenced meetings next night after arriving in Blaine. House crowded; people coming through mud and rain to hear me preach the restored gospel. Sunday morning I had four ministers to hear me, Sunday night three ministers out to hear me tell the gospel story. Quite an interest taken in this place. One minister came to me and said he was well pleased with what

he heard. I left five persuaded we had the truth, and will, I believe, obey the gospel soon, if they are looked after. Plenty openings for preachings in this part. None of our elders ever was here that I know of. My work is entirely in new places, opening up the work.

Your brother in Christ,

PETER ADAMSON.

BLACKFOOT, Idaho, November 27.

*Editors Herald:* My labors since September 15 have been in vicinity of Idaho Falls and this place. Have baptized two, and by order of Dingle Branch ordained Bro. Jasper Jennings priest. We have had bitter opposition, but some have been enlightened in spite of the efforts to keep them blinded. Of course the willing followers are made to believe we are deceivers of the worst kind; but even they are often forced to admit that their elders resort to lying and deception to try to make a point against us. I have been nobly sustained by Brn. James and Jasper Jennings of Idaho Falls and the Saints of this vicinity in my labors. Srs. Larsen and Shoemaker planned a surprise meeting which brought the Saints nearer together and left the missionary better equipped for the cold weather. We have aroused investigation in several places and hope ere long to see some obey.

Bro. James Jennings, of Idaho Falls, has been appointed Bishop's agent, and in connection with Bro. H. R. Evans, of Malad City, will receive and receipt for all tithes and offerings paid in to them, and we trust they will be able to make a good report of receipts January 1.

S. D. CONDIT.

OMAHA, Nebraska, November 28.

*Dear Herald:* As the letters of the Saints have been so interesting and enjoyable to me, thought I would relate one of my own experiences.

When my eldest daughter, Mary, was about fifteen years old, we were living about five miles from Stewartville, Missouri, and attended a conference held at Bro. Emanuel Binstead's home. My daughter had taken cold about three months before, and had not spoken a word aloud during all that time. She kept growing worse while at the conference, until she was so ill she could not hold her head up. One evening the friends said she had the death rattle in her throat. The Saints were holding a prayer-meeting down-stairs. My daughter took hold of my hand, and I asked her if she wished to be administered to. Before this time she had never asked to be administered to. I told her if she wanted the elders to administer to her to press my hand, which she did. I went down-stairs, told my husband that our daughter was very ill, and to ask some of the elders to administer to her. T. J. Franklin and D. H. Bays came up with him. My husband administered the oil and gave her some in the name of the Lord Jesus, which she swallowed. This was the first time she had swallowed anything in twenty-four hours. Bro. Franklin, anointed her with oil and Bro. Bays was mouthpiece in the administration. After the administration the spirit of prophecy was manifested to the effect that she would bear her testimony before the meeting was over, in her own natural voice. The brethren returned down-stairs to the meeting, and she lay there asleep as I supposed, for about five minutes. All at once she roused up and said, "Mother, I am healed, am I not?"

I said, "Of course you are. What makes you think that you are not healed when you can speak out loud as well as you ever did?"

She said, "I thought I was awake, and I saw two little devils at my side, and they said that I was not healed. Give me my clothes, mother," she said, "I am going down to the meeting." She went down and bore as grand a testimony of her healing as I ever heard. As soon as she sat down Bro. Bays arose and said he thanked God for this he had seen, as he knew now that this work was the "power of God unto salvation." He bore a strong testimony of the healing and other testimonies regarding the

latter-day work. There were about twenty-five or thirty Saints, many of whom are now living, and can testify to the above. Sr. Franklin, of Independence, was there and spoke in tongues, and it was a night of great rejoicing.

My daughter is living in Missouri, and is the widow of John Bozarth, a brother of William Bozarth. She is still strong in the work and glad to testify to the goodness of God. When I think of Bro. Bays' strong testimony regarding the latter-day work, it grieves my heart to think that now he is using his influence in opposing the grand and glorious gospel. If Bro. Bays has ever been honest in this work I feel towards him, as I feel towards some others, who are standing out in like manner, that he will, like the "prodigal son," come home when the "husks are all gone."

Yours in faith,

MRS. MARY E. BLODGETT DALTON.

SWEDEBURG, Nebraska, November 29.

*Editors Herald:* You will see we are still absent from the appointed field of labor as yet. If present indications be true we hope to soon return, however, as my wife seems to be feeling considerably better, for which we are truly thankful. Since coming here we have tried to utilize some of the time in gospel work, but with little success. Too much religion of the "shut out" kind to admit of any other.

There is a family near here that belongs to the Utah church, and of course we wanted to be friendly, so we made a call at their home a short time ago, when we found a couple of their elders there, by the name Rasmussen and Hougaard, both apparently new men in the field, though the latter said he had been at work for seventeen months. I asked him what quorum of seventy he belonged to, and he said he could not remember. I thought that very peculiar. Previous to this visit I had had a chat with Mr. Bergstrom, their member here, asking him several questions which he said he could not answer, but that he would get some one from Omaha that could. So I naturally supposed when I saw these men that I would get the answer. But it was the same old story over again, known to all who have ever met those people. Mr. Hougaard seems to think that the Utah church is fast gaining favor in the eyes of the educated public, but in what particular he did not mention, only the inference seemed to me to be that he thought the people were beginning to see that polygamy would be a good thing for the country. If anybody has the remotest idea that polygamy is really a dead issue, as intimated in the recent editorial of the *Deseret News*, a short conversation with one of their elders will surely convince him to the contrary. The elder referred to admitted that it is the teaching of the church that a man can not obtain the highest degree of glory unless he practices plural marriage. Reasoning from that I urged that his exaltation depended upon whether or not women would accept the doctrine. And my wife suggested further that it really depended upon his first wife giving her consent for him to marry another. Were it not for the fact that I am inclined to believe that people can be induced to believe most anything, I would ask, How can it be that any will believe it? For my part, I think one of the best things with which to meet those people on the polygamy question is the book of "Ready References," usually carried by their elders, and also had by some of the members at large. These men backed squarely out against the references contained therein.

One interesting feature of our conversation was in reference to the late article by the president of the Utah church, in reply to the article by Bro. Joseph, published in the late copy of the *Arena*. In the article of President Smith of Utah, he, in attempting to fasten polygamy upon the martyred Joseph, gives the names of several men and women who are indorsed by him as "honest and truthful." Imagine our surprise when on investigation we find that several of these very people perjured themselves in the Temple Lot suit. Mr. Smith surely is

acquainted with those facts and it does seem that he would have made a better plea had he omitted those names, at least. The only reason that we can see for including them is that his article was for publication in a magazine the readers of which would be unacquainted with the facts.

We were well pleased with the editorial in our late HERALD, in reply to the polygamy question. I have been anxiously waiting for those men to show themselves again and I will give them some interesting reading. The more I come in contact with the representatives of that organization, the more manifest becomes their errors. When they tell me that one must become so very good morally before he can practice polygamy, and at the same time refer to passages in the Scriptures which they say gives the practice divine command and sanction, these passages at the same time making it obligatory upon man to commit adultery, it becomes manifest what they consider "high" morally! Ignorance as to teachings of the church in Utah in early days seems to be at a premium with the minister. And while seemingly very good, yet we can not see but what they represent a class of people mentioned in Holy Writ, "promising salvation to others they, themselves, are working out their own damnation."

May God hasten the day when all those who pretend to accept the restored gospel may do so in fact. We endeavored to be courteous to our friends, but gave them to understand that so long as they went before the world with the statement that they represented the true Latter Day Saints, they, themselves, were continually challenging our representatives, and must not complain when we take up the issue with them. To our knowledge these men were in this community about ten days and they did not see fit to favor us with a visit, though urged to do so. They pretended to court investigation and enjoy interviews, but they evidently preferred such when none of their members were present.

If wife continues to improve we expect to start for Grinnell soon, and eventually to return to our field of labor. Have not made any plans yet, for we are beginning to learn that a good way to do is to do just as fast as we are able, according to our strength and conditions. May God bless all those who have covenanted to serve him.

In gospel bonds,

F. A. RUSSELL.

OELWEIN, Iowa, November 16.

*Editors Herald:* Sometime ago I wrote a short sketch of Oran Center Branch. I will attempt to write a short sketch of our Sunday-school. In looking up the record we find no minutes of the organization of the Sunday-school at this place. The first session is dated Oran Center, January 5, 1896. The members of the then Grove Hill Branch were called to meet at the Oran Center Schoolhouse for the purpose of organizing a Sunday-school. Sr. Libbie Sutton met with us and organized us. She chose the name "Star of Bethlehem Sunday-school," which we accepted. The following officers were elected: H. D. Miller, superintendent; J. S. Hodges, assistant; A. L. Miller, secretary; C. S. Shippy, treasurer; Amos Dewald, janitor. Thus having a full line of officers, we chose Mertie Dewald teacher for class No. 1, Lillie Dewald teacher for class No. 2, C. S. Shippy, teacher for class No. 3.

The quarterly report for March 29, 1896, shows an attendance of 274, average 21. We have no minutes of a change of officers only as the secretary signs her name "K. B. Shippy" for the second quarter, ending June 28, 1896, when the attendance was 228.

The "Star of Bethlehem" disappeared with only one to protest against disorganizing. The majority prevailed. After considerable talking of some of the members we made another effort to organize again. This time we organized under the name of Oran

Center Sunday-school. The first session was held in Oran Center Schoolhouse, July 7, 1901. By an effort on the part of a few we succeeded in living through two quarters and finally gave up in despair the last Sunday in December, 1901. But I am not entirely discouraged yet. I hope next year we will organize again with better success. I believe there are some to oppose us even in the church. But if God be for us we will be more than those who oppose us. I can not see how it is that there can be so many Saints against having Sunday-school, when their children are growing up in vice and comparative ignorance concerning the Latter Day Saint work. They learn the principles of the doctrine of Christ and some are even baptized; but it is like learning the alphabet and thinking they know all that is necessary. What will the day of judgment reveal? What wails of bitter anguish will burst from the lips of those who oppose the work of God, also those who are silent when they should "lift the gospel banner from the dust and prepare for Zion's war!" The dark clouds of persecution are beginning to rise. Methinks I can hear the rumblings of thunder in the distance, not very far off, either. Who will be prepared? Who?

Your brother in the faith,

R. F. D. No. 1.

J. G. HODGES.

## Miscellaneous Department.

### Conference Minutes.

*Nodaway.*—Conference convened October 18, with Ross Grove Branch; E. S. Fannon, district president, in chair; W. B. Torrance secretary. Ministry reporting: Elders J. D. Stead baptized 2, R. K. Ross, F. J. Curtis, R. Lorensen, E. S. Fannon, J. T. Ford, and J. S. Snively; Priests W. T. Ross and W. B. Torrance. E. S. Fannon reported as district historian. Branch reports: Sweet Home 47, loss 4; Ross Grove 49; Platte 100, loss 1; Bedison 57. Committee appointed at last reunion to sense the feeling of the Saints in regard to holding another reunion next year reported favorably. Committee continued. Reunion financial committee reported a total of \$12.50 on hand. It was ordered that the unused money left in the hands of the reunion committee, be turned over to the district president to be used for the next reunion or as the district may direct. E. S. Fannon was elected district president, W. B. Torrance secretary. Good Literature superintendent reported having distributed 225 pieces literature. Committee to audit Bishop's agent's books reported same correct. Committee was appointed to examine district statistics. It reported some errors, and district secretary was ordered to make possible corrections. Preaching was done by J. D. Stead and E. S. Fannon. Sunday evening conference adjourned to meet with Bedison Branch in February.

### Notice to Missionaries in Southern Fields.

Missionaries in Texas will please make all reports directly to me, as Bro. R. Wight has been transferred to Iowa field on account of ill health. I wish to have a full report from all for the first of the year. Seven men failed last quarter to make report. Next report is due January 1. Also want statement as to the future at that time. Give size of family allowance needed and preference of field if any. Missionaries in Oklahoma and Indian Territory report to Hubert Case, Redmoon, Oklahoma; Arkansas and Louisiana, to W. S. Macrae, Joplin, Missouri, as heretofore; Texas men directly to me at Lock Box 132, Independence, Missouri.

H. O. SMITH.

PICKERING, Louisiana, November 27, 1902.

### Missionary Released.

For reasons assigned by himself and at his request, Bro. E. A. Goodwin, of Michigan, who was at the last April conference assigned to the mission in Canada, has been released from his appointment for the rest of the conference year. Bro. Goodwin is recommended to local officers should his services be required as a local laborer.

JOSEPH SMITH,

FRED M. SMITH,

of First Presidency.

LAMONI, Iowa, November 28, 1902.

## Notice of Amendment.

## ARTICLES OF INCORPORATION AND ASSOCIATION OF GRACELAND COLLEGE.

Proposed to amend Article 8 by striking out the words "for the ensuing year" after the phrase, "The selection of professors and teachers," so that the article would read:

"The Board of Trustees shall annually, as soon after the election of new members as practicable, consistent with the best interests of the college work, meet at the principal place of business noted herein, and shall perform the duties and work devolving upon such officers as herein set forth; namely—The selection of professors and teachers; providing for janitor; arranging or adopting a course of study for said institution; and performing any and all other duties required for the good of the same, not enjoined upon the Board of Trustees herein."

Action upon this amendment will be had at the regular meeting of the Board of Trustees, February 10, 1903, at the usual place of meeting.

Signed,

DANIEL ANDERSON, Chairman,  
I. W. ALLENDER, Secretary,  
Board of Trustees.

## Conference Notices.

Idaho District conference will be held in Malad City, December 20, 21, beginning at 10:30 a. m. Elders W. H. Kelley and W. S. Pender and the Idaho missionary force are expected in attendance. All official members of the church residing in Idaho and Utah north of the Brigham City parallel are expected to report. Let us know, brethren, what you are doing toward magnifying your calling. Report to S. D. Condit, Logan, Utah, or W. L. John, Malad City, Idaho.

## Died.

WELDON—Celestia, wife of Bro. Elmer Weldon, sister of Bro. Rudolph Etzenhouser; was born April 11, 1870, at Liberty, San Joaquin County, California; died at San Jose November 17, 1902. Sr. Weldon manifested extraordinary wisdom in directing and superintending Sunday-school affairs; a faithful and consistent Christian, a true and loving wife. Her passing away was very sad: She left a little baby one month and two days old. May heavenly comfort come to the husband and the many who mourn her departure. "Blessed are the dead that die in the Lord." Funeral services were conducted from the home of Sr. Morris, her sister, by J. B. Carmichael.

FREDRICKSON.—At his home near Thurman, Iowa, Lucious Dickison Fredrickson; was born in Hancock County, Ohio, February 16, 1840; died November 17, 1902. Removed to Fremont in 1855. Enlisted in the United States army in Second Iowa Cavalry, Company K, October 9, 1863; mustered out October, 1865. Baptized August 24, 1888, by Joseph Luff; married December 28, 1865, to Miss Cassa Ritchie; two sons, one daughter, two brothers, and many friends left to mourn. He was an active member of the church. Greatly respected by all who knew him as an honorable man and worthy member of the church. Funeral sermon at his home by Elder Henry Kemp. His remains were laid to rest in the beautiful cemetery of Sidney, Iowa.

GOFF.—Laura L. Goff, at her home in Indian River, Maine, November 15, 1902, aged 60 years, 5 months, 18 days. She was baptized September 13, 1898, by Elder T. C. Kelley, and remained faithful to her covenant. Funeral services at her late home, conducted by Elder C. H. Rich.

HANSON.—Christena Hanson, wife of James Hanson, at Eldorado Springs, Missouri, November 13, 1902, aged 51 years, 5 months, 21 days, leaving husband and one daughter to mourn. She had been afflicted three years with cancer. Was baptized in 1889 by Elder John Moore. Was a faithful wife, a loving mother, a good neighbor, an energetic Saint. Funeral sermon by G. W. Beebe, assisted by T. R. White, at Coalhill Cemetery.

It is difficult even to guess at the age of the ancient live-oaks, says *Country Life in America*, Christmas Annual, but some of them must number centuries and the oldest and greatest of them all is a monarch of the forest, with its outer branches sweeping the ground in a circle one hundred and twenty feet across, with limbs as great as ordinary trunks of trees and bearing a garden of aerial ferns and air-plants upon their bark. This venerable tree is supposed to be the largest live-oak in Florida. Enormous grape-vine trunks rise sinuously from the ground and lose themselves amid the quarter-acre of foliage that crowns this tree; the saplings that once gave them support have disappeared long

years ago, their only record being the angles and curves of grape-vine stem to which they lent their transient aid in climbing skyward.

The *Arena* for December completes the twenty-eighth volume of the well-known review of progressive thought. It opens with a discussion, suggested by the recent coal strike, of "Private Property and Public Rights," by Edwin Maxey, LL.D. and Editor McLean announces a symposium on the same subject for the January issue. "One Aspect of Continental Expansion" is considered by Jacob W. Richardson, A.B., LL.B. "The Anglo-Saxon and the African" is the title of an article by one of the most enlightened negroes in America—Professor Kelly Miller, of Howard University. Colonel William Hemsstreet presents the "Theory and Practice of the New Primary Law," and Robert Tyson describes "Proportional Representation." Herbert N. Casson discusses "The Trade-Unionist and the Monopoliist." In addition to an interview with Edwin Markham on "The Poet as a Teacher," and a humorous story of domestic interest by Eleanor H. Porter, there are articles by the Reverend Hiram Vrooman, on "The Coöperative Association of America;" Elliott Flower, on "The Irrigationist's Point of View," and Annie L. Diggs, on "The Garden City Movement."

*Country Life in America* for December is a large Christmas Annual with a beautiful cover and a hundred superb illustrations, and colored supplements besides. The spirit of jollity of the season pervades the bulky number of winter sports, unusual house parties, Christmas homes and many things of winter at her best. Rudyard Kipling contributes the poem, "Pan in Vermont," deifying the man who, in winter, brings the seeds of phlox and hollyhocks into the snowbound country where Kipling once lived. Eleanor Hoyt has written a story of another one of the "misdemeanors" of her adorable Nancy. Preëminent, however, is the profusion of elaborate pictures and the articles that have to do with hockey, skeeving and tobogganing, snowshoeing, ice yachting on country lakes, fishing through the ice, and even the homely sports of skating, skate-sailing and the pursuits that carry one into the deep woods. Among other important articles, with beautiful illustrations, "The Winter Fireside" deals with open fireplaces and vital problems for the "Country Home-Making" series; "A Florida House at Christmas Time" is suggestive of holiday ideals, and "The Sierra Club in Camp" details the delightful plan of Californians who seek the wildness of snowcapped mountains one month of every summer; while "The Skimmer of the Seas" is a familiar story, illustrated, of the peculiar habits of a waterfowl that has bewildered naturalists since Audubon; and James S. Metcalfe writes of a plan of sending city slum children to a "fresh air" farm. Altogether, the elaborate make-up bespeaks the grand success of this new sort of magazine, the growing love of real sport in America, and the movement of the New World back to the garden and outdoor life of the Old.

The two most striking articles of the well-varied contents of *The World's Work* for December are President Eliot's—of Harvard—article on "The Needs of American Public Education" and Frank W. Vanderlip's Conservative Note of Warning on the financial situation. The illustrated features of *The World's Work* this month include a handsome series of reproductions of George Grey Barnard's sculpture printed in a brown-toned ink, accompanying an article about the sculptor and his work by Alexander Blair Thaw. Other interesting illustrated articles are Forrest Crissey's story of the development of The Traveling Post-office, a complete description by Chalmers Roberts, of the work on the famous Nile Dam, and the inner history of the growth of Mormon Coöperation by Glen Miller. Portraits of John B. McDonald and Clement A. Griseom are accompanied by appreciative interpretations of the work these men have done, by Raymond Stevens and Lawrence Perry. Interviews with prominent employers in regard to profit sharing and Christmas gifts to employees are reported by Fullerton Waldo. Mr. Frederick A. Job, the chairman of the Illinois State Board of Arbitration tells of an interesting and successful experiment it has made in arbitrating labor troubles. Minna C. Smith tells about the new profession—production engineering. There is a striking article by the late Frank Norris concerning Our Neglected Epic—the Epic of the West. Albert Bigelow Paine, Joel Chandler Harris, Henry D. Sedgwick, Jr., and Sara Beaumont Kennedy write of their personal preferences among recent books. The financial article on The Bonds of American Corporations, The March of Events and Among the World's Workers are as complete and interesting as usual.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription, \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

### Natural Resources of Arkansas.

Until within the last few years the world at large has known very little of the undeveloped resources of Arkansas. It has been known for many years that there was an abundance of timber of various kinds in the State, and in the past few years her mineral wealth has been discovered in the north central part, which is beginning to attract capitalists from all parts of the United States and Europe.

I came to this State as a missionary in 1895, and have spent about four years of the time since in active mission work. The balance of the time has been devoted to a careful study of the natural resources of the State, prospecting for zinc and lead in the north part of the State, so famously known as the "New Zinc Field" of Northern Arkansas.

It is a fact, well established in the mind of every one who has come and made the field a study, that the mineral exists in Baxter, Marion, and Sharp Counties in great quantities, and the quality of the lead and zinc ores is unsurpassed in any country. It is a fact well known that a lump of zinc from a mine in this field took the premium at the World's Fair at Chicago in 1893. Besides the mineral already mentioned, there is iron, building stone of excellent quality, and marble here in abundance. The principal colors of the marble are black, gray, and chocolate. I know of one mountain that has a face of this fine gray and chocolate marble twenty-five feet thick.

Lack of transportation has kept the capitalists out of this rich field in the past, but the tide is rapidly changing in the last year, as the Missouri Pacific Railway is constructing a railroad up the White River from Batesville, Arkansas, to Carthage, Missouri, which, when completed, will give this field transportation to the smelters in the natural gas fields at Iola, Kansas. This fact is bringing the capitalists from the North, East, and West, and the result is that rich zinc and lead mines are being opened. Concentrating plants are being built here and there all over the district. Other railroad companies are making preliminary surveys into this mineral belt, and all the available mineral lands are being bought up; and the writer believes, that in the near future this zinc field will be as densely populated with mining camps as the Joplin-Galena District is to-day.

After spending a year and a half prospecting, I decided to organize and incorporate a joint-stock company; and as I did not care to mention the matter to any of the brethren until I had thoroughly satisfied myself that it would be a success, I therefore interested good, honest business men, who were already familiar with the field, and I incorporated the White River Mining and Development Company, of Mountain Home, Arkansas, with a capital stock of six hundred thousand dollars. I continued the prospecting and kept adding to the company's holdings, until it now owns over four thousand acres of mineral lands, with two mines, developed ready for the concentrating plants. The money is already provided to put in the first mill. One hundred thousand dollars of the treasury stock is yet to be sold, and the proceeds of the sales can only be used for development purposes. The company has several other fine prospects opened, some of which show lead and zinc from the grass roots.

The company is reliable and is incorporated on a broad basis, its books are opened for inspection by the stock-holders at any time, as the brethren hold controlling interests. I feel perfectly safe in recommending its stock as a safe investment, one that is sure to bring good returns for the money invested.

In order to give the reader an idea of the value of our proposition, I will submit a few facts and figures, based on one zinc mine. The working capacity of one hundred-ton mill, for a year:

While the facts are that we can produce "jack" for at least one third less than they can at Joplin, yet I shall figure that it will cost us fifteen dollars per ton to produce our "jack." A one hundred ton mill will, if run at its full capacity, produce from the grade of ore that we have, fifteen tons of "jack" per day, which will amount to ninety tons per week; ninety tons of "jack" per week at forty dollars per ton (present price) equals three thousand six hundred dollars per week gross. Cost of producing ninety tons of "jack," one thousand three hundred fifty dollars, which leaves a profit of two thousand two hundred fifty dollars per week, net to the shareholders. Now count fifty weeks for a year's run and you have the enormous sum of one hundred twelve thousand five hundred dollars clear profit, which makes a dividend on the entire stock of the company of eighteen and three fourths per cent. These figures are based on a full year's run without any stop, and is figured at top prices. Now to be sure and not get the estimate too high, I propose to divide by two, which I am sure is perfectly safe, and still we have over nine per cent dividend on the entire stock, at its par value from the operating of one mill. The second will make the earnings double, the third treble, and so on as the stock is sold. All of the net earnings of the mines and mills belong to the shareholders, which will be distributed pro rata among them from time to time.

This company offers free transportation to investors, on certain conditions, from any part of the United States to Mountain Home and return.

The brethren who are shareholders living in the state of Iowa took advantage of this offer and sent a committee of three men down here, consisting of Brn. I. McCord, of Defiance, George Juergens, of Gidden, and W. A. Carroll, of Auburn, Iowa, with instructions to make a close inspection and report. After spending two days inspecting the company's mine and prospects, also their books, they submitted the following report:

"To those interested in the White River Mining and Development Co., Ltd., and those who may wish to become interested in said company: We as a committee of stockholders, selected by the stockholders of said company from Iowa, submit our report, as follows: We have spent two weeks inspecting the properties of the said company located in Sharp, Marion, and Baxter Counties, Arkansas. We first inspected their property in Sharp County, and find zinc ore showing in many places. With a little more development this property will be ready for a mill. We then went to their property in Marion County, where the company owns forty acres, known as the Bull Mountain property on White River. On this land there is a carbonate ledge about five hundred yards in length. Above this ledge there is a lead ledge of considerable extent. The property is now ready for a mill, but will wait for the completion of the railroad which is now under construction, and being pushed as rapidly as means can push it. When completed this road will pass within five miles of this property. We next visited their property in Baxter County, known as the Bald Dave Mountain property. We found many outcroppings of "jack" and carbonate, with lead showing in many places. This will prove to be a very valuable property. We visited the officers of the company of Mountain Home, examined their books and papers, found them all O. K. We found the affairs of the company being managed on a basis of economy. We found the two first blocks of stock sold and this money provided for the erection of a concentrating plant. We recommend the erection of machinery, and the prosecution of the development on the Pine Creek, Sharp County, property. We recommend that when the machinery is installed properly on Pine Creek property, that suitable machinery be erected on Bull Mountain, Marion County, property."

The idea of cooperation is prevalent in the minds of the people everywhere, and other people are cooperating, thereby building strong financial concerns, both in manufacturing and mining. Why not our people do likewise?

If any of the readers of this article wish any further information concerning the natural resources of the State, or the progress of the company, they will write me and I will be pleased to furnish the desired information.

JOSEPH WARD, Secretary.

MOUNTAIN HOME, Arkansas.

### Reduced Rate for Christmas and New Year Holidays.

The Nickel Plate Road will sell tickets December 24, 25, and 31, 1902, and January 1, 1903, at rate of a fare and a third for the round trip, to any point located in Central Passenger Association territory, good returning to and including January 2, 1903. Pullman service on all trains. Individual Club Meals, ranging in price from 35 cents to \$1.00, served in dining-cars. Address John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. Chicago city ticket office, 111 Adams Street; depot, Harrison Street and Fifth Avenue. 47-6t 65

# CHRISTMAS GIFTS.

Christmas will soon be here and the question will be agitating us, What shall I buy for loved ones for Christmas presents? Why not buy something that will be lasting and of substantial benefit. Look at our list of books:

History of the Church of Jesus Christ of Latter Day Saints. By President Joseph Smith and Apostle Heman C. Smith. In three volumes.

VOLUME 1.

- 119. Cloth.....\$1 50
- 120. Leather back and corners... 2 00
- 121. Leather..... 2 50
- 122. Gilt edges..... 3 00

VOLUME 2.

- 186. Cloth..... 1 50
- 187. Leather back and corners... 2 00
- 188. Leather..... 2 50
- 189. Gilt edges..... 3 00

VOLUME 3.

- 190. Cloth..... 1 50
- 191. Leather back and corners... 2 00
- 192. Leather..... 2 50
- 193. Gilt edges..... 3 00

What a splendid present a set of Church Histories makes for a person, old or young. Will last a lifetime.

Holy Scriptures. Inspired Translation, by Joseph Smith.

- 78. Cloth..... 1 00
- 79. Sheep, library binding..... 1 25
- 80. Imitation morocco, gilt edges. 1 75
- 81. Morocco, gilt edges..... 2 25
- 82. Flexible binding, gilt edges.. 3 75

A Bible is always acceptable and an Inspired Translation is doubly dear to a Saint.

New Testament. Inspired Translation; large type edition.

- 84. Cloth..... 65
- 85. Cloth, leather back and corners 1 00
- 86. Seal grain russia..... 1 25
- 87. Seal grain russia, gilt edges.. 1 50

The Two Records. The Book of Mormon and the Inspired Translation of the New Testament; large type, in one volume.

- 98. Leather back and corners... 2 00
- 99. Seal grain russia..... 2 50
- 100. Imitation morocco, gilt edges 3 50
- 101. Morocco, gilt edges..... 4 00

Book of Mormon. Large type edition.

- 92. Cloth, leather back and corners 1 50
- 93. Seal grain russia, gilt edges.. 2 00

These large type books are just the thing for a present to one whose eyesight is not good, but who loves to read God's word.

Book of Mormon.

- 88. Cloth..... 65
- 89. Morocco grain russia..... 1 00
- 90. Imitation morocco, gilt edges. 1 25
- 91. Morocco, gilt edges, flexible.. 2 00

Doctrine and Covenants.

- 94. Cloth..... 65
- 95. Morocco grain russia..... 1 00
- 96. Imitation morocco, gilt edges. 1 25
- 97. Morocco, gilt edges, flexible.. 2 00

A copy of the above two books in the same binding makes a present to be proud of.

The Instructor. A compendium of the faith and doctrines of the church by Elder G. T. Griffiths.

- 126. Cloth..... 75
- 127. Leather..... 1 00
- 128. Flexible..... 1 50

Presidency and Priesthood. By Elder W. H. Kelley.

- 134. Cloth..... 1 00

A very appropriate present for one holding the priesthood.

Saints' Harp—Hymn-Book. Words only.

- 102. Cloth..... 75
- 103. Morocco grain russia..... 1 00
- 104. Imitation morocco, gilt edges 1 25

Saints' Hymnal. Words and music.

- 110. Cloth, limp, 35 cents; per doz. 3 75
- 111. Cloth and leather..... 50
- 112. Full leather..... 1 00
- 113. Gilt edges..... 1 25
- 114. Flexible, leather..... 1 50

Words only.

- 116. Cloth, limp, 25 cents; per doz. 2 70
- 117. Cloth, 35 cents; per doz. .... 3 75
- 118. Flexible, gilt edges..... 50

A song book makes a nice present for a sister and is always acceptable.

Afterglow. 250 pages of selected poems.

- 138. Cloth..... 1 00

This volume of poems makes a valuable addition to any library.

Pattie, or Leaves from a Life.

- 144. Cloth..... 75

A suitable gift for a girl, that will fill her mind with holy desires.

Autobiography of Elder Joseph Luff.

- 123. Cloth..... 75

A nice present for a boy or young man—one that will educate him in the gospel as well as interest him.

Ruins Revisited. By Elder S. F. Walker. An able work on archæology.

- 205. Cloth..... 75

Book of Mormon Talks. 188 pages by Orion.

- 232. Limp cloth..... 50
- 233. Cloth..... 75

Book of Mormon Lectures. 287 pages by Elder H. A. Stebbins.

- 234. Limp cloth..... 50
- 235. Cloth..... 75

To one who is interested in the Book of Mormon either one of the above three books would be acceptable.

Spiritual Gifts and the Seer of Palmyra. By Elder M. H. Bond.

- 135. Cloth..... 50

A nice work of 150 pages on the prophetic mission of Josph the Seer.

Autobiography of Queen Victoria.

- 400. Cloth..... 75

A nice present for your English friend—one worth having.

Christmas Recitations. A book containing 228 recitations for Christmas time, in poetry and prose, by leading authors.

- 183. Paper covers..... 15

The Happiest Christmas. A book for children.

- 61. Cloth..... 20

Fireside Talks with Our Girls. (Published by the Daughters of Zion.)

- 212. Paper..... 25
- 213. Limp cloth..... 35

These are cheap books for Sunday-school scholars.

A year's subscription to AUTUMN LEAVES (\$1.00) makes an appropriate present and furnishes good reading for an entire year.

In addition to the above we can send you almost any book published at a few days' notice. Why not send us your order NOW, and avoid the rush, as Christmas time approaches? Order by number, and send the money with the order, making your draft or money order payable to

HERALD PUBLISHING HOUSE, Lamoni, Iowa, or

**THE OLD RELIABLE**

**ROYAL**



**BAKING POWDER**

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**IF CHRIST CAME TO CHICAGO.**

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give or loan busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent, postpaid, to any address on receipt of price, 20 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa.

**Get Acquainted With the Elders**

by ordering a Photo Album in which is represented over 250 of the ministry and places of interest. 65 cents each. Order from HERALD or *Ensign*.

45-tf

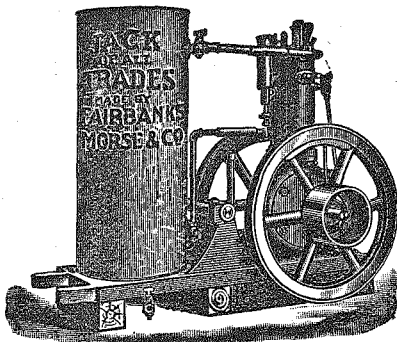
**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
 South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn, Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work.

It is a NEW ENGINE made by

**Fairbanks, Morse & Co., CHICAGO**

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital \$20,000 00  
 Surplus 5,000 00  
 Deposits 200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**FOR SALE**

2½ miles east of Burnham, Howell County, Missouri, 80 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address.

**W. R. STEELE,**

Pittsburg, Crawford Co., Kan. Rural Route No. 2. 43-st

Printed on heavy enameled paper 7x12, suitable for framing, will be sent to every new subscriber to the ENSIGN mentioning this offer, between now and January 1, 1903. You can order through the HERALD. 47-7t

**A 4½ x 6½ inch fine half-tone ENGRAVING of the 11th PRESIDENCY**

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

**TRACTS.**

- 33. Trial of the Witnesses to the Resurrection of Jesus. Each 5 cents; per dozen..... 50
- 47. The Basis of Brighamite Polygamy. Per dozen 10 cents; per 100..... 60
- DO YOU WANT MORE LIGHT? 202. Per dozen 5 cents; per 100. 35

**JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?**

222. Per dozen 10c, 100..... 60

**THE APOCRYPHAL NEW TESTAMENT.**

229. Cloth..... 1 25

**THE Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays **5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**NEW TRACTS.**

- No. 36. Can Belief Alone Save? Per dozen **10c.**
- No. 208. Teachings in Contrast. The teachings of the Utah Church and the Reorganization in parallel columns. Per dozen **15c.**

**50 YEARS' EXPERIENCE**  
**PATENTS**  
 TRADE MARKS DESIGNS COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

**Scientific American.**

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.  
**MUNN & Co., 361 Broadway, New York**  
 Branch Office, 625 F St., Washington, D. C.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Flora L. Scott

Volume 49

Lamoni, Iowa, December 10, 1902

Number 50

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, . . . . . EDITOR

**CONTENTS.**

**Editorial:**

Joseph F. Smith on the Polygamy Question	-	1193
A Forgery	- - - - -	1194
The HERALD Teaches from Bible, Says the <i>Farmer's Call</i>	- - - - -	1196

**Original Articles:**

Branch Membership	- - - - -	1197
-------------------	-----------	------

**Mothers' Home Column:**

Joyce	- - - - -	1198
-------	-----------	------

**Sunday-School Department:**

The Work of District Officers	- - - - -	1199
Sunday-School Publications	- - - - -	1200

**Letter Department**

Notes of Travel	- - - - -	1207
-----------------	-----------	------

**Miscellaneous Department:**

Conference Minutes:

Pottawattamie	- - - - -	1213
Western Maine	- - - - -	1213
Pastoral,—Henry Sparling	- - - - -	1213
Joint Clergy Certificates, 1903	- - - - -	1213
Bishop's Agent's Notices	- - - - -	1213

THE Christmas *Delineator* is a good specimen of the printer's art, its three-color work being quite conspicuous. It is up to date in contents and make-up.

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Rawlinson's "Historical Evidences" and "Ancient Egypt," "The Aztecs," by Lucien Biart.

**Editorial.**

**JOSEPH F. SMITH ON THE POLYGAMY QUESTION.**

In the *Chicago Tribune* for December 2 there appeared the report of an interview had with President Joseph F. Smith, at Salt Lake City, Utah, in which the reporter asked some questions concerning the status of polygamy in Utah, and as to whether or not it was being practiced, and whether there were any polygamous marriages being performed now. According to the statements of Joseph F. Smith, the only ones living in polygamy to-day are those who were married before the law against polygamy was passed; and these, he said, are so rapidly passing away that there will soon be none left. In reply as to whether the church performs plural marriage ceremonies, or permits them, President Smith is said to have replied:

"Certainly not. The church does not perform or sanction or authorize marriage in any form that is contrary to the laws of the land. The assertion that prominent Mormons practice polygamy is evidently made to mislead the public. When the prohibition of polygamy was proclaimed by the president of the Mormon church there were many persons who had contracted plural marriages, and that relation has been continued in many instances, because the men in that position determined not to abandon their families. This is erroneously construed as practicing polygamy and creates the impression that polygamous marriages are still permitted in and by the church.

"It was ascertained by a careful census in 1890, when President Woodruff issued his manifesto against further polygamous marriages, there were 2,451 such families belonging to the Church of Jesus Christ of Latter Day Saints in the United States. In May, 1902, a complete and thorough inquiry showed that the original number in 1890 had been reduced to 897, the great majority of whom were of advanced age, and many of them have since departed from this life. It is evident that, with no additions to this total, but a rapid and continual decrease, the number of polygamous families will soon be reduced to zero."

President Smith was then asked to define the position occupied in the church by Reed Smoot, his office having been compared to that of a cardinal or archbishop in other churches. In reply he said:

"The two positions are not parallel. An apostle or

elder or bishop in the Church of Jesus Christ of Latter Day Saints is usually engaged in some secular vocation or laboring in some capacity for his daily bread. He is ordained to the office in the priesthood which he holds, so that he may act in that calling when required. He gives his services gratuitously to the church. As a rule, men holding positions in the priesthood are engaged in secular callings and are men of affairs.

"Reed Smoot is a banker, the manager of the largest manufacturing institution in this State, and is interested greatly in mining operations and other temporal pursuits. He is recognized as a capable and enterprising citizen, and his position in the church need not interfere in any way with his services to the State or nation in any political office to which he may be elected. It is not true that he has been put forward by the church as a candidate for public office. Mormon church officials have served in Congress for years and no objection has been offered on that account."

We have given the foregoing thinking it may be useful to our elders.

#### A FORGERY.

Bro. W. S. Pender wrote us from Provo, Utah, June 27, 1902:

PRESIDENT JOSEPH SMITH;

*My Dear Brother:* Herein I inclose you copy of a letter published in the *New York Sun* of December 9, 1845, signed "Emma Smith." Also copy of a letter of Elder J. G. McQuarrie, of the Mormon church, to Elder B. H. Roberts, verifying the publication of the letter, giving date of publication in the *Sun*, etc.

I am indebted to the courtesy of Elder B. H. Roberts for copies of these letters.

While the purported letter of your mother to the *New York Sun* may not be of much importance, even if written as claimed, in the contention between the Mormon people and us, yet, having been recently discovered by Elder Roberts in a book written against Mormonism by one Thomas Gregg, Roberts now makes as much out of it as he can. It thus becomes one of the many little matters which come up in the controversy in this mission and demands, of course, an answer by us. At first I thought to learn if you had any personal knowledge in regard to the writing of the letter referred to by your mother. But if you think of sufficient importance, you might answer through the columns of the HERALD, for the benefit of others interested.

"BROOKLYN, New York, July 16, 1901.

"ELDER B. H. ROBERTS,

"Salt Lake City, Utah;

*"Dear Brother:* As per your recent request we went to the *New York Sun* office, and after some little hunting found the article, a copy of which you sent us. The article appears in the issue of December 9, 1845, and is, with few errors, the same as you sent us. I return the type-written article with the differences noted by pencil mark.

"Above the article this appears: "The Mormons: Important letter from Mrs. Smith, widow of Mormon Prophet. The following interesting letter from Mrs. Smith, widow of the late General Joseph Smith, the Mormon Prophet, came to us yesterday by private conveyance from Nauvoo. It will be read with great interest, and gives probably the most correct though brief view

of affairs as at present exist among that unhappy people.' After the article appears another comment stating that the letter was shown General Bennett, he then being in New York, and he pronounced it correct. A few issues before this letter was a letter from Mr. Bennett which appeared very favorable to the Mormons. I trust that this will be satisfactory.

"We are very pleased to note the interest you take in our labors here in the East, for we also feel encouraged. Our prospects are quite favorable at present, and the newspaper talk helps us on as a spirit of fairness with some of the papers seems to prevail. With kindest regards for the brethren at home, I am,

"Your brother,

"J. G. MCQUARRIE, Per J. E. Baird."

"THE MORMONS.

"IMPORTANT LETTER FROM MRS. SMITH, WIDOW OF MORMON PROPHET.

"The following interesting letter from Mrs. Smith, widow of the late General Joseph Smith, the Mormon Prophet, came to us yesterday by private conveyance from Nauvoo. It will be read with great interest, and gives probably the most correct though brief view of affairs as at present exist among that unhappy people:

"NAUVOO, (Ill.), Nov. 20, 1845.

"To the Editor of the *New York Sun*;

"Sir: I hope to be excused for addressing, for the first time in my life, a letter to the editor of a newspaper, and this I have been induced to do, from seeing the letter of General Arlington Bennett, published in the newspaper, urging the Mormon people to remove to the Pacific Ocean, and advocating the cause of the tyrants, who have seized on the government of the Mormon church. This church, such as it is, was formed by my lamented husband who was martyred for its sake, and whether true or false, has laid down his life for its belief!

"I am left here, Sir, with a family of children to attend to, without any means of giving them an education for there is not a school in the city; nor is it intended there shall be any here, or at any other place, where the men who now govern this infatuated, simple-minded people, have sway. I have not the least objection that these petty tyrants remove to California, or any other remote place, out of the world if they wish; for they will never be of any service to the Mormons, or the human family, no matter where they go. Their object is to keep the people over whom they rule in the greatest ignorance, and most abject religious bondage. If these poor, confiding creatures remove with them, they will die in the wilderness. The laws of the United States are quite good enough for me and my children, and my settled intention is to remain where I am, take care of my property, and if I can not educate my children here, send them to New York or New England for that purpose. Many of the Mormons will, no doubt, remove in the spring, and many more will remain here; and nothing would give me greater pleasure than to have a *mixed society* in Nauvoo, as in other cities, and have all exclusive religious distinction abolished.

"I must now say that I never for a moment believed in what my husband called his apparitions and revelations, as I thought him laboring under a diseased mind; yet, they may all be true, as a prophet is seldom without credence or honor, excepting in his own family or country; but as my conviction is to the contrary, I shall educate my children in a different faith, and teach them to obey and reverence the laws and institutions of their country. Shall I not, Sir, be protected in these resolutions against the annoyance of the men I now oppose, for they will no doubt seek my life?

"What object General Arlington Bennett has in advocating the cause of these petty tyrants, I am not able to understand, for he assured me, when at my house, that he had not the smallest intention of connecting himself in any manner with them, much less of removing with them to the Pacific Ocean. But this is a strange world; and I would not be surprised if they had offered

to anoint and crown him king or emperor in the West! As I have something more to say, I will take the liberty to write you another letter.

“With great respect,  
“I am, Sir, your humble servant,  
“(Signed) EMMA SMITH.”

The foregoing letter taken from the *Sun* is a forgery, pure and simple. At the time Mr. Thomas Gregg, of Warsaw, Illinois, was arranging for, writing, and compiling the matter for his work, “The Prophet of Palmyra,” we corresponded with him in regard to this letter, and sent him a copy of Sr. Emma Smith’s letter denouncing the letter as a forgery, sent to the *Sun* for insertion, and published in the *Times and Seasons*, the then official journal of the church at Nauvoo, and requesting him not to publish the forged letter. He preferred, however, to publish the lie rather than the truth. The denial of the Prophet’s wife we give below:

NAUVOO, December 30, 1845.

To the Editor of the *New York Sun*;

Sir: I wish to inform you, and the public through your paper, that the letter published Tuesday morning, December 9, is a forgery, the whole of it, and I hope that this notice will put a stop to all such communications.

EMMA SMITH.

—*Times and Seasons* for January 15, 1846.

This Thomas Gregg was one of the most uncompromising anti-Mormons in Hancock County, Illinois, and took an active part in favoring and carrying out the unlawful measures taken by the mob to drive out and destroy the church from the State. We regret that because he, an anti-Mormon, preferred to accept a forged letter purporting to have been written by the Prophet Joseph’s wife and his widow (made so by the cruel acts of such men as he), any Mormon or Latter Day Saint of any shade of belief in the teachings of the Prophet, should be found who will republish said forgery and believe it against the specific statement made by the Elect Lady that that letter and “the whole of it” “is a forgery.”

Of this Elect Lady, President John Taylor, while acting as the editor of the *Times and Seasons*, and which he was doing at the time this denial of the authenticity of that letter was made, wrote and published as follows:

Suppose we say a word concerning the “prophet’s wife,” Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth exposé of Mormonism, as a fixed star is from a gambler’s lamp at midnight. The very idea that so valuable and beloved a lady could be coaxed into a fame of *disgrace* like the above, is as cruel and bloody as the assassination of her husband at Carthage. There is no honor or shame in this generation; or, after they had murdered an affectionate husband, and left his wife and a large family of small children to mourn his loss, and struggle against the woes of life, they would give the family a chance to drink once without the *wormwood and gall!*

The fact is, the story must have been put in circulation to injure the Latter Day Saints; and as Mrs. Smith was one of them, to destroy, or murder her reputation, and create division in

the church.—*Times and Seasons*, vol. 5, pp. 776, 777, Jan. 15, 1845.

The subsequent action of the Prophet’s widow substantiates her denial of being the author of the letter of December 9, 1845. She stayed at Nauvoo, never at any time denying or repudiating her faith in the doctrines taught by her husband into the belief of which she had been baptized in her husband’s lifetime. She united with the Reorganized Church at the time her son Joseph did, and from that time until her death continued in fellowship with those who had been members with herself in the church before the Martyrs were killed; always avowing her belief in her husband as having under the direction of the Lord established the church. She held charge of the manuscripts of the Holy Scriptures intrusted to her by her husband, Joseph Smith, yielding them only to his son when the time came for their publication. She was named as an elect lady by the revelation of Christ; and did nothing during her life to invalidate her right to the title, having kept the faith unto death. As her son, knowing her faith and her integrity, we prefer to believe her, and the estimate made of her by President John Taylor, than to believe the statement of one so publicly notorious an enemy to the family and the faith as Thomas Gregg is known to us to have been. Emma Smith did not in the lifetime of her husband, the Prophet, dishonor him, nor her profession of faith; neither did she after his death.

That this letter, published in the *New York Sun*, December 9, 1845, over the name of Emma Smith, was forged and the publication of it secured with the purpose of injuring the widow of the Prophet, and her family, there is no doubt in the minds of her sons, and probably was none in the minds of her friends at the time.

It was known at the time that “Sr. Emma” had some strong convictions concerning some men and the things they were credited with saying and doing. Her opinions regarding some of the policies that seemed to be prevalent were known, and her influence was feared. Her husband’s last advice to her was to the effect that if fatal harm came to him she was to remain in her home, or if she could not do that in safety, to go east where she could live in peace.

That the wife of the Prophet had some enemies in the ranks of the church, is certain. And that some of these were unscrupulous enough to resort to such a means as the forging of that letter her sons, also, believe. Nor is it beyond possibility that some anti-Mormon knowing the dissatisfaction of “Sr. Emma,” thought it an opportunity to compromise her with the enemies of the church at Nauvoo, and thus widen any breach of confidence between her and the leaders that may have existed. But, no matter by whom the forgery was executed, it was a dastardly act. “Sr. Emma” was widowed by the act of malicious mur-

derers. Those who should have been friends proved to be otherwise. She was made the object of suspicion and a hateful espionage put upon her household. Those who by reason of personal regard were her friends were subjected to surveillance and abuse and insult. From the knowledge of such a condition of things, it would have been easy for some one opposed to the church, including "Sr. Emma," to have forged such a letter in order to still further prejudice those whose policies she dissented from against her; just as those whose doctrines and practices she witnessed against, now seek to prejudice the minds of their followers against her by the republication of that letter. If they know that this denial of hers had been made they are dealing unfairly and unkindly with the reputation of a woman whose life was full of sacrifice and toil, and whose honesty and devotion to purity of intention, truth, and the principles of right were never questioned before the dogma of plural marriage covered the church as with a cloud of spiritual darkness, nor by any whose lives were not deeply compromised with the doctrines and practices which she opposed and denounced. The estimate of the character of "Sr. Emma" by John Taylor, made and published at the time this petty persecution of the wife of the Prophet was going on, was correct. She honored her husband while he was living, she did not disgrace nor dishonor his memory after his death.

The *New York Sun* states that the letter reached the editor's hands "by private conveyance." This is in itself suspicious. Who was this private "conveyance?" What moral right had the *Sun* to publish a letter of such character, without naming the responsible person through whose agency it was placed in the editor's hands? It was a forgery committed with an evil intent.

---

#### THE HERALD TEACHES FROM BIBLE, SAYS THE FARMER'S CALL.

Recently we reproduced in our columns an editorial from the *Farmer's Call*. The *Call* in its issue for December 4 reproduces our comments on the editorial, accompanied by the following:

Of the commendations of our editorials, none that we have noticed during the past twelve months has given us more satisfaction than the words of praise in a recent number of THE SAINTS' HERALD, published at Lamoni, Iowa. It is the official paper of the Reorganized Church of Latter Day Saints. The editor is Joseph Smith. Some of our readers may not know that the Reorganized Church of Latter Day Saints is that part of what is commonly known as the Mormon church which does not believe in polygamy. It claims, and we think proves, that polygamy was not any part of the original doctrine of the Latter Day Saints, and that Joseph Smith never taught it. What the SAINTS' HERALD does teach in its columns is founded primarily on the orthodox Bible and is proved by frequent quotations from that Bible as evidence.

---

Saturday night, December 13, L. E. Follansbee will lecture in the brick church here. This lecture will be given under the auspices of the Lamoni Religio Society. It is the first of a lecture course to be given this winter.

#### EXTRACTS FROM LETTERS.

Under date of November 28 Bro. Henry Sparling wrote from Fuson, Missouri: "We had a glorious victory here. Sold eleven copies of the Voice of Warning, one Book of Mormon. Go from here to Eldridge to commence another debate. The Baptist people helped us nicely in our expenses. We have no Saints here, but some are waiting an opportunity."

Frank Thomas, of Standish, Michigan, sends a dollar for himself and one for his wife, to apply on the college debt. In remitting he writes: "The reason I have not sent before is that I did not think the Saints needed a college, and I did not think the Lord required us to send in money for it. But I have changed my mind, the change being caused by a dream. I dreamed that an elder and I were sitting in a room in a large building in the city, and a young man, not a member of the church, came in and gave the elder ten dollars and said: 'The college debt ought to be paid.' He then went out. Then I thought I put my hand in my pocket and gave the elder one dollar, the last dollar I had. Strange to say, when I had the dream I had only one dollar to my name, and ever since then I have been convinced that I ought to send in one dollar, and one for my wife also. I think every Saint should."

Under date of December 6 W. E. La Rue wrote from Philadelphia, Pennsylvania: "Bro. Sheehy is to be here to-day. Perhaps will hold a two-week series of meetings. Some baptisms to-morrow."

---

#### EDITORIAL ITEMS.

We have received from J. Fischer and Brother, music publishers at 7 and 11 Bible House, New York City, a copy of "All Hail the Night! All Hail the Morn!" a song with violin obligato, *ad libitum*. It is a very pretty piece of music, well adapted for use at Christmas-tide. It is written for soprano or tenor in D, alto or baritone in B flat, and is one of John Wiegand's compositions. It is within the compass of the ordinary voice, and has appropriate accompaniment for piano or organ.

Graceland College authorities have arranged a course of lectures, the first one to be given January 13. The first lecturer will be Professor A. G. Smith, of the University of Iowa, on the subject, "The Laws of Chance." It is to be hoped the Graceland people will be given hearty support.

Thomas B. Reed, former Speaker of the House of Representatives, died in Washington, District of Columbia, early in the morning of December 7.

Elder W. R. Smith reports having been to Davis Chapel, Kentucky, where they were fired into last summer, and had baptized two and left others interested. People are feeling better as they learn more of our work.

## Original Articles.

### BRANCH MEMBERSHIP.

There seems to be some misunderstanding on this subject, and without proper care on our part it is very liable to produce division and confusion. On April 14, 1898, the following resolutions were adopted:

"No. 455. The scattering members not enrolled upon branch records be instructed to unite with branches most convenient to their places of residence.

"No. 456. That members changing their residences from branches where enrolled, be instructed to unite with branches most convenient to places where they reside."—General Conference Resolutions, page 123.

I think it is easily seen that the foregoing resolutions apply, first, to those who have no membership in any branch; and, second, to those who have membership in branches, but who, when changing their places of residence, neglect to unite with the branches to which they are most convenient. That is, when members leave one branch (in the sense of moving away from it) as their home, and locate more conveniently to another branch, as the place for their new home, the resolution applies. It will be seen, too, that these resolutions do not require such members to unite with the "nearest" branches to their places of residence, but those "most convenient." Missionaries who are located, because of their appointments, in towns and branches for periods of one, two, or three years, may or may not unite with the branches where they are laboring. The same is true of all persons who may temporarily locate away from their own branches for the purposes of business, labor, the practice of their professions, etc. With all such it is a matter of propriety and choice, but not of obligation.

Further: It is clear, I think, that a branch always has the right of jurisdiction over its own members; and this right does not depend upon their presence at home, or their absence abroad. It is also clear that members are always amenable to the branches to which they belong. If these two statements are not true, how much (or how little) does branch organization and government mean? Just as I understand one of the leading purposes of quorum organization to be that each quorum may exercise a righteous watchcare over the ministerial conduct of all its members, so one of the leading purposes of branch organization is that the branch should have jurisdiction over the moral and spiritual conduct of all who have been received by vote or baptism, as members; unless, by the same authority that received them, they have been granted letters of removal, or expelled for cause. True, it may sometimes become necessary to labor with and try a member who is absent from his branch. The safety of the work, and a laudable attempt to save the individual who is transgressing, renders such a cause necessary. But

in all such cases, as I see it, as soon as labor begins, the branch to which the member belongs should be notified, and if it becomes necessary to have a church trial, its knowledge and consent should be had, if practicable. If, however, the character of the transgression and the time required for correspondence, would render such a cause unsafe, the trial may proceed without the consent of the branch to which the transgressor belongs, a report of the findings of the court, with such additional description of the case as may be necessary, being transmitted to his branch as soon as practicable, where final action is to be had by affixing the penalty, whether it be expulsion or something milder.

Branch officers should continue to watch over its absent members, so far as practicable; and absent members should consider themselves amenable to their own branches, respect them, and report to them from time to time. There is entirely too much neglect along these lines.

I do not contend for branch sovereignty, but for branch rights. It was my good pleasure to take the positions set forth in this article, whenever occasion required, for the twenty-nine years of which I was a member of the Quorum of Twelve. I have taken them in branches and districts, at home and abroad, where I had proper jurisdiction, and they have never been appealed from or seriously questioned, to my knowledge. Still, I am willing to admit that I may be wrong; but I will have to see something different from what I have yet seen before I can be convinced that I am wrong.

If when a member goes five hundred miles away from his own branch to where there is another branch, the right of jurisdiction is lost where his name is enrolled, then if he should only go ten or twenty miles, to where there is another branch, the effect would be the same. It may be said that no one contends that the branch where the member is enrolled loses its jurisdiction. The answer is plain. If that member can be picked up, tried, and put out of the church, without the knowledge or consent of his branch, then, clearly, the jurisdiction of the branch is totally destroyed.

Dealing with a transgressing member by a branch to which he does not belong, is made necessary by reason of an exigency. Now exigencies can neither create nor destroy legal rights. For this reason, the rights of the branch to which he belongs should be recognized all the way through. This course will bring peace, good will, and unity.

I have not written to strike at anybody; God forbid! but because I felt that something more should be said on this important subject.

J. R. LAMBERT.

LAMONI, Iowa, November 24, 1902.

The *Open Court* for December contains a "History of the Thermometer."

## Mothers' Home Column.

EDITED BY FRANCES.

Joyce.

The nurses did not notice anything unusual about Joyce Gardiner when she was brought to the hospital. She was "an interesting case," to be sure; a pathetic case, some of them said.

But when one's daily life is passed among hundreds of pathetic cases, only the rarest and purest sympathy can preserve a particular interest in individuals. Miss Claggett, assigned to the special care of Joyce, simply noticed that she did not like to talk, and gave up the attempt to interest her.

Joyce lay on her bed day after day, looking out with wide, clear eyes to the world which had pushed aside the pitiful wreck of her young life. The hospital, as she saw it, was not at all like the hospital which she had imagined.

When they had told her what was to be done with her, after the skill of the physicians near her home had failed, she had made for herself a picture of a long room with white walls and rows of white beds; a room where one might hear groans of pain or restless sighing.

But this room where she lay was small and bright; with softly tinted walls and rich rugs upon the floor. A beautiful Madonna hung just above the table, where Joyce could see it without turning her head. She lay and looked at it silently.

There was no sound of suffering to mar the silence. If this world held anybody besides Miss Claggett and the doctor and the Other Doctor, who came once or twice a week, Joyce was none the wiser.

"Isn't this a pretty room?" Miss Claggett asked one day, trying to call some expression of human interest from the small, grave creature, who bore pain so patiently, but had no words for joy. "It was fitted up by a guild of girls in St. Mark's Church—girls just about your age. They send flowers every week, and come to see—"

"Don't!" said Joyce, suddenly. "I know. They are girls who can do things. I could, once. Nobody wants me now. I don't want to hear about them." She would not look at the flowers which Miss Claggett brought in that afternoon.

Joyce had no "own people" coming to see her in visiting hours. The stern and silent uncle, who had given her the only home she knew, lived in a country town hundreds of miles from this great city. Joyce did not write to him. But she kept a little book under her pillow, after she began to use her arms a little, and in this book she wrote letters to God.

It was just as well, perhaps, that Miss Claggett and the doctor, respecting the girl's helpless loneliness, never glanced within the covers of that little red book. Such a sad, pitiful story of wrecked ambitions and thwarted plans for making life sweeter to some one! Such indignant yearnings of a heart eager for the joy of ministering, but shut apart now to a long future of being ministered unto!

"Wouldn't you like to be a nurse?" Miss Claggett asked one day, brushing out the long, soft hair across the pillow, and gathering it into a braid. She had no idea that Joyce would answer, but being human, she grew tired sometimes of the endless silence in the room, and tried to break it by a little conversation. "Wouldn't you like to wear a white cap and a striped gown, and take care of sick girls?"

Joyce did not answer—in words. She gave a sudden little gasping sob, and then the poor slender hands went up before her face and the thin shoulders shook with violent weeping. All of which, with the cause thereof, Miss Claggett duly reported to the Other Doctor, who came that morning.

"Ah, yes, yes, I see!" he said, looking back from the corridor to the door of Joyce's room. He did not have any daughters of his own, but that did not keep him from preserving a personal interest in all the "pathetic cases" that came under his care.

"I think I shall change the treatment a trifle, Miss Claggett," he said; and he stopped by the door for another five minutes, explaining his plan.

When Joyce opened her eyes from a doze that afternoon she saw a red-haired boy sitting in a wheel-chair beside her bed. He greeted her glance with a wide and propitiatory smile, which brought to her white face another smile in answer. The sight of him was like a fresh sea-breeze in the close air of her room.

"How do you do?" she said at once, with the frank air of comradeship which had always made all children like to be with her. "Where did you come from, and who are you?"

"John Rafferty; Children's Ward—up-stairs here, you know," her caller explained. "They let me wheel around and see folks. It's more fun than staying up yonder with the kids."

"I should think so," said Joyce. "But is there really a Children's Ward in this place? How many of you are there?"

"Sixteen. Five babies. Tom Black's going home day after to-morrow."

"Boys in a hospital!" mused Joyce. "Boys tied up in wheel-chairs!"

"Oh, the chair's a picnic!" John answered. "A heap better than lying with weights on your feet, or in casts. Mine was took off two weeks ago. No'm, it didn't hurt, specially, but I hate to keep still. Some of 'em up there walks on crutches; I can after a while."

"What do you do to amuse yourselves?" asked Joyce.

"There's books in the bookcase, but I don't much care about them. Mostly I like to make things for the little fellows. Tops, you know, and pinwheels; but I can't get any more paper, and I darsn't ask the new nurse for her scissors."

"There is some paper in the drawer of that table," said Joyce, "and a pair of scissors. I wish you would make me a pinwheel, John, and—tell me some more about the boys."

When Miss Claggett came back she discovered Joyce blowing a gorgeous rose and lavender pinwheel, manufactured from her choicest stationery.

She laughed, actually, when Miss Claggett remonstrated, and begged John Rafferty to come again and bring another boy with him. Three days later, when the Other Doctor came again, he smiled at Miss Claggett in a triumphant fashion, and told Joyce that she might sit up in bed for fifteen minutes that afternoon.

Joyce's room was seldom left without callers any day thereafter. The boys from the Children's Ward, who were able to be about, found it a delightful variation in the monotony of their life to take a trip down in the elevator and chat with the young lady in Number 8, who made them so free to the fruit on her table and the pins and paper in the drawer. Sometimes a little girl came, too, shyly; but Joyce liked the boys better.

"Sing to me!" demanded Baby Willie, the brown-faced, woolly-headed darling of the Children's Ward, snuggling up against her pillow one day, and beating a tattoo on the white spread with the one foot which he could use. "Sing about Boy Blue."

Joyce drew in her breath with a little gasp. *She* sing? That belonged to the beautiful life she had lost for ever.

"'Little Boy Blue, come *blow* you' horn!" began Willie, suggestively. She cuddled him up with a laugh, and sang—sang until Miss Claggett came to the door to see what visitor might be there, and till the doctor, passing through the outer corridor, paused and marveled. He came in presently and sent the children away.

"Miss Joyce," he said, standing at the foot of her bed, "we have been mistaken about you."

Joyce laughed at him, but the tears were in her eyes. It was good to make somebody glad with her voice again!

"We thought we had a patient here. I have discovered an assistant. Miss Joyce, will you allow yourself to be lifted to a stretcher to-morrow and carried up to the Margaret Ward? There is a woman there, a musician, who is starving her soul for what you can give her."

"I?" said Joyce. "Doctor, you are not in earnest?" She stretched out her hands to him as he passed. "You don't mean that I can help?"

There were people in the hospital the next day who found their eyes suddenly dimmed when the slender little figure was carried into the Margaret Ward; but when that clear voice rose softly, tender with long suffering and sweet with the infinite hope of angelic ministry, more than one white face was lifted and turned toward the singer as toward a messenger from another world. Joyce had heard her voice praised in other days. Her master, with all the pride he had felt in its fine possibilities, would scarcely have known it now.

They did not let her sing very long, but what she heard before they took her from the room was enough to fill the world with new sunlight. She kissed the Other Doctor's hands before he left her that night.

"You have made me willing to live," she said. "You have given me something to live for. What does it matter whether I can ever walk or not? Somebody will carry me. I can help. There is something for me."

Strength came back to her more and more with each day of hope and helpfulness. They learned to watch for her face in every ward of the great hospital, and in the chapel, where people said her singing did more than prayer or preaching to bring heaven near to the hearts that needed it so sorely. She did not always sing. The boys of the children's ward found her an unflinching source of amusement and comfort.

After a time the stretcher was exchanged for a wheel-chair, in which she made her own way about the wards, chatting and laughing with patients and attendants. She learned of more than one way in which her life could be of service to other lives. The wealth which had seemed such a mockery when she found herself cut off from the future of her dreams began to be a key by which she might unlock the doors of beautiful possibilities for others.

Miss Claggett found her one evening sitting before the grate fire in her room. She would go away from the hospital in a few days, but it would never be safe for her to leave the Other Doctor's care, and so a home had been found for her in the city, not too far away from the work she loved.

Her crutches were close at hand. They would be lifelong companions; so much she knew, but she was not thinking about that. The little red book, which used to lie under her pillow, was in her hand, and upon the fire smoldered a handful of leaves, covered with writing in a weak, uncertain hand.

"What are you burning, my dear?" asked Miss Claggett, bustling about cheerily. The old silence between these two had been broken long ago, although Miss Claggett still carried the greater part of their conversations.

"Old letters," said Joyce, rousing herself with a little smile. She had been thinking of the days in which those strange, sad letters were written.

"They are all properly attended to—answered and everything?" asked precise Miss Claggett.

"They are all answered," said Joyce.—*The Youth's Companion.*

#### Prayer Union.

Bro. Omer G. Lytle, of Independence, Missouri, desires the prayers of the Prayer Union that he may be healed of a great affliction, and says, "I have been suffering for the past eight years; I have great faith in the Prayer Union, for I have been helped a great deal at times through its prayers."

Sr. Electa Dondall, of Elvaston, Illinois, desires the prayers of the Prayer Union and all the Saints that she may be healed of heart trouble if it is God's will, if not that she may be resigned that his will be done. She requested prayers last spring, and thinks she received benefit, and sincerely desires them again.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

#### The Work of District Officers.

The work of the district officers is of such a character that no instructions can be given to exactly suit in all cases. Each officer must be able to size up the situation in his own district to a great degree. He must be able to handle the people of his particular district in a way to enlist their support and to encourage and interest them in the work. And to do this he must use some tact that it is impossible to describe.

A few suggestions may be given that will be of benefit in a general way. Adapt such parts of them as may seem advisable to you.

Keep the people feeling well and encouraged. There is nothing so productive of good in all church work as to keep the people cheerful and happy in their work. Encouragement is a great tonic. An ever-present and ever-pleasant smile on the face of one in charge of work is an inspiration that can not well be measured. So keep your workers in good spirits, hopeful and encouraged, and you have gained a point.

When you are to have a convention, begin in time and get the work divided among several all over the district as far as practicable. Many a person has been interested in the work by simply giving him some individual work to do. Have him write a short paper, give a short discussion following another paper, make a short talk, sing a solo or in a quartet, or any other part that he can do. Many will think they can not, when they can do fairly well. Do not take "no" for an answer when it is at all advisable to do otherwise. Urge strongly but kindly and encouragingly that they undertake to do the work. Enlist both old and young. All should take part in the work. The missionary, too.

Study what the district or school that you are working with needs most, and then try to supply that need. If they have poor order or discipline in the school, help them to get that part improved. If they have poor teaching, help them to get their teachers in better shape for teaching. And so it is in any part, improve it as best you can.

Make haste slowly, sometimes. It is often the case that well-meaning people are very slow to take hold of anything new. Your plan may be the best and just what they need, yet they for some reason will not adopt it. Just work patiently and carefully and persistently, and by and by they will quietly fall in line. If you try to force anything upon them, you will very probably meet with discouragement. It must be done slowly and must be worked for persistently. Get one little change at a time adopted and you have done well. If they will take more, as many will do, give them more. But in any case it is better to have one thing rightly established than many things but partially or poorly introduced.

I have found that much can be done by making personal visits. I usually go to distant schools so as to be with the regular session of the school and also with the teachers and officers at another meeting. You might call it a teachers' meeting for want of a better name. It should be a meeting for the improvement of the school, and handle such subjects or work as seems most needed by those present. And in all your work with them, encourage as well as to instruct them. This done, you have done well.

Often you may reach them by letter and help them much in that way. But of course, that is slow and not so satisfactory, usually. But it is far, far ahead of no work at all. And there are certain conditions under which it is even preferable to a personal visit. *Keep the people awake to the needs of the work in some way.*

## BOOKS TO STUDY.

It is a very commendable desire upon the part of all new officers to fit themselves for the work at hand. They naturally look around for some book that will give them a guide to their work. And while there are many books that are in their places very instructive, I know of no one or even several works that will completely cover the ground for you. Each one will contain much that you can adapt to your needs or from which you may develop something useful. They are full of hints and suggestions. They point out how one has succeeded under certain circumstances, but for you to succeed might require entirely different treatment, the circumstances being different. To tell one how to go at the Sunday-school work to make a complete success of it, if he had no knowledge of it at all, would be about like making a mechanic out of yourself by reading a book. A carpenter may get many useful hints from a book, but he will never be a mechanic till he has had the necessary practice. He must handle with his own hands the compass, the hammer, and the saw before he becomes proficient in their use. The painter might read all that has ever been written about color, light, and shade, but until he has learned to wield the brush with his own hand he can never merit the title of artist. And so it is with our Sunday-school work. We may read books, articles, and suggestions, and from them get a fund of knowledge that is valuable to us; but until we have done the work with our own hands, until we have thought with our own minds, until we have impregnated with our own personality that which we intend to convey to others we will not make the success that we may much desire to make in our work. We must work and study and pray, and pray and study and work. However, there is a wonderful amount to be gained by studying good books and periodicals, and we suggest the following as profitable to read:

"Teaching and Teachers," by H. Clay Trumbull. A work on teaching and other work in the Sunday-school. Every teacher and officer should study it. \$1.00 post paid, at HERALD Office.

"A Model Superintendent," Trumbull. Gives the life-work of a very devoted and earnest superintendent. Shows what can be done if we will. \$1.00, *Sunday School Times*, Philadelphia.

"The Sunday-school Teacher," Hamil. One of the best all-round books for the teacher that I know of. And while it is for the teacher particularly, it is full of good points for the officers, too. You can not afford to do without it. Fifty cents. Methodist Book Concern, Chicago, St. Louis, or Cincinnati; or the *International Evangel*, St. Louis.

"The Teacher, the Child, and the Book," Schauffler. A book written in simplicity and plainness. It gets down to the practical. Adapted to the needs of any grade teacher, and also well worthy the attention of officers. \$1.00, W. A. Wilde & Co., Boston or Chicago.

"Revised Normal Outlines," Hurlbut. For a systematic study of the Bible and of the Sunday-school, this work has few equals. It is concise, plain, and practical. This is adapted to the needs of all Sunday-school people. Forty cents. Methodist Book Concern, Chicago, Cincinnati, or St. Louis.

I would get first, "The Sunday-school Teacher," by Hamil. Next, "The Model Superintendent," by Trumbull. When you get these studied, you will be able to decide from the brief description above what you need next.

In some future issue we will give a "Sunday-school worker's library," but are not prepared to do so at present.

## Sunday-School Publications.

*Sunday School Times*, Philadelphia, a weekly devoted exclusively to Sunday-school work. Contains full expository notes upon the international lesson, many helpful hints to officers, teachers, and Christian workers in general. The leading weekly. \$1.00 per year single. Seventy-five cents in clubs of five or more, to one or separate addresses. Free samples.

*The International Evangel*, St. Louis, the only paper devoted

exclusively to the international Sunday-school movement. Monthly. Has full expository notes on the international lessons, and many useful hints for all Sunday-school workers. The leader in its line. Fifty cents per year, single, or forty cents in clubs of five or more to one address. Free samples.

*The Twentieth Century Teachers' Monthly*, David C. Cook Publishing Company, Chicago, is, as its name indicates, a new paper in its line. Gives full expository notes upon the international lessons, and many other items of interest to Sunday-school workers in general. Sixty cents per year. Very good.

Several others of equally good merit in many respects, but the ones given above will meet the demands of our readers in general better than any others we know of. While there are none of them the value they would be if we used the international lessons, they are, nevertheless, well worth the money many times over, and the time required to peruse them. If you are a reader of the international publications you have not failed to find many helpful thoughts from time to time in them. No one can be a fully equipped, "up to date" worker and not read some one or more of them. Which one I would take first would be so hard to tell that I would dislike to do without either of them. The whole lot costs but two dollars and ten cents per year, and where can you make an investment that will produce more returns for your school or district than will that? I know of districts which provide their officers with some one or more papers where the officers do not feel able to supply them themselves. But secure one at least.

Do you read the department regularly? Do you contribute to it? You ought to do both. How can you expect to keep in full touch with the work in our association and not read what is being done?

Let us hear from you.

## Letter Department.

COLLINGWOOD, Victoria, Australia, October 20.

*Editors Herald:* Please send us for the year 1903 one dozen copies of Senior Grade of *Quarterly*, one dozen Intermediate, and one half dozen Primary. The foregoing are for the use of Zion's Endeavor Sunday-school, organized by Elder W. J. Haworth, of New South Wales, who is at present doing missionary work in Victoria, and Priest W. Mackie, of the Melbourne Central Branch, and other earnest workers for Christ who live in Richmond, Victoria. The Sunday-school was started two months ago by Brn. Haworth and Mackie in connection with a mission they were conducting in the Masonic Hall, Swan Street, Richmond. The number at starting was twenty-three; present number thirty-four, with every prospect of a further increase in numbers, thanks to the energy displayed by some of the sisters in getting mothers to allow their children to attend and distribute tracts, etc. The officers are confident that much good will result from the efforts made among the children who, on the whole, are very attentive.

Bro. J. W. Wight is with us just now. His presence and voice are being greatly appreciated. He is generally loved by all. The Melbourne Central Branch has made the Masonic Hall its headquarters now. So, with the Sunday-school in the morning and services in the afternoon and evening, we are able to spend a very peaceful and happy Sunday together.

God's work is being well carried on here, thanks to the efforts of Bro. Wight and others mentioned. Last week I had the pleasure of welcoming one of my sisters a member of the kingdom, after being for two years the only member of our family who had accepted the truth as it is in Christ Jesus.

Many persons seem undecided in Richmond, and our hope and prayer to the Father is that he will bless the seed sown in the minds of the old and young, and that he will give the increase.

G. W. MILLARD,



NEWCASTLE-ON-TYNE, England, November 21.

*Editors Herald:* My last communication to your valuable paper was sent from Llanelly, South Wales, some time in the fore part of September last. My next stop was at Aberaman. Bro. Evan Lewis is president of the branch. I found the branch much improved since my last visit there. All the Saints, with the exception of a few, were endeavoring to do their duty by the work. My physical wants were kindly provided for by Bro. Lewis' family and others.

The district conference held at Nantyglo, on the 20th and 21st of September, passed off pleasantly. Bishop Taylor, Meredith and wife, and many others in Wales, were in attendance. Bro. John Davis, William Lewis, Thomas Jones, of the ministry, were also present. Altogether the conference was a profitable one and a considerable amount of good was done. Wales is a hard mission in which to prosecute the work of the Lord, by reason of the bigotry and prejudices of the people that the missionaries have to meet. However, we are gaining ground slowly, but it requires considerable amount of patience on the part of the ministry to be courageous and of a cheerful heart at all times, in view of the trying circumstances under which they are called to labor. These brethren can not boast of numbers baptized, nevertheless they work hard to get the gospel before the people by preaching on the streets, tracting, and house visiting. It is consoling to them to know "that He that planteth and watereth are one," and that both will be equally rewarded by the Lord "in the sweet by and by."

My next call was at Stafford, and was kindly cared for at the home of Bro. John Dyche and family. I truly enjoyed my visit there. The brethren hired a public hall in the heart of the city for me to occupy on Sunday. The morning service was fairly attended, and at night the hall was full, and the speaker enjoyed excellent liberty, and the audience was attentive and apparently interested. Other meetings were held at the house of Bro. Dyche. Bro. Eccleston, of the missionary force, and Bro. Meredith ably assisted in the services. I preached one sermon in the house of Bro. George Batey, Stockport, to an interested audience, on my way to Manchester. Interest is good here and we have a number of members there now and expect to organize them into a branch in the near future. Bro. Batey and wife have set a good example and have worked faithfully to get the people of that city interested in the gospel and have succeeded by the help of others; namely, Brn. Henry Greenwood, Mather, Armstrong, and others of the local ministry, to get quite a number into the church. They have also hired a commodious hall in the center of the town, so the prospects for the work in that city are bright.

The quarterly conference of Manchester District, which was held on the 4th and 5th of October, was well attended by the brethren, and an enjoyable time was had. Brn. Henry Greenwood and George Batey were continued in the presidency of the district. Both are well qualified for the important position. This district is well supplied with local laborers. I am glad to report that they are actively engaged in working for the Master. Quite an interest has been worked up in Warrington through the efforts of Bro. Schofield and others of the local forces. Several have been baptized of late and we contemplate organizing a branch there before long.

The five branches in Manchester are in a very fair condition spiritually. Some are being added to their number occasionally by baptism.

We learn from late advices that the aged companion of Bro. Joseph Dewsnup, Sr., is quite ill, having been confined to the bed for some days. We sincerely trust that our heavenly Father will spare her life for many years to come. She has been a kind mother and a faithful Saint. The ministry who have made their home at the house of Bro. Dewsnup in the years past can testify to the kindness of this dear sister. We pray God to hasten her recovery.

I attended the discussion that was held at Wigan in one of the public halls by Bro. J. W. Rushton and a Christadelphian minister. It continued over two nights. It was the same old question, the "Immortality of the soul." Bro. John was more than a match for his opponent. He made an able and an eloquent defense. I truly felt proud of him, and felt grateful in my heart to our heavenly Father that he was raising up such able ministers to defend his truths.

I held seven or eight meetings with the Wigan Saints and felt blessed in my labors, notwithstanding that I was suffering from a very severe cold which settled in my head and chest and stuck to me closer than a brother for over a month. I am feeling quite well at present. This wet, changeable climate is very treacherous to those who are accustomed to a dry atmosphere, hence it is that we have to watch continually to keep from getting colds. Bro. James Spargo and family made me welcome at their home and did all in their power to help me get rid of my cold.

I spent about eleven days with the two branches in Leeds, and was kindly treated by the Saints and officers of both branches, and enjoyed my labors among them. I made my home with Bro. Fred Issott and wife, who showed me every kindness. Sr. Issott is the only sister of Bro. Rushton.

The prospects for the work in this city are very favorable, and we have some excellent talent among the brethren there. I spent a few days at Sheffield. This branch is not in as flourishing condition as we would like to see it. Nevertheless a special effort is being put forth there with a view to revive the work, and some few of the outsiders are becoming interested. Our energetic young brother, W. H. Greenwood, is directing things there at present. He and his wife looked after my welfare while in the city. Was in Clay Cross over two Sundays, and held meetings in their neat little chapel every night but two. The officers and Saints rallied to my support. I was pleased with the interest that so many of the little folks are taking in the work. We have a number of brethren here who are capable of doing a grand work for the Lord. I was domiciled at the home of Bro. and Sr. Naylor, and I shall not forget their kindness to me, also the kindness of Bro. W. and Sr. Holmes and others.

I attended the funeral of Bro. Jell, who died on the morning of the day I arrived in Sheffield. Bro. Jell was well known to the traveling ministry, who with his excellent wife kept a home for the missionaries for years. Both have gone to their eternal home "to rest from their earthly labors." These two old people were Saints, indeed. Peace be to their ashes.

I arrived here on Tuesday. Baptized two last night, and we hope to see a branch of the church in this city ere many months pass away. Bro. Henry Broadway and family reside here. He has created some interest among his neighbors and has a good influence with them. I find him firm in the faith and willing to help push on the work of the Lord.

I go to Scotland from here next week. Wishing all a Merry Christmas and a Happy New Year, I remain,

Your brother in bonds,

GOMER T. GRIFFITHS.

SHIMSTON, West Virginia, December 1.

*Editors Herald:* I have long intended to write to the HERALD. I belong to the church, and have belonged to it for a long time. I am glad that I started. My husband does not belong, but I hope he will some day. He is a very good man, only he has a few bad habits, and I hope he will overcome them. I want the Saints to pray for him, that God may give him the Spirit to do better, and that he may become a man of God in deed and in truth.

We have no church here, and we see the elders here very seldom. I ask the prayers of the Saints that I may be faithful. May the Lord bless the Saints everywhere, is my prayer.

MRS. LOTTIE HUSTEAD.

LAMONI, Iowa, November 27.

*Editors Herald:* It may be of interest to some to learn of Utah affairs, and as this is included in our mission-field this year we write.

We were in Salt Lake City, October 4 to 7, the time of holding the semiannual Mormon conference, so-called. This being the dominant church in that State and the headquarters of those holding that peculiar faith, an interest naturally centers in all of its movements. The writer, in company with Bro. A. M. Chase, improved the opportunity afforded to view things in a casual way, and attended a number of sessions of the conference, remaining a few weeks thereafter in the city. We mingled with the people on the streets, on the conference grounds, and listened to the talks in conference sessions. The weather was perfect all the time, and a large concourse of people were in attendance. The large tabernacle was taxed to its utmost seating capacity, and at times an overflow-meeting was held in Assembly Hall. In general appearance the people will compare favorably with congregations of like size, elsewhere. They were well-dressed, clean and tidy in appearance, orderly and well-behaved. Everything took on the appearance of prosperity and wealth. There was no dram-drinking or tobacco-chewing or smoking to be seen anywhere. Many of the ladies were arrayed in silks and other adornings to match, and the men were dressed correspondingly well. The men were of good physique and the women comely and all the way from good looking to pretty. So after all, the Utah people look and appear very much like other people, with the advantage in their favor in some particulars, as stated. In point of type, a large percentage of the people show to be of foreign extraction, Scandinavian, English, Welsh, Scotch, with a sprinkling from many other nationalities.

The work of the conference so far as seen by the public, consisted largely of verbal reports from elders who had been on missions and returned, and those of the settlements and stakes in Utah, Idaho, Wyoming, and Arizona, together with short talks by prominent officials. According to these reports, prosperity is attending their efforts in a temporal sense in all quarters. The glowing and impressive accounts were effective. President Smith exclaimed: "Zion flourishes. All is well in Zion. Zion prospereth," etc. A peculiar feature noted in the way of doing business was that when the reports and talks on certain topics were ended, the leading officers were sustained and the conference was ready to adjourn. There was no discussing of questions publicly at all. Some things said by the speakers were of some considerable significance as showing the trend of things. President Joseph F. Smith presented the new and revised edition of the Pearl of Great Price for adoption, and "The book as revised was unanimously accepted by the conference, as a standard work of reference for the church."

Elder Ben E. Rich spoke of the "terrible crime that is charged against William Hooper Young in New York," and in his remarks denied that the people of Utah believed in blood-atonement differently from Christian societies in general. That they believe in the atonement blood of Christ as constituting their belief in blood-atonement. We would like to give his exact words, but lost our excerpt. But this is but the statement of one person; here is the statement of another and a greater than Elder Rich: "There are sins which men commit for which they can not receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking insense would atone for their sins, whereas if such is not the case, they will stick to them in the spirit world. And furthermore I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is

kindled against them, and that the law might have its course. I will say further I have had men come to me and offer their lives to atone for their sins."—President Brigham Young, *Journal of Discourses*, vol. 4, p. 53; "Blood Atonement," by Charles W. Penrose, p. 17.

Again: "The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force."—President B. Young, in *Journal of Discourses*, vol. 4, p. 220; Blood Atonement by C. W. Penrose, p. 33.

While these things occupy space in the church literature, and are unrepudiated, people are justified in receiving with a grain of salt the statements of any one person, at an effort at negating them. We sympathize with Elder Rich, however, in his endeavor to find a way out of the difficulty confronting them, but it needs more than the bare statement in public of a single person in order to set this impressively and convincingly before the public.

President Anthon H. Lund said: "Men had ridiculed the elders for believing that Adam was a god. We are not ashamed of that doctrine. Jesus said in speaking to the Jews in relation to Abraham that they were gods unto whom the word of God comes. But though we look upon Adam as a god, we worship the God that Adam worshiped in the garden of Eden."

This is a move in the right direction, but President Anthon Lund, like Elder Rich, is handicapped to begin with. A greater than President Anthon Lund has said of Adam: "He is our father and our god, and the only god with whom we have to do."—Brigham Young in *Journal of Discourses*, vol. 4, p. 50.

Whose views will obtain? Both can not, for they are in conflict. If it is the true object of worship that is sought, then President Lund is right. He seems to occupy a similar position to Martin Luther when he discovered time-honored errors in the Roman Catholic Church. They were vicious enough, but there was a line of God-appointed popes and pages of infallible utterances confronting him that had to be overcome. It was more important to deify the absurdities of the past than to reform and get right; so Luther had to set out alone and fight the whole hierarchy. Will President Lund have to take a similar course? Just now is needed an influential, courageous, and brave man who will cut with a stroke the ecclesiastical gordian knots in Utah and set the people right. It is enough that the word of God be received as infallible utterances, without the people being compelled to receive the opinions, views, and notions of mere men as being divinely inspired. When the opinions of men appear, who have neither the word of God or common sense to support them, they should be sent adrift, no matter who they come from. The idea that it must be held that some ideal characters were infallibly inspired or the cause of Christ will suffer in the earth is a miserable mistake. When found to be wrong, the thing to do is to revise: that is the part of wisdom. Presbyterians are wise enough to try to relieve themselves of some of their errors and they are to be commended for their efforts. The word of God is the *standard*, not the sayings and views of men, however prominent. Like an incubus, the doctrine of blood-atonement and the worship of Adam as god, to say nothing of other matters, have settled upon the Utah people for a number of decades; they have brought them no comfort at home or desirable fame abroad; even the Gentiles mock. Go on Elders Rich and Lund, revise. Never mind so-called infallible utterances. The Roman Catholics fooled the world long enough with those. When the light was turned on the deception stood out in bold relief. Get right, should be the motto, then "sing with gladness for Jacob and shout among the chief of the nations." All people of proper heart, of whatever name, will be pleased to encourage even Utah in proper ways, see her throw off the shackles that bind her and relieve herself of the obnoxious dogmas that render her odious to the proper Christian sentiment of the age. In her estimation, she may be too mighty to reform,

too infallible to change. Such was Rome, such were the Jews. If this is to be repeated, then the efforts of President Lund and Elder Rich will fall without effect. We will be glad if the good leaven is working; but as long as people prefer to be infallible rather than right there is but little prospect of changes.

Among Christians, however, repentance and reform are always in order, even if it is hard to acknowledge and confess; better than the scourge.

Apostle A. O. Woodruff brought out the sensational. Among other things he said: "This country has become too good for us. We have but little voice in the government of our city; we have but little voice in the affairs of men in this, our headquarters. While the Latter Day Saints have built the railroads, and while they furnish about eighty per cent of the local traffic of these roads, there is not one man in a hundred in the employ of these large companies who is a Latter Day Saint. . . . Brigham Young settled with the Saints in this valley because he thought it an undesirable place, which would not excite the cupidity, enmity, and selfishness of the enemies of the Saints. But we are now almost uprooted right in the headquarters of the Latter Day Saints, here in Salt Lake City, because this country has become too good for us. It is worth too much for us, and as a result we have sold out to those who are not of our faith, and therefore we have but little voice in the government of our city; we have but little voice in the affairs of men in this our headquarters," etc. This represents the trend of things.

The work of the Saints of the Reorganization is moving slowly in Utah. There are some staunch supporters of the faith, but what an odds in point of numbers against them. It is only a question of time, however, when they will see the right prevail, and startling things are ahead.

The latter part of October we thought it the part of wisdom to return to Lamoni, Iowa, for a season. Have been confirmed in that opinion since coming here. We hope to return West shortly. My mission address is Box 181, Salt Lake City, Utah. While the conflict goes on there is a hopeful side to most things; and the right is sure to win in the final accounts.

Hopefully,  
WM. H. KELLEY.

SENIOR, Texas, November 24.

*Editors Herald:* I have felt for some time like writing to the HERALD, but didn't know whether anything I could say would benefit any one or not.

Bro. John Harp has just closed a most successful series of meetings, held in the Prairie Summit Schoolhouse. He preached eight sermons, and notwithstanding it rained every day, and the nights were so dark it was difficult to see how to drive, the house was full every night. The people gathered for Sunday-school Sunday afternoon at three o'clock, and the superintendent asked Bro. Harp to speak instead of having Sunday-school. Every one seems to be interested, and we feel greatly encouraged. We think Bro. Harp is the right preacher for this country.

There are only three members besides myself in this neighborhood, my sister and brother-in-law (Bro. and Sr. Edwards) and Sr. Ruth Curry; but we feel it will not be long before there will be several other Latter Day Saints at Senior.

I am only here temporarily. My home is in San Antonio, but I expect to be here all winter.

We expect Brn. John and Charles Harp back here about the 10th or 11th of December. Every one seems anxious for Bro. Harp's return.

There seems to be a better feeling in general among the people of this community than ever before. I feel to rejoice that it is so.

They are building the church in San Antonio, for which I feel thankful. We have needed one very much for such a long time.

Earnestly trusting to be remembered in the prayers of all the Saints, I am,  
Your sister,

JOSIE DELL GIFFORD.

DELTA, Colorado, November 29.

*Editors Herald:* I am still in the field battling for the truth. Last Sunday I closed a series of thirteen meetings at a new point near Delta, and withdrew my appointment there for Sunday evening, to be present at a meeting held by two Mormon elders that evening ten miles south of there. Report came to me that they had announced that they would show that evening that the Reorganization was not the true church. I wanted to see how they would do it, so was present; but they said nothing about the Reorganization. They spoke of the establishment of the church in 1830, and of the baptism for the dead. In speaking on the latter subject, they spoke of the necessity of such a work being done for the heathen. At the close of their meeting I asked if they understood that baptism for the dead was needed in the case of those who "die without law;" and they replied that it was. I replied that their teaching was not in harmony with the Book of Mormon. They asked for proof. I told them I did not have my book with me, but gave them the proof next evening in the language of Mormon to Moroni, book of Moroni 8: 3, where he says: "All little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his holy Spirit, and putting trust in dead works."

I told them what I had heard in regard to their announcement. They denied making such announcement, but said that if I wished to address the people I could do so after the close of their meeting. I said that if they did not wish to use the house next evening, and there were no objections, I would speak on the differences between the churches, and if they felt like it they could show wherein they thought me in error.

The next evening I spoke of the provisions in the Doctrine and Covenants for Joseph to appoint his successor, and the law of lineage, and the evidences that Joseph appointed his son as his successor, and of God's call of the son, given to himself, to take his father's place. The only response they made to this was that they did not understand why the son did not step forward and take his father's place in the church sooner, if he knew that he had been thus appointed, and why he treated Briggs and others so coldly who came to get him to take the lead of the Reorganization. One of the elders, in his reply, said that when he was sent out they told him he must bear testimony that the work was true and that Joseph was a prophet. I said that I did not need any one to tell me what to testify. I had a testimony for myself of the truthfulness of the work, and that was the reason that Joseph was slow to act. He wanted a testimony for himself as to which of the factions was right, and where he should go to take his appointed place. And that I was thankful to know the Lord gave him a testimony, and told him to "join the Reorganized Church."

I said in my remarks that I considered it my duty to defend the good name of the Prophet against the charges that had been made against him, wherein he had been charged with teaching and practicing polygamy. A man in the audience asked if polygamy had not been practiced in Nauvoo. I said I would answer that the next evening.

The next evening the two elders accompanied me to the schoolhouse door, but objected to hearing me in public. However, they requested a private interview on the subject, which we had the next evening.

In my argument that evening and to the elders the next evening, I showed how the church had been forbidden to violate the laws of the Lord, and that polygamy was a violation, and how the law given to the church in the Doctrine and Covenants and Book of Mormon forbids polygamy, and that there was no law given rescinding said laws before July 12, 1843, the date claimed for said revelation. Then I showed that twelve promi-

ment elders and twenty leading women in the church signed certificates, which were published in the *Times and Seasons* for October 1, 1842, to the effect that they knew of "no other rule or system of marriage than the one published" in Book of Doctrine and Covenants which provided for but one wife. I also showed how Joseph and Hyrum gave notice to the world in *Times and Seasons*, February 1, 1844, that Hiram Brown had been expelled for "teaching polygamy, and other false and corrupt doctrines." And also how Hyrum gave notice to the Saints "living on China Creek," March 15, 1844, that wherein the church at Nauvoo had been charged with teaching "that a man holding a certain priesthood may have as many wives as he pleases," that "there is no such doctrine taught here, neither is there any such thing practiced here." And that "any one," "teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also." (See tract, "Was Joseph a Polygamist.")

From these evidences, I showed that the practice was denied by the Presidency to have been taught or practiced in the church up to within about four months of their deaths. If their statements were true, then the polygamous revelation could not have been in existence at that time. While on the other hand, if the revelation be true, then these men were the basest of liars and hypocrites, which I could not admit.

Besides this, the "Historical Record," of the Utah church, volume 6, page 232, claims that Zina D. Huntington was "sealed to the Prophet, October 27, 1841." This was about a year and nine months before the revelation was claimed to have been given. And "representative women of Deseret" claims this to be a marriage according to "a divine revelation," and "after the order of the new and everlasting covenant," which is the polygamous revelation. Married nearly one and three fourths years before the revelation is claimed to be given, and professedly, by said revelation. Wondrous strange!

I also showed how Emily D. Partridge Young's testimony was equally faulty, she being married, according to her testimony in the "Temple Lot Suit," "under the revelation on plural marriage," either two or four months before said revelation was given.

The two instances cited by President Joseph F. Smith, in his article in reply to the one of our Joseph in the *Arena*, are equally faulty.

While he says others give similar testimony, he only cites two cases of plural marriages. One is where Joseph marries to one Clayton a woman named Moon, and the other is where Clayton marries to Joseph a certain wife. The dates given for both antedate the purported revelation.

I argued if these parties went into polygamy at the dates they claimed, before the revelation is even claimed to have been given, that there was no law of God or of man warranting such union, the marriages were no more than mock marriages, and the parties were guilty of the most shame-faced adultery, with no cloak to hide their crime.

I told them it was the duty of the representatives of this latter-day work to defend Joseph's character, and also the church he established, against such base attacks; and as such statements had gone before the world, we had to go before the world to refute them.

I invited them to come and take part in another meeting later, and lead in a statement of their views on the marriage relation after death, and also their views on progression after death.

They were feeling a little piqued at some things I had said and talked them over for a while, but made no reply to my main arguments. They were rather reluctant to promise to do so; but finally said that they would do so if they found time to prepare. I suppose they never found time, as they were not at the meeting, though in the neighborhood.

I next go north of Delta to try another new place.

J. M. STUBBART.

DORA, Oregon, November 27.

*Dear Herald:* I for one think we ought to tell what we are doing or trying to do for the work. I love this great latter-day work, and want to see it roll on and gather every honest person in. Two more added to our little band this summer, Bro. Mayse and Bro. Devault, both heads of families.

I did not get to attend the Bandon reunion, but it was not because I did not want to go.

We have had some good preaching this summer. Brn. Hilliard, Allen, and Goodwin stopped with us on their way to Bandon. Bro. Hilliard preached three times, the other two once each. And again on their way back Brn. Luff and Hilliard spoke once each. All who have heard these brethren know what a treat we got. May God bless and keep them. Come again, brethren. Bro. Crumley has done some good preaching for us, too. I wish I could attend church once a month, anyway. I live in hopes. I will close by wishing our dear President many happy birthdays. Oh Lord, spare him to us a long, long time yet. I wish I could meet him. Hoping and praying for the welfare of Zion, and trusting that I will be found worthy to enter therein,

Your sister,

ROXANNA MINARD.

LYDIA, Texas, November 26.

*Editors Herald:* I have not seen any letters from this part of the Lord's vineyard, and I see so many cheering letters from other parts, I just want to say a few words. To-morrow is Thanksgiving and I wish to tell how thankful I am that I have lived to hear the true gospel of our Lord and Savior Jesus Christ. How thankful I am that I accepted the same. The Latter Day Saints ought to be the most thankful people in the world; they have more to be thankful for.

Saints, let us live worthy of the name we bear. We have many trials and persecutions; but what a grand and glorious promise if we hold out faithful to the end.

I ever pray that God will bless and help each individual who is earnestly striving to do his will.

Your sister,

MRS. N. J. JENKINS.

CARSON CITY, Nevada, November 13.

*Editors Herald:* I have so often intended to write, especially when I read those good letters so full of love and so much encouragement to us lonely Saints. I think I must write and tell of some of the good things the Lord has done for me. You have heard of my being healed of those cancers a year ago at Oakland, California, under the hands of Brn. Blair and Keeler. When I left Lovelock I thought all hope of being administered to was gone, though I had a great desire to be. I prepared to undergo a severe surgical operation, as four physicians said that must be done. After we went to see the first physician, and he told my husband and I what he thought about it, I had a strange dream, one I could not understand at all at the time. But I see it all plainly now, as it has all happened. Grandma Stauls, my husband's mother, was sleeping with me at the time. The dream worried me so much that it awoke grandma as well as myself. So I told her my dream, and as I finished it, there stood Doctor Asher, the physician we had talked with and had told us he thought there must be an operation performed. I said, "There stands Doctor Asher." She asked me if I saw the knife, but I did not see any knife in my dream. In the dream I saw two men that I had never seen before; one had on a long coat, and around his waist was a cord which he carried. It looked to me like a long willow. He said he must use it on me, and he followed me everywhere and bothered me so much. And he would say he must use these on me. The other one seemed like a fighting man, and could handle any of my folks, yet they seemed like the same person. And it seemed as though my own folks, husband, brother, sister, and all, thought it was for my

own good to have them persecute me so. I could stand it no longer. I saw the head man (as he seemed to be) coming down the street, and my husband and brother were across the street, and motioned for me to avoid meeting him; but instead, I walked up to him and asked why he was persecuting me so. I said: "Is it on account of the place?" (I meant our ranch.) He said, "You wanted it." I told him, yes, but he could have it. "Well," said he, "you wanted it, now get your fill." Then he pointed to my husband and said: "Is he religious?"

"No; he makes no pretensions; at least he does not belong to any church."

He just said, "Hum," and walked off, and that was the last I saw of them.

Now in a week or so here came two cancer physicians. They both said that both breasts would have to be taken off, but that they used some kind of needle and medicine that killed the cancer, after which the cancer would dry up and fall out in about twenty days. My husband was very anxious, as he believed they could cure me. Not being a member of the church, although he is a Latter Day Saint at heart, he did not have the faith to trust it all to the Lord. So it seemed I must give in. I wrote to our dear Sr. Gault, of Reno, that it "seemed our plans were all frustrated again," as we had planned before and they failed. She wrote not to be discouraged, but if it should be so it was for the best. "The Lord works in a mysterious way, his wonders to perform." So I gave my consent, and all arrangements were made to commence the operation next day; when these physicians got a letter stating that it was against the law for California physicians to practice in Nevada without a diploma. So there is where Doctor Asher showed so plainly in my dream; as that letter was attributed to him.

Then we had to go to Truckey, California, just over the line. I told my husband that if I could just be administered to, I would be healed and not have to suffer so. I had never given up hope. So that gave me a chance of escape. With my two little girls I went on to Reno, and my husband and little boy came with the team, as we had sold our place in Lovelock. Sr. Gault met us at the train, and before she took us out home she took me to one of the leading physicians in Reno, and he said that an operation was necessary at once.

O, I felt so miserably bad and downhearted. The next day or so after I got there I was out in the yard pleading with God to save me from the surgeons, for I knew the Lord would help me if I did as he tells us to do. When I went in the house, I told our dear sister just how I felt, and if I went on to Truckey I would never live to come away. And to die and leave a good husband and three little ones was not pleasant to think about. Then the thought came to Sr. Gault that she could get away from home for a couple of days or so. So she told me that if I wanted to, we would leave for Oakland the evening of the 3d of July and be back by the time my husband arrived in Reno, as he was to meet me there and we were to go together on to Truckey.

How happy I was; that awful load was off my heart. We went down to the home of her brother-in-law, Bro. Ferris. He and his family were so kind to me. God will bless them. Of course you have heard the rest. After I came back to Reno I had such a bilious spell and soreness in the pit of my stomach. I took the oil I had brought home with me. After the third time a hard substance, a growth of some kind, came up. None of us suspected that there was anything wrong with my stomach. So it shows how good the Lord is to us if we will only trust in him. He was also with myself and little boy when we were down with typhoid fever. He heard our prayers and a brother came over from Carson and administered to us.

Now, dear brothers and sisters, remember me in your prayers, that I may keep my health and strength for the next three months and that this dead cancer in my left breast will not cause me any trouble. I tell my husband the Lord is with me, as he has been, and I know this is the Lord and he will not forsake me.

I also ask for the prayers of all for my husband, that he will obey before it is too late; and for Grandpa and Grandma Stauls. Grandpa is eighty and Grandma is nearly seventy-seven years old. They are getting feeble, but as strong in the faith as in younger days. They love the true gospel.

Thanking you for your kind letters and praying the Lord will help us to keep faithful to the end,

Yours in the gospel,

MRS. J. S. STAULS.

LEHI, Indian Territory, November 24.

*Editors Herald:* I want you and your readers to know that we, C. M. Fulks and family, are still in the land and among the living, doing the best they can, we think, under the circumstances, as poor, weak, foolish, afflicted, unfortunate Saints. Our greatest comfort is in reading the ever-faithful HERALD, *Ensign*, and *Leaves*, and we are watching to be ready for the fourth volume of the Church History. How do some of the Saints live without the church publications. An old elder said to me, "If the HERALD and a twenty-dollar gold piece lay there, which would you pick up first?" "Well," said I, "If it were the last, I would take the HERALD." Poor man! never had anything but a hymn book, and knew nothing of the contents of the standard books; and when I would read a good piece, he would soon be asleep. But my nephew would come with his fiddle, and all would be awake for hours; good people, too. One reason we get so hungry, or I, is we have been isolated for years, and I can not hear well, so stay at home the most of the time.

Well, the brethren and friends at Coalgate, five miles north, have built a good little house and it has created quite an attraction. Bro. Simmons has labored hard, preached lots, and arranged to locate there,—arranged for a lot of timber to build.

The brethren manifest a willingness to come and preach some in Lehi; but it has been rain, rain, and mud, and no sidewalks. I have made inquiry, and we can get the Seventh-day Advents' church-building. I sent a note by my little girl to the person in charge of the M. E. building, and he came to see me. He said that the people thought we were all one with the church in Utah. Yes, I replied, and that is one of the reasons for our waiting for an opening here, for but few of us knew anything save that which we have learned, and we want to teach the people.

I and my family attended meetings some at Coalgate, but owing to the rainy weather and the cost of going, thirty-five cents each, and as I am so dull of hearing, the preaching did me little good. O, if the good Lord would be pleased to heal me I would be with them if I had to walk.

We have just learned that our worthy president has promised to attend the Wilburton conference at Wilburton, Indian Territory. I am sure it will be a treat to see and hear him again.

C. M. FULKS.

FAIRBANK, Iowa, November 30.

*Editors Herald:* On account of matters at home, I had to leave my field for a month, but I hope I shall soon be able to enter the field again. I desired to sell out my little property here and move my family into town; but the crops have been so poor for the last two years in these parts that there is not much exchange of property here. One thing is sure, a missionary has no time to look after farm property, and it is simply impossible to hire a man who will look after the affairs about the farm with profit to the proprietor. I am so anxious once more to be free from such obligations as place a double burden upon my shoulders. I believe, however, that the experience I have passed through along financial lines has taught me a very good lesson, and that is, that a preacher, if he gives his time to the ministry altogether, has no time to dabble in business affairs. But by my locating here this branch has been kept alive, and recently

Bro. Robert Smith, of Waterloo, was ordained a priest, and is now holding meetings in Waterloo every two weeks. I am sure the Saints of Waterloo will appreciate the effort of Bro. Smith, who is a man of godly zeal, and will do a good work there in time.

On Thanksgiving the Saints of this branch gave me a very happy surprise indeed. After the forenoon service at our place of meeting, Bro. Smith arose and stated that they had a present to give me; and with a few well chosen remarks in behalf of the Oran Center Branch he presented me with a beautiful fur overcoat, and ten dollars in money, in all thirty-two dollars. Indeed I felt that it was a day of thanksgiving to me, and that my tongue could not utter words sufficiently adequate to express my feelings of gratitude to the Saints for their kindness. May God bless them indeed, is my prayer. Among the names of those contributing to my present was that of my mother, of Fulton, Iowa. The rest were of Oran Center Branch. Well, when I put on my new coat I felt somewhat as I did when I was a little fellow and put on my first pair of boots,—very happy. When I think of the manifold kindnesses of the Saints to me, I often wonder if I really have proven worthy of so great favors. May the Lord reward all these dear Saints, is my prayer. I hope to be in my field, the Galland's Grove District, soon.

I ever pray for the final triumph of the cause of Christ.

J. R. SUTTON.

CORYDON, Indiana, December 1.

*Editors Herald:* In Romans we find words like these: "Who shall separate us from the love of Christ?" This is a sacred thought. Can we afford to let trouble or poverty or distress separate us from the love of Christ?

Few people understand the full meaning of Christian. What is a Christian? To my mind it is one who worships in spirit and in truth. In other words, we must worship Christ aright. Then we must have patience, long-suffering, and endurance. Only belief in Christ will not save us; we may believe a thing and then be wrong. Christ says if we do the will of the Father we shall know of the doctrine; therefore belief will not save us,—we must know. Then comes the personal belief which is a positive knowledge that Christ dwells within. Then we can know we are related to God,—the relation that binds the mortality of man to the immortal of God. Therefore we must follow in faith and holiness. Following means to obey, and we must obey to be a true follower of Christ. It is easier to command than to obey; so let each of us strive harder to obey. And let us strive still harder to attain a greater degree of righteousness.

HURON TYLER.

CROSSTIMBERS, Missouri, December 1.

*Editors Herald:* I have preached thirty sermons and organized two Sunday-schools since March 16, and superintended same until September 21, with good success, when a minister of the Christian Church whispered in the ears of some of the leading officers of the schools that it was a bad policy to attend school under my supervision, that I would surely lead them off, and that I was a "Mormon," and cautioned every one to keep away, and so they did. So there is no preaching nor school here now, and I think I will rest until spring, with the exception of visiting the houses of those men and giving them the Book of Mormon to read, also the "Presidency and Priesthood," also the HERALD.

The hotel-keeper, William Graves, says I can preach from his porch or veranda any time. So I thought I would send for a few of the low-priced edition of Book of Mormon so that I could put one in the Graves Hotel, and one in the Williams Hotel, for public reading, giving them all the benefit of that wicked book and its teachings before I begin to preach to them there.

I live five miles a little north of east of Crosstimbers, on the Crosstimbers and Climax Springs Road, at a place called Roney.

If any of the elders should come this way let them ask for "Preacher Williams," of the Rock House, and there will be no misfinding me or my family. I am going to do all the good I can, although I am left alone here, as far as preaching is concerned; and the best preaching I can do is to live honestly and uprightly before all men, making my life correspond with my teachings.

DAVID D. WILLIAMS.

PACIFIC JUNCTION, Iowa, December 1.

*Editors Herald:* The following is a copy of a letter which I wrote to J. D. McClure one month ago to-day. No answer yet.

"MR. J. D. McCLURE,

Albany, Missouri.

"Dear Sir: I saw an account of your anti-Mormon meeting held at Omaha, Nebraska, October 20 and 21, in which you stated that the first Latter Day Saint preacher you ever heard was in Southwestern Iowa, and that he was a saloon-keeper in a little town called Egypt, and another good elder told him that he had better stop that, and he said he would when he made enough to keep him. Now will you be so kind as to answer this letter to me and give me the name of the saloon-keeper preacher, and also the name of the other good elder who told him he had better stop that. I have lived within five miles of Egypt since the year 1855, and if there ever was a Latter Day Saint that kept a saloon at that place I fail to remember who he was or when it was.

"Please answer this and give me their names, and oblige.

"Yours very respectfully,

"C. L. EPPERSON."

MANITOULIN ISLAND, Ontario, November 28.

*Editors Herald:* Having been appointed to the Manitoulin Island and North Shore Mission field, my field address will be Manitowaning Post-office, Ontario, instead of Colpay's Bay. Had a rough trip, but landed safe. Find some noble Saints here. Please put *Elder* on my letters. Two others here same name.

JOHN SHIELDS.

ALDRIDGE, Montana, November 27.

*Dear Herald:* This is Thanksgiving, and before my children get here to spend the day with us I pen these lines to inform all whom it may concern that I am still in the faith and active in the Lord's work.

This is a mining camp, six thousand feet above sea level. It contains about eight hundred inhabitants. Some Welsh, English, Scotch, Irish, Italians, Dutch, and Austrians; Austrians are in the majority.

There is one Catholic church here holding service once a month. I have proved to the people that it is possible for a man to live above his environments. I have been their Sunday-school superintendent for four years, and have preached for them every Sunday that I would not be away, and have preached twenty-three funeral sermons in that time. Other ministers have been here trying to poison the minds of the people against me because of my faith; but God is with me. There are some who are investigating this work.

I preached at hall last Sunday at about noon, and went with Mr. Clark and wife to dinner, and they kept me busy explaining our faith. Mrs. Clark has been president of the Christian Endeavor in the M. E. Church for many years. Mr. Clark never made any religious profession, neither was he religiously inclined until he saw the influence my presence had with the miners and driver in the mines. He told me that he was with some other men at the bottom of the plane, waiting for cars, and the driver and some of the miners were using very bad language; but when they heard me coming down the plane the bad language ceased until I had gone beyond hearing. Now, said he to himself, there is something in that man's religion or he could not have such influence over these wicked people. He became

desirous to hear me preach, and with his wife came to the hall. His wife was told that I was a Mormon, and after she heard me she told them that whatever I was I preached Bible doctrine, and that my life was consistent with my preaching. I gave them tracts.

His mother and sister-in-law came to visit them while I was there, and they invited me to call on them. I left at half-past five in the afternoon for Aldridge, five miles up the mountain. I got there in time to give a short talk to the Christian Endeavors, and preached to a good house at half-past seven. Got home at half-past nine, very tired but well pleased with my day's work.

Bro. D. C. White called on me November 13, preached to us five good sermons, and administered to my son Edward's sick baby; and, thank God, it was healed. He also blessed the same, and the little son of my daughter, Mrs. Hurworth, was blessed Sunday evening. Preaching service before a goodly audience. Bro. White made it very plain why he blessed the little ones and did not sprinkle them; we prefer the example given by our Lord rather than the tradition of men. I was greatly blessed and edified with the instructions imparted to me by Bro. White. May God bless him and all God's missionaries and Saints. I pray that the time will speedily come when God's people will meet in Zion. Praising the Lord.

E. E. WILLIAMS.

#### Notes of Travel.

*Editors Herald:* On the morning of the 4th day of October, pursuant to arrangements with my cousin, William A. Kelley, of Creel Springs, Illinois, I was gratified after an absence of many years to visit the old home of my father, cut out of the dense forests of Southern Illinois sixty-five years ago. The hewn log-house erected by his own hands, and in which, fifty-eight years ago, I trust as a quiet babe, I passed the first period of earth-life, still stands in a good state of preservation on the old place, and is certainly a monument to the fact that the pioneer settler, Richard Yancey Kelley, did intelligently and well what he undertook in his lifetime. Further evidence of this is furnished in the view now readily presented to the visitor, as the great forests have been obliterated, and the farm which he located and chopped out of the forests is recognized as the best to be seen in miles of travel.

Upon this visit an instance was verified showing the remarkable accuracy of the memory of early impressions upon the young. When but five years of age, in the early spring sugar-making time, I went to the camp with others for a day of work and sweets; but before returning, a storm arose and our ride was through a heavy rain and in pitch darkness, varied only by the lightning's flash. And this ride, the direction of travel, and the turn to reach shelter in the deep mists, have ever since been pictured upon my memory. When riding past the place upon this occasion with my uncle, Leander Homer Kelley, who knew the premises then and since, a test was made of the accuracy of the memory of the occurrence; and without hesitation I was able to point out the direction of the camp, the road traveled, the turn to the house, and the distances. How true it is that we should all strive to have the earliest impressions upon the young, the purest, the brightest, and the best.

A little distance from the old home stands the chapel of the Reorganized Church of Latter Day Saints, supported by a good working branch, under the presidency of Elder William A. Kelley, a brother of T. C. Kelley, of note in the missionary field. Their brothers, Hiram R., John, and Frank, school-teachers and farmers, also take an active interest in the general and branch work; as also Richard Smith, father of the missionaries Isaac M. and W. R. Smith; and Elisha Webb, Frank and Daniel Webb, Peter G. McMahan, priest of the branch, Bro. Casey, and a long list of brothers and sisters, aged and in youth, of honest and intelligent faces, who are to be seen in their places in the church. We held three

services, and at the conclusion I stated to the president of the branch that he should hold a series of meetings; that there were twenty-five young people who ought to unite with the church. Since this time I have noticed the reports from our live Brn. I. N. and Ammon White showing that they had been there a couple of weeks and had baptized twenty-two. But where are the three? In connection with the work here it will not be amiss to refer to the history of planting the gospel in this part of Illinois.

A little more than sixty years ago, in the time of the Martyrs, a couple of elders came into the neighborhood and obtained permission to preach in the schoolhouse. The stories of slander and misrepresentation had preceeded them, however, and the prejudice ran high against the "sect that was everywhere spoken against." My father, a pioneer, and in the language of another pioneer "a leader in the neighborhood," thought at first he would not go and hear the "delusion." But when the time came he changed his mind and went to the schoolhouse; stood by the door, however, instead of going inside. When the preacher arose and began to talk he went in and took a seat, and according to his own statement afterwards, when he saw the preacher, he was convinced that he was an honest man, and then concluded to hear him through. At the close of the meeting he walked up to the preachers, shook hands with them, and invited them home with him, saying, "You have preached just what I believe; it is Bible." They continued, and a branch was raised up, and many members were gained to the cause during the first organization of the church, the greater part afterward indorsing the work of the Reorganization. And from this planting there has been furnished to the active work of the Reorganization, one apostle, three seventies, presiding bishop, bishop's agent, and a large number of elders and lesser officers in the church, besides the many good, staunch members who have patiently awaited the time of the kingdom of Israel. Surely the Lord was directing in the work of the church before the rejection in 1844, and here as elsewhere, made preparation to meet the evil results of the innovations, introduced by the various schisms and fragments growing out of the stricken church in the removal of its president and patriarch.

October 6, at four o'clock in the afternoon, I met with a kindly greeting from the Saints of Tennessee and Kentucky, assembled upon Tennessee soil near Fulton, Kentucky, in reunion. Just as I reached camp, in company with a friend, Mr. George W. McClain, of Fulton, he received word that a married daughter who had been sick for some time was expected to live but a few hours, and that the physicians had advised that the family be given notice of the conditions. Already all the members of the family, except the father, had gone to the sick room, a few miles away. Sadness, of course, had spread over the camp. The father started in haste to his daughters' side, and was informed upon his arrival that there was little or no hope of her recovery. The son-in-law, up to this time, had been very much opposed to the Latter Day Saints, and had forbidden them coming into the house; but in his extremity he said that if any of the family wished to send for the elders, they might do so. He, with his parents and the sick wife, were members of the Baptist Church. Bro. J. R. McClain, a brother of the sick lady, went hurriedly for the elders, and Brn. I. N. Roberts and W. R. Smith left the evening meeting and answered the call. When they entered the sick room they met the family gathered and two physicians watching and waiting at the bedside. Bro. Roberts approached one of the physicians and asked if they had any objections to prayer being offered and administration according to the Bible direction. The physicians said, "Certainly not; we have done all that we can do in the case." The brethren then offered prayer. The physicians and the husband and his father and mother failed to bow with the preachers, however. They then administered by anointing, and the imposition of hands with prayer; as they

took their hands from the lady's head she opened her eyes and said to Bro. Roberts, "I am so glad you came; I feel much better." She continued to improve; and a few days later parties told me that the good old lady who was present at the administration and did not kneel during prayer, referring to the sick person, said, "She would have got well anyway." So our Baptist friends have a prophetess among them.

The reunion continued increasing in interest to the close on the 13th day of October. Elder I. N. Roberts, in charge, made a good faithful leader. He never asks others to do what he is not willing to undertake himself if necessary, and he gives excellent help in a camp. With the writer there were ten helpers of the ministry: Br. C. L. Snow, J. R. McClain, D. W. Cook, Bishop's agent, E. P. Cook, M. L. Sowrey, W. R. Smith, J. H. Adair, S. H. Fields, and another young man whose name I do not recall. Doctor Benbow came a number of miles to see and take part, as also a good gathering of others. Seven baptisms during the session, among the number my genial host, George W. McClain, a typical Tennessean; a big-hearted man with a kind, good wife and two exemplary sons, Brn. J. R. and William McClain, and about a half dozen lovely daughters, married and single,—faithful Saints.

This is my first attendance upon a general meeting of the Saints in the South, and I was much pleased with very many things in their work. May the Lord tear away the dark veil of prejudice falling so heavily over the eyes of so many of our Southern neighbors, that the Christ-light may shine in upon them in its fullness.

The 14th and 15th of the month I visited my great aunt, Mrs. Samuel Winfrey, Nashville, Tennessee, together with her daughters, Mrs. Whitfield Rice, and Miss Mary Winfrey, with many other relatives that want of space prohibits my naming in a sketch like this. It has been thirty-two years since my meeting with them before. Aunt, now approaching ninety years of age. Mrs. Rice when last I saw her was a young girl of sixteen, now a widow with an interesting family; one son, Joseph W., on the police force of the city, and another, David W., a linotype operator on the *Nashville Daily News*. After all, thirty years counts many great changes in the affairs of the world, and in every hour one may note the wisdom of so occupying the time, as we battle with the ills of life, that we shall carry with us the full assurance that we have walked according to the commandments of the Master in our warfare here, as it is only from him we shall want commendation when it is over.

During this visit I had hoped to meet again my mother's sister, Mrs. Mary S. Welsh, but the trip had to be deferred too long to the conveniences of my work for the cause of truth. She had passed over on the other side, to render the account which all must make to the just and upright "Judge of all the earth" who hath said that he will "render to every man according to his deeds." But we trust him now, and we may fully trust him upon the other side to do right by all. The relatives informed me that my aunt in the last years of her life often expressed her great desire to see me again before her death, but the opportunity could not be brought about.

Upon the offer of my cousin to show me all the workings and advantages of a linotype machine in its place among compositors, I visited the *News* building and passed an interesting and profitable time in the publication interests. There were in the office six linotype machines in full operation, and I judge in nearly perfect condition. One machine takes the place of about six types and costs about thirty-five hundred dollars. The machine moulds the type, set it in place, present in solid lines ready for making up, and when used distributes by melting up again and setting into new matter. Wonderful invention, in this age of wonders!

Having said a hurried good-bye to my Nashville friends, all of whom I found to be very kindly interested in my good, as well as their own, and a good, warm-hearted, hospitable people, I con-

tinued my journey and work, and on the 18th of October met in conference with the Saints of the Michigan Southern and Northern Indiana District, in the church at Clear Lake. A large number of the friends of former years were in attendance there, and I noticed that although the heads of many were silvered over, the light and intelligence in their faces clearly showed that the religious cause they espoused so many years ago had been such as to lead them in the way of liberty and the Christ-life, instead of darkness and fear; and was compelled to say, Lord, whatever the world may have witnessed against us in its madness, thy promises have fully proven true. Thirty years ago W. H. Kelley and the writer first preached the message of the restoration of the gospel, in this vicinity. Then not a believer within miles of travel; but since, hundreds have accepted and borne witness of the truth and goodness of God; and still they are obeying. At the close of the conference I had the pleasure of baptizing two intelligent young ladies, Srs. Myrtle and Pearl Teeters, in the beautiful waters of the lake. The conference was a pleasant one. Asa S. Cochran, missionary at Grand Rapids, Michigan, presided in wisdom and good nature, and he was well assisted in the conference work by W. E. Peak, George A. Smith, Samuel Stroh, Bishop's agent, E. A. Blakeslee of the Bishopric, G. D. Washburn, Francis Granger, and a large number of local workers. The meetings, entertainment of visitors, kindly associations of brethren and friends were all enjoyable, and it is hoped the work accomplished such that the Master may bless. At the close of the conference I felt gratified in a spiritual presentation to the purport that in this gospel field there were yet many, large and small, to be gathered into the gospel net. So long as we know that the Lord takes cognizance of the work, and directs in its progress, we are content to toil on, regardless of what men may say in derision of its truth.

Proceeding on my way eastward, on the 23d of October I reached Cleveland, Ohio, and finding that I was in time to take in a part of the great missionary convention of the Methodist Church then in session in the city, I resolved to do so. So much was being said in the papers about what the Omaha Convention of the Christian or Campbellite order was going to do against the Latter Day Saints I thought it but a duty to look over our Methodist friends and see if they, too, had so far forgotten the doctrine of the "golden rule," as to undertake to prescribe the kind of religion they would have other people accept, as well as themselves. At the great convention hall I took a seat in a good position to see and hear on the main floor, and upon looking around found myself in the midst of the Ohio delegation. Those near gave me a welcome nod and I kept the place. To my left in the gallery I soon noticed the Iowa delegation was made prominent by the merry applause given to one of the speakers giving credit to what he termed "the Iowa idea," in making up its missionary fund, showing that Iowa was in advance in what was termed "the sub-convention plan" leading all the rest. Of course the Hawkeyes would applaud. It was said there were three thousand delegates in attendance, and fourteen bishops. Of the latter I could recognize upon the rostrum Bishops Andrews, Warren, Foss, Hartzell, and Taylor. It was truly a great gathering and might well be claimed, as it was, to be the most notable ecclesiastical gathering that had ever taken place on the Continent. To my great admiration I failed to hear or see a single reflective thing against the Latter Day Saints, or anybody else, who did not have equal privilege with the members of the body of defending himself. This showed some of the Christ-spirit that all men ought to be forward to commend, and I take pleasure in doing so. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

The Saints will be interested in reading the views of this great convention upon missionary work, as we have the past few years been pushing hard this part of the work of the Reorganization,



both at home and in foreign countries. Dr. H. C. Stuntz, superintendent of the missionary work of the Methodist society in Hawaii and the Philippines, addressing the convention, said:

"It is impossible to get anything like an adequate conception of our relations to the Philippine Islands. God has swung this country out between the two great continents. He has located us here not to no purpose, with Africa to our east and Asia to our west and the half-civilized populations north and south of us.

"We are the consummate product of the best of nations of Europe. We are an amalgamation of the best the world has produced. We are just beginning to come to our great future. We are the only modern nation with a sea-front toward Asia. We have given us Hawaii, Guam, and other islands as steps to the great areas and heathenism of Asia.

"A great menace—Russia—is now threatening us in that field. The Siberian Railroad is the greatest single stratagem the world has ever seen, and by this piece of statesmanship Russia obtained eight million of square miles of Eastern China. But a wonderful move stopped these seizures. Dewey's victory unfurled the American flag in the face of Russia, added an archipelago to our possessions, defied Russia, and has checked the intolerant and unreligious advance of the 'Bear.'

"The same army that drank too much of the beer that made Milwaukee infamous, that same army has stopped the intolerable progress of Russia, and has won states for Christendom. That is what will go down in history, not the flaws, for in its battles for Christ this country had to use just men.

"Our government is establishing righteousness by the army, school-teachers, and the police bench as much as is the missionaries. When you come to think of what the old friar was, with his immortality, Cæsarism, and vices, you will be thankful that our pure young people are going there.

"The Spanish language is history, and English becomes the official language of the Philippine Islands on January 1, 1907."

Bishop C. C. McCabe, representing the Latin-American countries, spoke as follows:

"I am glad my theme recognizes that the door is open. It was a long time closed. The door was closed with all these Latin people for three hundred eighty years. Spain, Portugal, France, Italy, Mexico, South America, and Cuba have for years been carrying the priests on their backs. Through the open door come gleams of light. In Mexico we have five hundred twenty-eight congregations, splendid schools, and a printing-press. The Women's Foreign Missionary Society has large schools in Mexico.

"It is a great thing to go to South America. I was amazed at its vastness. You can see many a gleam of light coming from the work of Doctor Wood in Ecuador, in forming training schools. Brother Pond here, and others have contributed to my fund of grace and for the extension of the work in the South American states.

"In Peru eight of the leading members of the Congress have signed their names to a bill to have the section of the constitution there, referring to a state religion, abrogated. At Valparaiso we have a flourishing church. From there into the Argentine Republic across the Andes, is one of the greatest countries of the Continent. I wish we had one thousand Methodist missionaries to send there to take care of the big population that is promised for that country.

"The spirit of intolerance and persecution toward Protestantism by the Roman Catholic officials is passing away. There are many in our church who do not believe in the work among the Roman Catholic countries. The people there worship images, sanctified by the Pope, and immorality reigns supreme on their fast-days.

"We owe a great debt to the Latin-American countries. Oh, let us have the Bible all through South America, and you will see the regeneration of those countries. I never felt more con-

fident in my life that we will have a glorious victory than I do to-day."

Bishop D. H. Moore represented the field of Eastern Asia, having for his topic, "The Open Door in Eastern Asia:"

"The three empires of Japan, Korea, and China constitute the division known as Eastern Asia. Originally these people must have been the same, and there is written history showing a common ancestry, so these three may be considered as one.

"The impact of Western commerce made a breach in the walls of the exclusiveness of China, and two Chinese inventions—gun-powder and the printing-press—have revolutionized the world. It was due to the war between Japan and China that the walls of Chinese conservatism and exclusiveness were battered down. It was the United States of America, through Commodore Perry, that opened Japan, and Japan, the newest of world powers, that has opened the doors of China.

"Trade and science joined with religion have marched unflinching and converging to give the world the immensity of China. The emblem of Constantine made anew blazed in the sky over the armies of the powers as they came from all directions in this last great crusade for the religious and civic liberty of the world. That union burst asunder the last door of China, and the Flowery Kingdom, by imperial edict, is now free and safe for the advance of the missionaries of Christianity. All outbreaks heard of now are simply guerrilla warfare soon to be put down, for they are outlaws.

"China is open to us for our evangelistic work everywhere. Even now ministers and native pastors are going up and down. I do not wish to have you think that China has been transformed into having a love for Christian nations, but China has come to realize that the past is for ever passed, and she seeks to copy the outward form of this Western civilization in order that she may grow. China will grow beyond our power if we do not watch, for in giving them the Western learning for which they ask it will become a weapon which they will wield against what we hold dear.

"Down below all of the superstition of China and the idolatry of Confucianism there is a substratum of moral teaching which is a beautiful foundation for Christianity. The noblest form of Christianity is to be wrought from the Chinese. The noblest mightiest people of the earth are standing there waiting for you to strike off their manacles with the dynamic force of the gospel and give them the light of Christianity."

J. C. Hartzell, Bishop of Africa, next addressed the convention:

"Africa is the last continent to be opened to the gospel, and her peoples are the last section of the human family to receive the word of Christ. And how quickly it has all been done! Only yesterday that continent was veiled in mystery. Little peeps were secured in for a few miles on the edges for years. That continent is the oldest, according to geology.

"It was only in our day that it was possible to overcome the physical conditions and penetrate the interior. To-day the railroad and modern exploration, backed by science and money, are laying open the country. Every tie laid in the railroads is equal to a human life. In no other age would it have been possible to overcome the disease and other obstacles and accomplish the results now obtained. The Boer surrender removed the last impediment to the open door in Africa—an opening to a vast territory, larger than you can appreciate.

"The whites in Africa are a mere handful. The destiny of Africa for a century and a half is placed in the hands of less than a million white people. Back of these are their governments, and chief of these England. British rule extends over a great extent of Africa. France controls a fringe on the northern coast, and grand old Germany also has possessions here. The division of Africa among the powers means that there will be no more wars in Africa—but an open door to all classes of men and all Christian religions,

"Eastern Africa is to be to overcrowded India what America was to Europe, and millions of Indians are no living or flocking there, so that all that obtains in India is true of this part of Africa.

"The most interesting thing in Africa is the native himself. When not contaminated by white men he is honest and virtuous. Every day that I see them I respect the blacks more.

"What does the Christian church answer to this open door call in Africa? Some great work has been accomplished. The Christian church has not touched Africa; it has not taken Africa seriously to heart. The only thing that seems to lag in Africa is the Christian church. Commerce has already entered the field in a thorough fashion.

"As your bishop I have been in Africa six years, and what have I done? I have opened the centers. We have a moral obligation to that little republic of Liberia, which God will never let us throw aside. We sit and trifle with one of the noblest openings ever offered missionary effort.

"The Roman Catholic Jesuitism of to-day is an organized conspiracy against the civil religious liberty of the world, but I make a clear distinction between that church as a church and as a political power.

"Six years ago in this town I was sent to this work. I have gone and done the best I could. I pray you as you love Africa and the church, give me the men and the means. Africa, for thee I live and plead, and if it be God's will, for thee I die."

Bishop J. M. Thoburn, of India, represented that country, besides that part belonging to China, to contain three hundred fifty millions of people, or about five times as many inhabitants as there are in the United States. Among other things he said that from the viewpoint of modern progress it is the key to all the rest of Asia, and India is also the mother of religion. In its origin the Brahmin religion was a purely missionary one, he declared, and the teachings of Buddha are also missionary. In some parts the inhabitants of this country have a religion nearer like Christianity than any other heathen religion, and great progress has been possible with these people who already have the base for Christian religious teachings. He spoke of the strange ways in which God leads, and how inspiration had often guided the footsteps of missionaries in India. Then he said in part:

"The still small voice in hearts prompts us to go forward. There is no going back. You say we need not have gone to those distant fields, but the beckoning hand leads on. I am more concerned with the evangelistic events of the present day than with the question of whether or not the Bible stories are to be taken literally. I have been led on step by step, and we have seen the work expanding, until now we are on the outposts of the western boundaries of India, and down to the equatorial latitudes.

"I was asked when I came here if it was true that there are one hundred thousand people waiting for baptism, and I reply that that is no exaggeration, and that if we could only have more means we would multiply the number many fold. I believe I will live to see the day when there will be one million Christian converts in India, and if the churches could only join together there would be ten million converts there in ten years."

As believers in the angelic message which provides that the "everlasting gospel" shall be preached "to every nation, kindreds, and tongues, and people," the Saints will doubtless become close and interested critics of the statements of these men just from the fields of labor. Our missionary forces are already working in the islands of the Pacific, and in Australia, New Zealand, and many of the countries of Europe; but the vast regions of Asia, Africa, and the Central and South American countries are as yet nearly untouched. The instructions of the Spirit to the Saints during the conference of 1901, at Independence, Missouri, was to extend the field of missionary labor: "It is the duty of the church to provide tracts in the Scandina-

vian, German, Chinese, Japanese, and Portuguese languages, and others, as the missions may require." According to the reports of this missionary host of the Methodist Church, coming only eighteen months later, the revelation was in keeping with the demands of the hour, and the Saints should be wide awake to their privileges. During the time of the convention there were raised three hundred thousand dollars for missionary purposes. Truly a magnificent effort.

At Kirtland, Ohio, October 25, I found Bro. L. R. Devore looking after Temple interests and fully enthusiastic in his work. The Temple register showed a total of eleven hundred sixteen visitors for the season, and these had left contributions and purchases of books, tracts, and pictures, amounting to one hundred fifty-one dollars and fifty-two cents. Bro. Devore makes a good watchman at the Temple, and felt satisfied that he was doing much more good than he could possibly do in traveling and preaching. The missionary in charge, U. W. Greene, was away from home doing missionary labor in Pittsburg, Pennsylvania. I passed one night with Bro. Joel Allen, father of our missionary, D. L. Allen. Bro. Allen is helping on the gospel work and feels that he is rewarded in so doing. The family of Bro. G. T. Griffiths, missionary to Great Britain, was well and getting along nicely, as also the family of Evangelist J. H. Lake, laboring in Canada. Bro. and Sr. John Gillispie of the old-time Saints, looked well in their home, and seemed fully interested in the work. I had a pleasant home while in Kirtland at Sr. C. M. Kelley's. The Bishop's agent, Eben Miller, was absent during Sunday services, and Bro. L. W. Torrence directed in the meetings. James E. Kelley had appointments in Cleveland, so I did not hear him speak. On Tuesday evening, held meeting at the residence of Bro. W. C. George, Cleveland, assisted by James E. Kelley and Bro. George. Was glad to see the interest and energy manifested on the part of the young people in Cleveland.

While at the big convention before referred to, I had thought perhaps that I was the only Latter Day Saint present; but in talking with the Srs. Warnock, after the meeting, I found that two at least were in attendance. I am glad that we may expect now, to find a good representation of the Saints in almost every important gathering. Many more of the Saints whom we met showed an interest in the truth, but I shall not try to point out the work of each one in this short sketch.

After arranging with James E. Kelley to look after certain work of repairs in Kirtland, I next made the little village of Greenwood, New York, and found a pleasant home with our new missionaries there, J. B. Lentz and wife. I found both Bro. and Sr. Lentz good, quiet workers, and doing good. On the second day the missionary in charge, F. M. Sheehy, came in, and we sketched through the town and over the great hills surrounding it, in the daytime, and held meetings at night. On the Sabbath dedicated the new church building, Bro. Sheehy preaching the sermon. The brethren have a good, well-arranged church, comfortably seated, with gallery, natural gas for lighting and heating, at a cost of about eleven hundred dollars, all paid for; and yet there have been but very few Saints to do this work. Their efforts are indeed creditable. Bro. Frank J. Updyke, W. M. Blair, E. Updyke, and Srs. F. Knight, S. Deremer, and R. Atkins, with a number of others, and friends, are helpful in this work. At the urgent request of Bro. Sheehy, a short visit was made to Oswego County, New York, where Bro. George A. and Jay S. Whitehead reside. The latter had been quite sick, but was rallying. Urgent work in the office at home prevented a longer stay in the dominion of our genial laborer, Bro. F. M. Sheehy, and we left him looking lonely enough, notwithstanding the exciting election in progress, November 4, in Mexico, New York.

E. L. KELLEY.

LAMONI, Iowa, December 5.

Hypocrites pray cream and live skimmed milk.—*Chicago News*.

McCORDO, Michigan, December 3.

*Editors Herald:* Soon after district conference in October, by request of missionary of this district I went to Hicksville, Ohio, to administer to a sick child of Bro. and Sr. John Allshouse, and remained a few days, then came home and arranged for winter. The fore part of November I joined Bro. Samuel Stroh, at Hillsdale, Michigan, and we went to Lansing, Michigan, where we met with the Saints of Lansing in meetings until the next Wednesday, thence to Williamston and visited the Saints there and called them together on Sunday and held sacrament meeting and talked to them on the needs of being diligent in the Master's work; after which we administered to Bro. William Cooper, who has suffered for a long time, also on Monday again. On Tuesday we went to Webberville; had meetings in afternoon and evening, also sacrament meeting.

At Lansing we found the Saints rejoicing over the safe return of Bro. Fish to their meetings again; he is needed there. Brn. Buckley and Dexter are all alive to the ministerial duties, and very zealous.

At Williamston Brn. St. Johns and Kutt and their families are sound in the faith; also Sr. Benstead.

At Webberville Bro. and Sr. Hart and Sr. Frasier, with other Saints, are holding meetings Wednesday and Sundays. From there we went to Dimondale. Bro. George McClintic expressed himself as sound in the faith, affirming the doctrine is the truth. We called on Srs. White and Frisby, also Bro. and Sr. Spofford. All seemed strong in the faith.

From there we came to Iowa, and met with Bro. and Sr. Lavey, also Bro. and Sr. Gray; all excellent Saints and as firm as a rock in the gospel.

From there on to Belding, where we found appointments awaiting us. Bro. W. D. Ellis escorted us to the home of Bro. O. J. Wheeler, one of the old standbys of the work in former days at Dimondale and Lansing. There has been gathered around him about twenty or twenty-five good Saints, who seem to be earnestly engaged in doing good. We were there one week and held two services on Thanksgiving at the home of Bro. Wheeler.

From Belding we came here to this place. Are holding meetings every evening. There are some splendid Saints here, there are mothers and fathers in Israel, and a class of middle-aged brothers and sisters,—excellent workers. The young Saints, too, are remembering their Creator. And such singers! All enter into the singing in the spirit of the work.

May God bless all his Saints, especially make bare his power in removing prejudice and persecution from his Saints.

We go from here to Grand Rapids, then to Sparta, Alpine, and Englishville, if the Lord wills; then home for holidays with loved ones. Am feeling well in the work.

G. A. SMITH.

AUBURN, Iowa, December 5.

*Editors Herald:* I have always had calls for more than I possibly could fill in the way of preaching and other church work, but it never piled up on me as it has of late. I am trying to do the best I can to reach all, but I see this conference year is going to be too short to do this, and new demands are being made nearly every day.

My health was never better, but my wife's health is poor. I fear every day I will be compelled to go home on account of this, but I trust God will see to this and that through his loving kindness she may be healed.

Bro. Crippen and I reached this place December 1,—a beautiful day,—but next morning it was raining and Bro. W. A. Carroll and the writer were called to go by team to Sack City, a distance of about twenty miles, to administer to Sr. Howard, who has passed her eighty-fifth birthday. She was very sick; have not heard of the results up to this time. It was night when we

got back, and in a fine wet snow-storm. Everything now is covered with snow, reminding us that winter is here and that another conference year is nearly gone. And the question comes, What, O what will the harvest be? We can not boast of many baptisms in this district the past two years, but some fine openings have been made, and I believe that if the proper labor can be done in the future there will in some places be ingatherings.

There have been some changes in the missionary force in our district by mutual consent of all concerned. Bro. Crippen has been added to our force, and Bro. Jones has been taken away. I wish Bro. Crippen could have been sent to us and Bro. Jones allowed to remain, for our field is a large one, and there is plenty for all to do and more, too. But I do not complain, for I fear there are places not so well provided as we are.

I have decided that between now and close of conference year I will visit each branch in our district, and hold a series of meetings, though I find it hard to leave the missionary work outside of branches. But I have long viewed things as Bro. Pitt expressed himself in a late HERALD, and especially as touching local laborers; and when he said if the church would be better for him to labor as a local, he was ready, I could not but say, "Here is another." It has been one of my struggles to be able to decide just where I can serve the church and the Lord to the best advantage; and if at any time it is thought I can do more good as a local, there will be no offense taken upon my part. I, too, realize the thing that is most needed to-day in this church is humble, faithful, and loving local laborers. I read in Doctrine and Covenants that except a man is full of love and charity he can not assist in bringing forth this latter-day work; and if there is a place in this church that all the work must be done in loving kindness, it is in the branches and by the shepherds of the various flocks.

The Saints at Coalville have their new church nearly ready for dedication. While Bro. Crippen and I were there holding meetings we gave them a little lift in way of doing some painting. Bro. J. W. Wight, though many miles away, will not forget this branch; neither will others who have done missionary work there. The Coalville Saints are just as large-hearted as ever, and they still realize that a missionary can not travel without means. So far as this world's goods are concerned, they are poor; but they are rich in faith. If all Saints were like them in this respect the missionary would seldom have to call on the Bishop or his agents for help in this direction. I hope no one will be offended at this. I only make mention of this because as a whole I fear we are not up to the standard; neither do I want to be understood to convey the idea that no others are helping in this way.

I believe as a rule we are advancing in gospel work in our district. It is the local work that is suffering most. Perhaps I am more to blame for this than any one else, as I have been president of the district for nearly two years, and have done very little work in the branches. In some of them I have not held a meeting, and only in a very few have I held a series of meetings. I have been busy at other work. However, I believe it to be cruel to execute the law and expel members unless they first, in loving kindness, have been taught the law and what is expected of them, by those whose duty it is to so teach and explain. I believe the teachers of every branch have the right to know that this has been done before they attempt to execute the law. And surely if this is given and adopted by the church to govern the church, no one can do this particular work like the men whose duty it is to do it; namely, the elder and priest. If this is right, there is so much responsibility resting upon these officers that I do not understand how they can neglect to visit the membership of their respective branches.

I am still in the conflict and praying for the advancement of the glorious cause.

J. M. BAKER.

GLENWOOD, Iowa, December 3.

*Editors Herald:* In HERALD number forty-eight, an elder gave his views why so many Saints did not take church papers, etc. I for one do not approve of such letters when the elder does not sign his name. Is it because he wants to remain unknown to his readers? If the same brother would do something real good, he would sign his name in full, so all could know who he was.

In to-day's HERALD I see an article on hot drinks. Elders who have eaten and slept in my house, have drunk very hot water. I have contended that the word of the Lord says "hot drinks." I think it covers the ground of hot water as well as tea, coffee, or strong drinks. Pepper, ginger, and spices you may drink cold, but they are hot to the stomach, and so are injurious to the body; and what is an injury to the body is a sin to the one that commits it.

Hoping this may have space with other kickers, I will still remain,

Your brother,

A. NEWWRITER.

FLORESVILLE, Texas, December 3.

*Editors Herald:* Bro. John Harp and I have just returned from a trip about twenty-five miles north of here. Bro. Harp preached three times at the Beaumont schoolhouse. Had good crowds in spite of the bad, rainy weather. He cheered up the scattered ones, and made friends to the cause. He expects to return there in about one month and preach there and other places in the northern part of the county. I think he will baptize some when he returns. I think Bro. Harp is doing a good work and sets good examples for all to follow.

There are only three of us here, and prejudice runs high; but there are a few interested. We take the HERALD, *Ensign*, and *Autumn Leaves*, and the "Gospel Banner" series; we lend our papers all out to others to read. Many thanks to the Herald Publishing House for the bundle of old HERALDS sent us. They were eagerly read and distributed. The church papers are food to our souls, especially to those who are isolated. May the time soon come when God's children can all gather to Zion.

We are trying to do all the good we can for the cause. I find it an easy matter to defend this gospel when in contact with those of other views.

We have had two very bad years for crops, but we have had lots of rain lately and prospects are brighter for another year. May we all be more able to help the cause financially.

We shall try to attend our next quarterly conference at San Antonio, and look forth with gladness to the time.

Dear Saints, pray for us that we may be faithful and instrumental in doing some good for the cause we love so well.

Your brother,

EDWARD JACKSON.

LAGUNA, New Mexico, December 3.

*Editors Herald:* Having been transferred from my first appointment at Zuni, as field matron, to this place, I venture to write something about these Pueblo Indians, as I have had a chance to get more or less acquainted with Indians of some of the different Pueblos.

There are seven different Pueblos, or villages, on the Laguna Reservation. The lagunas are considered the most advanced of any of the Pueblo Indians; and they are the most civilized of any Indians I have ever seen who are not counted among the civilized nations. They are of lighter complexion than most Indians. The men and most of their children dress like Americans, but most of the women still cling to their Indian dress; but their costumes far surpass those worn by most other Indian women, and when neat and clean are rather attractive.

The Pueblos are self-supporting, not being furnished anything by the government except their schools, their government

officials, and their medicines. Their children while in school are provided with clothing.

I am told that on the Laguna Reservation there are over two hundred returned students who have been away attending school in different localities. Most of them, I believe, to Carlyle, Pennsylvania. There are about one thousand five hundred inhabitants on this reservation; they all know how to work and are very industrious, working in summer from long before sun up until way late at night. The ground here is very poor, and requires irrigation to raise anything at all.

The Laguna Pueblo is situated on solid rock, so that in its immediate neighborhood nothing can be raised. There are some low places where sand has blown in to considerable depth, usually along or near the banks of the San Jose River, where a few peach orchards have been planted; but they require a good deal of irrigation, especially in summer, when the drouth comes on.

One might wonder how these people make a living. If they were not very industrious they could not. One way their women and children make money is in making pottery. There is in the hills a soft slate-like stone which they dig. By soaking it in water it becomes soft; then through a process of mixing, molding, and drying it becomes hard. It is then painted first white, then rubbed with a smooth stone until it shines. It is then painted either in drawings, or flowers as they fancy, with different colored paints, and is then burnt for several hours, and is then ready for sale. Their paints are all made from stone which is found in the hills.

About train time one can see women and children flocking to the train. Laguna being situated on one of the principal lines of the Santa Fe Road, largely traveled by tourists, they find ready sale for their wares at good prices.

They also have ranches out of the Pueblo, probably from six to thirty miles or more, where they raise cattle, sheep, horses, and burros. They also raise some grain; but it requires so much labor that it is raised in small quantities only, just enough for their own use. There is a grist-mill here, but many prefer to grind their own grain, so that one visiting their homes can see them grinding their wheat or corn between rocks, as was done in Bible times. And they make very nice flour. Then, too, in this way none of it is wasted.

They card their own wool and spin by hand, weave women's dresses, also spin their own stocking-yarn. But most of their wool they sell, and from this and the sale of their stock comes most of their living except what they raise. Some of them, however, are now moving to neighboring towns, to Gallup, Albuquerque, or where they can find employment.

The climate here is healthful. Laguna has an altitude of six thousand feet above sea level. It is not so warm in summer as one would suppose at this latitude. The winters are cold, but not severe. The air is fresh and usually dry. I believe the loveliest sunsets I have ever seen anywhere I have witnessed here in New Mexico. At times the whole horizon seems to assume a beautiful violet hue, and glass lying on the ground for some length of time will turn a dark violet if left long enough.

The first government Pueblo school was established here in Laguna in 1871, by Colonel Walter G. Marmon, who, after serving in the Civil War, came out West with the Captain Darling Survey Company, and, having passed through Laguna, returned to this place after his engagement with the Atlantic and Pacific Railroad was closed. He also organized the first Pueblo Indian company of militia, and later was appointed Colonel of the First New Mexico Volunteer Militia. About two years later his brother, R. G. Marmon, and also Major Pratt, came to this place, and still later two of his cousins, the Messrs. Gunn. Four of these men married Indian women, and still live here, except Colonel Marmon, who died about three years ago.

The influence that these men have exerted over these people can readily be seen and felt by any one who happens to be sojourning in or even passing through this place. Colonel Mar-

mon, I am told, rigidly enforced the laws of education, compelling parents to send their children to school, and was one of the leading forces in establishing law and order. And his works and the life he spent here, the influence for good to these people still live, and one can not but wish that more such men would wield their influence for good among the Indians. Although persuasion does a great deal in its place, yet I believe education has been advanced to a greater degree by compulsion than persuasion among all educated races, and I believe it would be also among these people.

When I go through the village visiting them at their homes, their friendly ways are so impressive I would gladly sit and visit with them could they but speak our language. They are cleanly, can cook very well, and one feels at ease to be with them.

I think that many white people who have had the advantages of education could learn profitable lessons from these people if they would see how comfortable they make themselves in their primitive way of living. Their tables are well supplied. Their houses are adobe, but well built and spacious, and the new houses are being built with large windows and doors, like Americans; and they seem to enjoy life by making use of what God has given them and doing the best they can with what they have.

There are no strikes among them, and their difficulties are settled by their own officers, who, as nearly as I can learn, usually deal justly by all.

SARAH A. DAKE.

## Miscellaneous Department.

### Conference Minutes.

**Pottawattamie.**—Conference met November 29 at Crescent, Iowa, J. P. Carlile and D. R. Chambers presiding; J. Chas. Jensen, secretary. Branch reports for six months: Boomer 49; Carson 27, gain 1; Council Bluffs 259, gain 2; Crescent 163, loss 2; Fontanelle 42, loss 1; Hazel Dell 61, loss 4; North Star 111, loss 2; Wheeler 54, no change. Elders reporting: J. Caffall, C. A. Beebe, J. P. Carlile, C. G. McIntosh, D. R. Chambers, baptized 3; D. K. Dodson, F. E. Cohrt, baptized 1; P. C. Anderson, R. McKenzie, J. S. Strain, M. F. Elemich, baptized 2; D. Parish, Joshua Carlile, J. J. Christiansen, L. G. Wood; Priests S. Harding, J. P. Christensen, A. C. Riley, T. Scott, J. C. Lapworth, S. C. Foote, C. C. Larson, C. D. Oglevie, A. S. Davis; Teachers J. A. Hansen, P. W. Frederickson, John Adams; 27 reporting, 283 sermons, 6 baptisms, 7 marriages, 19 children blessed. Bishop's agent J. P. Carlile reported balance on hand last report \$99.77; received \$541.00; total \$640.77; paid to ministry \$578.10; poor \$55; on tent expense \$12; total \$645.10. Due agent \$4.33. Report approved. Committee on purchase of tent reported: Received \$106.36; paid out \$137.05; due committee \$30.69. Report received and committee continued. A motion to discontinue sending blanks to ministry for reports having failed of adoption, it was moved that the district secretary be authorized to obtain necessary supplies for the priesthood reports. Adopted. The conference having been asked if it is lawful to hold entertainments in the churches for financial gain, the following was adopted: Resolved that the Pottawattamie District conference consider it incompatible with the sacredness of a house of worship, dedicated to the service of God, to devote its use to any entertainment held for gain. The expenses of secretary were met by collection, \$3.23, leaving a balance in favor of the district of \$1.60. J. P. Carlile was sustained Bishop's agent. Conference adjourned to meet at Council Bluffs, 10 o'clock a. m., Saturday, February 28, 1903.

**Western Maine.**—Conference opened by singing and prayer. S. O. Foss was chosen president of conference, with J. W. Ames assistant; Eugene Brann clerk, with Margre Closson assistant; J. W. Ames chorister, Agnes Cunningham organist, Henry Carter janitor and usher. Branches reporting: Little Deer Isle 59, Bray's Mountain 41, Pleasant Home 18, gain 2, Stonington 96. Ministry reporting: Elders S. O. Foss, J. W. Ames, and J. J. Billings; Priests A. C. Dunham, J. E. Eaton, and Eugene Brann. Bishop's agent's report: Received, \$135.70; paid out, \$118.50; balance due church, \$17.20. Audited and found correct. Present district officers sustained. Next conference to

convene at Stonington sometime in May. S. O. Foss to be sent to General Conference as delegate. Report of the findings of the elder's court was read. Voted to accept report and that S. G. Cunningham be expelled from the church. Preaching by S. O. Foss, J. W. Ames, and Eugene Brann.

### Pastoral.

To the Saints of Southern Missouri District: As the year is drawing to a close, and our kind and loving Father has blessed you in this part with an abundance of everything, I trust you will remember how the Saints came to your relief last year. Now that you have plenty, I would like to see the name of every Saint on the tithing list. Let the Bishop see that you fully appreciate the needed help sent you by sending in a tithe of what God has blessed you with.

I shall not be able to visit you before the year closes, as Bro. Baker and I have just closed one debate, and start another one December 5 at Eldridge. I shall be kept busy until the close of the year, so those having tithes or offerings send to home address, Route 2, Springfield, Missouri.

HENRY SPARLING.

### Joint Clergy Certificates, 1903.

The Central, Western, Southwestern, and Trans-Continental Passenger Associations—the Associations that issue Joint Clergy Certificates—have been furnished with up-to-date lists of general officers and general missionaries of the church entitled to said certificates, to facilitate prompt issue of credentials for the new year. Such lists are furnished regularly, immediately after appointments are made by the General Conference, and on or about December 1, annually.

Other passenger associations do not issue clergy certificates, but they may be obtained from some—though not all—of the local roads, on application to General Passenger Agents.

All local ministers entitled to clergy certificates are referred to their general missionaries in charge for indorsement, as heretofore, in harmony with established rule.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, December 2, 1902.

### Bishop's Agent's Notices.

To the Saints of the Nodaway District: As the time is nearing when the Bishop's agents are to send reports, I ask the Nodaway Saints not to forget their duties as Saints of God. Brethren, let us examine ourselves and see if we are in the faith that was once given to the Saints of the most high God. How often we hear the Saints pray, "Lord, help us to live by every word that proceedeth from the mouth of God." Are we trying to do this? Are we trying to bend our will to do his will? Are we willing to say, Father, thy will be done, not ours?

Brethren, have you been blessed with bountiful crops this year? Freely we have received, so let us freely give. This instruction was given to the servants of God by the Master. Now do you not believe that the Lord expects us as members of his church to give freely that portion which belongs to him? Can not we all give one tenth of what we have to the Lord, then one tenth of our interest or surplus annually? Brethren, if we will do this I feel assured that when we are in need of help from the Lord spiritually, and when we are afflicted, we can ask the Lord in more assurance and in more faith than when we neglect our duties.

My report will be sent in the first of January, 1903. Do not wait now till the last day of December to send in your tithes and offering. I can not report anything after December 31. Let us see if we can not have double the amount of names this year that we had last year. If you can not give one hundred dollars, give less, as the Lord has prospered you. If it is only five cents it will be reported. Let us do our part, then the Lord is bound to do his.

R. K. ROSS, Bishop's Agent.

MOUND CITY, Missouri, December 4.

### Notices.

In a conference held by Brn. R. Baldwin, D. M. Strachan, V. M. Goodrich, and O. B. Thomas, subsequent to the notice in the HERALD of November 12, concerning the silence of Bro. Baldwin states that he has not, and never had, anything against Bro. Strachan, neither had preferred charges against him, hence does not regard himself the grieved party, notwithstanding, according to the documents in the hands of the committee who raised the silence, their decision could not have been rendered otherwise.

## The Saints' Herald.

ESTABLISHED 1899.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

On the other hand, Bro. Strachan states that as he understood the origin of the trouble, Bro. Baldwin was the person aggrieved, and had him in mind when he used language which he would not have used but for the misunderstanding, and accepts Bro. Baldwin's explanation. The foregoing statements are accepted by the four in said conference as a full and satisfactory settlement of the case, not to be reopened.

R. BALDWIN.  
D. M. STRACHAN.  
V. M. GOODRICH.  
O. B. THOMAS.

YOUNGSTOWN, Ohio, December 1.

## Conference Notices.

St. Louis District conference will convene in the Rock Church, 1240 Glasgow Avenue, St. Louis, Missouri, on Saturday evening, December 27, at eight o'clock. John G. Smith, district secretary.

Southern Missouri District quarterly conference will convene with the Springfield Branch, December 27. Take advantage of holiday rates and attend. All reports, petitions, and communications should be sent to J. C. Chrestensen, Springfield, Missouri, 2123 Robinson Avenue, not later than December 22. J. C. Chrestensen, district secretary.

## Convention Notices.

The Chatham District Sunday-school and Religio will meet at Wabash, Ontario, December 27 and 28.

Sunday-school convention of Nodaway District will convene at Guilford, December 20, 21. All schools are expected to send delegates and reports. Anna Ivie, District Superintendent.

## Died.

SCOTT.—Samuel M. Scott was born February 12, 1877, died November 29, 1902, aged 25 years, 9 months, and 17 days. Baptized 1891, ordained priest in 1896. He leaves a wife, 4 little children, a widowed mother, 2 brothers, 3 sisters, and many relatives and friends. His father, who was a seventy, died twenty-five days before. Funeral in charge of W. J. Smith and J. W. Adams.

BATTEN.—Sr. Mary Batten died at her home in Whatcheer, Iowa, November 10, 1902. She endured her sufferings with great patience for ten weeks. Her faith in the divinity of the latter-day work was unwavering to the last. She was born in Hanley, England; age 75 years, 9 months, 7 days. She united with the Reorganized Church in 1861. Her advice to her children was to be faithful in the work of the Lord.

## The Nickel Plate Road

will afford its patrons an opportunity to take advantage of low rates for Christmas and New Year holidays, by selling tickets at a fare and a third for the round trip to all points on their line, December 24, 25, 31, 1902, and January 1, 1903. Return limit including January 2, 1903. Through service to New York City, Boston and other eastern points. Chicago passenger station, Harrison Street and Fifth Avenue. For further information, address John Y. Calahan, General Agent, 113 Adams Street, Chicago.

47-6t. 66.

Teachers and parents who are looking for some entertainment to interest the children at holiday-time will welcome the December *Woman's Home Companion* with Haryot Holt Dey's Christmas cantata, "The Four Santa Clauses."

The *Electrical Review* is a weekly journal devoted to the interests of the electrical sciences. Some idea of the scope of the magazine may be gathered by noting the contents for the issue of November 29, the last to our desk: Editorial: "Institute Meeting," "Mistreatment of Measuring Instruments," "Progress in Machine Shop Methods," "Water-Power Developments in South Africa." Articles: "One Hundred and Seventieth Meeting of the American Institute of Electrical Engineers," "The Storage Battery as a Factor in Speed Control," by H. B. Cohn; "A Series-Parallel System of Speed Control," by George W. Fowler; "Electrically Operated Coal Hoist, Having Variable Speed Control," by P. O. Keilholtz; "Multiple Unit, Voltage Speed Control for Trunk Line Service," by H. W. Leonard; "Steam Pipe Covering and its Relation to Station Economy," by H. G. Scott; "The Universal Exposition of St. Louis, 1904," by W. E. Goldsborough; "Wireless Telephony, by the Collins System," by A. Frederick Collins; "The Designing of Telephone Apparatus," by W. A. Taylor; "The Mechnich System of Magnetic Concentration," "Digest of Electrical Patents;" "Review of Current Engineering and Scientific Literature;" "Industrial Section;" a digest of new designs of apparatus and tools; "Current Electrical News."

Our excellent exchange, the *Critic*, has fairly outdone itself in the Christmas number. From its first cover page, printed in three-color work, to its last, it is interesting. It abounds in fine illustrations, many printed in tints, and the articles cover a wide range. Christian Brinton tells of the life of Giovanni Segantini, many of the artist's pictures being reproduced. "Some Recent Literary Biography" is an article by W. H. Johnson, and Helen Zimmern tells somewhat of Auguste Rodin Loquitur, the famous sculptor. A poem, "The City," is followed by "Mrs. Fiske's Mary of Magadala," by Reverend P. S. Grant. The late Frank Norris' article on the "Responsibilities of the Novelist" holds much of interest. "A Fallacy about Landscape Artists," by Jeannette B. Perry, is followed by "Three Songs," (a poem) by Maurice Maeterlinck, a translation from the French, by Mary J. Serrano. "German Lithographs of To-day," is a richly illustrated article, and is followed by "Note on the Literary Element in Beardsley's Art," by A. E. Gallatin. "A Recent Interview with Tolstoy," by Theodore Bentzon, a condensed translation from the French by Carolyn Shipman, gives an interesting new picture of this great man in his home life, and also tells somewhat of Madame Tolstoy. J. Ranken Towse's article, "Duse and the Degenerate D'Annunzio" precedes the "Book-buyer's Guide," which closes the number. Lovers of books and literature can not but appreciate the *Critic*.

## Our Rural Population.

The last census gives the number of farms in the United States as 5,739,657; the number of people over ten years of age engaged in agriculture was 10,381,765, or thirty-six per cent of all engaged in gainful occupations. The people living in cities of 4,000 or over number, roundly, 28,500,000, or thirty-seven per cent of the total. Those classed as semi-urban—those living in towns and villages having less than 4,000 people—number 8,250,000, or eleven per cent, and the remaining people were classed as *rural*, comprising 39,500,000, or fifty-two per cent. Probably a portion of this rural population is made up of non-farmers. This is especially true in New England.—From the *Chautauquan* for December.

## Reduced Rate for Christmas and New Year Holidays.

The Nickel Plate Road will sell tickets December 24, 25, and 31, 1902, and January 1, 1903, at rate of a fare and a third for the round trip, to any point located in Central Passenger Association territory, good returning to and including January 2, 1903. Pullman service on all trains. Individual Club Meals, ranging in price from 35 cents to \$1.00, served in dining-cars. Address John Y. Calahan, General Agent, 113 Adams Street, Chicago, for particulars. Chicago city ticket office, 111 Adams Street; depot, Harrison Street and Fifth Avenue. 47-6t 65

There are two articles in the December *Review of Reviews* on the movement for the consolidation of country schools. Superintendent Nelson, of Kansas, describes the plan and its merits, while the experience of school officers in many States in attempting the centralization of rural schools and the transportation of pupils at public expense is summarized by William B. Shaw. It is shown that much progress has been made—especially in the Middle West and the South. Mr. Oswald Garrison Villard writes in the same magazine on an Alabama negro school of more than local interest—a noteworthy effort at self-help.

# CHRISTMAS GIFTS.

Christmas will soon be here and the question will be agitating us, What shall I buy for loved ones for Christmas presents? Why not buy something that will be lasting and of substantial benefit. Look at our list of books:

History of the Church of Jesus Christ of Latter Day Saints. By President Joseph Smith and Apostle Heman C. Smith. In three volumes.

VOLUME 1.

- 119. Cloth.....\$1 50
- 120. Leather back and corners... 2 00
- 121. Leather..... 2 50
- 122. Gilt edges..... 3 00

VOLUME 2.

- 186. Cloth..... 1 50
- 187. Leather back and corners... 2 00
- 188. Leather..... 2 50
- 189. Gilt edges..... 3 00

VOLUME 3.

- 190. Cloth..... 1 50
- 191. Leather back and corners... 2 00
- 192. Leather..... 2 50
- 193. Gilt edges..... 3 00

What a splendid present a set of Church Histories makes for a person, old or young. Will last a lifetime.

Holy Scriptures. Inspired Translation, by Joseph Smith.

- 78. Cloth..... 1 00
- 79. Sheep, library binding..... 1 25
- 80. Imitation morocco, gilt edges. 1 75
- 81. Morocco, gilt edges..... 2 25
- 82. Flexible binding, gilt edges.. 3 75

A Bible is always acceptable and an Inspired Translation is doubly dear to a Saint.

New Testament. Inspired Translation; large type edition.

- 84. Cloth..... 65
- 85. Cloth, leather back and corners 1 00
- 86. Seal grain russia..... 1 25
- 87. Seal grain russia, gilt edges.. 1 50

The Two Records. The Book of Mormon and the Inspired Translation of the New Testament; large type, in one volume.

- 98. Leather back and corners... 2 00
- 99. Seal grain russia..... 2 50
- 100. Imitation morocco, gilt edges 3 50
- 101. Morocco, gilt edges..... 4 00

Book of Mormon. Large type edition.

- 92. Cloth, leather back and corners 1 50
- 93. Seal grain russia, gilt edges.. 2 00

These large type books are just the thing for a present to one whose eyesight is not good, but who loves to read God's word.

Book of Mormon.

- 88. Cloth..... 65
- 89. Morocco grain russia..... 1 00
- 90. Imitation morocco, gilt edges. 1 25
- 91. Morocco, gilt edges, flexible.. 2 00

Doctrine and Covenants.

- 94. Cloth..... 65
- 95. Morocco grain russia..... 1 00
- 96. Imitation morocco, gilt edges. 1 25
- 97. Morocco, gilt edges, flexible.. 2 00

A copy of the above two books in the same binding makes a present to be proud of.

The Instructor. A compendium of the faith and doctrines of the church by Elder G. T. Griffiths.

- 126. Cloth..... 75
- 127. Leather..... 1 00
- 128. Flexible..... 1 50

Presidency and Priesthood. By Elder W. H. Kelley.

- 134. Cloth..... 1 00

A very appropriate present for one holding the priesthood.

Saints' Harp—Hymn-Book. Words only.

- 102. Cloth..... 75
- 103. Morocco grain russia..... 1 00
- 104. Imitation morocco, gilt edges 1 25

Saints' Hymnal. Words and music.

- 110. Cloth, limp, 35 cents; per doz. 3 75
- 111. Cloth and leather..... 50
- 112. Full leather..... 1 00
- 113. Gilt edges..... 1 25
- 114. Flexible, leather..... 1 50

Words only.

- 116. Cloth, limp, 25 cents; per doz. 2 70
- 117. Cloth, 35 cents; per doz. .... 3 75
- 118. Flexible, gilt edges..... 50

A song book makes a nice present for a sister and is always acceptable.

Afterglow. 250 pages of selected poems.

- 138. Cloth..... 1 00

This volume of poems makes a valuable addition to any library.

Pattie; or Leaves from a Life.

- 144. Cloth..... 75

A suitable gift for a girl, that will fill her mind with holy desires.

Autobiography of Elder Joseph Luff.

- 123. Cloth..... 75

A nice present for a boy or young man — one that will educate him in the gospel as well as interest him.

Ruins Revisited. By Elder S. F. Walker. An able work on archæology.

- 205. Cloth..... 75

Book of Mormon Talks. 188 pages by Orion.

- 232. Limp cloth..... 50
- 233. Cloth..... 75

Book of Mormon Lectures. 287 pages by Elder H. A. Stebbins.

- 234. Limp cloth..... 50
- 235. Cloth..... 75

To one who is interested in the Book of Mormon either one of the above three books would be acceptable.

Spiritual Gifts and the Seer of Palmyra. By Elder M. H. Bond.

- 135. Cloth..... 50

A nice work of 150 pages on the prophetic mission of Joseph the Seer.

Autobiography of Queen Victoria.

- 400. Cloth..... 75

A nice present for your English friend — one worth having.

Christmas Recitations. A book containing 228 recitations for Christmas time, in poetry and prose, by leading authors. 183. Paper covers..... 15

The Happiest Christmas. A book for children. 61. Cloth..... 20

Fireside Talks with Our Girls. (Published by the Daughters of Zion.)

- 212. Paper..... 25
- 213. Limp cloth..... 35

These are cheap books for Sunday-school scholars.

A year's subscription to AUTUMN LEAVES (\$1.00) makes an appropriate present and furnishes good reading for an entire year.

In addition to the above we can send you almost any book published at a few days' notice. Why not send us your order NOW, and avoid the rush, as Christmas time approaches? Order by number, and send the money with the order, making your draft or money order payable to

HERALD PUBLISHING HOUSE, Lamoni, Iowa, or

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

IF CHRIST CAME TO CHICAGO.

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give or loan busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent, postpaid, to any address on receipt of price, 20 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa. 44

Get Acquainted With the Elders

by ordering a Photo Album in which is represented over 250 of the ministry and places of interest. 65 cents each. Order from HERALD or *Ensign*. 45-1f

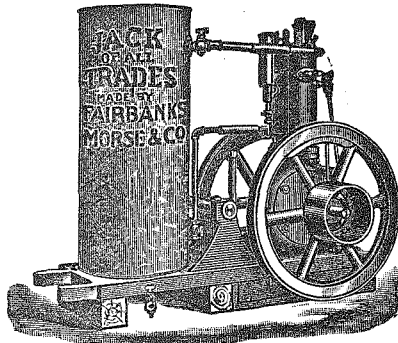
KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
Trains daily except Sunday; connect with C., B. & Q. at Leon.

Its Praises Can Not Be Sung Too Highly.

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE JACK OF ALL TRADES?



Pumps Water, Shells Corn, Grinds Feed, Churns Butter

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only TWO CENTS per hour to run. Especially adapted to farm work. 44-44-44-44-44

It is a NEW ENGINE made by

Fairbanks, Morse & Co., CHICAGO 19

50 YEARS' EXPERIENCE  
**PATENTS**  
TRADE MARKS  
DESIGNS  
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York  
Branch Office, 625 F St., Washington, D. C.

THE Commercial Bank

—OF—  
LAMONI, IOWA,  
Solicits your deposits, and pays  
5 Per Cent Interest.  
D. F. NICHOLSON, Cashier.

NEW TRACTS.

- No. 36. Can Belief Alone Save? Per dozen 10c.
- No. 208. Teachings in Contrast. The teachings of the Utah Church and the Reorganization in parallel columns. Per dozen 15c.

STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital \$20,000 00  
Surplus 5,000 00  
Deposits 200,000 00

OFFICERS.

Wm. Anderson, President.  
Mrs. David Dancer, Vice-President.  
W. A. Hopkins, Cashier.  
Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

SOUTH SIDE BARBER SHOP.

Laundry in connection. The same old stand. F. A. BLACK. 15

FOR SALE

2½ miles east of Burnham, Howell County, Missouri, 80 acres of land, about 24 acres in cultivation, about 700 fruit trees bearing, 150 not bearing; five-roomed frame house built two years ago, about one quarter mile from schoolhouse and one mile from Latter Day Saint church; two and one half miles from railroad station. Address,

W. R. STEELE,

Pittsburg, Crawford Co., Kan. Rural Route No. 2. 43-8t

A 4½ x 6½ inch fine half-tone ENGRAVING of the 1st PRESIDENCY

Printed on heavy enameled paper 7x12, suitable for framing, will be sent to every new subscriber to the ENSIGN mentioning this offer, between now and January 1, 1903. You can order through the HERALD. 47-7t

Herald Office Publications.

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

TRACTS.

- 33. Trial of the Witnesses to the Resurrection of Jesus. Each 5 cents; per dozen..... 50
- 47. The Basis of Brighamite Polygamy. Per dozen 10 cents; per 100..... 60
- DO YOU WANT MORE LIGHT?  
202. Per dozen 5 cents; per 100. 35

JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH?

222. Per dozen 10c, 100..... 60

THE APOCRYPHAL NEW TESTAMENT.

229. Cloth..... 1 25



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, December 17, 1902

Number

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, EDITOR

## Editorial.

RELIGION.

### CONTENTS.

Editorial:

Religion - - - - -	1217
As to Space in the HERALD - - - - -	1218
Decrease of Hawaiian Population - - - - -	1219
Ports at Puerto Cabello Bombarded - - - - -	1219

Original Articles:

"Sam" - - - - -	1221
Resurrection - - - - -	1221
"A Visit to the Mormons" - - - - -	1223
An Experience With Tobacco - - - - -	1224

Mothers' Home Column:

There's No Place Like Home - - - - -	1225
--------------------------------------	------

Sunday-School Department

- - - - -	1227
-----------	------

Letter Department

- - - - -	1227
-----------	------

Miscellaneous Department:

Conference Minutes: - - - - -	
Far West - - - - -	1237

The following little item appeared in the *Mirror*, a paper published at Tonganoxie, Kansas, in its issue for December 4: "J. H. Tibbels is the new *Star* carrier and he is a good one. Mr. Tibbels bears the distinction of being the only Mormon in Tonganoxie. He belongs to the nonpolygamous branch of the church of the Latter Day Saints and affiliates with the Independence, Missouri, congregation."

Joseph Smith returned from his southern trip on Monday evening. He reports having had a very pleasant time among his brethren at Wilburton and at Stewartsville, as well as at other places he visited on his trip.

A typically American paper is the *Scientific American*. It does not get out very many special editions, but when it does they are usually of an extremely interesting character. We are in receipt of the issue for December 13, which is a special number, being devoted to "Transportation on Land and Sea." It is a magnificent edition, and from cover to cover is full of interest. It depicts by word and picture modern means of transportation, and by way of comparison has histories and pictures of primitive means as well. We always welcome the *American* to our desk, and especially its splendid special numbers.

One characteristic of the animal, man, which he does not share with others of the animal creation, is that of the religious or worshiping faculty. In the exercise of this faculty, the honest, conscientious, and enlightened devotee finds his best comfort and highest enjoyment.

There is a great variety of religious professions, an almost infinity of faiths, but at the heart of them all they are of much the same nature so far as real religion goes. This is so much the case that with the common man in society it has passed into a proverb: "It does not matter what a man's religion is so he is earnest and honest in his beliefs."

Now, it so happens that men are not the victims of dishonest beliefs. They may believe in certain things that are not honest, but their belief in them is all honest enough. Some men, however, are very honest in their beliefs, but are not very much in earnest, neither in the theories nor the practices involved in these theories. A belief can not in itself be dishonest. The thing believed in may be false, but the believer in it may be innocent of dishonest intention in the belief.

Some who use the proverb referred to sometimes add to the statement, "So long as he does right."

This seems to catch the unwary thinker as a proper ending of the idea: "No matter what a man's religion, if he is only honest and does right."

The last sentence carries the idea that a man may hold any sort of belief, as a religion, and do right.

This is an error, evident as soon as it is examined. The world's history is replete with instances in which the fact is clearly presented that men did at the dictates of their religious fervor things which judged by the standards of the countries and times in which they lived were right; but which under later standards are wrong. Those men did not and could not do right, notwithstanding they were earnest and honest in their beliefs. Their religion, or the inciting cause to their action, was wrong. They could not do right for the reason that their religion incited them to wrong deeds.

It has sometimes been said of the Saints that the people were better than their religion. What was meant by this was that the religion of the Saints was bad; but the natural qualities of goodness in the peo-

11003  
AAllen

ple resulted in their doing right, contrary to the principles of their faith.

This, if true, disputes the axiom that the religion does not matter if its devotees are honest and do right. For, if the Saints do right, why should there be such strenuous exertions made to destroy their faith, if the axiom be true?

We are not disposed to admit that the Saints do right because their innate honesty is superior to and dominates their religion; but believe that in their profession of faith is found the secret of their doing right. They do right as a class, first, because their religion requires it; and second, because the spirit and the letter of their faith teaches them what is right.

Right-doing is the result of right thinking. Right religion suggests, teaches, and insists upon right thoughts. Hence, for a man to do right it is necessary for him to have right religion. It is therefore a necessary consequence that any kind of religion will not do, no matter how honest a man may be in his devotion to such chosen religion.

#### AS TO SPACE IN THE HERALD.

Not long ago the business manager of the HERALD received from a brother in Denver a letter in which he remitted for the HERALD and ordered it stopped because the editors had refused to publish something which he sent in. The business manager replied to him that he had better reconsider, as he must remember that there was a large membership and that all could not always find space in the HERALD. In reply thereto the brother wrote: "I can not reconsider at the present time. If our membership is fifty thousand, the HERALD could be made about four pages larger to accommodate a few of its members. If the HERALD is the official paper of the church, the church members should not have to wait seven months for a letter or a few words to be published, and I am not the only one that is not satisfied. There are others to follow, away out West at a place called Denver."

We have received a number of letters conveying a similar sentiment, and have been led to wonder if the church members as a rule take the position that the editors should give space to everything which is sent to them. Do our readers believe that it is the duty of the editors to publish everything that is sent to them by the members of the church, or do they grant editors the right to exercise their editorial judgment as to what shall appear and what shall not? We have come to the conclusion that there are many in the church who do believe that the editors should give space to everything which is sent in, without regard as to whether there is any merit in the matter submitted or not. What a mess that would make of things! Soon the HERALD would have to be the size of some of our Sunday newspapers to hold all the matter which would be sent in.

We often receive writings an examination of which fails to reveal any motive in writing other than that the writers thought they would like to see their names in print under something they had written. Surely it will be conceded that writers should at least have something to present when they write. Our readers surely can not realize what a lot of matter that we can not use is presented to us by those who think that because the HERALD is the official organ of the church it should publish all that is sent to it.

If we would undertake to publish everything which is sent to us there would be no need to have editors. All that would be necessary would be to mark everything as it came in, have some copy preparers go over it, and publish everything in its turn. In about six months we would have the pleasure of seeing letters and articles printed which would bear dates considerably previous to the date of publication. In two or three years we would still be reading letters written in 1902 or 1903.

It would appear from the letter that there is in Denver, as well as other places, those who are dissatisfied because the editors have seen fit to withhold some things from publication sent to them. However, it is a source of considerable surprise to us that members should deem it necessary to stop their papers because their letters or articles have not been printed. We surely regret if there are Saints of this disposition, but we are inclined to believe that the brother penned those lines when he was more or less angry and therefore does not fairly represent the Saints.

We are always glad to receive letters and articles from church members and others, but all must concede that to be worthy of space in the HERALD, or in any paper, there must be merit in the article presented and it must contain something which will be of interest to the readers. And herein lies one function of an editor, namely, to examine everything which comes in, reject that which he deems unworthy, or not of sufficient interest to justify its insertion, and accept those of merit and interest; and if in the exercise of this function the editor's blue pencil falls pretty heavily upon the manuscripts of some of our brethren, they should not become angry or discouraged, but should submit to the judgment of the editor as graciously as possible and try again. The editors are placed in charge of this work by the Board of Publication, and hence by the church, for the Board is sustained by the church, and it is to be presumed that their work as editors is done in the interest of the church as a whole. Hence it is unjust to accuse them of having other than the best interest of the work at heart. Having the good of the cause in mind always, it is scarcely right or just for the members to become angry at the editors and censure them when according to their editorial judgment

some articles should be sent to the waste-basket or returned.

Let the reader place himself in the editor's position for a time, and look at these things through our eyes, and it is probable that they will see things differently than heretofore.

The price of the HERALD to subscribers is already small enough for the cost of its production. Were four pages added to it for the purpose of accommodating the writers at Denver, whose letters or articles may not have been published, the price would need to be increased to meet the added expense; and this would fall on all who take it, and some now think the subscription too high and decline to take it for that reason.

Again: The pages of the HERALD, *Autumn Leaves*, *Hope*, and *Ensign* are always full, no blank pages being left in. To have put in what has been complained of our leaving out would have been to have left out some that we have put in; so that our error has not been in leaving out, but in selecting what has gone in, if we have erred.

Persons having complaints to make concerning the actions of the editors with regard to matters for publication should address those complaints to the editors and not to the business manager, unless it is designed by those making the complaints to bring the matter before the Board of Publication, and then the complaints should be addressed to the president of the Board of Publication or to the secretary of that body.

---

#### DECREASE OF HAWAIIAN POPULATION.

An article of great interest to us is one which appeared in the November number of the *American Journal of Sociology* entitled, "An Inquiry into the Causes of the Decrease of the Hawaiian People," by W. B. Elkin, of Cornell University. The writer succinctly traces the astonishing decrease of the native population of the "Paradise of the Pacific," and shows the causes. According to Mr. Elkin, the estimate made by Captain Cook and Mr. King of the Hawaiian population in 1778-79 was four hundred thousand. The missionaries who first went to the islands in 1820 three years later estimated the population at one hundred forty-two thousand. Then there was a continual decrease until in 1896 the native and part native inhabitants numbered a little over thirty-nine thousand. The estimate for 1900 (the official figures not yet being available) is thirty-eight thousand.

Mr. Elkin then tells how civilization found the Hawaiians a healthy, mild, and generous people, whose inter-tribal wars, because of their crude weapons and their natural pacific dispositions, were not very bloody affairs. But civilized (?) weapons and methods of war changed these conflicts into bloody and great life-destroying battles.

Worse than this, however, was the fact that civilization brought its diseases, and pestilence found its way into the peaceful islands, and dread diseases claimed its victims by the hundreds. Vice brought its pestilences too; and venereal diseases, unknown on the healthful islands before the white man set his foot there, rapidly spread among the natives until even the children became sufferers from the consequences of vice. Contagious diseases were even purposely and maliciously introduced by avaricious traders, "to sweep [the inhabitants] away and let white men occupy the soil."

Mr. Elkin recounts instances of where vice and its consequent sufferings and diseases were forcibly brought into the islands by representatives of such nations as the United States, England, France, and others, which make one blush with shame to read. They are travesties on the work of so-called civilization.

But Mr. Elkin is hopeful that the bottom of the decline has been reached, and that conditions are such that the Hawaiians will increase instead of decrease. He thinks the transition from the old conditions to the new has been largely effected, hence the destructiveness of the changes has in a great measure been checked. The diseases of civilization are dying out, and on the whole the natives brought into better condition by the process of civilizing forces.

It is to be hoped that it is as Mr. Elkin concludes, that this "brave and affectionate people, the most kindly and generous in the world," as he styles them, are surrounded by such conditions now as to guarantee their preservation and increase, and that the country with which they are now affiliated, will assist them, "in due time, to take their legitimate place among the able and progressive races of the earth, and to contribute a distinctive and valuable element to American civilization."

---

#### FORTS AT PUERTO CABELLO BOMBARDED.

Serious trouble has occurred in Venezuela. Germany and England made demands for the payment of some overdue accounts. Altercations followed until Venezuela was given an ultimatum. President Castro refused to comply, with the result that on December 14 the German and English war vessels bombarded the forts guarding Puerto Cabello, the western part of Venezuela. Forty-five minutes shelling by the vessels completely demolished the ancient wooden fortresses.

The disruption of peace relations between the two European and the South American republic has caused considerable concern in this country as well as in the European countries. The situation is really serious. The United States had been assured by the English and German governments that only a

"peaceful blockade" would be instituted to collect the debt by seizure of a custom-house. But already several Venezuelan vessels have been sunk by the English and German fleets and the forts at Puerto Cabello reduced. The right to collect national debts is universally recognized, but it is thought this country will not consent to the English and German nations resorting to other means than the "peaceful blockade." The bombarding of the forts at Puerto Cabello has made the matter very serious indeed.

---

EXTRACTS FROM LETTERS.

J. S. Roth wrote from Grinnell, Iowa, December 11: "I am still on the sick-list. I am improving some, but very slowly. But I hope to be able to get to work by the first of January."

Under date of December 10, F. A. Smith wrote from Mondamin, Iowa: "We organized a branch at Pisgah on last Saturday, with thirty-six members. Joseph Lane was chosen president, Charles Vredenburg, priest, and Hubert H. Oviat, deacon. The last-named was baptized when the church was dedicated. We had a very pleasant time. Brn. Charles Derry and H. N. Hansen were present with us and assisted in the service."

Bro. G. J. Waller in making his report from Hawaii Territory says that he has presided over the Honolulu Branch continually, and says: "I have also acted as superintendent of the Honolulu Branch Sunday-school, and taught a class of Japanese and Hawaiians near my home at Waikiki on Sunday afternoons. The starting of this class about two years ago, which then consisted of only three Japanese children, and which now numbers twenty-five, had in view the introduction of the work amongst the Japanese people, of whom there are many here. In our Sunday-school the *Gospel Quarterly*, issued by the church, is used. I have also each Sunday evening presided over the meeting of the Zion's Religio-Literary Society which was organized after my return from San Francisco early in the year. The study of the Book of Mormon is taken up at these meetings, in connection with which we are now using the *Religio Quarterly*. I have baptized nine people, three in April and six in June."

Bro. Abner Lloyd recently wrote: "The HERALD becomes more attractive and precious as it advances in age. The good news from all parts of the missionary field is read with anxiety each week. How any one can keep posted in the progress of this great work without the aid of the HERALD is a problem in my mind. It should be read in the families of all the Saints for the much-needed information to meet the opposition brought against the latter-day work by the enemy of our souls. Let us all make a strenuous effort to increase the HERALD subscription list."

Sr. Irena Jubb wrote from Brant, Michigan,

December 8: "It is six years this winter since I heard a sermon by a Latter Day Saint. Bro. H. Dickhout, of Canada, was here in September, but he did not have time to preach, but baptized my three youngest children. His visit did me much good spiritually. I am striving to do my best, without murmuring. How I would enjoy being among the Saints at Lamoni if but just for one Sunday. I ask an interest in the prayers of all the Saints. I have been sick for over four years, without much prospects of ever being well again. But I desire to be faithful."

---

EDITORIAL ITEMS.

In HERALD for November 26, in an editorial on "Church Finance," we spoke of the definition of the word "residue" as given by Joseph Flory in his article in same HERALD. We had failed to find the definition as given by Bro. Flory in our edition of Webster, known as the "International." Bro. Flory wrote us under date of December 6 that he quoted the definition as he found it in a dictionary published in 1866 by J. B. Lippincott and Company, an edition of Webster which had been "revised and enlarged by Chauncy A. Goodrich." Bro. Flory says he holds that the definition he gave is good, or was in 1866, long after the word "residue" had been used in the Doctrine and Covenants to which he applied it.

Sr. Susan White, Melrose, Montana, remits for HERALD, and says she has taken it for very many years, and does not feel as though she could do without it.

In a letter to Sr. Anna C. Smith, dated from Dallas, Texas, Station A, December 6, care of Doctor Briggs, Bro. L. L. Wight wrote that he had undergone an operation for removal of cataract, and is being well cared for, and in hopes of speedy recovery.

Sr. Ross, of Gilroy, California, manifests her zeal for the cause by sending in four HERALD subscriptions. California seems to have just wakened on the press question.

Bro. A. B. Phillips reports having baptized two more in Chico, California. He sends in five new HERALD subscribers to help pay for the new press.

The lecture given here last Saturday night by Reverend L. E. Follansbee, under the auspices of the Religio, was not so well attended as was anticipated, though the lecture was well worthy the effort and price to go. Reverend Follansbee also occupied the pulpit at the Brick Church Sunday morning, delivering an interesting sermon on the text, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

Mrs. Ulysses S. Grant, wife of the great soldier, died on the evening of December 14, at her home in Washington, District of Columbia.

## Original Articles.

"SAM."

In a paper read before the Ministers' Union, at San Jose, California, June 16, 1892, Reverend I. H. Hazel said: "The name Sam, one of Lehi's sons, is a complete give away. The abbreviated name Sam was coined by the Yankees, and did not exist in the time claimed for Lehi."

I believe others have made this same criticism before.

The following is interesting in this connection, especially as it is Egyptian, in which Lehi was versed, the plates of Laban being written in that language:

"The oldest record of human history is the statement that ten kings reigned at Abydos in upper Egypt during three hundred fifty years before Mena, who founded the united kingdom of the whole land, and is counted as the first king of the first dynasty. Even of these earliest kings we now have four of the tombs and the objects which belonged to them, nearly five thousand years before Christ, and their names are given as Ka, Zeser, Narmer, and Sam. Of two of these kings monuments were found three years ago at Hierakonpolis, in upper Egypt; but it is only now that we can appreciate their historical position."—*Harper's Monthly*, October, 1901.

"Sam" then is Egyptian rather than Yankee. The article is an illustrated one and gives excellent views of jewelry of gold and precious stones. It is a valuable article to Book of Mormon students.

At work,

R. ETZENHOUSER.



## RESURRECTION.

"Why should it be thought a thing incredible with you that God should raise the dead?"

This is the question put by Paul to those who opposed that doctrine in the days when this record was made, and observation leads us to believe that so far as concerns a general belief in that which the Bible clearly teaches; to wit, a literal resurrection from the dead, the conditions are little if any changed.

Men are as prone now as then to view things from their individual standpoints and measure the works of God by their human powers and limit them accordingly, forgetful of the fact that in so doing they place a limit, upon their own expectations and deprive themselves, theoretically at least, of the realizations of their individual hopes.

There are some lessons that it seems are difficult for man to learn, though he has had ages of experience; time enough, one would think, to teach a creature not less obtuse than man; and that is that whatsoever God does he does it his way, and not in the way human philosophy may devise, and often has devised.

Not only do the revelations of God teach man, but there exists within him an inborn testimony that has been with him from the morn of creation to the present time which tells him,

"It is not all of life to live,  
Or the whole of death to die,"

but that he has an unsatisfied something within that yearns for other and better conditions than are to be found in this life.

When we stop for a moment and let reason assert itself and we begin to ask ourselves what it is that gives zest and real pleasure to the few fleeting joys we have in this life, we very soon conclude it is their reality; it is because we come in contact and touch with real and tangible things that that affords us real pleasure. Should not this teach us that this is God's way? And if it is his way in this world and this life, then why should it not be his way in the other and better life?

We read in the word that the doctrine of the resurrection from the dead was vigorously opposed in the days of Christ, and the sect called the Sadducees came to the Savior with some questions involving this, to their minds, impossible accomplishment. But did the Savior encourage their belief? No. On the other hand he in unmistakable terms gave them to understand there would be a resurrection from the dead.

What is meant by the term "resurrection"? Alexander Cruden, in his "Bible Concordance" in which he also defines terms, says: "It is a reviving of the body." And in this we believe Mr. Cruden is in perfect accord with the Bible, and that it also teaches a reviving of the body; and if we will permit, we are of the opinion reason may assist us in reaching the same conclusion both as to the will of God to do and his power to perform it.

"The divine law is the rule of duty to the entire man and not to the spirit alone, and that law is obeyed or disobeyed by the spirit and body in conjunction, the spirit in man designs, the body executes. Our senses are the open ports through which the law enters which we obey, or else the temptation enters which prompts us to disobey. The body acts as it is acted upon, and thus we yield our members as instruments to righteousness or unrighteousness as the case may be; hence it follows that to answer ends of justice in the judgment there must be a resurrection that the rewards or punishments of God may be justly meted out to the spirits and bodies reunited in the resurrection to receive that which in their unity they have earned."

Again, for further proof that death is necessary to a resurrection, if the definition of the term resurrection, "a reviving of the body," be correct, then it goes without argument a body could not be revived till it had died; and this fact alone is sufficient to destroy that old theological fabric that resurrection is only

continued spiritual existence, for there is but one death mentioned in the Scriptures after the resurrection, and that is the second death, and beyond that there is no promise. Hence without death there could be no resurrection; and as only the body dies, resurrection must mean the reviving, a return to life of that body which has died. Reason and Scripture agree, and neither will admit of any other definition of the term.

Human philosophy has been, is now, and perhaps while time lasts will be, disposed to question God's method's and powers. In the days when Paul was trying to teach men to have faith in God and his power to fulfill his promises, when he referred to the resurrection he said, possibly recounting some past experience: "But some men will say, How are the dead raised up? and with what body do they come?" And the world-wise ones of to-day are putting the same questions, not in the same words, perhaps, but the sentiment is the same, and the scientist is asking the Bible believer how can there be a resurrection of that body which has passed through the change incident to death and decay, and has moldered away and returned to the elements of earth? Or of that body that has been buried at sea and become food for fishes and those fish that eat the body have in turn become food for other fish, and so the body has been diffused through other bodies? Or again, of that other body that has been cremated and burned and so effectually destroyed that only a handful of ashes remain? How will it be possible for God to resurrect or revive that body? Well, if the Bible believer of to-day should return the same answer as did Paul, he would be called a fanatic, unkind, or unchristian. Nevertheless, we believe he would be within the confines of both reason and Scripture. Paul said: "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be; but bare grain, it may chance of wheat, or some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

Now let us examine carefully that statement and discover, if we may, just what the apostle means. "That which thou sowest is not quickened [made alive], except it die." This is so plain that it needs no explanation; it must first die before it can be made alive again. But how alive? and what is it that lives? Let us see. "That which thou sowest, thou sowest not that body that shall be." Then it must be another, a new body. And why does the apostle here throw in the illustration? "But bare grain, it may chance of wheat, or some other grain." Evidently it is not to convey the idea as some would have it that there is any chance about it that wheat may bear some other kind of grain. We will give Paul credit for having better sense than that. But if by chance a man sowed wheat, wheat would

produce wheat, or any other kind of grain would produce its kind; because "it hath pleased God to give to every seed his own body;" his own kind; because it is the unerring, unfailing law of God that kind produces kind. And as we see this grand truth so often and unmistakably demonstrated day after day and year after year in our earth-life, that the body or seed that falls into the earth is quickened, lives, and there comes forth a faithful reproduction of the body which died, we believe we see that which clearly defines and explains that which the apostle understood and taught in this particular instance.

Nor was the apostle the first or only one to set forth this truth. He was in perfect harmony with the teachings of Jesus Christ who before this had said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Thus we have indisputable scriptural evidence that death is necessary to a resurrection, and that God will give a body as it pleases him, and to every seed (each individual) his own body.

This should be sufficient, so far as scriptural evidence is necessary, but let us associate Scripture with our reason and continue the investigation of this interesting subject. We read in the account of the creation: "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Bible authority also informs us that as the body came from the dust so shall it return again to the element from whence it came. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." And this last condition is just what the objector affirms and then asks how can it be again reassembled in the form as it once was. And simply because in his poor, limited, human conceptions he can not reason it out to his individual satisfaction, he is inclined to doubt its possibility and thus limit the powers of God to bring them within the realm of his understanding. And yet that man sees that taking place all around him which he neither understands nor can explain. Why does he not deny these things as well?

Let us ask that man a question: Is it unreasonable to believe that the same power which once assembled that which once constituted that body that has returned to the earth, can again reassemble the same elements to reproduce another body in the similitude of the first one? Has a single particle of that body been lost, or do they still exist?

Colonel R. G. Ingersol, when asked by an *Inter-Ocean* reporter why he was an agnostic, said in his published answer in substance as follows: "I can conceive of taking the boulder and breaking it into fragments and those fragments into still smaller pieces, and those pieces reduced to dust, and that dust ground to an impalpable powder and scattered

to the four winds of heaven so there remains no visible trace of the one-time boulder; but I can not conceive of an utter annihilation or destruction,—the boulder still exists.”

Matter coexistent with God is indestructable. Man can not destroy it. The tree growing in the forest is cut down and used for fuel, but not one atom of it is destroyed. By the burning it only passes through a chemical process which dissolves the elements of which it is formed and they return from whence they came. That which the roots brought from the earth remains in the ash-pan; that which leaves and branches gathered from the atmosphere has returned in vapor and smoke. Nothing has been lost, the tree still exists, only in a different form, just the same as Mr. Ingersol's boulder exists in the powder.

And this process of dissolution and reassembling has been going on in the great laboratory of God for ages, and nothing has been lost. The same elements of vegetable life are found in the same species to-day as they have always been and always will be. The oak is as much an oak to-day as it was, one, two, or six thousand years ago.

We do not wonder, then, that Jesus and Paul used these simple yet forceful illustrations to support the doctrine of the resurrection from the dead, or that the Savior said, “Not a hair of your head shall be lost.”

We will notice one more argument made by the objector, one that the writer once came in contact with, made by an old lady who said she did not want to be resurrected with her old body. She said: “I do not want it again after I have worn it out.” And as we looked on her bent and withered form we did not blame her for the expression. But here, as well as elsewhere, perhaps, humanity has failed to comprehend all the Bible teaches on this subject. Again we go to the account of creation and learn that when the Lord had finished his work, “He pronounced it good, and very good.” We believe that when the Lord said it was good, it was just as good as an all-wise, almighty God could make it; in fact, perfect.

Who and what marred its perfection? Who was responsible for death and disease, and all this long catalogue of consequent evils which man has been subject to for ages? The word tells us it was the Devil. God is not the author of death, but of life. It was the mission of Christ that “men might have life and have it the more abundantly.” And Paul tells us that it is the mission of Jesus to destroy all enemies, “and the last one to be destroyed is death.” Also that he will destroy “him that hath power over death, which is the devil.”

Science demonstrates the fact that to destroy or remove a cause is to destroy the effect or result. To remove death then, is to remove the cause. To remove the cause is to remove the Devil. To remove him is to remove his effects,—is to remove sin, to

remove sickness, and waste, and decay, and deformity, and all the ills that flesh is heir to. And when this is done, what would be the result? Just what is declared by Job who says: “Then shall a man return to the days of his youth, and his flesh shall be fresher than that of a child.” So when we told the old lady of these things she, no doubt remembering the days of her youth and beauty, said she would be satisfied with that kind of a resurrection. But the word warrants a belief in even better conditions than this, for it tells us we shall be as our resurrected Savior with his glorious body. Then let us not try in our human weakness to spiritualize away or reason out the realities from that most precious of gospel principles, the resurrection from the dead.

CHARLES H. BURR.

EXCELSIOR, Wisconsin, December 4.



#### “A VISIT TO THE MORMONS.”

From the Westminster Review for October, 1861, American Edition.

“‘A Visit to the Mormons.’ A Journey to the Great Salt Lake City; by Jules Remy and Julius Breechley, M. A.; with a sketch of the history, religion, and customs of the Mormons, and an introduction on the religious movement in the United States. By Jules Remy; two volumes, royal eight octavo, with ten steel engravings and a map. London, 1861.

“These sumptuous volumes, though containing the narrative of the travels, adventures, and investigation of two gentlemen—the one English, the other French—are due entirely to the pen of the latter.”

[After the above profuse headlines and other lines commendatory of that part alluding to Joseph Smith's character, this appears: “We abridge Mr. Remy's summing up of the character of this very remarkable impostor.” The abridged report follows.—R. E.]

“There is not a vice with which his enemies do not load his name; there is not a virtue with which his friends do not adorn his memory. But whatever may have been his failings, he was gentle, humane, and conciliatory; he readily pardoned wrongs against himself, either in his public or private capacity. He had a peculiar fondness for children; he constantly associated with them, mingled in their sports, and consoled them in their little troubles.

“Amid his family he overflowed with kindness and love, both as a father and a husband. In his daily relations with his followers the man constantly effaced the prophet, without thereby compromising his ascendancy.

“He was tried thirty-nine times by all kinds of courts on various charges—the greater part hostile to him; but he was never once convicted. This fact is an eloquent answer to the calumnies against him, and does as much honor to the administration of justice in the United States as to him,

"As to his capacities as administrator and organizer, there is no room; it stands out prominently throughout his whole life; and this it is, perhaps, combined with his power of influencing mankind, which is the most distinguished feature in the career of the founder of Mormonism.

"True, Smith was an impostor; but when the mask was raised he was still a man at heart, and it is not often we can say as much of all those who have misled mankind."

The above being published in 1861, the seventeenth year after the Seer's death, and in so prominent a journal, when Utah Mormonism had so darkened the horizon, and the Reorganization was in its infancy, makes it unique as well as valuable.

R. ETZENHOUSER.

#### AN EXPERIENCE WITH TOBACCO.

*Editors Herald:* In the HERALD recently I noticed the tobacco question was up again. Whenever I see that subject mentioned, it always brings to my mind what I have suffered on account of using tobacco. In confessing my weakness along that line I do not expect much sympathy, especially from those who never used tobacco. I do not see that they can sympathize very much, for a man who never used tobacco does not know what effects it has on a man. They may to some extent, but not in the true sense.

My father used tobacco, and it was natural for me to use it. I liked it. Some have passed, probably, through what I have been made to suffer on account of using the weed. Let us be kind towards each other, and when we see those who drink tea and coffee, and smoke tobacco, let us pray for them; hold them up daily in our prayers, and not abuse them as I have heard some of our elders do. When I hear an elder talk about tobacco and abuse those who use it, I put it down that he never used the weed, or he would not abuse his brother. Let us have charity for one another. We are not all constituted alike. Every man who uses tobacco wishes that he had never tasted it.

And now for my experience with tobacco. It is a sad tale. I wish all young men who are starting on their journey in life, would read what I encountered on that road. Take warning, young man, from one who has been made to suffer on account of indulging in those things that God said was not good for man. I am a cripple. My right limb is three-fourths of an inch shorter than the other, on account of the pains that I had in my sciatic nerve. I am now left deformed, and shall remain so until the change will straighten me.

In the fall of 1875, Bro. Joseph R. Lambert and I were going from Boonesboro down to the coal mines, a distance of about three miles, to a schoolhouse where Bro. Lambert was going to speak. He noticed

that my walk showed lameness and asked me what the matter was. I told him I had pains in my right hip. He noticed that I was smoking, which I did all the way down. He calmly said to me: "Brother, you throw that pipe away, and you will get rid of those pains." It was hard for me to part with the pipe, but Bro. Lambert's words had their effect on me, so I made up my mind the next day to quit. It was about the middle of the week. The following Sunday meeting was held in my house, and I at that time was free from pain, and I so stated it in that meeting.

The following spring, 1876, I moved to Lucas, Iowa, and went to work in the mines, and my partner smoked his pipe; and I liked it also. I still wanted to smoke, and I wondered if those pains would come back. Dare I venture on that road again? I wanted very much to smoke, and I did not know what to do, seeing almost every miner smoking. At last I made up my mind that those pains would not come back again, so I went to smoking, and it was not long until the pains came back. How I suffered! I was convinced that the tobacco was the cause of my suffering, but I lacked strength to give the pipe up. I smoked, and suffered for years.

In the spring of 1878 I moved to Stewartsville, still smoking and suffering. In the fall of 1878 I moved to Kansas, and stayed there until 1880, about Christmas, then I moved to Bevier, Missouri, still smoking. The year 1884 I was forced to quit work, and was idle about four months, getting no relief, still smoking. At last the doctor gave me some strong medicine. It made me look as though I would not live long. A message was sent to my brother, William, who is now on a mission in Wales, who lived in Stewartsville, to come at once if he wanted to see me alive. The first train brought him. I did not ask him to pray for me or administer to me. I had not the conscience at that time to ask God to bless me. However, I got some better inside of two weeks, and I went to Stewartsville for a change.

On my way to my brother's home I got into a coach which was filled with Knights of Pythias. I noticed that they were all happy. I thought the seats were all taken, so walked down the aisle, and at last found a vacant one, except that there was a coat in it, so I sat down, thinking to give up the seat when the men or man came. At last I noticed a man coming up the aisle dressed in K. P. uniform. He stopped in front of me, and I excused myself, and started to get up, but he told me to sit down. Half the seat was all he claimed, so we sat together and talked. After a while he asked me to hand him his "pistol" which was in his coat-pocket. I refused to comply until he told me that it was a bottle of whisky, then I reached behind me, as I sat on his coat, and got his "pistol," as he called it. He drank and then offered it to me; I declined, stating that I was taking medicine, and that I was feeling very sick. He turned



half way round and looked me square in the eyes, then he commenced to tell what was the matter with me. I must confess that he told how I felt, and where my pains were.

We were nearing Cameron Junction. He was going to Kansas City, and I was going to Stewartsville. I made up my mind at once that he was the doctor who could bring me relief, and I presented myself to him, asking him to do something for me, as I believed at that time he could. I also stated that I had a family and had been idle then over three months. At last he asked me some questions and how long I had been taking medicine. I told him all, and he told me that no medicine would do me good; and as we were about to part he said: "There is but one thing that will reach your case——" (I had told him all about my habits), and then and there I was surprised, and how disappointed I was, when he told me that I must quit smoking and chewing, and also quit drinking tea and coffee, and if I drank beer and whisky I must quit them all, or I would be a dead man in a short time. As he was about to leave he said: "Young man, I will tell you that nine cases out of ten, such as fevers, aches, and pains come from that source. If men would only give up drinking beer, whisky, tea, and coffee, and using tobacco there would be doctors looking for work.

I went to my brother, William, but I never said one word about my experience on the road and what the doctor said. I knew William would only be too glad for me to tell, then he would have a text, and he would keep it up at every meeting. I was blind, sneaking away by myself to smoke, and brother was inviting the Saints to his house to hold prayer-meetings for me. Bro. J. T. Kinnaman, Bro. Temme Hinderks, Bro. Terry, and others had meetings for three nights. I got no relief, but grew worse. Finally the Lord spoke to me through William. The words I do not remember, but the substance of it was, that if I would obey his laws and keep his commandments, he would bless me. Next day or so I went home, worse than when I went to Stewartsville.

On my way home, I made up my mind to try once more to serve the Lord aright. I quit everything that was displeasing to God, and in three weeks I was free from all pain, and went to work.

About one year later, 1885, I went to Kansas City to live, and I thought every man I saw on the streets was smoking a cigar. I thought probably it was the pipe that made me sick, so I would try a mild cigar, and I went back again, like the sow to her mire, or the dog to his vomit, sick as ever. For eighteen months I was not able to do a boy's work. I weighed only one hundred twenty-eight pounds, and on Christmas, 1887, I quit smoking and chewing; quit tea and coffee, and all that was displeasing to God, and for five summers now I have not eaten meat,

and I feel good. No pains, slightly disfigured, but I weigh one hundred sixty-five pounds.

I never again will touch the tobacco and pipe, tea or coffee, or strong drink. It is a curse on earth. O that the young would listen to my tale, hence I give this as my testimony that it is not good for man, as the Lord has told his people. "Be ye clean that bear the vessels of the Lord."

Your brother,

JOSEPH R. LEWIS.

1757 West Prospect, KANSAS CITY, Missouri.

## Mothers' Home Column.

EDITED BY FRANCES.

There's No Place Like Home.

"Where are you going to-night?" said the minister's wife to him, as he picked up his hat and started for the door.

It was Monday and the minister had been away all the forenoon and afternoon—the first part of the day at the minister's meeting down-town and the last part of it answering letters in his study at the church.

"I have a meeting with the foreign missionary committee to-night," said the minister, as he put his hand on the door-knob.

His wife looked up rather appealingly; his two younger children were playing together on the floor.

"I hope," she said, "that you will be able to stay at home to-morrow night."

"I do not know," said the minister, in a hesitating tone, as he opened the door; "I think I am down for an address at the good citizen's league to-morrow night."

He opened the door and started to go out, when one of the children came running towards him crying, "Papa, won't you stay with us? We've got a new game. We call it 'Chasing the tiger.'"

"My son," said the minister, with a slight smile, as he stooped to kiss the child, "I have engaged in chasing the tiger myself, in the shape of dishonest politics. That is the reason why I must go out to-morrow night."

"But Wednesday night, John, you surely can be with us," said his wife, as the children came running back to her.

"I am afraid, Mary," said the minister, even more reluctantly than before, "that I shall be obliged to attend the temperance rally that night."

When Friday night came, after supper, the minister rather guiltily stole toward the hat-rack and took down his overcoat. As he was preparing to put it on, his wife came out of the sitting-room, with two of the children clinging to her.

"Now, John," she said, in a decided tone, which she sometimes used in emergencies, "surely you are not going out again; you have been out every night this week. You owe at least one night in the week to your family."

"I know that, Mary," the minister said with a great sigh, still continuing to get into his overcoat. "But I have a duty to-night that I must perform. You know our local association meets at the North church on the other side of the river. I have not been to one session yet and my brethren will think it very strange, seeing the association is held almost in the same town, if I am not present. Besides, I have been put down on the program for an address on 'How to reach the masses,' and I must go."

"It seems to me," said the minister's wife, speaking as nearly like a worldly-minded person as a minister's wife ever allows herself to speak, "that some one ought to write a paper on 'How to spend one night a week at home.'"

"That is true," said the minister, feebly, without attempting to argue about the matter, "but I do not see how I can possibly

avoid going out to-night. I am a public man and I must do the duties of a public man."

The minister's wife turned and without saying a word went back into the other room. The two children followed her, looking back at their father with wondering eyes, but without any attempt to change his mind, and the minister, looking at them longingly, very slowly opened the door and went out again.

The next day was Saturday and after supper in the evening the minister looked rather anxiously at his wife and said, as if he were prepared for almost anything after saying it:

"Mary, I am very sorry, but I think I shall be obliged to go out a few minutes this evening. There is a very important meeting of the trustees to which they have asked me to come and counsel with them concerning the church finances, which are in a very bad way."

"Very well," she said, "if you must you must, I suppose, but next week I hope you will be able to save at least one or two evenings for our own family life."

"Oh, I hope so," said the minister, and yet he did not say it with very much courage; in fact, he was thinking of his calendar of engagements, which he had posted up for several weeks ahead, of all sorts of meetings in public life or in connection with his own church.

When Monday morning came the minister's wife confronted him before he started out for his usual Monday morning meeting with the ministers down-town.

"Now, John," she said, "let's plan this week for a quiet time at home. There is that new book that you bought a week ago and promised to read aloud to me, and the children need your care. It is lonesome here for me in the evening."

"Well, Mary," said the minister, as he sat down and, as if in desperation, took out his note-book, "let me look over my engagements for the week."

There was silence in the room for a minute and then the minister said: "To-night I have put down a meeting of the social settlement workers; I ought to go to that. I do not see how I can be absent and give any proper excuse. The social settlement work is very important; it is a monthly meeting and I failed to attend the last one owing to absence from the city."

"Well," said his wife, reluctantly, "I suppose you ought to go to that."

"Then, to-morrow night," said the minister, with great hesitation, "I see I have put down on the calendar a very important caucus meeting. I have always preached from the pulpit the duty of good citizens attending the primaries and there is a great fight just now over the nomination of the right man for county attorney. If I don't go down to that meeting I will be charged with inconsistency."

"Well," said his wife, without making any reply, "next night you can surely plan to be with us?"

The minister turned over a page in his memorandum-book and said, very slowly: "I ought to go and see that family of Robinson's over on Clay Street. You know they lost two of their children last week and I can never see the father in the home in the daytime, owing to his work. They are in great trouble and a call upon the whole family just now might be the means of bringing them into the church and saving them."

"I don't object to that," said the minister's wife, softly, as she thought of her own little children. "I think that is good business to call you out of an evening. But then the next night is prayer-meeting night; of course you can not stay at home from that."

"I might get one of the deacons to lead it," said the minister, reluctantly.

"No, John," said the wife cheerfully, "I will not ask you to do so. But, surely, Friday and Saturday you can spend at home?"

The minister was silent some time, looking down the page of dates on the memorandum-sheet, and finally he mustered up

courage enough to look up and say to his wife: "I am down on the program of the convention on church federation for Friday night; my name is printed in the advanced program. Of course I have always preached on the necessity of the union of the churches and I have spent a great deal of time in preparing this address."

"But couldn't you send it to be read by some one?" asked the minister's wife, eagerly. "Surely you do not need to go yourself."

"No, I do not need to go myself," said the minister, "but still one doesn't like to have other people read his addresses to the public."

"You mean," said the minister's wife, almost angrily, "that you think more of appearing in public and reading an address like that than you do of staying with your own family?"

"No, no," said the minister, hurriedly, "I don't mean that."

"Well—well—but then there is Saturday left. Surely we can have that to ourselves?"

There was a longer pause than usual before the minister answered. He was looking at the last date of the week. Finally he said, very reluctantly: "I have put down that evening for a meeting with the Christian Endeavor Society for some very important business connected with the organization. It is just beginning to revive again. If I am absent from the meeting I believe it will be very bad for it. The young people depend upon me to lead them in the work which has just begun."

There was a long silence in the room before the minister's wife uttered a word, and then she said, somewhat sarcastically: "John, when you married me didn't you promise to be more faithful to me than to any one else in the world?"

"I am a public man," said the minister, feebly, "and must perform the duties of a public man."

"And yet," said the minister's wife, speaking with some spirit, "you said in your sermon last Sabbath that the home-life in America is being wiped out by this age of organization into which we were born. Don't you think it is your duty, as well as that of other people in the parish, to do what you can to preserve the old home? Do you think the public has any larger claim on your time and strength than your own home?"

"No, I do not think it has," replied the minister, in a low voice. "But what shall I do about my engagements? They all seem to be absolutely necessary."

"Then," said the minister's wife, rising, "let's get a new motto made and put it up on the wall, and let it read like this:

"There's no place like home any more."

The minister did not reply to this, but, instead of going down to the minister's meeting that morning, he went into his church-study and shut the door, and after he had sat down at his desk he thought the matter all over. Finally he lifted his head and said out loud: "She's right about it. The new motto would be very appropriate to hang on our walls:

"There's no place like home any more."

Then he took down his calendar for the next month and ran red ink through three nights in the week for every week of the month, crossing out certain engagements which he had made ahead; and after doing this he seemed very much relieved.

When he went home that evening he said to his wife the first thing after entering the house: "I have decided to order one of those mottoes that you spoke of this morning, only we will not put the last words on it. It would better read like this:

"There's no place like home when you stay in it."

I am going to dedicate two and, if possible, three nights of every week to home-life." And the minister's wife did not seem able to say much, but she kissed him as he picked up one of the children and then sat down on the floor to play, saying: "Here for a part of the time at least, is my first duty."—Charles H. Sheldon, in *The Congregationalist*.

[ARE there not other homes besides those of ministers to which this will apply?—Ed.]

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

[A CAREFUL study of the following paper will reveal the workings of a practical and earnest district superintendent. So many wonder what they can do. Study this paper and see what can be done and what is being done to further the Sunday-school of the district.—ED.]

To the Sunday-school Workers of the Des Moines District; Greeting: Once more you have the privilege of assembling in the capacity of a Sunday-school convention, and such other services as may be connected with it, for the purpose of consultation, meditation, and action upon different features of importance pertaining to the Sunday-school work; to become more fully acquainted with each other's methods of carrying on the different divisions of the work; to become more closely united, and thus enabled to stand as one united body and put forth united efforts for the advancement of this grand department of God's work.

I desire to impress upon your minds indelibly, so to speak, the object of your assembling; to cause each of you to feel that you are a part of the body, and that the body must have your help and support or else it is not a united body and will not be able to make united efforts, and unless we do work unitedly and harmoniously as one body God can not work with us, and hence the work can not prosper and result in the good that God designs.

Enter into the work of this convention with these thoughts fresh in mind, attend each and every session and become a part of it, giving to your brothers and sisters the benefit of your experience and the light God has given you, and also glean all the pure gems from the thoughts that are there expressed, and use them to the glory of God and the good of his work when you return to your local duties.

Although all things in connection with our work are not as bright as we might wish to see, we have cause to be well pleased with the work accomplished thus far in the term. When we consider that this is but the second convention held since taking up our normal and institute work for the benefit of the officers and teachers (and by benefiting them we benefit the pupils also), we would be pessimistic indeed, did we not think our efforts along this line were resulting in good. It is true that but few replies were received at our last convention from those to whom normal work was sent, but as it was our first effort we were not at all discouraged or disappointed, but cheerfully made the second effort, and the response that has been made this time is surely gratifying. The answers received from many of our officers and teachers plainly show, to the writer at least, that they are working more unitedly, that more consultation is being had, and that they are making careful study of their work and seeking to find wherein they can improve it. This you may note for yourselves as the questions and answers are read and discussed. Take them up question by question, read all the different answers to each, note what each has to say; what each is doing to improve; what they consider the most important duties; what use the superintendents are making of their assistants; what the secretaries are doing, etc., and you will surely receive much help, encouragement, and strength, and be better prepared to resume your duties when you return home.

Although I have had to go over most of these reports hurriedly in order to get them to the convention, I have gained a better idea of the conditions of the schools thus reporting than I have ever had before. After convention and reunion are over I expect to make a careful study of them and then correspond with those reporting, taking up with them the questions on which I think they may need information or suggestions,

and thus, if possible, make the normal work still more helpful to them. These questions, and other similar ones, can also be used with much profit in teachers' meetings, which every school should have where at all possible.

Taking all into consideration, I am highly pleased with the work that is being done and believe that the officers and teachers of the district are taking greater interest and striving harder to build up their schools, and that the work of the district is in better condition than ever before.

It has so happened that I, the one you chose to conduct the work of the district, have not been able, for several reasons, to visit the schools, or attend the conventions as much as you may think I should, or as much as I, myself, would like, but I trust my absence will not discourage you, cause you to lose interest, or make us divided in our efforts for good, and as a leader I believe it is as well, or better, to outline work and get others to work as to do the work myself, and if I succeed in getting others interested and active in the Sunday-school work I shall feel repaid. As superintendent I need your hearty support and prayers, and O I pray that I may receive this from you. I regret that I am not able to be with you. None know better than I why I am not. Do not blame me, but on the other hand remember that I am in a condition in which I need your prayers for strength; your loyal cooperation and help.

May the Father of all bless you in this assemblage, strengthen you, help you, and guide you continually, until you have obtained that crown laid up for the faithful ones, is my prayer.

Your colaborer,

DES MOINES, Iowa, 1902.

J. R. EPPERSON.

## Letter Department.

Bow, Washington, December 2.

*Editors Herald:* "I believe that in the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the easiest and speediest solution of those industrial difficulties which are exciting the minds of men to-day."—Carroll D. Wright.

November 22 I visited the "Equality" Colony for the first time, on matters pertaining to school affairs, it being an adjoining district to the one in which I am teaching. One of the members told me that their bottom-land was, with the exception of some in Japan, the richest in the world.

This colony is purely socialistic, and the majority of the men with whom I talked were out and out infidels. At one time it numbered about three hundred fifty members; to-day about eighty. You see they are of many minds instead of "one," hence can not agree. I told them the kind of socialism I believed in was to be consummated in Zion. I argued with a leading infidel and told him about the Reorganization, and immediately one of the party took my hand and said: "I know of your people; they are in Independence, Missouri." I told him yes, and he said: "I have been there; they are fine people."

I told them socialism was like an apparently sound nut; the shell looks all right at first, but there is no meat—true Christianity—in it.

I praise God to-night that I have found the truth as I believe it, and pray that he will use me in the vineyard according to his will. I feel that we must be up and doing before it is night.

I was greatly disappointed this summer that I could not see Brn. Luff and Hilliard or even Bro. Ward. I stayed in Seattle seven weeks, but had to leave on the morning of the same day Bro. Ward returned. Such is fate, sometimes. But I had the pleasure of meeting Brn. Roberts, Powell, and Sheldon, and hearing them preach.

We are on the "Chuckanut cut-off" of the Great Northern Railway, which is a new road, and as soon as done (inside of thirty days) we will be on the railroad between Seattle and Van-

couver. Come, Bro. Roberts or Powell, or any one, and preach. Our latch-string is out and we have shown our colors.

On Thanksgiving we invited a neighbor and his family with their boarder, a Congregational minister who preaches here right after Sunday-school, to spend the day with us. I handed him the "Holy Scriptures" during the visit, asking him to interpret a passage. As I handed him the book he asked me which version it was. I told him. Well, to sum up our "debate": He said the "King James'" was not a reliable version; that he did not know anything about Joseph Smith and did not want to; wouldn't read any of our books or hear an elder of the Latter Day Saints preach, because they could not teach or edify him; that baptism was an outward sign of inward grace, and that he could not understand the book of Revelation, although he has studied theology with leading professors of orthodoxy, and believed that as it was a vision there was nothing real in it, etc. Such a belief of the Bible is worse than that of an infidel.

On reading the HERALD which came to-day I fully agree that there is no real victory in a debate. If a person is of an inquiring mind he will accept the truth when it is presented to him.

I have organized a "union" Sunday-school here, and use the "International Lesson;" but the only Latter Day Saint meetings we have are at our family altar. Still I feel thankful to our heavenly Father for his loving goodness to me, and ask the prayers of Saints that I may remain faithful, believing that the religion of Jesus Christ is the panacea of human ills when practiced according to the precepts accepted in the latter-day work.

WM. E. CLARK.

P. S.—There is a good chance here for elders to open up the work.

RIVERSIDE, Iowa, December 5.

*Editors Herald:* I went home about September 1 to secure a home for my family for the winter. I succeeded in getting a home and moved them into it, and on September 23, I returned to my mission, reaching Ida Grove the 25th, and commenced a series of meetings in the same schoolhouse where they locked us out with a log-chain, and were going to give me a new coat made of tar and feathers. Elder J. R. Sutton joined me about the first of October. They tried to freeze us out this time, but did not quite succeed. We were cared for by Mr. and Mrs. McShane, cousins of mine. They sustained a loss of several hundred dollars by doing so; and while they are not yet in the church they do not mourn their loss, which consists of both money and friends, believing that God's hand is in this work and that they will not be losers in the final settlement of all things.

We then went three or four miles northwest of this place and held meetings in a schoolhouse. There we were royally entertained by Mr. Slater and his wife. They are First-day Adventists, but not of the narrow caliber that characterizes so many professed Christians.

We left Ida County with, as we believe, the work permanently established.

We then went to Auburn. About October 20 Bro. Sutton was called home. I then went to Lakeview, a nice little town located on the banks of Wall Lake. Bro. Bush recently moved there. We went out on Monday afternoon and secured the Congregational church building, gave out our appointments to commence the next evening, and went home rejoicing, with high hopes. But the next morning before breakfast our hopes vanished when one of the trustees came and informed us we could not have the church, as they did not know what denomination we belonged to, and as we could not get a hall, Bro. Bush gave out meetings at his house, but without much hope. But in this we were agreeably surprised after the first few meetings, for in spite of the most disagreeable condition of the weather we got a fine

hearing, with unusual interest. And after three weeks preaching we left a number near the kingdom. None of them knew anything of this latter-day work before. This is a new opening of much promise.

I am now occupying the Riverside M. E. church building, eleven miles north of Auburn, with good prospects before us. This is another new opening, and if this and Lakeview, about thirteen miles west of Auburn, can be made permanent openings, they can be looked after by the branch in Auburn. I am stopping with Bro. Bean, who is making a great sacrifice in trying to establish the work here. He is a teacher in the Auburn Branch.

Yours in the conflict,

W. H. KEPHART.

WALKERVILLE, Ontario, December 8.

*Editors Herald:* I do not wish to appear too frequently before your readers, yet I have thought that we ought to see a little more news from the Canadian field. In nearly every HERALD the letter department is filled with most interesting news from the elders of the American side. The HERALD contains much spiritual food, and I trust we on this side will ever try not only to obtain subscribers, but to write up interesting developments in the Lord's work in this part of the great vineyard of God. I am still trying, along with my many other duties, to advocate the interests of the publication department.

On Sunday, December 7, I arose early, and soon started on a three-mile walk, calling upon four families and talking upon the good things of the Lord. At thirty minutes past noon a few Saints gathered at the home of Bro. Richard Bennett, of Walkerville, where we held meeting on behalf of one that was to be baptized. We felt it good to be a Saint of latter days. After the service we went to the Detroit River and the writer baptized Lorne Jones, the oldest son of Bro. and Sr. F. Jones, of Walkerville. It was a peaceful occasion. Afterwards I took a two-mile walk, and made ready the table of the Lord at Bro. and Sr. F. Jones'. At half past two quite a pleasant gathering was had, with prayer and testimony and the sacrament of the Lord. It was a spiritual time. The brother baptized was confirmed by the writer and L. Annott, of Walkerville, late of Glencoe, Ontario. After this session we opened Sunday-school; and as there is no organization I was asked to take charge. After teaching the children, taught the grown-up folks. We had thirty-one in attendance, thirty cents collection, and good interest. But we need a larger place to hold meetings.

At half past seven met again for preaching, when I talked from Ephesians 4:4. Before closing we were called upon to administer to the sick, who I find this morning is a little better.

This ended the work of that day; and while resting I felt that something had been done for the upbuilding of the cause.

R. B. HOWLETT.

VERDELLA, Missouri, December 5.

*Dear Saints:* The *Kansas City Journal* of Saturday, November 29, brought us the first sad intelligence of the shocking accident that ended the earthly career of Bro. and Sr. Souders, our Latter Day Saint neighbors fifteen or sixteen miles distant; yet bound together by that blessed "tie that binds our hearts in Christian love." What should we do! Funeral probably now over. Knowing by experience that even the knowledge of the presence of Saints is untold comfort to one in sorrow, though multitudes of other dear friends throng about us, Doctor Miller and I arose Sunday morning and started on our sad journey to the bereft ones, yet wondering why we should go such a distance, not having been notified. But "the still small voice" constantly urged, "It is as you would wish to be done by."

Going out of our way to view the "fatal spot," we fortunately came upon the funeral, unexpectedly to us. And how glad we were, as no other Saints had yet been to comfort them in their

sorrow. Upon greeting us they exclaimed, "O what a comfort you are!"

They had sent for Bro. O. P. Sutherland, of Webb City, but through misunderstanding of appointed time of funeral, he, in company with Bro. and Sr. J. T. Davis, came on wrong train, too late to take charge of funeral, but witnessed the burial unknown to the family until it was over. It was a great relief to learn the disappointment was not through lack of interest or sympathy for the bereaved. Bro. and Sr. Rogers, of Irwin, were also found to be present at the cemetery.

Bro. and Sr. Souders were buried side by side in one grave, after running the race of life together, not even parted in death, a privilege not many realize. Peace to their departed spirits, and peace to the mourning ones. They had almost served their years of three-score-and-ten, and in doing good. Aside from deeds of kindness and charity, they spared no pains in trying to spread the glad gospel news that had so illuminated their lives. Tracts and "Voice of Warning" were bought by the hundred and distributed; halls rented, and schoolhouses procured for the ministry, Brn. I. N. White and the Davises and many others occupying. But it is evident, here as elsewhere, that darkness covers the earth and gross darkness the minds of the people. Yet good seed was sown and we have heard friends say it was the grandest thing they ever heard.

Sr. Zada had but recently been solicited, and obtained, by correspondence, as a home class member of the Religio. So dear brother and sister Religians, remember her and her brothers in your petitions around the throne of grace.

Your sister,

MRS. E. F. MILLER.

RHODES, Iowa, December 7.

*Dear Herald Readers:* The greater part of October I spent at my home seeking to accomplish three objects: To prepare material for the proposed debate with D. H. Bays, and consequently better prepare myself for the general opposition that seems to be growing, one of which features has crystalized into a general organization within the ranks of that people calling themselves the Disciples of Christ, who have hitherto opposed the idea of the necessity of a general organization within their ranks for the purpose of building up of the kingdom of God, but have now consented to the necessity of a general organization to destroy "Mormonism." At the head of the new organization is a "thoroughly competent board," a visible head. Whether this will be the basis of concluding that to destroy "Mormonism" the invisible head has failed them, and a visible head composed of a "thoroughly competent board" is now substituted, I am not qualified to state; but since these people have always contended against two heads, one visible and one invisible, it somehow looks that they had concluded that the invisible head which they have hitherto claimed was their only head had proven himself incompetent to meet this particular issue that has, according to the statement of the General Secretary of the Anti-Mormon Association, been in progress since the organization of the work of the Saints, begun in 1830.

The other objects of my sojourn at home were to seek relief from a nervous condition that because of too close application to ministerial work had become somewhat distressing, and to assist family to prepare for the winter.

While at home I occupied every opportunity to cheer the Saints, encourage the Sunday-school and Religio interests, and to minister the word. Assisted to give comfort to the bereaved ones at the decease of Father John Dow, of Six-mile Grove, which occurred on December 7.

After ministering to the Saints at Woodbine, in the forenoon of the 9th ultimo, as a substitute for Bro. James Donaldson, I took train for Boone, where I occupied at the church building of the German Reformers in the evening and continued meetings till Tuesday the 11th.

The 12th found me on my way to Dallas Center, this time to water the seed previously sown. On my way I called at Sr. Nellie Martin's, finding her daughter, Ruth, very sick, to whom I, assisted by Bro. C. L. Carstensen, administered, and ere I left the fever was gone, and she rejoiced in the relief given.

When I arrived at Dallas Center I found Sr. Christy quite sick, but by continuing to seek the Lord she was relieved and continued to grow better.

On Sunday morning while assisting with the housework Bro. Christy met with a painful accident when he scalded his right hand very badly with burning grease which exploded. To God we looked for relief and it was largely granted; but this accident associated with Sr. Christy's illness prevented them viewing the baptism of Bro. Samuel Reiste, who has for months been a close and prayerful student of God's word and work. So on Sunday afternoon, the 16th, a lonely scene on the banks of the river was witnessed when Bro. Reiste was born of the water. After baptism we returned to the home of Bro. Christy, where confirmation, sacrament, and social service was held, and the power of God was present, giving joy and comfort to all present. From a late letter from Bro. Reiste I excerpt the following item of interest: "I am still dwelling on the mount of transfiguration, as it seems to me. I am far happier than ever I expected to be in this life." While opposition to the work done at Dallas Center made Reverend Gurley miserable, yet an honest investigation and acceptance of the work has made Bro. Reiste so happy. How much better it would have been if Reverend Gurley had sought the happiness the gospel promises to all.

Returned to Boone the 18th, and began meetings in the church building of the German Reformers that evening, continuing till the 4th instant, which resulted in the encouragement of the Saints and creating a deep interest in the souls of a few—less than eight. Organized a Religio local on the 1st, which as a home class has wrought much good.

Becoming wearied with delays caused by trying to arrange for the proposed discussion with D. H. Bays, by correspondence, I concluded I would go to see him personally, and notified him of my coming by letter, which letter he received, so said his wife. I came to Rhodes the 5th, and Bro. W. C. Nirk and I went down on the morning train to Collins, and who should we see making for the train as we got off but Mr. Bays, with grip in hand. I accosted him, saying I had come to see him. He replied that he had a phone call to come to Des Moines, and on he hastened. I called to see his wife, who informed me that he was not sure when he would return, but that he had left word should I come to say to me that he would notify me when he returned, and I could come again. We thought that we had been treated coolly, but we afterwards learned that he had resigned his charge at Collins, and we concluded as the phone message came from De Soto, a little town southwest of Des Moines, that he had a call to preach a trial sermon, and it was so urgent that all else must be made to wait. So we wait.

However, we went to see the trustees and called at Mr. William Thompson's to learn who were the trustees, at the suggestion of Mrs. Bays, and found upon inquiry that he would not give his consent to have the church used for debate, and had not been consulted about its use, neither had he been consulted in regard to me occupying it to preach in, although Bays had twice published in the *Baxter New Era* that I could have the use of his pulpit at Collins to preach in upon the subject of the Book of Mormon and the items of faith peculiar to "Mormonism" to my heart's content. We further found that nothing had been said to the Christian Church about indorsements, so far as known to this trustee, and he thought he would have known had anything been said about it. I now expect to occupy near here till the arrangements for discussion are completed, or it is decided best to have none. Everything is complete for discussion except time and place and number of sessions, and I learned yesterday to my satisfaction that no special effort had been made by Bays or

his friends to secure a place for the discussion, which from his letters I inferred he had done. He got quite irritated because I referred to the "anti-Mormon" movement, and called the reference made to it in SAINTS' HERALD "slush," but he did not seem to recognize that from other sources, from a "Christian" source, had the same information come.

Truly no weapon formed against God's work or his servants, if they keep humble and are faithful, will succeed.

I will be with the Saints here to-day, enjoying the hospitality of Bro. and Sr. Thomas Hughes, and on Tuesday journey to Mingo, where I will seek an opportunity to tell of this marvelous work and a wonder. This is a new opening, but through the influence and efforts of Bro. W. C. Earheart and family the opening is made.

By the *Christian Evangelist* of November 13 I note that the "National anti-Mormon League" has selected the *Helper*, a "ten cent a year monthly" published by R. B. Neal, of Grayson, Kentucky, as their "official organ," and the paper says: "Those who want to be posted on the anti-Mormon crusade should send in their dimes to the *Helper*." So Kentucky is to be the ganglion of information, and the means through which the spirit of "anti" shall be shown. Well, Kentucky has been good fighting ground, and this is not the first disgraceful conflict that waged there.

This opposition is spreading the good seed as the destructive wind scatters the seed from the ripened stock, and God will show forth how he can make the wrath of man to praise him.

With a desire to be humble, and patient, and with bright hope in the receipt of the promised crown to those who endure unto the end, I am,

Your brother,

J. F. MINTUN.

KEOKUK, Iowa, December 8.

*Dear Herald:* Perhaps I have not discharged my whole duty, by reason of neglecting to contribute to your letter department more frequently. The fact is, occupying so much space in urging the interest of *Graceland College* upon the attention of the Saints, I hesitated to write either letters or articles for your valuable pages, and have been somewhat disappointed, as I had expected the local Saints to have written you of the work done in their vicinity, and still remain of the opinion that they should do so, for we bashful missionaries have a dislike to the blowing of our own horn of praise, and usually it is only the good news that is reported. I will skip the events of more than a year and a half, and although there came to my observation many things that produced profound thought, and deep consideration, and extensive research and investigation, I will forego the pleasure of giving your readers the result of my conclusion upon several topics, lest such publication might prove the occasion of disturbing the peacefulness of some, for there is a degree of truthfulness in, "Where ignorance is bless, 'tis folly to be wise." I confess that to me ignorance of some things that have transpired would be a real pleasure.

October 1 I left home for active mission work; after prolonged and tiresome labor in behalf of the college, HERALD Office, reunions, and other work that falls to the lot of a willing worker in the cause of humanity as outlined in the gospel.

Spent two nights and one day with Bro. A. Giesch, 829 North Central Avenue, Burlington, they passing under the rod of sore affliction, as the only son fell into a vat of scalding water at the basket factory; and it is nothing less than a miracle that he survives through all the suffering.

Attending conference at Rock Creek, Illinois, was a wet, muddy experience; nevertheless I continued for three weeks, with a congregation from two to a hundred, and from statement of the local Saints there was a revival of interest both of members and outsiders. From my viewpoint, an active missionary could fully occupy all his time to a good advantage in Hancock County. From a human view, the greatest misfortune that ever

befell the church was when the Saints lost their property rights in Hancock County.

My next place of operation was Montrose, a little Iowa town immediately across the Mississippi River from the old headquarters of the church, Nauvoo.

For three weeks I held the fort, and fired the living flame of truth, the restored gospel, and not without some evidence of success. Two desired baptism, but were hindered. Some heard the truth with close attention, while Saints confessed a helpfulness in a better understanding of the gospel restored. The average attendance was about forty-six.

Spent a day at Fort Madison, to officiate, that two might become one—such is the prevailing custom among all peoples.

A severe cold that threatened pneumonia enforced a lay-up for repairs. I still suffer.

It was during last month that there came to me one of the saddest days of all my life—when it dawned upon me that I was practically alone and homeless in the world. I have not language to express the feeling, but think that I can now more keenly appreciate the words of the Master: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." How strangely are we made witnesses to the truthfulness of the statements of the Christ! And although the passing of the event may be a bitter experience, the aftermath may prove to be a sweet assurance and a bulwark of defense.

Spent some days at Argyle assisting Bro. James McKiernan. To me the effort was not satisfactory. Stormy weather, and the farmers quite busy, might have been the responsible factors in our disappointment; at least we shall so credit until another opportunity shall fully demonstrate it.

Went to Farmington; conditions not favorable; came here, only to find sickness and a cold wave occupying the attention of the people.

Herewith I return thanks for kindness bestowed upon me by the Saints wherever I have ministered the word of the gospel.

ROBT. M. ELVIN.

WASHINGTON, D. C., December 7.

*Editors Herald:* I take deep interest in the HERALD and from it I often obtain food for thought, and, I trust, growth in gospel lines. I have had my bitter-sweet experience in life, and many have been the hours of sorrow in which I have had to unlearn, in order to learn that God's ways are not my ways, and his thoughts not my thoughts.

The word *sacrifice* speaks forth the foundation of real happiness, not to the one who is called upon to lay the foundation; but the results bring the chance of building a godly character. The gospel foundation as laid by Christ makes it binding on the one who follows him in obedience to his law and commandments, thus building upon the foundation he laid. These foundation-stones are the pioneer work of sacrifice, suffering, denial, hardship, as chosen vessels of God, carrying the true principles of truth and righteousness, observing all those things that he by sacrifice commanded men thus sent to teach all nations. Not only to teach, but by the power of his Spirit to live for him only who alone can make Zion prosper. The sacrifice of to-day will bring the joy of the morrow. We measure homelife by its surroundings and the companionship of wife and children; but its foundation of happiness was laid by loving, unselfish sacrifice. Zion will be built by the sacrifice of fathers, mothers, sons, and daughters; not in the sense of getting gain, or building a home in Zion, but by pureness of heart and godly desires; laying at any cost the foundation walls that others may enter into our labor of love toward God and mankind. It cost the Son of Man his life to lay the sure foundation of our hope in the resurrection; and if by his Spirit men have had revelations of his will as to the path marked out for them to follow, they still must strive to enter into the relationship of obedience, that all may

be fulfilled. This will cost all that a man may have; all that he may hold dear. It can have no other place than that of crucifixion; dead to the world, but alive to the establishment of righteousness and Zion still going on to the perfecting of Saints, making the house clean, not laying the foundation of dead works again, but establishing our hearts by holy lives, overcoming, standing or falling to our own Master.

Alone in Washington, but strong in desire to make just restitution to all men as well as to see Zion restored and Christ reign on earth, my wife and I hold meetings and are not willingly neglecting our obligations.

A. M. MERRILL.

GOOD HOPE P. O.

OKLAUNION, Texas, December 1.

*Editors Herald:* We came here about three years ago. We found a small branch of Saints, the larger number of them being young. Seeing the good a Sunday-school would do, we organized one, and we have spent many profitable sessions in the same. At present we feel the loss of our worthy superintendent, E. Hawley, he with his family having moved to Holden, Missouri. Also the teacher of our branch and his family have moved from us. His help and counsel we also miss. The little branch is still striving, and the good Master is still blessing us, for we have "all the way along," and especially of late, enjoyed some very spiritual prayer-meetings. The young Saints take an active part, manifesting great interest in the work.

I have presided over the branch the greater part of the time since here. We have preaching every Sabbath. It is hard for so small a number "and so scattered" to keep up the work, and especially so with the financial pressure we are under caused by the almost entire failure of our last two crops from drought. But we look forward with hope again, as our crops at present look fine for next year. Of course we can not tell what the harvest will be. But though the temporal harvest may fail, we hope to so live and sow deeds of kindness in this life that we may reap a golden harvest in the next life. My hope is that I may be able to do something to help advance this latter-day work.

G. W. WILCOX.

NINA, Ohio, December 9.

*Editors Herald:* We are now on the shores of Lake Erie. November 22 we made a call at Cleveland, and occupied very pleasantly on Sunday at the Saints' hall both morning and evening. A fine spirit prevailed, and one could feel that the good Saints of the city were battling along right lines for the progress of the truth. Tuesday evening we met in cottage service at the residence of our esteemed Bro. and Sr. George, 69 Auburndale Avenue. We again addressed a nice company and felt the spirit of hope and cheer.

Sunday, November 30, found us at Kirtland, where we endeavored to present some features of the latter-day work that would be encouraging to the the people who attended. We addressed a goodly audience in the "grand old temple," morning and evening. Patriarch Lake's beaming face, with that of his companion, was seen illuminating the audience, and we were glad to grasp his hand.

We must not omit to state that on November 28 a surprised surprise was perpetrated on Sr. George, Cleveland, it being the forty-third anniversary of her natal date. Just forty people were present and the time passed pleasantly and all too hurriedly. Short talks by the writer, O. B. Thomas, J. B. Watson, Eben Miller, Elder Schmidt, and others, with social chat, vocal and instrumental music, coupled with light refreshments, made the moments flit by in sylph-like form. Sr. George is to be congratulated. The respect and honor of a fine body of Saints and friends were bestowed upon her, and the company could not refrain from specifying among the good deeds of her life, the laudable one of furnishing homes for God's latter-day ministry.

The Saints in Cleveland have a building fund, and I am

informed that a bazaar conducted by them a few weeks since netted them fifty dollars and augmented the fund to hundreds. Good. Cleveland, a city of four hundred and sixty five-thousand people, and the great latter-day work opened in one mission only, and no church building. May success crown their efforts.

Tuesday, December 2, found me at Oakharbor where, the same evening and the one following, we addressed a cottage service at the pleasant and hospitable home of Bro. and Sr. J. W. Moxon. Those who attended said they were pleased.

Thursday, December 4, we were conveyed to Nina, seven miles northeast of Oakharbor, where we began the same evening a series of discourses. Have continued nightly, and twice Sundays up to date. Fine interest and large audiences are attending the services. Last evening, at the close of meeting, a gentleman stepped into the hall, and handed me the following "phone" message:

"LACARNE, Ohio, December 8.

"*Elder Scott:* The United Brethren people desire a public debate with your people on subjects considered essential and nonessential. Debate to take place not earlier than January 1, 1903. Details satisfactory to both parties to be arranged later. Please answer.

REVEREND MISSIMORE."

Whew! I hastily jotted the following: "Challenge accepted, and we await with pleasure preliminary arrangements, propositions, place, and rules governing."

All seem to think it will be a certainty. I leave it in Bro. U. W. Greene's hands to consummate.

Satan is aroused, his kingdom shaken, his subjects moved.

The Saints have decided, with assistance of friends, to give the Sunday-school a Christmas-tree and entertainment at this place. Committees were chosen yesterday for the various classes of work, and are moving along.

This region bids fair for the establishment of the gospel work permanently if only the wisdom of God can be invoked. I suppose the debate will have various effects here; but while truth may occasionally lose a battle it can never lose a war.

Still battling, we are hopefully yours,

S. W. L. SCOTT.

Florida, Santa Rosa County, November 27.

*Editors Herald:* The following event is fresh in the minds of many of the Saints and others who were eye witnesses to the circumstances:

In August, 1876, a destructive and malignant disease visited Powell's Point and immediate vicinity, and in the short space of three weeks twenty-seven deaths were the result, only two of the Saints being victims, and one of them had denied the faith after taking sick.

Certain circumstances preceding the visitation of sickness are well worth relating. Elders L. F. West and E. Powell had been conducting meetings at this place and vicinity for some time, and some had begun to rage and others to imagine vain things and persecute the Saints, some throwing rotten eggs, others raising disturbance by offering the preacher a drink from a bottle of whisky during services, while the elder was in the stand, etc. On a certain night while Elder L. F. West was preaching, and eggs were being used very freely, he sat down and remained quiet a few moments, then rising up spoke under the influence of the Spirit to them: "If you do not cease your meanness you will die in your sins and without mercy." This occurred in the early part of 1876, and in July Bro. E. Powell was at Swift, Alabama, holding a series of meetings with Bro. John Givens; and one night, while the meetings were yet going on and three days appointments ahead, Bro. Powell had a dream. "I dreamed," says Elder Powell, "that Bro. Ben Powell and I were in my fish-boat at Bay Point, near the lumber beds, when I heard a roaring noise, as of a severe storm, in the direction of Powell's Point. Turning my eyes in that direction, the distance being about one mile to Powell's Point, in a northeasterly direc-

tion, I saw tree-tops, house-tops, and debris generally moved by a severe storm, all being carried through the air and seeming to rise from Powell's Point, mingled with volumes of dense black smoke, until all the Point and vicinity became unwrapped and hidden from view, when the cries of men and women came from the dense mass of moving clouds of smoke and debris. At this time there was a line drawn upon the surface of the bay from north to south, and on the east side of this line, next to Powell's Point, the water was lashed into foam, the waves surging and leaping in the direction of Powell's Point, breaking upon the shore with tremendous force, making a noise like thunder, while the side nearest Bay Point, where we were in the boat, remained tranquil and calm.

"My brother Ben said to me: 'Let us get under the lumber beds.' I said, 'all right, but not a hair of your head shall be hurt.' We drew our boat under the edge of the lumber beds, and watched the scene until the cloud had vanished and the noise had ceased. Looking toward Powell's Point, where my home was, I saw the Point swept clean and devastated. I awoke, but being very sleepy, I again fell asleep, when my wife seemed to appear to me, and we at once began talking of the storm and its results, when she said: 'I think nearly all are destroyed, but our house is safe.' She left me, and a personage, whom I seemed to realize was a messenger from God, appeared to me and said: 'Go home immediately and prepare yourself and family for the impending destruction, and call the people together, and I will put it in their hearts to meet you that they may hear their impending doom.'

"I arose early next morning and told Bro. Givens that I must go home, and prepare my family and warn my neighbors against a destructive storm that God had made known to me he was going to send on them, for up to this time my impression was that it was to be a terrible wind-storm.

"Bro. Manning was present, and said: 'Take my horse and buggy and carry Bro. Powell as far as you can in one day,' and he seemed impressed by the Spirit as he spoke. Bro. Givins took me in the buggy and brought me nearly forty miles, near what is now Beulah, Florida, and we stayed all night at the home of Bro. Silcox, where a few Saints and friends were hastily gathered, and we held a preaching service. I arrived at my home on the next evening, coming by Pensacola, and on the next morning, Saturday, I sent out an invitation to all the people in the neighborhood to come into church on Sunday, as I had an important message for them. Nearly every one turned out, and I delivered the message as given to me. I told them that I was going to prepare for my family, and for them to look out for themselves, for God was going to send trouble upon this neighborhood for the rejection of the gospel.

"A man in the congregation, a neighbor, by the name of Bryant, said to some who were present, that if I ever repeated such language in his presence again he would "mash" my mouth.

"On the following morning I, with two of my neighbors, began digging a cellar to my house, ten feet square and eight feet deep, lining it with deals three by nine, so as to have a secure retreat against the stone, as I supposed, when on the fifth day I was given to know by the Spirit that the trouble was not coming that way, and I stopped the work.

"The cellar was not completed, but the excavation remains to-day. There was yet one day of this week to elapse before Sunday's appointment, which was given out the Sunday before. Strange to say the neighborhood turned out en masse again when Sunday arrived, and I repeated the message again to them, adding: 'My friends, farewell. Some of you behold my face now for the last time in this life, for God has made known unto me that you will be visited with a severe scourge, and that many of you will die without mercy, without hope, and without help, because you have rejected the gospel.' I dismissed, bidding them farewell. Being warm and somewhat tired, I repaired to my home near by, and lying down to rest, fell asleep.

"Soon after falling asleep (it was night now, and the moon was shining) my wife heard the front gate open, and looking out saw Mrs. Burner coming in with an axe in her hand. My wife, knowing that this woman had threatened to kill me, met her at the door-steps and stopped her from entering, screaming to me to arise from my couch on which I had fallen asleep on the gallery. This woman raved and cursed me, and breathed out threatenings against me.

"On the following morning, Monday, her oldest daughter of eighteen summers was taken with a severe fever, which was pronounced by visiting physicians to be a strange, unknown fever, and in a few days her son, aged about twenty years, took the same malady, and both were early victims of the disease, Mrs. B. being spared to live a life of sorrow and destitution, she having been to the poorhouse since then, and is still living in abject poverty. The man Bryant, who threatened to 'mash' my mouth, had a family of six children and a nice wife. The malady visiting them, one after another was taken off, my wife and I doing dressing and preparing of the bodies for burial (burying seventeen of the victims in the hours of night almost by myself, I filling the graves) until his entire family was gone. When the youngest child died, he took it in his arms and ran out into the woods, acting like a mad man.

"There was another prominent figure in the persecutions, a man by the name of Alexander Howell, who had been the chief agitator and ringleader in the throwing of eggs and other disturbances.

"This man and his family were visited with the scourge, and all died except one child. When all had died but himself and two children, he and his baby child were carried to a neighbor's house near by to be waited upon. The neighbors were seized with the sickness, and he had to be carried back to his house. On the way back to his house, as I was helping to carry him, holding his head in my hands, he looked up to me pleadingly, and said: 'Uncle Ned, pray for me.' I said to him: 'It is too late now.' He said: 'My Lord, have mercy upon me.' I returned to the house where the child was, and found it dead. I then returned to the house where we had left him a few moments before, and I found him dead on the floor where he had jumped off the bed on his hands and knees in the agony of death. This reminded me of the prophetic words: 'You shall die without mercy, without help, and alone.' The only surviving child of this family was a son who was away from home. He is now a grown man.

"Bro. Wm. Hall doubted the message and said he believed I lied. When I heard of it I remarked, that I would not give a snap of my finger for his life. In three days he was a corpse. A Mrs. Hawkins made the remark that she was glad that the sickness had come to kill out the Mormons. Though living across Ward's Basin, about two miles away, she also fell a victim and was buried by a Latter Day Saint, her immediate family and friends having deserted her from fear. The authorities stationed a sentinel above and below the infected locality, marking the limits by a yellow flag, and sent two men nurses from Milton. These nurses stayed one day and night and left us. A Sr. West had been assisting me and my family to wait on the sick, but her husband had caused her quit to and come home, across the bay, for fear of her taking the disease. When the nurses left us I went across to see if I could get Sr. West to return, but was met by the resolute objections of Bro. Jack West, her husband. For a few moments I felt disappointed, but the Spirit of God rested upon me as I was standing in the boat, and I said to her: 'I will promise you in the name of the Lord, before God and man, that if you will go with me and assist in waiting on the sick, that not one hair of your head shall be hurt.' She said: 'With this promise I will go.' She went and stayed throughout the sickness, rendering all the aid she could, and came out unharmed, and is living to-day.

"A Mr. Helms came to me and asked me to call the people



together and pray God to stop the plague. I told him I could not, and that I was willing for God's will to be done, even though I should go down in the conflict. He then asked me what he must do. I told him to flee and make his escape; but I said to him: 'You will not do so without the loss of one.' He fled out two miles and wife and I carried their bedding to them; but one grown son, a young man, died.

"My brother, Elijah Powell, who heard me advise Mr. Helms to leave, asked, 'What shall I do?' I told him to remain where he was, and if he would be obedient to the gospel he would be spared, and his family; but if he did not remain obedient and humble that the judgments of God would overtake him. Since then he has been disobedient, and has suffered the loss of one eye, and three children, one a grown man, and two sons-in-law, all after being spared through the plague.

"The severity of the disease may be imagined when I state that a quilt which had been on the bed where a man had died, was spread on a fence at the back of the house, and falling off among the vines of a potato-patch, so infected the potato-vines that for several feet from the quilt the vines died as if bitten by frost. Also, large oaks that were standing in the yard, also other trees, died as if smitten by lightning.

"Bro. James Faulk, now living in Mississippi, who was living ten miles away, came to visit us every other night, having to run the blockade, so to speak, and was a great comfort to us. He and I would devote a short time to secret prayer each visit, and found much consolation in going to God in time of such dire trouble."

Bro. L. F. West will recognize each incident mentioned in this narrative, as well as many other Saints and non-members. The missionaries who have been South are familiar with much that has been related by hearing it discussed around the fireside while on their mission here.

Hoping this historical sketch will be of some benefit in strengthening the Saints and possibly converting some who may read, it is respectfully submitted, the narrative being recited by Elder Powell himself.

S. D. ALLEN, Local Historian.

MINDEN, Missouri, December 8.

*Editors Herald:* It is years since I penned a few lines for our valuable paper. I think the HERALD ahead of any paper for defending the true position of the church—and especially the way in which it can show up the false statements in the *Deseret News*. If the statement of Brigham Young is worth anything, the prophet's wife and children were not the only ones that did not know anything about polygamy until it was preached by Orson Pratt.

In a discourse delivered by Brigham Young in Salt Lake City, May 8, 1853, in part he said: "Bro. Orson Pratt was in Washington when he wrote last March; he is probably now in England. He has published a paper called the *Seer*, seven numbers of which have appeared before the public. He also hired a hall in that city when he first arrived there in December last. Many came to hear him at first, but they kept dropping off, until there were so few that he gave it up, but he continues publishing. There is influence enough there among the priests and the members of Congress to keep the people away from hearing Orson Pratt. They are all well persuaded that if they contend with him he will break up their churches. Ignorant as they are in other matters, they know enough to guard against that. The paper has a good effect. He says, 'A great many who have apostatized say, had they seen the revelation on celestial marriage years ago, they would never have left the church. They believed "Mormonism," but supposed there was no such revelation in existence.'"—*Journal of Discourses*, vol. 1, p. 109.

How strange it was for a man like Brigham Young to follow the plans of the "gentiles," as he calls them. Orson Pratt would break up their churches, if they would contend with him.

Only a few years from that time he was telling the people how Orson Pratt would break up their churches, he is telling the people to "beware of the sons of the prophet, Joseph Smith, or they will break up this church, or lead the people to destruction." He was afraid of two young men, without the experience or learning of the cunning priests of the nation. Yes, Brigham and all the leaders of the Utah church were afraid of these two young men. In referring to this man Brigham Young, H. C. Kimball, in discourse delivered at Salt Lake City, October 7, 1852, said:

"We want you to go where you are sent, for you can not get your endowments until you have proved yourselves—that is what we intend; it is the mind of Bro. Brigham, the president of the Church of Jesus Christ of Latter Day Saints, and the prophet of God, who holds the keys of life and salvation pertaining to you, and me, and all the world—not a soul is excepted, neither man, woman, nor child; they all belong to him; for he is the prophet, he is our priest, our governor, even the governor of the state of Deseret."—*Journal of Discourses*, vol 1, p. 296.

How grand it is to read the letters in the HERALD from these men of God who are working and suffering much to bring souls to Christ. Yet there are others who have been called to the same holy calling, whose names we do not see in the HERALD.

W. R. STEELE.

FAIRLAND, Indian Territory, December 11.

*Editors Herald:* Will you please state to the readers of the HERALD that the Saints are contemplating building a church at this place and we ask the Saints and friends to help us. Just a little from a great many will help a great deal. I will receipt for every dollar received. I am one of five committeemen and I will make my report January 3, 1903.

GEORGE M. RHONEMUS.

MINGO, Iowa, December 11.

*Editors Herald:* Yesterday W. C. Earhart and I went to Collins to see D. H. Bays, and then completed arrangements for the long-anticipated discussion between him and me upon the following propositions: 1. Is the Book of Mormon a gross fraud? 2. Was Joseph Smith a prophet of God? 3. Is the Church of Christ (Disciples of Christ) identical in doctrine, organization, and ordinances with the church of God as it was left completed by the apostles of Christ? 4. Is the church incorporated under the name "The Reorganized Church of Jesus Christ of Latter Day Saints," the church of Jesus Christ in fact, and in harmony in doctrine, organization, and ordinance with the church established by Jesus Christ in New Testament times?

The first two propositions will be discussed at Clyde, and the last two at Collins, discussion to begin January 4, and occupy twelve night-sessions of two hours each.

The arrangements made were the best that could be done considering everything, and I feel that by the sustaining grace of God, the cause of righteousness so maligned through Bays' lectures in the past will be sustained as God's work, and some of the hideous garments with which Bays clothed it in the minds of some will be removed, and the work stand in these parts with all her beauteous garments on.

His resignation as pastor of the congregation at Collins takes place January 1, and he says he is now looking for a new location, and proffers the use of his church to me wherever he may go; and if it is within my mission, and so that I can consistently with my work, I shall surely occupy.

Began services here last night in the Christian church building, to continue till Saturday night, and possibly longer. There was an attentive audience present last night, and some interest shown.

When I requested indorsements yesterday from Bays he handed me the *Helper*, the official organ of the anti-Mormon

Association, saying that was a late indorsement. Truly that which he once loved he now hates, and he delights in showing his hatred. What a confession this anti-Mormon Association is! Could they make successful their efforts to oppose the faith of the Saints without it, there would have been no necessity for it; and is it possible that the Christian Church should not be builded up satisfactorily without this organization founded upon destructive principles? It is surprising that such a confession would have been made by men who claim so much wisdom.

In hopes of final victory of truth over error, and the ability to endure faithful, I am,

Your fellow helper in the gospel,

J. F. MINTUN.

ORIOLE, Indiana, December 7.

*Editors Herald:* Bro. M. R. Scott, Jr., and self arrived at Derby, Berry County, Indiana, November 10. Found the schoolhouse where the Saints had occupied for years unobtainable, trustee having filed suit in county court, asking an injunction against Latter Day Saints. He objected to allowing them the use of any schoolhouse in his township.

We obtained use of Universalist church building near Derby and held eight meetings, to large and interested audiences. We think much good was done.

Bro. M. R. Scott left us on the 1st, on account of his wife's illness. Bro. David Baggerly, president of the Hope Branch, near Derby, brought me to this place by buggy. We commenced meetings here the 4th, and despite the stormy weather we are having a crowded house, and seemingly interested listeners. This is the place where Bro. Porter recently baptized twenty-seven. We are here to consider the advisability of organizing a branch under direction of authorities. We conclude time not opportune for organizing. We find some good people here, and some not doing as they should. We have been most hospitably entertained and cared for by Bro. Yahnd and wife, Bro. Maman and wife, Bro. Lampkins and wife, Bro. Bernardi, and others. These will not soon be forgotten by the writer. We leave to-morrow for the eastern part of the State. People here seem very anxious to learn, and willing also. We hope to have the blessings of God in our work.

W. C. MARSHALL.

Home address, Madison, Indiana, R. F. D. No. 5.

RHODES, Iowa, November 18.

*Dear Saints and Friends:* I desire to write of God's love to me and his Saints, and give my testimony to his wonderful goodness in restoring me to health and strength, after my neighbors and friends had given up hopes of my recovery.

Four years ago I was taken sick with what the physicians called peritonitis, which became so severe that I neither ate nor slept, and it was thought I could not live. The physicians told my husband that I would have to be taken to the asylum, and that he had better give me up. My husband said he felt that he could not give me up, and be left alone with the family of children to raise. And if there ever was a prayer arose from a stricken heart it arose from his, that the Lord would spare my life and restore me to health and strength and to my family. The blessed Master heard that prayer, and saved my life.

I was tormented in body and mind. I had not thought to send for the elders; but one evening about nine o'clock I asked that they have Bro. W. C. Nirk come and administer to me. When he administered to me the disease was rebuked, and from that very hour I commenced to mend. I rested all night, only when they awakened me for fear I would sleep too soundly.

One of my neighbors stayed with me that night, and when the physician went home he told his wife I could not live until morning. When he came in the morning he told my husband that he had hopes for me now. And as my health returned, my mind was restored.

I have great reasons to rejoice in this work; and again I have great reason to mourn for my many weaknesses which so often appear.

At the time D. H. Bays made his attack on the work here and was replied to by J. W. Wight, when the subject of the "gifts of the gospel" was under discussion, the Spirit seemed to say that I should arise and tell of God's goodness to me in restoring my health. But I desisted, while the Spirit seemed as a fire shut up in my bones and the light shining forth that taught me many things that I can not write that were for me to say at that time; still I kept my seat. And again I felt as though commanded to arise; but still I quenched the Spirit, and for fear of reproach I kept my seat until the time had passed, and then the Spirit seemed to say to me, "If thou art ashamed to own me before this sinful and adulterous generation, I will be ashamed to own thee before my Father's face."

Dear Saints, what sad hours it brings to us when we fear the reproach of this world and do not the will of our heavenly Father until we bring displeasure upon us. Let us be more faithful in keeping all the commandments, not fearing the world or what they may say. But rather fear Him who is able to raise us from the dead and restore us to his heavenly kingdom, or cast us into outward darkness where we will suffer the wrath of his great judgment.

Your sister,

JENNIE M. PYLE.

SURRY, Maine, December 5.

*Editors Herald:* I enjoy very much reading the HERALD, and am much encouraged when I see a word from any whom I have ever known or met. I believe we should make a greater effort to enlarge the subscription list of the HERALD, because of the good the HERALD brings to the readers.

Recently I went to Massachusetts, and did not get the HERALD for some time. Finally a copy was sent me which at the time I was not expecting. The night before I received it, in a dream I saw it coming. From the dream I gathered the idea that the HERALD is a modern means of conveying light, and that God recognizes it, and has a hand in it for truth.

In the HERALD I then received, attention was called to the fact that sometime before there had been a supplement to the HERALD sent to each subscriber, asking that each make an effort to double its subscription, giving reasons for so doing, adding that some had sent in two names as new subscribers, and many had sent in the one, yet many had not then succeeded at all. Well, I have that supplement before me now, it having reached me a few days ago. But I have no intentions of considering it as an old matter and not entitled to notice. I have been on the lookout, and have the promise from one family of Saints to take the HERALD, and think I can get a few more names of Saints, and possibly a friend or two. However, considering it as I do—a great favor conferred upon any whom I may be able to persuade to take the HERALD—I intend to make an untiring effort for new subscribers.

I left Massachusetts November 15 where I have been working at the stone trade, en route to district conference of Western Maine, held with the West Surry Branch, in schoolhouse at West Ellsworth, Maine. I arrived there Sunday, the 16th, shortly after prayer and testimony-meeting had begun, the schoolhouse being my first stopping-place. I was somewhat surprised to learn that there was not one of the brethren from either Great or Little Deer Island. Not even our district president was there. I have heard since that some of them, including our worthy brother, the district president, started, but they met with disappointment. I think we shall have to persuade them to start a day or two sooner the next time, so they may be able to avoid all delays.

The conference was a success in many respects. Only J. N. Ames and S. O. Foss of the elders, were present. The brethren who went to the steamboat wharf with their teams to meet the

Deer Island Saints were disappointed, and I think dissatisfied to return all alone. The sisters also gave voice to a little murmuring, because their tables were not furnished with the number of "guests" that they expected. Altogether there was somewhat of a larger gathering than at the last conference held at Lamoine. The word preached was good and instructive, which, it seems, must be to the general good of all present,—who have desires for good.

I ever pray for the advancement of our beloved cause.

FRANK M. CARTER.

CENTER, Arkansas, December 10.

*Editors Herald:* On Thursday night, the 20th, while en route to Cave Schoolhouse, I lodged with Mr. Butts. About four o'clock in the morning I seemed to be awake and on the point of going to the door. I seemed to swing my feet out and sat on the edge of the bed. I had to shuffle the cats from under my feet. As I started for the door, behold, my legs were covered to my knees with little cats. I waddled to the porch and my back and shoulders were also loaded. They were all dirty, black cats, ill-favored, scrawny, blear-eyed, sickly, drooling cats. I tried in vain to shake them off without dirtying my hands; but I had to pick them off one by one and send them whirling from the high porch.

I arose and walked to the porch, in fact, feeling that something unpleasant awaited me.

I commenced preaching Saturday night. On Sunday night one Elder H. Hulett arose and asked some very appropriate questions in a friendly manner. I at once recognized the soft fur of one of the smoothest cats rubbing against my cheek. This night I dreamed of seeing a man seated in a stooping posture looking through an opening in a large, black, dish-shaped hood that he held over his face at others who were regarding him with much interest. A voice said to me, He is practicing the black art. I saw that after he gazed steadfastly at them for a time they were under his power, and saw things through his eyes. When I essayed to expose his nefarious work he became enraged. He arose, advanced, fixed his glittering eyes upon me, and in a threatening attitude made a vehement, boisterous address. His large stature, dark complexion, bloated face, white, projecting teeth and wicked eyes made him a frightful object. I regarded him as a formidable foe. My wife stood at my left hand, and I marveled to see her watch him without a tremor when he advanced so near. I waved him back, he retreated from the motion of my hand.

Here occurred a break in the drama. The next play was concise and vivid. I had the floor and was enjoying wonderful liberty. He had voluntarily stretched himself at full length on a bench near the wall.

Monday and Tuesday nights it rained. Wednesday and Thursday nights Elder Hulett followed my sermons with a hard attack; insinuated that I was a lying hypocrite; was mad because I called him brother; crossed himself several times. Each night I dispelled the cats and dismissed.

On Saturday night he came with a few ruffians with bad intent; but the presence of two or three whom they feared doubtless prevented mob violence. Elder Hulett followed me with a boisterous onslaught; used very little reason. His threatening attitude, vicious nods, wickedly glittering eyes, and impudent sarcasm reminded me vividly of my dream. God had shown me the gentleman that was inspiring my opponent. When he quit I sang No. 1116, "The Pure Testimony," and dismissed.

At eleven on Sunday I preached a long discourse on the Book of Mormon, with splendid liberty. Elder Hulett and his posse were not to be seen. On my way home I thought of my dream again; he had retired.

Monday night I commenced preaching at Bettis Schoolhouse, four miles from Cave, across Big Creek. On Tuesday night Elder Hulett bobbed up like a cork out of water, and poured in

a gruesome mixture of objections. I saw at once that I was powerless to maintain order. I was alone; he had the advantage of me. I discerned that the mob spirit was present. A few roughs were present whose actions I did not like. I took a firm stand for truth, but with a few clever turns I ingratiated myself and was safe. Meeting was broken up without order.

Wednesday night found me at my post, but not alone. I sternly refused to admit of any questions; but after dismissing we all sat down and listened to Elder Hulett's tirade. I then related the vision of black cats, much to the amusement of the crowd. I declared my intention to skin every dirty little cat he could produce, and gave them an illustration of how easy a task it was. This raised a roar of laughter. Mr. Hulett was enraged. He called me an imported foreigner; a low-down, dirty, stinking liar; a little, mean, lop-eared hound pup; a sheep-killing, mangy, dirty dog, etc., etc.; and strange as it may seem to well-raised people, no other argument could have weighed half so much with some who were present; nothing else could have so thoroughly convinced them that he was right. The Campbellites have held this fort for years, and they fear that we will break their ranks. Elders Spurlock, Ward, and Macrae have each baptized some of their best members, and others are fully convinced. "Babylon trembles for fear of her loss."

This state of things continued till Saturday night, when I was challenged to debate the issues with them. I accepted the challenge and submitted church propositions the next day, but after first agreeing to them, they wanted to strike out the main points in their proposition. I refused to do this and they left the house loudly blowing their horn.

Elder Wigs tried his hand at the wheel after my sermon Sunday evening, but failed to throw me from my course. So they have left me in possession of the field.

I was apprized in a recent dream that there is still dirtier work ahead. I know not of its character, only that it failed to adhere to my feet when by necessity I trod in human filth.

Bro. Nuckles stays closely by me. One of the refractory individuals was overheard recently to say: "That man's eyes give it away; he won't sorter do to monkey with." Our stirrup-straps were cut in two save a few shreds, Monday night. I was riding a young, foolish mule; but neither of us got a fall. Regardless of the strictness and severity of the law against carrying concealed weapons, there has been a volley of six or more shots fired on two different nights by a crowd of roughs on their way from meeting. To-night I called on some of them to stop their loud whispering. They went out and retreated a safe distance from the house, when another volley was fired.

God is for us, and verily he is more than all who can be against us.

Respectfully,

D. R. BALDWIN.

LOS ANGELES, California, December 8.

*Editors Herald:* Even and anon I received letters of inquiry relative to California, its climate, the cost of living, the advisability of poor people coming, etc.

My advice to all Latter Day Saints is to heed the injunction to "gather together unto the places which I have appointed," taking care not to "gather in haste nor by flight; but let all things be prepared before you," and "Let my commandments to gather into the regions round about, and the counsel of the elders of my church, guide in this matter until it shall be otherwise given of me."

To those who, on account of sickness or inability to endure the rigor of the winter months in the East, I would say, the climate here is ideal for most people. Some prefer the variations of seasons in the East. Every man must demonstrate this for himself. No man can come here for a few weeks and decide. It takes months to become acclimated. I am assured that ninety-nine per cent of the people who come here and remain a

year would prefer this climate to a variable one. The tremendous Eastern tourist travel every winter evidences either superior climatic conditions here or it reflects on Eastern intelligence. Of the two, as compared with the Eastern weather I would much prefer our summer. No mosquitoes; no sweltering nights.

As to the cost of living, I consider that one can live in Missouri or Iowa for nearly half what he can here. This morning I was comparing prices of commodities with Bro. Crick, of Independence, and many things cost double here.

Rent is more than double. I am now paying fourteen dollars for a small four-room house, with an additional expense for water. The house is unplastered; a regular "boarded up and down" California house.

Fuel, though one does not use as much as in Iowa, cost three times what it does there, thus practically averaging up the season's expense.

Butter is now selling for forty cents a pound, with good indications for fifty cent butter before the New Year. Eggs are forty-five cents per dozen. Potatoes one dollar per bushel, although they sell by the pound. Apples from four to six cents per pound. Milk, one quart a day per month, two dollars and fifty cents; gasoline, one dollar and twenty-five cents; coal-oil, one dollar; meat, best steak, twenty-five and thirty cents per pound; other steaks, fifteen to eighteen cents; boiling meat, twelve and one half to fifteen cents a pound. Other things in proportion. Dry-goods and clothing are some higher; about the cost of transportation across the continent.

With these facts before them every man can decide for himself. I will not advise. Things are moving along slowly here, as in all of California. There seems to be a prearranged and systematic attack being made upon the church of late. I notice a new departure with a great many, an effort to invalidate the work on its own statements. This we welcome. The *Homiletic Review* for December contains an article from the pen of Edmund B. Fairfield, D. D. LL. D., on "The Early History of Joseph Smith." The *Presbyterian Assembly Herald* for October contains three articles; one from D. J. McMillan, D. D., entitled, "Conversion of a Mormon Priest;" another from Mrs. Darwin R. James, entitled, "While men slept;" and another by Sheldon Jackson, D. D., on "Home Missions—Mormonism." A certain "Lamoni Call" is sending out attacks upon the church from Bountiful, Utah, which is worthy of notice. "The Social Purity League, of New York" representing the leading evangelical churches, has a series of six tracts against "Mormonism," which they are systematically distributing over all the country. The recent articles from the pens of the respective Joseph Smiths at the head of the two churches published in most of the leading dailies of the country is possibly responsible for some of this new agitation. Let it go on; we have nothing to lose and the whole world to gain.

Yours in the faith of Christ,

T. W. WILLIAMS.

2302 S. Grand Avenue.

Crookes, SHEFFIELD, England, November 28.

*Editors Herald:* I have oftentimes thought of writing a few lines for your valuable columns, but have refrained for many reasons. But now matters are altogether different, I suppose, as one among many appointed to stand for and labor in the interests of the work of God, I may be expected at times to say a word or two, or at least to let you know what and how we are doing here in the Sheffield District.

Since coming into the mission field I have experienced the goodness and mercy of God in many ways. In preaching I have been much blessed with light and liberty. God be praised. We have done our best to get the work before the people. We go from door to door with the written word, bearing our testimony of the truth and power of the restored gospel which, we tell the people outside, and our own people inside, is God's power

to save both sinners and saints throughout time and in eternity. We have not made progress, numerically speaking, but I am persuaded that most of the Saints feel the better for the labor thus expended.

The needs of the work in this district are great, and I believe that before any permanent progress can be made it will be necessary to purge and prune our own vine. I firmly believe that before we can expect to grow spiritually, we must clear away everything that would hinder that true spiritual growth desired. The first step in this course of spiritual development is to get a pure people. The Apostle John says that every man that hath in him the hope of seeing Christ as he is, will purify himself, even as he, Christ, is pure. (1 John 3: 3.) Again the same apostle in the first chapter and twelfth verse of his gospel says, that to as many as receive him, Christ, to them gave he power to become sons of God, even to them that believe on his name. Therefore, in order to attain to this high standard of excellence, we must receive power. Jesus said: If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. For what length of time will this Comforter be with us? Just so long as we keep the commandments. If we are faithful all the time then we have the Comforter all the time, for the promise is that it shall abide with us for ever. Then why not be pure? This Comforter is the spirit of truth. It will lead (not force), guide (not compel) in the way of truth. Then with this great power we can become pure, and thus we attain that perfection as taught by the Savior. (Matthew 5: 8, 48.)

The second step toward this development is perfect branch organization, and we want to see to it. Four things are necessary to perfect organization, and we as a church will never make the progress desired until the second step is attained. In the first place, we want a good, sound man as president; we want a man who is firm, yet kind; we want the best man; we want the man that can lead; we want a man who will respect himself and the work he represents. In the second place, we want another sound man to act as priest of the branch. We want a prayerful man, a thoughtful man, a man beloved by all who know him, to visit the Saints, to pray with them, to teach them to pray. The Saints must be visited, for herein lies the life and soul of this great latter-day work. Let the priest neglect this duty and it is good-bye to the spiritual growth of that branch. In the third place, we want another sound man, a wise man, a man that is able to teach; to act as teacher; a man that can counsel and give advice not only to the Saints but to the branch; to the president, to the priest, if needs be; and in this way we shall respect every man in the office-work to which God has called him.

The fourth place, another sound man is wanted, a diligent man, a clean man, a prompt man, an orderly man, a man of trust, to act as deacon, not only to keep in order the house of God, but many who profess to be known as the people of God; a man to keep the door, to invite the stranger in, and extend a hearty welcome to all who shall come to hear the gospel.

We notice that none but sound men are either needed or wanted for this great work. O that the Lord may hasten the day when we shall be able to find all these sound men, this pure people, that perfect branch organization, that the perfect law may be perfectly administered. Then shall the church make rapid progress, then shall the power of God be felt, and the Saints shall no longer ask, Where are the gifts and blessings of the gospel?

We are still hopeful in this part of the Lord's vineyard. We have a very nice little chapel in Clay Cross, and I am of the opinion that great strides could be made in the work here if all would work together to that end. The Saints in Clay Cross are doing well in many respects, and we hope that by the time next spring comes round we shall be ready to stand boldly for the truth.

Our old Bro. Simon Holmes is still a potent figure here, and

his sons, Simon, John, George H., and William, together with Brn. Naylor, cousins, and Taylor, form a strong force against the opposing element. May the blessing of God follow them.

Here in Sheffield we have very few Saints. Trouble has followed this branch for years now; but we are living in hope that ere long we shall be in the line of progress, numerically as well as spiritually. Brn. Austin, Platts, Roberts, and G. H. Arber have been the main stay here. Many things have hindered in the past. We are striving to remove them and to encourage those who bear the name of Saints to be Saints.

Will Bro. Longden, of Eddyville, Iowa, if he sees this letter, let me have a line to know how his friends view the work as presented to them. I expect to visit his mother at Barnsley, in the near future. Still hopeful,

W. H. GREENWOOD.

13 Blakeney Road.

TAWAS CITY, Michigan, December 13.

*Editors Herald:* We had Brn. J. A. Grant and Berve with us for a few days. We were encouraged to go on in this glorious gospel which was delivered to the Saints. There is great joy in serving God and preparing to meet him. I rejoice in the gospel of Jesus Christ, which makes us free if we serve him and obey his commandments.

I am glad when I receive the HERALD and read it; it makes me rejoice to read how the glorious work is rolling on. My prayers go out to God that all the world will obey the gospel of Jesus Christ and be saved. I want to do all I can to help roll on the work and represent it to those who have not enlisted in the gospel. I want to be found doing all I can for him.

I desire the prayers of the Saints that I may be found faithful on to the end. My prayers are for all the Saints and also for the world.

JOHN BELLINGER.

## Miscellaneous Department.

### Conference Minutes.

**Far West.**—Conference convened with the Kingston Branch, October 11, 1902, with T. T. Hinderks and B. J. Dice in the chair, C. P. Faul and A. Leaverton secretaries. Bishop's agent reported on hand last report \$328.75; received and on hand \$1,138.05; paid out \$966.48; balance on hand \$171.57. Audited and found correct. Branch reports: Pleasant Grove 88, Stewartsville 189, Edgerton Junction 47, Mt. Hope 41, St. Joseph 563, Dekalb 59, Delano 119, Kingston 104. Elders reported: A. St. Lewis, Ammon White, A. White, H. B. Taddicken, R. M. Elvin, C. P. Faul, R. Archibald, W. E. Summerfield, B. J. Dice, and T. T. Hinderks. Priests: R. S. Parker, J. N. Duncan, W. T. Ross, C. Archibald, R. Garlish, C. W. Ethridge. District treasurer, B. J. Dice, reported on hand last report \$6.70; received \$1; expended \$5.20; on hand \$2.50. Officers for coming quarter: T. T. Hinderks, president; B. J. Dice, vice-president; C. P. Faul and A. Leaverton, secretaries. Charles P. Faul was sustained Bishop's agent; B. J. Dice, treasurer. President of district was authorized to appoint a speaker for Edgerton Junction Branch, once a month. Preaching by J. Burlington, A. White, and B. J. Dice. Prayer and testimony meeting in charge of Brn. R. Archibald and C. W. Ethridge. Adjourned to meet with the St. Joseph Branch on third Saturday and Sunday in February.

### Notice to Branch Officers.

Again there seems a necessity to remind some district officials of the non-arrival of branch reports received at their conferences during the year now closing. Where diligent efforts are being made to have errors corrected time should be taken for correspondence with branch officials, when reports are found to be wrong in number or there are deficiencies or errors in items. But even such reports should not be kept too long from the General Recorder. Though a zealous district clerk can effect more at conference time and afterwards in getting these corrections than we can, yet when they have done all they can we will gladly help in correcting the remainder.

Since last March over twenty conferences have been held from which no branch reports have yet come. We need them, that

they may be recorded and correspondence over them be begun before the winter conferences send their reports. The delinquents are as follows:

The Montana reports for the March and October sessions have not come to hand.

Idaho for June and September have not arrived.

Northeastern Texas and Choctaw District reports to the August conference are yet missing.

September reports are due from Eastern Maine, Independence, New York, Southern Nebraska, and Oregon Districts.

Also October reports from Chatham District, Canada, and from Central California, Southeastern Illinois, Little Sioux, Massachusetts, Eastern Michigan, Northern Michigan, Far West, and Clinton Districts.

Only two districts are lacking on November reports, namely, Indiana Southern, and Northwestern Kansas, the latter expected any day.

The following districts have given notice of December sessions, namely, Eastern Maine, Oklahoma, and Northeastern Texas and Choctaw on the 6th, Eastern Iowa and Spring River the 13th, St. Louis and Southern Missouri the 27th, and Mobile and Southern Nebraska adjourned to meet in December, time not yet stated.

There are several branches not in districts that should be reported this winter, with full corrections, some in Arkansas, others in Nebraska, North Dakota, South Dakota, Washington, and it may be some of the Oregon branches. Several in Utah have not reported for years. Likewise Scranton Branch, Pennsylvania, reports to no conferences.

Of foreign districts and missions we state as follows:

Sydney District, Australia, reported to December, 1901, and Victoria District to September, 1901. Also in January, 1902, Bro. Kaler sent copy of Brisbane Branch, Queensland, Australia.

Honolulu Branch, Hawaiian Islands, reported for 1901 by Bro. Waller.

The revised reports of the Society Island branches not yet arrived but hoped for. Nearly seven years since the last was made, one brought over by Bro. Devore.

The districts in England, London, Birmingham, Manchester, and Sheffield reported for 1901, also Eastern Wales. Western Wales has not been corrected for years, but Llanelly Branch has been reported by Sr. Eleanor Treharne, and full corrections are expected from her.

Bro. Peter Muceus has reported baptisms by himself in Norway and something about the Aalborg Branch, Denmark.

District clerks should have a tabular form in their records, and on such pages keep account of what his branches report at all conferences. Then when new reports come in the district clerk can refer to the table and find how each branch stood the last time it made a report, and, if the new one does not agree with the last balance, inquiry can be made on the spot. If it can not there be corrected then a written statement of all differences and deficiencies should be sent to the branch clerk for investigation and correction.

Experience has proven that it is better not to return reports to the branches, for sometimes they do not come back; thus we lose what good there is on them, besides not gaining the information we seek. Even if it takes more time a correspondence about the errors and missing items in detail is much the best way. It takes patience and perseverance, often a rewriting or repeated appeals in order to bring the necessary facts to make all records agree and to be correct in the agreement, so many errors being made in copying birth and baptism dates and places, and by whom baptized, confirmed, and ordained.

Some reports may arrive before this goes to press, but it is a statement of facts up to December 10, 1902.

Respectfully presented for consideration and action.

H. A. STEBBINS, General Church Recorder.

### Bishop's Agents' Notices.

To the Saints of Oregon District; Greeting: Having been appointed Bishop's Agent for Oregon District, I desire to notify you that I have appointed Bro. D. E. Stitt, of Bandon Branch, and Sherman B. Hartshorn as agent in the Condon Branch. These brethren will receipt for tithings or offerings. Those who are scattered over the State will be receipted promptly by sending their tithings or offerings to my address. I desire to be prompt in receipting you for your offerings and I desire those who work with me to be. If at any time you should not receive your receipts, notify me promptly. May we all realize our duties in this great work and work together for the advancement of the cause we love. Remember the Lord has said, Surely this is a day of sacrifice and of tithing of my people; and though we may not have much to give, the little offerings

from all will assist in sustaining the work in Oregon. At present my receipts are not sufficient to defray the expenses, and we have only one family to provide allowances for. I am quite sure if we all paid our tithing we would not have to ask the Bishop for assistance to meet our expenses. I hope we will perform our known duties.

H. THOMAS CHAPMAN.

HOOD RIVER, Oregon.

#### Seventh Quorum of Elders.

Will all the brethren concerned please remember, as per resolution of last mission conference, that reports for the year 1902 (from January 1 to December 31) are due after the last-named date, and should be then in the hands of the secretary, S. F. Mather, 15 February Street, C. on M., Manchester, so as to enable him to tabulate, etc., and report to General Conference, 1903. Kindly respond as early as possible.

#### Notices.

All persons coming to the convention to be held at Wabash, Ontario, will be met at the following trains at Thamesville, on December 27: Wabash from the east, 12.47 p. m.; Wabash from the west, 12.45 p. m.; Grand Trunk from the east, 12.21 p. m.; C. P. R. from the east, 12.48 p. m. At Dresden, will meet the L. E. and D. R., both morning trains. Your brethren, C. W. Badder, W. L. Ross, Committee.

The Cleveland, Ohio, Branch of Latter Day Saints has changed its meeting place to Abel's Hall, 2089 Superior Street. V. D. Schaar, Secretary.

#### Correction.

In HERALD for December 10, article, "Branch Membership," first column, bottom line, also second column, line seven, read *course* instead of "cause," as printed. J. R. Lambert.

#### Conference Notices.

Conference of Southern Nebraska District will meet with the Nebraska City Branch, Sunday and Monday, January 11 and 12, 1903. We hope to see a full representation present. Come all who can. J. W. Waldsmith, District President.

The Central Illinois District conference and Sunday-school convention will hold sessions at Taylorville, Illinois, January 3 and 4, 1903. M. R. Shoemaker, District President.

#### Convention Notices.

The Chatham District Sunday-school association will meet with the Wabash Saints on December 27 and 28, sessions beginning at two p. m., Saturday. The lesson for Sunday, the 28th, will be a review of the last *Quarterly*. A program is being prepared, and a pleasant and profitable time is anticipated. Those interested are cordially invited to attend. We wish you a Merry Christmas and a Happy New Year. Jessie A. Hackett, superintendent, Mary M. Green, secretary.

#### Married.

HEINY—PARK.—At the Hotel Victoria, Des Moines, Iowa, in the presence of a few friends, December 8, 1902, Mr. Charles H. Heiny to Sr. Maude M. Park, both of Runnells, Iowa. Teacher G. W. Johnson offered prayer, and Elder F. E. Cochran officiated in the ceremony. Mr. Heiny is an enterprising business man, and Sr. Park is one of Zion's fair daughters, alive to church interests. Their wedded life begins with bright prospects. May love, joy, and peace crown their union.

#### Died.

JARRAD.—Didymus B. Jarrad died December 10, 1902, at his home in Independence, Missouri. He was born March 25, 1833; married to Elizabeth Frazee, April 19, 1855, in Chickasaw County, Iowa. He first heard the angel's message in Clay County, Nebraska, and was baptized June 24, 1892. He and wife moved to Independence about two years ago. After a pilgrimage together of forty-seven years, he stepped behind the veil to greet their children who had previously passed on. Funeral at the residence, December 12, in charge of Elder George H. Hulmes; sermon by A. H. Parsons.

GELL.—Thomas Gell was born November 13, 1827, at Belper, Derbyshire, England; baptized August 4, 1891, at Manchester,

England, by Joseph Dewsnup, Sr. Bro. Gell was in his seventy-fifth year. We are happy in the thought that he was ready. We believe that he lived the life and died the death of a saint; therefore we are assured that he is at rest. He leaves a son and daughter to mourn his loss. Sermon by W. H. Greenwood. Blessed are the dead that die in the Lord; they rest from their labor and their works do follow them.

BENJAMINE.—Sr. Rose Ann Benjamin died at Panama, Iowa, December 8, 1902, of cancer of the stomach. She was 67 years, 2 months, and 4 days old, and had been a faithful member of the church for about twenty-one years, having been baptized by Bro. J. H. Lake. She died in hope of a glorious resurrection. Funeral conducted by W. D. Bullard at Panama, December 10.

#### The Record of the Year.

As the end of the year draws nigh we may congratulate ourselves that it will leave the world in much better plight than it found it. When it begun there was war in South Africa and there were troublesome hostilities in the Philippines. Now peace is broken, if broken at all, only by the unrest in Venezuela and Colombia and in Hayti that follows their revolutions and in Africa where the "Mad Mullah" has attacked the British. And not only is the world at peace, but the great nations are more securely linked together, perhaps, than they ever were before. New forces for peace are at work—especially two of the strongest possible world influences: an organized and closely-knit commerce, which none can afford to disturb for fear of a lasting loss of trade, and in particular the overwhelming commercial power of the United States, which would gain a still surer lead by the suspension of industrial activity in any important country. The little periodical adjustment of power and of privilege that the nations used to make by special treaties were crude and weak guarantees of peace in comparison with the compelling power of modern commerce and all that it implies. The most recent wars were really only frontier wars.

Men without historical knowledge easily believe that their own era is a new era in the world. But men with historical knowledge now see international conditions that are radically different and radically better for peace than any of the battered centuries behind us knew. The unfettering of the dominant race of men by free institutions to free opportunity on the most fruitful continent and the industrial rise of the Republic, fortifying its political power, have put all nations in a new relation to one another and in a new relation to civilization. This revolutionary fact has become plainer this year than it ever was before. Its far-reaching significance we do not yet see; but it looks like a great force that will work for the steadying of governments and for the sane direction of endeavor for centuries to come. For it is the natural result of a great law of human development and not an advantage won by the strength of armies or by the skill of diplomatists or by any other power that may change with a change of rulers and of generations. The industrial man becomes stronger, the political man weaker; and economic force is beginning to rule the world as military force once ruled it.—From *The World's Work*.

#### The Ownership of Children.

It is only in late years that lecturers and writers have taken it upon themselves to counsel fathers and mothers upon the proper bringing up of their children, and it may be said, incidentally, that since the world began generations have developed into healthy manhood and womanhood without such advice. It is very difficult to advise beneficially on such a subject. Methods that are applicable in the training of one child are not always applicable to his brother. The subject will not admit of universal or even general statements. However, in one point, at least, we do agree with Mrs. Birney, the writer of a paper in the January *Delineator* entitled *Childhood*, that "the erroneous sense of proprietorship with which parents are wont to regard their children is a source of many mistakes in their management." If the points of view of privileged guardianship would supersede that of ownership, the little ones, in many cases, would be happier.

There is ample justification for the claim made by *The Chicago Record-Herald* that its readers enjoy every day in the week, Sundays included, a news service that is without parallel in range and completeness. In addition to the independent news facilities of *The Record-Herald*, that paper receives the complete news service of the *New York Herald* and the Associated Press, and when it is considered that its news columns are supplemented by all the special features so popular with its thousands of readers, it will be seen that *The Record-Herald* holds a unique place among the great newspapers of the United States.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Japan's Rapid's Growth.

Japan has astonished the world by her marvelous strides to an acknowledged position among the first powers of the earth. Her development during the last half century is, in some respects, more remarkable than that of the United States. Fifty years ago, when Commodore Perry rapped somewhat roughly at her gates, she was, in material progress, governmental administration, and educational development, little beyond where she stood a thousand years before. Now her snug little realm is traversed with railways and spotted with manifold industries, her political system compares favorably with the monarchies of Europe, and her colleges and schools are graduating hosts of young men fitted for every position of responsibility. Her foreign commerce has expanded in thirty years from \$30,000,000 to \$300,000,000 per annum. This is an increase of 1,000 per cent per annum, a record unrivaled by any other country in the same time or under similar conditions. Starting with no merchant marine, she now has her cargo and passenger steamers running to all parts of the globe in successful competition with the fleets of the older and richer nations. With no modern war vessels twenty years ago, she now has a navy ranking next to our own in effectiveness. With an army a few decades past that was barbaric in equipment, she possesses to-day a trained armed force that, in comparison to her area and population, is second to none.—From "New Japan: The Schoolmaster of Asia," *Review of Reviews* for December.

The forty-eighth annual session of the Iowa State Teachers' Association will be held in Des Moines, Iowa, Wednesday, Thursday, and Friday, December 31, and January 1 and 2. At the first general session, which will be held on Wednesday evening, Superintendent Nathan C. Shaeffer, of Pennsylvania, will deliver an address, "Grades of Thinking and Thinking in the Grades." On Thursday morning, Orville T. Bright of Chicago, Illinois, will lecture on "Our Duty to the Country Schools." At four on Thursday afternoon will be held a memorial service for Doctor Beardshear, late president of Iowa Agriculture College at Ames. Thursday evening will be devoted to a lecture by Lorado Taft, "How Statues are Made."

The Iowa men on this program represent more new talent than has been true of any program in recent years. It is hoped that the teachers of Iowa will generally see fit to take advantage of the opportunities of hearing this excellent program.

*The Chautauquan* for December contains two strong contributions to the discussion of Rural Problems. Graham Taylor presents a forceful study of "The Civic Function of the Country Church." Kenyon L. Butterfield, instructor in Rural Sociology in the University of Michigan, writes of "The Federation of Rural Social Forces." The Round Table for the month contains a variety of reports on phases of our Rural Problem, and presents outlines and programs for the intelligent discussion of these topics.

A survey of "The Art Teachings of the Arts and Crafts Movement" is the third of a series of papers reviewing the development and significance of the current revival of the Arts and Crafts. The author is Rho Fisk Zueblin.

A paper dealing with the masculine side of The Home Problem of to-day is contributed by Caroline L. Hunt, under the title of "More Life for Man."

Five true stories of Heroic Living constitute a special feature

of this issue. The prize story for the month is entitled "Two Sisters."

Winter Birds and the Fall Homes of Insects are the particular subjects of the Nature Study furnished by Alice G. McCloskey, of the Cornell Bureau of Nature Study.

An historical sketch of "The Rise of the Russian Nation" and a travel paper on "The Crimea and the Caucasus" are two of the most helpful and interesting contributions to current literature about Russia. The second paper is a part of *The Chautauquan's* "Reading Journey Through Russia," and it is written by George Frederick Wright.

Comporting with the spirit of the season, *The Chautauquan* has a special Christmas cover, and contains an article on "The Magi and Their Quest," by Gabrielle Marie Jacobs, illustrated with reproductions of famous paintings of "The Adoration of the Magi."

Every day the same old question, What shall we eat for breakfast, for luncheon, for dinner? assails with monotonous regularity the patient housewife who seeks to provide good living for the family in agreeable variety at a moderate cost. There is a daily department in *The Chicago Record-Herald* which is intended to answer this question satisfactorily every day in the year. It is entitled, "Meals for a Day," and provides menus for three meals every day, with the necessary recipes. These menus and recipes are carefully selected by *The Record-Herald's* household editor, and cash prizes are awarded to the best that are received. Housewives everywhere are invited to participate in the competition. For full particulars see the "Meals for a Day" department in *The Chicago Record-Herald*.

Take heed how you build. That which you are doing, the work which you are performing, you do not leave behind you because you forget it. Every stroke, every single element abides, and there is nothing that grows so fast as character.—Henry Ward Beecher.

The December *Woman's Home Companion* is full of good fiction. Besides the very interesting serial, "The Flight of Fennella," there are six short stories, "The Prodigal's Christmas," "A Brother to Toodles," "A Congressional Episode," "A Game of Love," "Stans and the Kobold" and "Gentleman Jack." A feature of especial interest is the "Christmas Cantata," a little play especially intended for presentation by children. In "The Strange Origin of Familiar Toys" Stewart Culin tells how some of the most ordinary playthings have a history that goes back thousands of years. The departments are devoted to matter of seasonable interest—the making of Christmas presents, the holiday book reviews and excellent cooking and fashion articles.

## The Nickel Plate Road

will afford its patrons an opportunity to take advantage of low rates for Christmas and New Year holidays, by selling tickets at a fare and a third for the round trip to all points on their line, December 24, 25, 31, 1902, and January 1, 1903. Return limit including January 2, 1903. Through service to New York City, Boston and other eastern points. Chicago passenger station, Harrison Street and Fifth Avenue. For further information, address John Y. Calahan, General Agent, 113 Adams Street, Chicago.

47-6t. 66.

## A Daisy Target Gun for the Boy.

The lad who desires some fun can get a target gun from THE KANSAS CITY JOURNAL as a present.

The name of this gun is "THE DAISY," and it is well named. This gun is thirty inches in length from the end of the barrel to the end of the stock. The barrel and breach are finished in nickel. The stock is made of walnut. In fact, the gun is a beauty throughout. This gun breaks in the center and will shoot a bullet or target as straight as a bee-line. Here is a gun that the boy can have fun with.

Our proposition. Any boy who will get EIGHT new subscriptions for THE KANSAS CITY WEEKLY JOURNAL at 25 cents each, making a total of \$2.00, and will send us a list of the names together with the money, we will ship to his address by mail or express, charges prepaid, this handsome target gun. Send money by post-office order or draft.

Boys, here is the chance to get the fun of your life. Rustle a little and get this gun as our proposition only holds good for sixty days, from December 1.

Address all communications to The Kansas City Journal, Kansas City Missouri.

Send for sample copies of the Weekly for canvassing.

51-3t

# ROYAL BAKING POWDER

**ABSOLUTELY PURE**

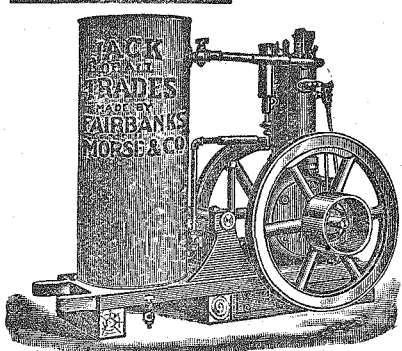
**Makes the food more delicious and wholesome**

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

## HAVE YOU SEEN THE JACK OF ALL TRADES?



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only **TWO CENTS** per hour to run. Especially adapted to farm work.

It is a **NEW ENGINE** made by  
**Fairbanks, Morse & Co.,**  
**CHICAGO**

**IF CHRIST CAME TO CHICAGO.**

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give or loan busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent, postpaid, to any address on receipt of price, 20 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa. 44

**SOUTH SIDE BARBER SHOP.**  
 Laundry in connection. The same old stand. **F. A. BLACK.** 15

**50 YEARS' EXPERIENCE**

# PATENTS

**TRADE MARKS  
DESIGNS  
COPYRIGHTS &c.**

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

## Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year - four months, \$1. Sold by all newsdealers.

**MUNN & Co.** 361 Broadway, New York  
 Branch Office, 625 F St., Washington, D. C.

**Get Acquainted  
With the Elders**

by ordering a Photo Album in which is represented over 250 of the ministry and places of interest. 65 cents each. Order from **HERALD** or *Ensign*. 45-11

## A FOUNTAIN PEN FOR SCHOOL BOYS AND SCHOOL GIRLS.

We are pleased to offer to any boy or girl who will secure for us eight new subscriptions for THE KANSAS CITY WEEKLY JOURNAL at the rate of 25 cents each, making a total of \$2.00, and will send the money to us together with the names, we will mail to his or her address, charges prepaid, a **BEAUTIFUL FOUNTAIN PEN**. This pen is guaranteed to give good satisfaction if properly handled. Rubber handle and gold-pointed. It is first-class in every respect. What is the use of having a bottle of ink when you can have this pen in your pocket, all filled with ink and ready for writing? This pen is a great present for the boy or girl, and if you will get out and make a little effort on Saturday, you can secure a list in a short time and earn this beautiful pen. Now is the time to make a trial as our proposition will only hold good for sixty days from December 1. Send money by post-office order or draft, and address all communications to The Kansas City Weekly Journal, Kansas City, Missouri. Send for sample copies of the Weekly for canvassing. 51-3t

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

**THE  
Commercial Bank**

—OF—  
**LAMONI, IOWA,**  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
**D. F. NICHOLSON, Cashier.**

**NEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2: 40 p. m.; arrive at Des Moines 6: 05 p. m.  
 South—Leave Des Moines 8: 25 a. m.; arrive at Leon 11: 45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**A 4 1/2 x 6 1/2 inch  
fine half-tone  
ENGRAVING  
of the  
1st PRESIDENCY**

Printed on heavy enameled paper 7x12, suitable for framing, will be sent to every new subscriber to the **ENSIGN** mentioning this offer, between now and January 1, 1903. You can order through the **HERALD.** 47-76

**Farm for Sale for Cash, or Exchange  
for Farm Property near Lamoni,  
Iowa, or Independence, Mo.**

Ranch 1/2 mile from Jewetta Station, 6 miles north of Bakerfield, and 4 miles west of Oil Wells, Kern River District, California; containing 60 acres all fenced and cross-fenced; 10 acres olives; 10 acres apricots; 1 acre almonds; 1 acre assorted trees and fig and mulberry-trees; small grape vineyard; blackberries and prune-trees; 8 acres corn land; 30 acres alfalfa; with rabbit-tight fence; 6 room house with bath, hot and cold water; barns and sheds, windmill with water running to every field, all in good order.

Inquire of J. M. Cockerton, 1219 Chestnut Street, Oakland, California, or W. B. Kelley, Lamoni, Iowa.

Also, 3 miles from Lamoni, 93 acres, for sale cheap, if sold in 30 days. Improvements new, worth \$1,200, 55 acres in cultivation, \$38.00 per acre; \$750.00 cash, balance time.

Inquire of W. B. Kelley, agent, at once, Lamoni, Iowa.



# The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31,  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, December 24, 1902

Number 52

Clara L. Scott

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, . . . . . EDITOR

## CONTENTS.

### Editorial:

Baptisms in Branches . . . . .	1241
The Editor at the Wilburton Conference . . . . .	1242
Dedication at Stewartsville . . . . .	1242
Change in Graceland Faculty . . . . .	1242
"Eskimo of Same Race as Indians" . . . . .	1243
Questions and Answers . . . . .	1243

### Original Articles:

The Great Restitution.—No. 1 . . . . .	1245
Bread and Tracts . . . . .	1252
Work While it is Day . . . . .	1252

### Mothers' Home Column:

Flower Missions . . . . .	1256
---------------------------	------

### Sunday-School Department:

Value of Objects in Sunday-School Work . . . . .	1257
Should We Seek Divine Aid in Our Sunday-School, and of What Value it is to Us as Sunday-School Workers? . . . . .	1257

### Letter Department:

From Over the Border . . . . .	1258
Christmas Gift . . . . .	1258

### Miscellaneous Department:

Church Recorder to the Ministry . . . . .	1262
Church Recorder to District Clerks . . . . .	1262
Notice to Teachers . . . . .	1262

"KNOWLEDGE, like that acquired in the Garden of Eden, has ever been of two kinds, good and evil."—W. B. Elkin, in November *American Journal of Sociology*.

SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Rawlinson's "Ancient Egypt." "The Aztecs," by Lucien Biart.

## Editorial.

### BAPTISMS IN BRANCHES.

It is understood to be the duty and the custom for the elders who baptize persons to give to those whom they baptize certificates of baptism, which, when presented to any branch of the church entitles them to be received by said branch and have their names enrolled on the branch record of names. It is usual for the officer giving such certificate to instruct the holder of the certificate to present the same to the branch nearest or most convenient for them to attend, and join it.

It is also a rule that any officer of the church not a member of the branch requested to baptize in a branch of the church, should inform the presiding officer of the branch in charge at the time of said request, and ask such officer's consent for him to officiate, and such baptism should be performed by consent and with the knowledge of the branch officer, or officers.

If the persons so baptized are residents of or in the vicinity of the branch their baptism should be officially taken notice of, and their names recorded on the branch record. If the branch has an ironclad rule that all persons received into the branch fellowship *must be by vote* of the branch, then, the officers of the branch should see to it that the names of such baptized persons should be duly presented to the branch business or prayer-meeting at the earliest opportunity so that they may be received into fellowship and their names recorded. Missionaries should not baptize within the jurisdiction of a branch without the knowledge and consent of the officers of said branch; and in case these officers have objections to such persons as present themselves being baptized, the missionaries should decline to baptize them.

Branches have the right to make such rules respecting the reception of persons into branch fellowship as they may deem best; but we believe that such rules should provide that all persons baptized by the officers of the branch, or other church officers by the consent and knowledge of the branch officers, should be considered to be members of the branch without a vote being taken to so receive them. This is the case with the Lamoni Branch. All persons baptized by its officers, or with their knowledge and consent, are *bona fide* members of the branch without the formality of a vote. This is a beneficial rule and saves much

difficulty at times. No person within the branch other than its officers, presumes to baptize in its precincts without notifying the officers and securing their consent. The branch officers provide for time and place and take charge and make all necessary arrangements for baptisms and confirmations, when baptisms are requested. A person going from one branch to another and being baptized there, should at once take his certificate of baptism and present it at the first opportunity to the branch to be received, and his name recorded. Of course, branches having a rule requiring members to be received by vote, may reject an applicant for branch fellowship, but this ought not to be done, except upon good and sufficient reasons to be stated at the time the rejection occurs. The fact that a person was away from home when baptized by a missionary, or an elder, ought not to be a sufficient reason to reject his name when he applies to a branch for reception into fellowship; unless it can be shown that he went from home to be baptized because of the existence of proper objections to baptism in the branch which he went from.

---

#### THE EDITOR AT THE WILBURTON CONFERENCE.

The editor was privileged to attend the conference of the Indian Territory District, held at Wilburton, December 5, 6, and 7. By arrangement Bro. Ellis Short accompanied the Editor, and proved to be a most excellent traveling companion. Having an acquaintance with the route and the country adjacent to it, he was able to point out the places of interest, and by anecdotes and reminiscences of localities gave zest to the journey.

We traversed the Kansas City and Southern Road to Howe, thence forty miles west to Wilburton, where we arrived Saturday, the 6th, in time for the morning session; Bro. A. Z. Rudd, district president in charge, assisted by Bro. E. A. Erwin.

Quite to his surprise the Editor here met quite a number whom he knew. Among these were H. O. Smith, missionary in charge; George Montague, Hubert Case, William Aylor, Henson, Phillips, of the field force; Peter Adamson, senior and junior, Doctor Dalby; Hudson Harder and sons Hiram, David, William, and Asa; Youmans, A. Z. Rudd, Perkins, A. L. Newton, and E. D. Bailey, of Bishop Short's staff, and a whole lot of others, too many to remember, and of whose names we failed to make note.

We spoke three times, Saturday evening, Sunday night, and Monday night, having excellent audiences at each service.

Bishop Short spoke Sunday morning and held a general question and conversation meeting Monday morning, to good results, we believe.

Returning by the way of Kansas City and Independence, Missouri, we spent Wednesday and Thursday at the latter place, and by the way of St. Joseph, Missouri, reached Stewartsville, Missouri,

Saturday morning, December 13, to be present at the dedication of the Saints' chapel in that place.

---

#### DEDICATION AT STEWARTSVILLE.

This dedication occurs some years after the building was erected, the delay arising by reason of a defect in the title to the land and a misunderstanding in regard to some subscriptions. These difficulties were finally disposed of, and Sunday, December 14, set for the service.

At eleven o'clock Sunday forenoon the Saints gathered at the church in fair number; but a storm which began on Friday night and continued all day Saturday and Saturday night, kept many from attending.

It had been arranged by Bro. Andrew Saint Lewis, president of the branch, that the following program should be observed; but owing to the absence of Bro. Hinderks, on account of the storm, Bro. Joshua Armstrong was selected to deliver the dedicatory prayer. Otherwise the program was carried out, C. P. Faul being in charge:

Song No. 769, Harp; prayer, Elder C. P. Faul; song, Harp, No. 767; sermon, President Joseph Smith; congregation standing, dedicatory prayer, Elder Joshua Armstrong; song, doxology; announcement preaching at seven o'clock by President Smith; benediction, C. P. Faul.

We enjoyed the visit to Stewartsville, meeting and greeting many whom we have met there in times past, including Bro. A. W. Head, who is one of our old-time associates at Nauvoo, in the days of the Olive Branch, and before. We left them feeling that it was good to meet in the fight and part in the faith.

---

#### CHANGE IN GRACELAND FACULTY.

Professor C. O. Taylor, who has filled the position of Acting President of Graceland College the past term, has resigned the position to accept the chair of psychology in the Chicago Normal School. He left Lamoni on Friday, at the close of the fall term, and will begin his work in Chicago the first of the year. We are loath to see Mr. Taylor leave Graceland, as he has proven himself an efficient educator and an estimable young man. He has our very best wishes for success in his new position, and we feel sure the Chicago Normal School will find him a worthy accession to its faculty.

Mr. Taylor's position in Graceland will be filled by Professor Barber, of Detroit, who comes to us highly recommended as an educator. Without doubt he will be able to carry on without a hitch the work left by Mr. Taylor. We welcome Mr. Barber. The faculty and students on the first Tuesday in January will hold a reception in honor of Mr. Barber and the new students who will schedule then for the winter term. The reception will be held in the chapel at the college.

## "ESKIMO OF SAME RACE AS INDIANS."

In the *Chicago American* for December 14 there appeared an article dated from New York City, entitled "Eskimo of Same Race as Indians." From this article we excerpt the following:

After spending two years in East Arctic Siberia, making a study of the strange tribes that inhabit its bleak shores, Professor Waldemar Jochelson has returned to New York and made a report to the American Museum of Natural History that is considered one of the most important ever filed with the Department of Anthropology or that of any similar institution.

Morris K. Jesup conceived in 1896 the idea that the question could be settled whether the American Indian was of Asiatic origin or not—whether he came to this part of the hemisphere from across Bering Strait, or landed on these shores from some other part of the earth. To him it seemed that primitive man could not have passed from one continent to another except by way of the narrow strip of water away up in the Arctic region. He gave five thousand dollars to the American Museum of Natural History for the purpose of causing to be made a study of the mysterious East Arctic Siberian tribes, with this point chiefly in view.

What was known as the Jesup North Pacific Expedition was fitted out. Professor Jochelson and Professor Bogoras, both Russians, and associated with the Russian Academy of Sciences, were engaged by the Museum to undertake the task.

They have brought back with them conclusive proof, so they assert, that the American Indian and the Asiatic Eskimo are close kin, and that both originally came from China.

The evidence that these conclusions are correct consists of one thousand five hundred specimens and exhibits taken from among the native tribes of the remote Siberian coast. Professor Jochelson and Bogoras have among their specimens a piece of Japanese iron over two hundred years old found in the far Northland, and many weapons and legends which prove that the Arctic Siberian and the American Indian were one and the same centuries ago. All of this is taken to prove that there was what these explorers call a "Round Pacific Race"—meaning that the inhabitants of China, Japan, Arctic Siberia and North and South America were originally all one and the same race.

Professor Jochelson can not speak English, but a full story of the experiences of the expedition was told by Professor Bogoras.

"In the division of the work," he said, "I took the tribes further north, while the interior was gone over by Professor Jochelson. I went straightway to the most northern part of Asiatic Russia—away out near Bering Strait. This brought me among the Chukchi tribe. They are reindeer-breeders. For three years I wandered with the band, and became one of them. I found that these people undoubtedly belong to the same stock as the American Indian.

"Whether the Indian crossed over to that country or whether the Arctic people crossed over to this continent, I can not say, but I am quite sure that we have, by our investigations, brought out sufficient proof to establish for ever to the civilized world that there was one round Pacific race of the same stock as the Chinese and Japanese.

"I found the words of the Chukchi tribe are the same in many instances as the words used by the American Indians for conveying the same thought. I have compiled a dictionary of the language of Arctic tribes of about twenty thousand words, and while I was there I learned to speak their language. Professor Jochelson was all this time in the interior studying the life and customs of the Yookaghirs, the Koryaks, and the Yakats. We both went about our work in about the same way. We studied the languages spoken by the different tribes. We picked up relics and specimens of weapons and got the legends and traditions of the various peoples with whom we went to live.

"We had cameras with us and took pictures everywhere we

went, and we took with us American phonographs, and had the natives speak into them, thus being able to get records of their voices, giving language and accent, which can be used in furthering our comparative study of the American Indian. It was very amusing to see the Eskimo talk in the phonograph, and afterward listen to his own words. They thought it was a live creature imitating them.

"Another interesting exhibit we have for the Museum is a board with prayers painted on it. The Chukchi tribe, savage and wild as it is, has a religion all its own. It worships some deity and its method of prayer is to paint in blood on a board a picture of what it wants and hold the board high in the air. In this we can trace the American Indian's former way of praying."

The exhibits of the explorers have arrived in New York, and will be placed on public view at the Museum of Natural History.

## QUESTIONS AND ANSWERS.

Has the president of a district, or missionary in charge, the power to disorganize a branch without its consent or request?

Yes; if an exigency occurs making it wise, or necessary to prevent injury to the work in the locality of the branch, or in case of serious disturbance or confusion in the branch. Such disorganization is, however, subject to an inquiry by district or General Conference.

Has the president of the church, who is also president of the standing High Council, the right to decide what cases shall come before the High Council? If so, where is the law governing such case?

Yes. "Resolved, That the president, or presidents of the seat of the First Presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it."—D. C. 99:14.

In electing branch officers, after the election of a presiding elder, is it in harmony with law and order to designate the lesser officers (priest, teacher, and deacon) as presiding officers?

Yes, especially if there are other priests, teachers, and deacons in the branch. The priest, teacher, and deacon are in their offices presiding officers whenever occasion requires them to so act. See Book of Rules, pages 139, 140.

## EXTRACTS FROM LETTERS.

Bro. Elvin wrote from Farmington, Iowa, December 17: "Having fine meetings here, but weather has been most unfavorable."

J. M. Stubbart wrote from Delta, Colorado, December 15: "I started in near Eckert last week with prospects for a good work; but snow and stormy weather prevented many attending; and finally it got so bad that no one came but me. A protracted meeting started yesterday in Eckert. This shuts me out here at present. I will go to-day to Cedaredge to try for an opening. The prospects for good to the work in these parts so far have been discouraging."

I. N. Roberts wrote from Bay Minette, Alabama, December 19: "Things are lively here; have good meetings, good turnout, and interest fine. I am

showing the differences between us and the Utah faction. It is doing much good. One lady gave her name for baptism last Sunday. Conference passed off pleasantly to all. Weather is a little cooler now, which helps us out much. My health is good, plenty to eat, a good place to rest at night, and plenty of work to do."

J. F. Mintun wrote from Baxter, Iowa, December 12: "Closed meetings at Mingo last night, in the Christian church building. Had a good attendance of apparently appreciative listeners. I briefly showed the foundation of Brighamism, and the origin of polygamy, and attempted to make clear the wide difference between the faiths of the true Latter Day Saints and that institution.

---

#### EDITORIAL ITEMS.

By way of correction J. F. Mintun wrote from Mingo, Iowa, 15th instant, stating his debate with D. H. Bays begins the 5th instead of the 4th, as appeared in Bro. Mintun's letter last week.

We have received from W. M. Spurrier, copies of the *Mexican Herald*, published in the English language, at the City of Mexico, Republic of Mexico, for December 5, 7, and Sunday, December 9. This paper has the news up to date, and except some advertisements is all in the English language, showing that Mexico is being rapidly Americanized. Thanks to Mr. Spurrier.

On December 15 the shore end of the cable was laid at San Francisco, and the Silverton at once began its trip to Honolulu, paying out the cable. If nothing goes wrong the Silverton will soon have San Francisco and Honolulu in instant communication; and so far as rapidity of getting news is concerned, our island possessions will be as though part of the mainland. Success to the work of the Silverton!

We regret to learn in conversation with Elder J. D. McClure, of the Christian Church, that the Central Christian College, which has been running at Albany, Missouri, has suspended for want of financial support. Elder McClure informed us that he had labored as one of the trustees of the college for nine years, had done much work for it, and spent considerable money in striving to keep it going, and, as he added, "it is a failure after all."

Bro. Joseph C. Clapp has removed into the city of Independence, Missouri, and what labor he will be able to perform for the remainder of the conference year will be done in the Missouri field.

The Lamoni Stake Presidency has established an office in the building known as the "Herald Office Cottage." Many persons wish to consult these officers, and the establishment of this office-room is a good move. The Saints now know where to find these officers. More and better office room is needed by several of the church officers in Lamoni, and we trust

the time is not far distant when we shall have roomy and comfortable office-rooms for all the church officers.

Bro. Henry Sparling wrote from Eldredge, Missouri, December 14, stating that his debate with Reverend J. M. Martin, of the Christian Church, was over. The usual church propositions were discussed, each affirming four days. Mr. Martin had delivered some lectures against "Mormonism" just previous to the debate, hence Bro. Sparling began the debate somewhat handicapped. Bro. Sparling feels he was blessed by the Spirit, and that friends were made to the cause.

We have received a clipping from the *Canadian*, published at Parry Sound, Ontario, taken from the issue of December 4. It is an article by Bro. S. W. Tomlinson, written in defense of our work.

The Sunday-school *Quarterly* for the first quarter of 1903 has been mailed. If you failed to receive yours it is evident that your subscription has expired. The *Religio Quarterly* will be mailed on Saturday.

The close of the year finds financial matters in this country in a strained condition. A reaction is imminent, though it is hoped a panic may be avoided.

The ceremonies at the recent completion of the great dam on the Nile opened the great reservoir at Assouan; and if it works as has been anticipated and planned, it will be the introduction of a new era for historic Egypt. The Nile, which has gone on yearly rampages, will hereafter be controlled by means of the great dam and reservoir, and the superfluous water held in reserve and gradually let out in the dry season. It is estimated that the productiveness of the valley of the Nile will be doubled by the new water-system. The reservoir above the dam is one hundred forty-four miles long, capable of holding in reserve one billion tons of water.

Sr. Roxanna Minard, of Dora, Oregon, recently wrote of her efforts to secure new subscribers, stating she had not been so successful as she would like. She says she found Saints using tobacco who claimed they could not afford to take the church papers. Of her appreciation of the HERALD she said: "You do not know how anxiously I look for my paper. I am just as glad to get it as to see some dear friend. Pray that I may be faithful to the end."

The trouble between Venezuela and England and Germany will be settled by arbitration. President Roosevelt has been asked to act as arbitrator; but as we go to press we have not learned whether he will accept or refuse.

An earthquake recently occurred at Andijan, in Russian Turkestan, and it is estimated that two thousand five hundred lives were lost.

According to advices from St. Petersburg, thousands of people in Finland are facing starvation, due to crop failures.

## Original Articles.

THE GREAT RESTITUTION.—NO. 1.

BY COLUMBUS SCOTT.

“And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:20, 21.

Amidst the rapid rush of the great world of to-day in its stupendous achievements, in the realms of science, commerce, and its unparalleled material developments, who or how many stop and become considerate enough to inquire, Is the Lord taking note of the doings of man? Is he recognized as being interested in man's welfare? Is he directing in the redemption of the race from sin and death? How? Where? By what means? Man, stop, inquire! He is “Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.”—Jeremiah 32:19. According to this statement God is weighing man's designs, is measuring his works, in order that all may reap as they sow. He has a purpose in man's existence and achievement, both in this world and that to come. This is apparent from his purpose as declared by all the prophets relating to “the restitution of all things spoken of by” them.

Restitution is defined, to restore to a former state. And to restore is to replace; to return; as a person or thing, to a former place. To illustrate, we read: “Now therefore restore the man his wife.”—Genesis 20:7. “Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.”—Matthew 12:13.

The word *restore* or *restoration* may sometimes be used as relating to the opening stages of the Lord's work, as the work of John the Baptist for instance (Matthew 17:10-13), while the word *restitution* usually carries with it the carrying on of the work to its completion.

The restitution spoken of by the Apostle Peter must be an infinitely important one, since, as he affirms, all the holy prophets since the world began have been inspired to look into, and many, we may add, have written of this wonderful subject. This restitution includes much and many things; hence, “times of restitution.”

Heaven is to retain our Savior “until those times of restitution.” He, then, is to come, evidently, the second time, without sin, unto salvation, during those times of restitution.

The fact that God moves and directs in the great work determines the nature and character of the work as being divine, and the further fact that Jesus comes during the times of its accomplishment, determines the period of its commencement.

As the heavens retain Jesus “until the times of restitution,” it is plain the work has its beginning before his second coming. And this as plainly implies that Jehovah will reveal himself to man, some men, somewhere, in order that the work may have its beginning and progress.

Our Father loves man whom he has created, and has often wrought among men for their good, has often made bare his holy arm, in making himself known, and giving authority and information, that he might do the work designed; but man has as often strayed away from the path pointed out, and hence the darkness, confusion, and uncertainty resulting. As witness the times before and at the flood, and those in and after the times of Abraham, and since the times of Jesus Christ and the apostles.

He has on several occasions revealed his law, and bestowed divine authority on men for its administration, that his kingdom might be established, his truth maintained, and man's salvation from sin and death secured; but men have as often “transgressed the law, changed the ordinance, and broken the everlasting covenant.” (Isaiah 24:5.) As often has come “a falling away” from the Lord's way. (2 Thessalonians 2:3.) Of that which has come to pass since Paul's day, in the church of Christ, he prophesied: “Let no man deceive you by any means: for that day shall not come [Jesus' second coming], except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?”—2 Thessalonians 2:3-5.

This prophetic statement of Paul being true, we may be sure that when the power here called the “man of sin” exalted “himself above all that is called God or that is worshiped,” and invaded the temple of God, it overturned the order and set aside the law of God, rebelled against and denied his authority; displaced the church entirely. That such is the case the Dark Ages attest. That such a work has been done, protestantism in general, with its many and varied religious forms of worship, declares. All now admit that the church, with its form, spiritual power, and ministerial authority does not now exist as it did in New Testament days. Many go so far as to teach that it ought not to so exist, that it was not designed that it should so exist now. It ought not to be forgotten that this was just what the man of sin thought about the matter, and hence he set about changing the order of God's kingdom, remodeling the form of worship and setting aside the Lord's way.

In contradistinction to this conclusion, please remember that God, who changes not (Malachi 3:6;

James 1: 17), and who is no respecter of persons, in establishing his government, and its authority, when once he reveals his law, designs it to remain in force till his purposes therein are accomplished and he abrogates. And to plead a change before he orders it, is to plead the cause of "the man of sin."

Under the law of Christ as governing during the apostolic age, the right of individual freedom to weigh, investigate, judge, and conclude in that which related to religious faith, was guaranteed to all members of the church. As thus stated: "Yea, and why even of yourselves judge ye not what is right?"—Luke 12:57. "I speak as to wise men; judge ye what I say."—1 Corinthians 10: 15. "Prove all things; hold fast that which is good."—1 Thessalonians 5: 21. "And ye shall know the truth, and the truth shall make you free."—John 8:32. Thus all were free to exercise the right of individual judgment; nay, it was the duty of all to exercise this right. But during the reign of the "man of sin," the right to question that which was established as the standard of religious belief was denied the citizens of his realm. Men were even denied the right to believe as they chose about science, as witness the following:

Pope Gregory, in encyclical, August 15, 1832, said: "The Holy Church so requites, let us sacrifice our own opinions, our knowledge, our intelligence, the splendid dreams of our imaginations and sublime attainments of human understanding."

The Latem Council, A. D. 1215, decreed: "We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known; for though their faces differ, they are held together by their toils. Such as are condemned are to be delivered over to the existing secular powers to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be degraded from their respective orders, and their property applied to the church in which they officiate," etc. Not only was the power to judge those who dared to differ in opinion from the "holy orthodox and Catholic faith" exercised, but power was assumed by the "Holy Inquisition" to condemn, sentence, and see that civil powers executed the penalties decreed. But this is not all; for when Galileo demonstrated scientifically, the earth's rotary motion, it was by pontifical authority decreed: "In the name, and by the authority of Jesus Christ, the plenitude of which resides in his vicar, the pope, we declare," says Pope Urbain XIII, "that the teaching that the earth is not the center of the world, and that it moves with a diurnal motion, is absurd, philosophically false and erroneous in faith." To this Galileo subscribed, June 22, 1638, saying: "I abjure, curse, and detest the error and heresy of the motion of the earth around the sun."

\*

A further result of this decree, two astronomers of Rome, Lesueur and Jacquier, wrote: "Newton assumes, in his third book, the hypothesis of the earth moving around the sun. The proposition of that author could not be explained, except through the same hypothesis; we have, therefore, been forced to act a character not our own. But we declare our entire submission to the decrees of the supreme Pontiff of Rome against the motion of the earth."—Newton's Principia, vol. 3, p. 450.

Further testimony on this point is here unnecessary. The history of this assumption of power to deny the individual right of private judgment touching religious and other matters by man, under penalty, dates as far back at least as the days of Justinian, A. D. 537-540.

God's standard, and man's, by which to determine truth from error, differ; as His authority bestowed on man to minister, and serve and aid their fellows, differs from man's assumption to decide for, dictate to, condemn and punish his fellow man.

The origin and character of the standards, and the authority respectively, are determined and known, the divine from the human, by their widely differing operations and their results. The divine teaches, persuades, develops morally, leads away from sin and dictation, to liberty in the truth. The human enslaves, dictates, coercively rules, and brings bondage. The former breaks the fetters of sin, darkness, and superstition; the latter forges them on man. Wherever and whenever the latter hold sway, the former can not operate. Hence the "kingdom of heaven" does not exist there. Its law and administrative authority exist not there. The human standard binds the agency—moral agency—of men; the divine encourages and coöperates with man's agency in the truth.

Says Jesus: "If my kingdom were of this world, then would my servants fight." Or force, carnal force, be used; but not so the kingdom of heaven. (John 18:36.)

Man's salvation from sin, and the development of his character, his transition into the likeness of the divine, is God's glory, and his design. Man's failure to attain to this, is for man to "come short of the glory of God." But this can only be done by the divine law, and the operation on him of the divine Spirit, and then only as it becomes man's desire and pleasure to conform to the requirements of the one, and anxiously yield to the transforming, purifying, and ennobling influences of the other. God's word and the Holy Spirit act conjointly in the conversion, regeneration and development, and salvation of man.

"I wait for the Lord, my soul doth wait, and in his word do I hope."—Psalms 130: 5. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart:

the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."—Psalms 19: 7-9.

Jesus Christ was made the revelator of this perfect law of God to man, also the exemplar and exponent of it. This was his mission so completely that it is said of him: "And the Word was made flesh, and dwelt among us, . . . full of grace and truth."—John 1: 14. Jesus is the "Leader" and "Commander" of the children of men. He is preëminently the mediator of the "everlasting covenant" between God and man (Isaiah 55:4); and the head of the church. He magnifies the law, and makes it honorable. (Isaiah 42:21.) He is the only Savior and Redeemer known to man. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

Man's service to God is first individual, then collective; and that collective service is acceptable only when there is unity and concert of purpose. All must enter the "strait gate," and "the narrow way," abiding in the "one faith," obeying the perfect law, being in possession of the "one Spirit," believing in the "one Lord," being members of the "one body" (church), and worshipers of the "one God." (Matthew 7: 13, 14; John 17: 20; Ephesians 4: 1-6.)

The one body or church as organized in apostolic days, with its apostles and prophets, evangelists, elders, priests, teachers, and deacons, its "helps and governments," all endowed with the Holy Ghost, that made it alive and effectual, was the expression of God's will. It was God's organic act, and the visible expression of his will, as the universe of created things was the expression of his will. It was the visible expression of the divine constitution. A practicable application of the organic law, and the divine means to an end, the end being the redemption of man from sin and death, his glorification in immortality and eternal life.

What! The gospel as anciently proclaimed, and the church as then established, God's means of saving man? If not, what was? This being true, what can or has taken its place as God's means of saving mankind? Are you sure any other means can be substituted for those God-given means to save the race; and can we be assured that such substituted means would do the work? God, who knows the end from the beginning, ordained a perfect plan of salvation from the beginning. No necessity or reason for changing it. No reason could be assigned for trying to improve upon God's plan. What human mind could improve upon, or substitute for it? The finite improve upon the works and designs of the infinite? Ah, asks the reader, where on earth is that ancient plan of salvation existing and in operation?

These are just the questions we desire should be

propounded. They are all important at this stage of the subject. And just here we suggest that a survey of the religious world be taken, with the purpose of aiding in the answers to these interrogatories. For more than three hundred years have Catholicity and Protestantism been debating these same questions of church organization, ministerial authority, and the operation of the Holy Spirit. But in the investigation an appeal has been made mostly to the opinions of learned men, and to the creeds—human standards—and by these they have failed to settle these questions. On the contrary, divisions and uncertainty have increased, until now further investigation is being discouraged, with the result that these all-important questions remain unanswered and unsettled, hence the darkness and numerous divisions that distract and confuse.

But let us remember this fact (and its importance can not be overestimated): God has had nothing to say on the subject for over eighteen hundred years! This is the longest period in the history of the race that he has not been heard from on this all-important question of man's eternal salvation, his means to that great end. The history of his dealings with man shows that he has always been pleased to converse with man when man's service was pleasing to him; but when men assumed to direct independently of his intervention he has ever let man proceed till he found himself in a condition of helplessness, and when his aid was sought in faith he has ever been found of man, when man was willing to accept the terms proposed. He invites the children of men to "Seek ye the Lord while he may be found, call ye upon him while he is near."—Isaiah 55: 6. At the same time instructing us, "For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord." "For as the heavens are higher than the earth, so are my ways than your ways." (Verse 9.) Now as to the way of salvation, taking the religious world as it exists to-day, its ways are to differ and divide; God's way is one, a straight and narrow way, his way is to unify, as we have before seen. Man by his wisdom seems to be getting farther away from the one way; continually.

When Israel, a nation of slaves on coming out of Egypt, found themselves unable to appreciate the gospel, and therefore unable to receive it in faith, God did not change the gospel in order to adapt it to their then condition (Hebrew 4: 2, Galatians 3: 19), but instituted a law designed to develop and lead them up to where they could appreciate the gospel, to lead them up to Christ. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Galatians 3: 24.

God's only means of salvation is the gospel,—as to salvation full and complete, both as relates to this life and that to come, the gospel is ample, all that is needed. No human creed or confession of faith is

necessary. They are in the way, are a hindrance to it, ever have been, they distract and divide men. They produce and ever have produced division and confusion, and therefore hinder the legitimate and legal conversion of the world.

To those who anciently obeyed the gospel, Paul wrote: "For in him [Christ] dwelleth all the fullness of the godhead bodily. And ye are complete in him which is the head of all principality and power."—Colossians 2:9, 10. "That ye may stand perfect and complete in all the will of God."—Colossians 4:12.

The gospel "is the power of God unto salvation to every one that believeth," says Paul in Romans 1:16, 17. And he knew of but one gospel. It was revealed to him by Jesus Christ. And angels, or apostles, or men not apostles are under the divine displeasure should they attempt to preach any other. (Galatians 1:6-9, 11, 12.)

The gospel is known by other titles in the Scriptures. It is known as the "everlasting covenant." (Psalms 105; Isaiah 24:5; 55:3.) To all mankind God says: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." It is called "the gospel of Christ" (Romans 1:16); "the gospel of Jesus Christ" (Mark 1:1); "the gospel of God" (Romans 1:1); "the gospel of his Son" (verse 9); "the glorious gospel of Christ" (2 Corinthians 4:4); and it is entitled "the everlasting gospel" (Revelation 14:6). The gospel of Christ being the *law* of the kingdom of God on earth, it is called, as Jesus preached it, "the gospel of the kingdom" (Matthew 4:23; 9:35); and "this gospel of the kingdom" (Matthew 24:14). And twice, the word "gospel" and the phrase "kingdom of God" are used interchangeably, for to preach one is to necessarily preach the other. (See Luke 4:18-43; Acts 8:12; Acts 20:25.)

The church established through the preaching of the kingdom, is the kingdom of God or of heaven, as existing among men on earth, for the gospel consists of God's word, the divine authority to administer the word, and includes the Holy Ghost, that causes the church to live, that inspires and enlightens its officers and members. So we read: "For the kingdom of God is not in word, but in power."—1 Corinthians 4:20. "For our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sakes."—1 Thessalonians 1:5. Four elements the gospel consists of: "Word," "power" or authority, "Holy Ghost," and "much assurance." Should any one of these four elements be lacking, the gospel ceases to be operative, as the universe with one of its leading component elements gone would cease to operate and would dissolve.

The "much assurance" of the gospel is the effect of the operation of the Holy Ghost, in light, wisdom, and knowledge given to the ministry and membership of the church. The Holy Ghost being the Comforter that guides into truth and shows them things to come, that gives to them the things of God, and bears witness to the truth. (John 14:15-17; verse 26; 15:26, 27; 16:13, 14.)

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—1 Corinthians 2:12.

The word of the gospel is "the word of the truth of the gospel" (Colossians 1:5). The truth relating to God the Father, his character, and his attributes, about his Son or Savior, our High Priest and Mediator, and that which relates to the commandments and promises of the "law of life," of "Christ," (Galatians 6:2); and that which reveals man's duties to God, and his fellow man. "The power" or authority of the gospel is that vested in Christ's ministry, by virtue of which they officiate in the proclamation of the gospel to the nations, administer its ordinances to man, and build up the kingdom of God.

The order of the church, as developed through the operation of the gospel, with its classes or grades of the ministry, is thus set forth in the word. Jesus, who is the head of all principality and power, said: "And upon this rock I will build my church." "All power is given unto me in heaven and in earth." (Matthew 16:18; 28:18.) This being true, no one on earth can move forward to administer in the things that relate to the building up of his church, and to man's eternal salvation, without receiving authority from him who has authority, "all authority" "in heaven and in earth."

In harmony with the truth as he declared, when he began to build his church, it is written, "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach."—Mark 3:13, 14.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."—John 2:21.

And yet later he said to them: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28:18, 19. If, therefore, those called to be apostles could not go and do this divine work without thus being divinely authorized, how can those not apostles presume to act in the divine ministry without a divine call?

Even the Apostle Paul could not answer this query



save by asking, "How shall they preach except they be sent?"—Romans 10: 15.

Paul describes the divine building thus: "Now ye are the body of Christ, and members in particular. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12: 27, 28.

"And he [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." What for? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." How long did God design such ministry to exist? "Till we all come into the unity [not divisions] of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." For what other purposes are such ministry as this designed of God? "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians 4: 11-16.) Elders, bishops, and deacons. (Colossians 1: 1; Titus 1: 5.

This description of the church of Christ by the Apostle Paul, discloses the design of God touching the church as being that it should be; a unity, one, not only in faith, doctrine, and purpose, but in organization also. To be the one body of Christ, the house, the great spiritual temple, making increase unto the edifying or building of itself up in love in Christ. Being represented elsewhere as the bride elect of Christ. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body."—Ephesians 5: 23.

The church thus formed is God's means of preserving his people from the wiles of cunning, crafty impostors and deceivers, from the winds of false doctrines and destructive divisions. This being true, the inquiry becomes pertinent, Why has not the church as described by Christ and the apostles of old remained in the world down through the last eighteen hundred years? Why did it cease to exist and so many differing churches come upon the earth in its stead? Why did the true church not come on down the ages till now by succession? Has it not so done? It is plain, since the organizing of the church as described by Paul was but the visible expression of God's will in the matter—is the organic act under the divine constitution, that it ought to be here.

To these inquiries we reply: There occurred the

great apostasy, "the falling away" from the gospel faith, as foretold by Paul. (2 Thessalonians 2: 3, 4.) False teachers arose, some right in the church, taught perverse doctrines, and did not spare the flock of God. (Acts 20: 28-30.) Many of the church gave way to "seducing spirits and doctrines of devils." (1 Timothy 4: 1-3.) Pride invaded the church. They would not endure sound doctrine. They "heaped to themselves teachers," chose their own preachers instead of letting Christ choose for them, and these false teachers turned "their ears away from the truth," and turned them to fables. (2 Timothy 3: 1-4.) Doctrines of devils, perverse doctrines, and fables gained the ascendancy over the doctrine of Christ, and the church went off into darkness, became disorganized, or went into "the wilderness." (See Revelation 12: 1-12.) False doctrines wrought such changes in church matters that the true doctrine and organization of the church was gradually displaced by the false. This work continued till the church of God no longer existed as an organized body. The reign of the "man of sin" was long and grievous. Many religious ideas of the heathen were adopted and intermingled with the doctrines of the false teachers of those dark days of the world. The predictions of our Savior were fulfilled: "From the days of John the Baptist until now, the kingdom of God suffereth violence, and the violent take it by force," "Because iniquity shall abound, the love of many shall wax cold." (Matthew 11: 12; 24: 12.)

These are a few of the many reasons assigned in the prophetic word and subsequent history why the church of the New Testament has not come down by succession. But are we without hope? Will the church as described in the Bible exist on earth no more till Jesus comes in glory? How will the bride of Christ get ready to receive him at his coming? We are told by him to "Watch, therefore; for ye know not what hour your Lord doth come." (Matthew 24: 42.) But how are we to know when his coming is near, that we may be found on our watchtower and not be deceived? Truly our subject increases in interest as we proceed.

How shall we know? By the great latter-day work of God, in the Great Restitution.

It is through the gospel of Christ that God reveals himself to man, and by it they are brought to an understanding of his purposes concerning themselves and their salvation.

He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being."—Acts 17: 26-28.

But the question now is, Will mankind seek and

feel after the Lord? Are they inclined to find him? Ah, this is to be tested. He has made provision for this in his economy. At each of his dispensations in the past a few have sought, felt after, and found him to their eternal well being. A few honest ones prior to the flood sought and found the Lord, and walked in the way of gospel righteousness. Holy men, revelators, and prophets were among them. God communed with them. They walked in righteousness before him, and attained unto eternal life. (Matthew 23:35; Hebrews 11:4, 5, 7.) They knew of the great salvation through the Christ, of his first and second advents, and of the final judgment of man. (See Jude 14; Revelation 5:9.) Such was the case also in the days of Abraham, Isaac, and Jacob. They held communion with God, and published the gospel of eternal salvation to the nations, being anointed of God to do the work. (John 8:56; Galatians 3:8; Psalms 105:13-15.)

In the introduction of the Christian dispensation, the heavens were opened. Angels, prophets, and apostles were sent, the gospel proclaimed, the kingdom of God established, in the "net" or "tender" "blade" form, and for a season the good work was maintained. A great work was accomplished. But the "Dark Ages" came; gradually the true gospel light went out; men departed from God, taught perverse doctrines, doctrines of devils, and heathen dogmas usurped the place of the truth, until the kingdom of Christ disappeared from among men. Divine authority took its flight to its native heavens again. (Revelation 12:5.)

Judging the present and future by the past, of God's dealings with man, we are led to conclude that he will open the work of the Great Restitution by committing again to man a dispensation of the everlasting gospel. Man, to obey, understand, and act in harmony with God, must understand God's will. This is necessarily true, and hence is the place for the work of God to commence.

John the Revelator, who foresaw the apostasy, and the church so far depart from God and the truth, as to cease to live in the light of the gospel, and consent to receive her doctrinal nourishment "from the face of the serpent" (Revelation 12:14), and that, too, for a period of twelve hundred and sixty years, saw, also, the time come when God restored the gospel, and thus the test applied as to whether men would seek him, as he designed. And so, just a short time before the harvest of the earth, "in the end of this world" (see Matthew 13:40), that the church may be organized again according to the pattern as set forth in the New Testament, and declared: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his

judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."—Revelation 14:6, 7.

This is a wonderful statement. It portrays a grand work; a work of God in which all the nations of the earth are, or ought to be, and finally will be, concerned. The angels of God have always taken a deep interest in the great work of human salvation. They are God's ministers (Psalms 103:21), and "are sent forth to minister for those who shall be heirs of salvation." Some have tried to veil this prophecy of the Revelator and take it from the realm of literality, by assuming that this angel was not a reality, but is a symbol; but they are not united among themselves as to what he symbolizes. Some say the angel symbolizes a class of men, proclaiming the near approach of Christ in glory. But those pretended angel-men said Christ was to come in A. D. 1844. Christ did not come in glory then. Their message was false. It is now claimed that instead of Christ's coming in glory being the event to transpire in 1844, he went into the most holy place in the tabernacle in heaven at that date, and has been cleansing the sanctuary. They thereby admit their first mistake. This latter idea is a mistake; for Christ, "by his own blood he entered once into the holy place," "now to appear in the presence of God for us." (Hebrews 9:12, 24.) Can there be any more holy place than "in the presence of God" in heaven itself? Christ was there when Paul wrote.

So both these positions are untrue. John's angel symbolizes neither of these messages. John's angel brought the everlasting gospel. That same gospel was preached in John's day; but neither of those positions were connected with it.

Some assert that the angel symbolizes the great Reformation of the sixteenth century; but this would have the restoration begin before the "time, times and a half a time," of John (Revelation 12:14) is ended. And the church is to remain in the desolate, disorganized condition during that length of time. So far as man's ability to reorganize the church without God interposing, it has been demonstrated to be an impossibility, by the many built up, yet not one is like that described in the Bible. The wisdom and power were essential to build and carry on the church in the first instance, and when because of the apostasy his power was withdrawn from it, it went to fragments, to Babylon, to darkness. And nothing short of the power of God can restore and rebuild it. And this is the best of all reasons why he sent his angel with the everlasting gospel, the gospel not "in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thessalonians 1:5. By the power men are authorized to build as in ancient days; by the Holy Ghost they are directed when to begin the work, and how to build. That angels should visit the servants of God in the

last days demonstrates the truth, "Jesus Christ the same, yesterday, to-day, and for ever," in his dealings with man. (Hebrews 13:8.)

Jesus, after foretelling the destruction of Jerusalem and the dissolution of the Jewish nation, and the captivity of the Jews, wept over them, informing them that they should see him no more till he should come in glory. The disciples, noting the strange prediction, afterward approached him privately and inquired, "Saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matthew 24:3. A threefold interrogation, the last one being of special interest here,—that relating to "the end of the world." The Savior proceeds to answer the last question first, giving in outline the leading events of special importance to transpire along the ages down to his second advent, the coming of false Christs and false prophets and their deceptions (see verses 4, 5); the overturning and desolation of the nations by war; the famines, pestilences, and earthquakes; likewise the great persecutions to come on the people of God (verses 6 to 9). And then the apostasy is predicted, with the reign of iniquity, that Paul said had already begun to work in his day, and that was to develop the reign of the "man of sin," that was to desolate the church (2 Thessalonians 2:3), "because iniquity shall abound, the love of many shall wax cold" (Matthew 24:12). Jesus then foretells the wonderful work of God to be wrought in the world just before the end comes, thus: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Verse 14.

After thus leading the mind down to the end of the world, thus answering the disciples' last question first, he then turns their attention to their first, that relating to the destruction of Jerusalem, and portrays at some length the tribulations that have come upon the Jews during the last eighteen hundred years.

It is evident that this proclamation of the gospel predicted by the Savior is identical with that foretold by the Revelator. The work to be done is the same. This gospel is to be declared—"preached"—to all nations as a witness. The statement is, "Having the everlasting gospel to preach to every nation, and to every tongue, and to every kindred." Both Jesus and John refer to the same time; just before the end of the world, or, at the downfall of Mystery Babylon, or the harvest of the earth. (Revelation 14:14-16.) What a wondrous day that will be! No day has ever been like it. The inhabitants of the earth in all their history have never witnessed any event like it. The end of the world! The tares of the earth reaped, or the wicked destroyed; earthly governments dissolved; the stars fall from heaven; the sun be turned into darkness, and the moon into blood,

eclipsed by the glory of God attending the event. The trump of God will sound, the righteous dead come forth in the glorious resurrection, and the kingdoms of this world become the kingdom of our Lord.

We should not marvel, then, in view of these great events, that God will give the world an unmistakable notice and warning that they may prepare themselves for the results. They, in the light of the gospel of the kingdom, to decide their own fate or good fortune, their own salvation or condemnation, so that when the day of their trial and judgment comes, they may not complain, saying, "We had but the religious theories of men presented to us." Just here the question will arise in the mind of the reader: What becomes of all those living during the time intervening the taking away the gospel by the great "falling away," the apostasy, and before the restoration of the gospel?

This same question might have been asked of Noah. (See Genesis 5:24; 6:1, 2; Matthew 24:38, 39; Hebrews 11:7; 2 Peter 2:5.) Also of Abraham, when the gospel was restored in his day (see Genesis 17:17-19; Psalms 105:5-15; Romans 4:12, 13; Galatians 3:8; Hebrews 11:9, 10), and by which he was enabled to look away beyond this life to the land of eternal promise, and see the holy city with its glorified inhabitants.

This interrogatory could have been propounded to Moses, when he was suffering "the reproach of Christ," by proclaiming his gospel. (Hebrew 11:24-27; 4:2.)

The like question could have been asked of our Savior, when saying to the people, "I am come a light into the world."

But the question properly put, is, What became of those who rejected the greater light when sent of God? What are to be the results with those of us who reject the gospel as restored in fulfillment of the words of Jesus and the prophets, to warn and save us now? Can it be rejected with impunity? Can we be justified by passing it by unheeded? Answer!

Our Savior took occasion to instruct the disciples concerning the verity and character of the restitution of all things, and of the time of its introduction, when coming down from the mount of transfiguration, where with Peter, James, and John, he had showed to them in vision, the glory of his second coming, and the power to attend the immortal state. Peter, in referring to this vision in after times, said: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Peter 1:16, 18.

Jesus coming in glory without sin, unto salvation, is a glorious reality to be. The three disciples had

seen this glorious coming. They thought on the matter while descending from the mount, and seeing represented with it the work of restoration to precede the coming and prepare the way for the glorious event, as they had heard the Pharisees teach, "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things."—Matthew 17:10, 11. "Elias must first come." That is, before Jesus comes.

Here is the positive evidence that the restitution is to be opened up before the Savior comes, and that in his own words. No two ways of interpreting this. Elias is a prophet, and more (Matthew 11:9), he is the restorer, and the preparer of the way for the coming of the Messiah in glory. Malachi speaks of Elias thus: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth. . . . And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Malachi 3:1, 2, 5, 6.

The sudden coming to judgment spoken of here can not refer to the Lord's first coming, for at that time he entered not into judgment with mankind. (See Luke 12:14.) "Man, who made me a judge or divider over you." Again: "And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world."—John 12:47. But Malachi must be referring to the second coming of the Christ. Otherwise a plain, unanswerable contradiction occurs between the Prophet and his Lord.

#### BREAD AND TRACTS.

There are persons who make light of the idea of giving tracts to the poor; they prefer to give them soup, or clothing, or "something that will do them good"—though those who give the tracts probably give much more soup and clothing than those who do not.

It is true that to a hungry man, soup is likely to be much more agreeable than a tract. There are persons whose poverty is chronic, and who, as long as they live, will want help from some one.

When we give a man a dinner, he eats it, and it is gone; and to-morrow he is just as hungry as ever he

was. But if we can give him a tract, or perhaps speak a kind word, which will lead him to a life of sobriety, industry, and holiness, he will soon become self-supporting, and will need assistance no longer.

Hence the tract, which costs a penny, and the instruction which may be given in an hour, may be worth more to a poor man than wagon loads of bread or large amounts of money bestowed in alms. It is therefore the truest philanthropy, as well as the truest economy, to administer largely to men's spiritual as well as to their temporal necessities. When we strike at vice and sin we strike at the root of poverty and disgrace.

"It is written, Man shall not live by bread alone." So let us see to it that we feed the spiritually hungry with the "bread of life," that will satisfy their longings and give them eternal peace. The Saints should make an abundant use of the church literature, that will tell the gospel story in the quiet hours of the home. Seed thus sown will presently yield an abundant harvest. Lend a hand to those who are struggling bravely to cultivate their minds for Christian usefulness.

There are people who have to work every Sunday, and are not permitted to attend church, who might be induced to subscribe for the church papers or at least read some of our tracts or books.

JOHN C. GRAINGER.

2124 East Street, KANSAS CITY, Missouri.



#### WORK WHILE IT IS DAY.

It is the design of the Lord that we should "work out our salvation" (Philippians 2:12), and he has appointed unto us this probationary state in which to work. The Master has said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."—John 9:4. If Christ must work while it is day, surely we, his children, must also work while it is day, since he has said, "The night cometh when no man can work."

For believers in the Book of Mormon, the following will be in evidence: "For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. . . . For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed."—Alma 16:30, small edition.

We can understand by this what Christ meant by the day and night referred to. Paul also agrees with this thought when he says, "Now is the accepted time; behold, now is the day of salvation."—2 Corinthians 6:2. He evidently meant this life. Christ refers to the work of salvation, and Paul says there is an accepted time, the day of salvation. This corresponds to the day of life spoken of above. The

night spoken of in which no man can work, surely is the night of sleep or death, from the fact that the Scriptures often refer to this period as a time of sleep; and Paul has said, "They that sleep sleep in the night."—1 Thessalonians 5:7. Paul again in speaking of Christ's resurrection says he became "the first fruits of them that slept."—1 Corinthians 15:20.

Daniel in speaking of the resurrection says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel 12:2. This sleep includes both righteous and wicked; and while it may be argued that it refers to the bodies in their graves, it also includes their spirits; for Paul while speaking of Jesus dying and rising again, said, "Even so them also which sleep in Jesus will God bring with him."—1 Thessalonians 4:14.

These, while they were asleep in Jesus, are not in their graves, but are to come with him in his glory. These were not, as some think, unconscious, and hence could do no labor, but perhaps were the souls of martyrs that John saw under the altar, who "cried with a loud voice," etc. (Revelation 6:9, 10.)

Some may think that the writer does not believe in the gospel being preached to the spirits in prison. Yes; but he does not believe that they will there be able to work out their salvation in the kingdom of God, but that they may repent of their disobedience and be judged according to men of equal merits in the flesh. (See 1 Peter 3:19, 20; 4:6.) "For we must all appear before the judgment-seat of Christ, that every one may receive a reward of the deeds done in the body; things according to what he hath done, whether good or bad."—2 Corinthians 5:10, I. T. The judgment will accord to the actions of life in the body or flesh, not out of it, for after this life we have no evidence of deeds being done; but rather, in that state no man can work.

The question may be asked, Why, then, did Christ go to preach to the spirits in prison? The answer is that they may be freed from the consequences of a broken law. We are told that they were disobedient in the days of Noah, and, perhaps, to their number have been added the disobedient of all ages, who have known the gospel and disregarded its mandates. From this disability of a broken law, it is necessary that they should be relieved to place them on an equality with others who never knew the gospel.

We have no evidence, known to the writer, that the gospel ever was or ever will be preached to others than the disobedient. Those who die without law, we are told, shall be saved by the mercies of Christ, and have the same claim on his mercies as little children. "For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned,

or he that is under no condemnation, can not repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works. . . . Repentance is unto them that are under condemnation, and under the curse of a broken law. And the first fruits of repentance is baptism."—Moroni 8:3.

So we see that those who die without law have no more need to repent of any fracture of the gospel law than the infant. Baptism for the dead, even, can no more apply to their case than for the infant. They are saved without the gospel law by the mercies of Christ. "Where no law is, there is no transgression" (Romans 4:15), and the Gentiles having not the law, are a law unto themselves (Romans 2:14), and hence can not be held as transgressors of, or disobedient, to the gospel law. Those who have known and disobeyed the gospel, must have an opportunity to repent and receive remission of sins before they can stand on equal footing and receive equal rewards with men in the flesh of equal moral standing, who never had the gospel presented to them and hence were not disobedient to its behests. They may repent in the spirit life, for that is a mental act and not a deed or work necessary to be done in the body.

Baptism for the dead may apply here for the remission of sins, but it will not save them in the kingdom or celestial glory of God, as we will see later. Some may ask, Why not say they are to be judged according to those who obey the gospel in the flesh? The simple reason is, they have not passed through the trials of life necessary to prepare them for that high calling. Christ said, "He that taketh not his cross, and followeth after me, is not worthy of me."—Matthew 10:38. And Paul has said we are "joint heirs with Christ; if so be that we suffer with him, the two may be also glorified together."—Romans 8:17. And again, "We must through much tribulation enter into the kingdom of God."—Acts 14:22.

Those who had the gospel preached to them in prison, did not obey the gospel in the flesh, so did not take up their cross and follow Christ, and did not suffer with him, nor did they pass through much tribulation for Christ's sake, through which Paul says they must pass in order to enter into the kingdom. Latter-day revelation shows us where they belong. In the vision, Doctrine and Covenants 76:6, we are told who shall be judged worthy to come forth in the terrestrial degree of glory spoken of in 1 Corinthians 15:40, 41. The vision says, "Behold, these are they who die without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh,

who received not the testimony of Jesus in the flesh, but afterwards received it."

Here we have the destiny of two distinct classes pointed out. Those who die without law, and those who receive not the testimony of Jesus in the flesh, but afterwards receive it; or who receive the gospel as taught by Christ in the prison. These two classes, constituting the honorable men of the earth, are only to be awarded the second degree of glory, though part of them have received the gospel, but not in the flesh. This degree of glory also includes some who received the gospel in the flesh, but were not valiant in the testimony of Jesus.

While this degree of glory is composed of the honorable men of the earth there are exceptions. The most honorable ones of earth are to be found in the church of the firstborn, heirs of celestial glory. And God, being just in every possible sense, will grant celestial glory also to those honorable ones who never had an opportunity to embrace the gospel in this life, but would have gladly done so had they had the opportunity. The following revelation given at the dedication of the Kirtland Temple is in evidence: "Thus came the voice of the Lord unto me, saying: 'All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.'

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven."—*Millennial Star*, volume 15, page 620; also *Church History*, volume 2, page 16.

In this we find no exception to the rule that God has given, of judging all men according to the deeds done in the body. He judges them according to their works, according to the desires of their hearts while they inhabited their tabernacle of clay." These, most likely, are the Gentiles Paul speaks of when he says, "When the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."—Romans 2: 14, 15.

While they have not the outward law of the gospel, that they might obey, such as baptism and the laying on of hands, etc., they have the law written in their hearts, which says, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matthew 7: 12. The Scripture, when it says "Where no law is, there is no transgression" (Romans 4: 15), does not imply

that all who die without law will be saved in celestial glory, nor even in terrestrial glory. Neither does the vision, when it speaks of those who die without law coming forth in terrestrial glory, imply that none who die without law will receive their portion in the third degree of glory, that Paul compares to the stars. (See 1 Corinthians 15: 41.)

We have already noted that the celestial and terrestrial glories embrace the honorable men of earth, so we may expect a place of rewards for those who are not honorable, yet have done some good deeds, such as receiving a prophet in the name of a prophet, or receiving a righteous man in the name of a righteous man, or whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. (Matthew 10: 41, 42.) God has prepared for such a glory, that Paul compares to the stars; and says, "for one star differs from another star in glory," so these differ in their glory according to their deeds.

The vision tells us again who shall receive their part in this glory. "These are they who receive not the gospel of Christ, neither the testimony of Jesus." And again, "These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times."—*Doctrine and Covenants* 76: 7.

The same also states "that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore."

So we see there are a great many who attain to this condition, and while we are told that those in prison for disobedience, who do not receive the gospel there, will be of that number, we may safely conclude that some who die without law will be there; for the liar, sorcerer, adulterer, etc, may be found in among them as well as among the disobedient. Besides Paul has said, "Tribulation and anguish [cometh], upon every soul of man that doeth evil; of the Jew first, and also of the Gentile: but glory, honor, and peace, to every man that worketh good, to the Jew first and also the Gentile. For there is no respect of persons with God. For as many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law."—Romans 2: 9-12.

The heathen being without law, "Are a law unto themselves" (Romans 2: 14), and will be rewarded or punished by that which is a law unto them. All people have some law requiring obedience for the betterment of man, and punishing the disobedient, and God will cause tribulation and anguish, or glory, honor, and peace, to come to all as they honor or disregard

their laws: Their conscience also being witness, and their thoughts the meanwhile accusing or excusing them. Those who would have embraced the gospel shall receive celestial glory, other honorable ones will receive terrestrial glory, and those who sin without law, shall perish without law, and have to take a terrestrial glory.

We have observed that those who attain to the third degree of glory, receive not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. Some of them, no doubt, were of the disobedient who had the gospel preached to them by Christ, but disregarded it. Hence they do not receive their glory through the gospel, but are depending wholly upon the mercies of Christ, as we have learned that some heathens and all infants receive salvation. These, above referred to, are heirs of salvation, but not in the kingdom of God. Paul says Christ "is the Savior of all men, specially of those that believe."—1 Timothy 4:10. These do not receive of the special salvation.

These, though saved in a sense, will be shut out from the presence of the Lord, and "where God and Christ dwell they can not come, worlds without end."—Doctrine and Covenants 76:7. They are there simply through mercy and there they must remain, worlds without end. They have passed from this world without works to commend them, and the night has come when no man can work. The question is asked, Why, then, are they ministered to by those of the terrestrial glory and by angels? They are to be governed and cheered and comforted, no doubt, in that state, and those who do so will minister to them. While they are to receive the Holy Spirit, to some extent, through these administrations, they can not receive of his fullness in the eternal world (Ibid.), and they can not come to where he dwells, worlds without end; so the ministrations will have but a limited effect.

The above evidence goes to show that the glory of those who receive terrestrial glory is unalterable, and obtained through conditions of earth life, and as God is no respecter of persons, it is quite reasonable to believe that the same will be true of those who attain to terrestrial glory. Otherwise how shall the saints have dominion in that everlasting kingdom under the whole heavens (Daniel 7:27), and have authority over ten cities and five cities, etc. (Luke 19:17-19), if those of the terrestrial world are soon going to step out into the celestial glory? Again the objector asks, If there be no chance for advancement from one glory to another in the future state, "why shall all the families of the earth come up to Jerusalem to worship the King, the Lord of hosts?" (Zechariah 14:17.)

It is true this is to take place after Judah and Jerusalem have fought their last battles, and after the great plagues have worked their destruction of the wicked, and every one's hand shall rise up against the hand of his neighbor. (Verses 12-16.) These families

are the righteous that shall be left after all the wicked shall be destroyed and there is "an entire separation of the righteous and wicked."—Doctrine and Covenants 63:13. These being righteous, we may expect them to go up to Jerusalem to worship. We have reasons, however, to believe that they will not always continue so, for Egypt and other nations that do not go up to worship, are threatened with no rain (verses 18, 19). Isaiah says "the sinner being a hundred years old shall be accursed" (Isaiah 65:20), and is speaking of the time when there will be no weeping heard, nor the voice of crying (verse 19).

These scriptures go to prove that earth life is not ended with all when Christ comes to reign as "King of kings and Lord of lords," but some will still be subject to earth conditions, such as famine, punishment, condemnation, and death, for he says in verse 20 "the child shall die a hundred years old." All do not change to immortality then, but must wait till their allotted time comes and then receive their change. "Nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."—Doctrine and Covenants 63:13. This explains Isaiah's statement while speaking of that time of peace in which he says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed."—Isaiah 65:18, 20.

The change will come to each individual, not when Christ comes, but when he gets to be a hundred years old. If mortality ceased at the coming of Christ, the beginning of this reign of peace, there would be no children to die a hundred years old. Immortal beings surely can not die. Then some will live in mortality during the millennium and build houses, plant vineyards and eat the fruit of them and beget children, for verse 23 says, "They are the blessed of the Lord and their offspring with them." These children will do likewise, and die a hundred years old.

These are the nations and families that are to come up to Jerusalem to worship, and their posterity will continue until the millennium is ended and the little season is passed, and will be the nations that will be in the four quarters of the earth, which Satan will gather upon the breadth of the earth, and compass the camp of the saints about, which shall be destroyed by fire from heaven. Then mortality will end, and not till then. (See Revelation 20:9.) Until that time the day of salvation, the day of this life is open to man, and he will be required to serve God; but the sinner being a hundred years old shall be accursed. Then we should all work while it is day, and by our works make our glory what we would desire it to be. Do not let us wait till the next

stage of life to perform our work. It must be performed here or we will suffer loss.

Let us not be of the "many which shall say, Eat, drink, and be merry, for to-morrow we die: and it shall be well with us. And there shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin: yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for to-morrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God."—Book of Mormon, Nephi 12: 1.

I wish there were no Latter Day Saints among the many who speak and act thus. It is true we are weak and liable to err, but let us remember God will call on us to give an account for every idle word and failure of duty. We will be judged according to the deeds done in the body. Let us act wisely.

J. M. STUBBART.

DELTA, Colorado.

## Mothers' Home Column.

EDITED BY FRANCES.

### Flower Missions.

While doing up my work to-day I have been thinking a great deal of some of the customs in vogue among the churches (more common among some churches than our own, I presume). I was thinking more especially of the flower missions and committees whose work is to carry flowers to the sick. God forbid that I should say anything to discourage or condemn any good thing; but I ask, Is this a good thing? For instance, you are sick, bed-fast, and somewhat restless and nervous from the unusual confinement. Two girls, of what is called the "upper ten," come to see you and bring flowers. You are pleased at the prospect of a little chat to relieve the monotony of the afternoon, but their first actions and words are calculated to impress upon you the fact of their condescension. One's looks are directed by the eyes of the other to your soiled counterpane which, on account of lack of means and insufficient household help, is not kept as clean as you would like. Sidelong glances are taken at your poor furniture on which the varnish is only too scant. You lie in a wretched silence trying to think of something to talk about which will interest them, all the while feeling that you have not a thing in common between you. After a quarter of an hour of boredom on both sides, the visitors take their departure, carefully holding aside their silk skirts that they may not become contaminated, and as they pass out you catch their amused giggle and undertone remarks which gives you only too plain an idea of what they think of it all. They go back to their societies and report so many visits made, so much good work done for the Lord. But is it? Let us go back to the sick-room. You lie there with a tumult of thoughts charging through your brain; bitter thoughts that you are ashamed to even confess, trying to reconcile it all and not to care. But you in your weak and nervous conditions can not put it from you, and when your patient, hard-working husband comes home at night, coming into your room with muddy overshoes on (but he didn't think) and asks you why you are so still, you put your head against his dirty coat and sob out all your troubles, while he wrathfully vows that should they come again the door shall not be opened to them.

Now, sisters, brothers, tell me what good has been done by these young ladies whom you know by experience would not recognize you on the street if you met them among their own associates the next day? Would not the red-faced washerwoman's half-wilted geranium be more prized than the roses these young and thoughtless girls brought? You know there is nothing in the heart of the washerwoman but kindly feeling for you and you appreciate her accordingly.

Flowers are God's sweetest gift to mankind and should be emblems of good will and love, but let them be carried by those who come to you with good will and love in their hearts; then will God be praised for his blessings and gratitude and thankfulness will be spontaneous.

VIOLET.

We appreciate the above letter and recognize the picture, but surely all young girls who carry flowers are not like these. We would be glad to hear from some one else on this subject to see the other side of the picture—and the Home Column also would be glad to hear again from "Violet" upon other matters of interest to the sisters.—Ed.

PAPEETE, November 14.

I wish to acknowledge the receipt of two rolls of *Gospel Quarterlies* and the October number of the *Religio Quarterly*—a little gem—and thank the donor for them, and for kind remembrance also. The *Gospel Quarterlies* for this present year are far in advance of our schools, but we will keep them for future use.

I am honestly proud of our magazine, *Autumn Leaves*. I think the October number is just about perfect. I say October number because in that all the type is plain and soothing to the eyesight. I am glad, too, that plain, ordinary type, like a plain well-made dress, never goes out of fashion, though there may be many new-fangled things in fashion.

All is peaceful here at the islands, and we are well and thankful.

E. BURTON.

LASALLE, Illinois, November 24.

*Dear Sisters of the Home Column:* I have been thinking I would write to the HERALD. I enjoy reading it and the articles in the Column. I, like a good many others, am one of the isolated ones. And, to make it worse still, my husband has no use for my faith. It is seldom I can get him to read anything in my church papers. Prayer, and the verses found in proverbs: "Trust in the Lord with all thine heart and lean not unto thine own understanding; in all thy ways acknowledge him and he shall direct thy paths;" also in the 37th psalm, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed," are a source of great comfort to me. It seems at times as if I could not endure my trials, but I know there are others worse off than I. Lately a new trial has been added. I hope, trust, and pray that it may be removed as the months and years go by. My heavenly Father knows what it is, nevertheless I ask the sisters to pray that it may be taken from my path.

I enjoy dear Sr. Snow's writings, and O how I wish she could go to the Saints' Home to live. I only wish I had an abundance of means. I would try and do some good with it, not hoard it up as some rich people do. Dear sisters, let us pray for Sr. Snow, that if it be God's will she may go to the Home to live and enjoy her life.

Am glad to know there are some who will subscribe for our papers. It seems as if I could not do without them. The last few years I have been enabled to earn my own money for them, as my husband didn't like that I should use his, but don't know how it will be in the future, but trust that I may be enabled some way to get them.

Sisters, those of you who have the blessed privilege of attending our services, don't neglect one Sabbath, one meeting, unless



sickness prevents. Think of those of us who would gladly go if we could.

To the young sisters, and brothers too, I want to say, be firm in the faith always. Never let anything entice you from the path of right and duty. Make it a point to read night and morning in God's holy word, not neglecting to pray. And, dear young sisters, have nothing whatever to do with a young man who drinks. I know whereof I speak, for I have drinking to contend with.

Will some of the Saints living in Ladd, Illinois, call on me?  
861 Marquette. MAUD PRESTON WHITNEY.

## Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.  
Henderson, Mills County, Iowa.

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

MANY persons use illustrations of some kind. Some of them are good. They accomplish the object sought. Many are so-called good but are not good. They are nice to hear, but are not good illustrations, because they draw the mind away from the point sought to be taught instead of fastening the mind and attention upon it. Others are not good because irrelevant to the point at issue. The same may be said of objects or pictures. Note carefully what is said about illustrations in the following paper.—ED.

### Value of Objects in Sunday-School Work.

One visiting a kindergarten or primary room in a public school will notice that the teacher uses objects or pictures to illustrate nearly everything she wishes to teach the pupil. Any one can learn by the concrete method easier than by the abstract.

In order to teach a primary class successfully and impress the truth on the pupils' minds we must teach it to them as children and not as if they were adults.

Froebel says, "We should not forget that instruction should start from the pupil's own life and proceed from it like a bud or sprout. The remedy for our evils lies in commanding child-nature by obeying child-nature. We should teach a subject to a child through his natural point of contact with life, his concrete sense experiences, his activities, his appreciations, his affections.

### CHILDREN LOVE

the grass carpet, the cool breezes, the shade, the leafy trees, the flowers, and all out doors. Let us take advantage of that love to teach them that all of these things are theirs to enjoy—gifts from God our heavenly Father. Starting with

### SOMETHING WHICH THE CHILD KNOWS

through experience, and is personally interested in, the subject is thenceforth to be progressively developed. If this development of new truth be really a legitimate unfolding, a "natural development of his own interests, it is his own, it is really a part of himself."

If a child is taught to observe and eagerly watch the manifestations and changes of every season, the sprouting of the tender germs, the little birds in their nests, the bees in their hives, the ripening fruits, yes, the whole household of nature, he will reap more benefit from this than any amount of schooling or books or anything else can give him.

Take some object or picture, something the child is interested in or comes in contact with; we can develop ideas and thoughts around this object and then apply it to the spiritual truth that we wish to impress on the minds of the children.

We know by our own personal experience that if we can see anything for ourselves, if the natural eye can help the imagination, we can understand more about it in five minutes observation than any one can explain to us in as many hours if we have not seen it.

If it is not convenient for the teacher to show the object, they might

### ILLUSTRATE BY DRAWING

a picture of the object or objects they would like to use. The teacher, by making a study of objects surrounding the children, can make them "interesting and beautiful" to them, full of suggestion and part of the golden chain that links the world to God. In picture work, a teacher must love nature in order to enter into loving appreciation of nature. A teacher should never make a story or illustration more prominent than the truth they wish to illustrate. An illustration must grow as naturally out of the subject as a flower out of a plant.

Pictures help us to see more clearly, feel more heartily, and act upon more faithfully the truth which is not or can not be immediately present to our senses.

Thus we see that objects and pictures help us to get the one main point, and they also teach us the law of unity. And even when we reflect that Christ used the flowers, the wheat-fields, the trees, or something with which his listeners were familiar, to illustrate his great truths of the kingdom, and he was to be our example in all things; and although some great men of later days, have made psychology and child-study a part of their life's research, we still hold that Christ knew best how to teach.

We think a great if not the greatest object lesson, though, to the primary children, is the daily godly walks of the parents, the teacher, and all those around him.

IDA FEREDAY.

For Far West, Missouri, District convention.

### Should We Seek Divine Aid in Our Sunday-School, and of What Value is it to Us as Sunday-School Workers?

"A man can receive nothing except it be given him from heaven."—John 3: 27.

We are commanded: "Seek and ye shall find, knock and it shall be opened to you, ask and it shall be given."

In this part of God's word we learn that in order to receive of his blessings, we should seek his aid. It is also written: "If any lack wisdom, let him ask of God who giveth freely and upbraideth not." We learn that the saints of former days sought earnestly to gain divine aid by every righteous effort. How extremely careful was Moses to secure strict obedience by his people (the children of Israel) to all divine commands, that thereby they might obtain divine favor. How careful those were who had these matters in charge, to see that the burnt offerings were presented in that way the Lord had directed, in order that they might meet divine approval, showing that to be a favor highly necessary in their travels through the wilderness and to make a successful pass within the promised land. Then, after strict divine commands, the great lawgiver promised to meet with and to commune with them.

Jesus said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me and I in him."—John 10: 37, 38. From this language of our blessed Master we gain the understanding that if even Jesus, the Son of God, did not do the works of divinity, we need not believe his statements. Again we hear his precious words: "I do always the things which please my Father." We infer from this statement that our Master realized this great need of doing those things that would entitle him to the blessing of divine aid, as he had taken our infirmities and needed a greater portion of divine strength than he was endowed with at that time.

We pass farther along towards the close of his life and behold him in the garden of Gethsemane in earnest prayer, soliciting and pleading unto the Father for divine aid that he might rightly perform the great and imperative duty soon to be accomplished by him. Then, as it was so essential for former-day saints to do those works that would entitle them to that help which divinity alone could afford, we can see at once it is indeed requisite that Latter Day Saints perform those works which will

entitle them also to divine favor. And as it was necessary for the Savior to incur by obedience the pleasure of his Father by thus seeking divine aid, it certainly is needful for us, who are heirs with him, also to seek the same aid from his Father and ours.

We read from the good book, "The things of God are understood by the Spirit of God." In order to understand the Scriptures, and instruct the minds of the pupils of the Sunday-school in the same, we should seek and procure divine aid. So also in laboring in any department of the Sunday-school; and as the word states "none is good but God," we should earnestly seek God and do those things which will please him, that we may receive his help in performing any part of the Sunday-school work assigned to us.

Now, that we may establish the fact that divine aid is of great value to us as Sunday-school workers, we quote from James 3: 17: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." You will readily see that when in possession of this wisdom we can accomplish much good and will indeed be workers together for good in this auxiliary to the church, the Sunday-school work. Its value, therefore, is very great, not to be estimated in this life, but will reach into the pages of eternity. It will certainly be of great value to us as Sunday-school workers to lead the young mind, as well as those who are older, into that channel of wisdom and truth that, should they continue therein, will lead them unto eternal life.

MARGARET J. HEAD.

For Far West, Missouri, District convention.

## Letter Department.

From Over the Border.

*Editors Herald:* I am on my way home to spend Christmas and partake of Christmas festivities with those I love. Elder Mortimer, my companion in labor, whom I left at Seaforth, will return to his home in London next week. It is our first association together and I am safe in saying that we can labor agreeably. He is a sort of animated encyclopedia and is a tireless talker at the hearth of winter's comfort here in Northern Canada.

I love my brethren all. I deeply appreciate their prosperity and at the honest hands of love's devotion I do delight to see old Zion roll on.

Sunday evening (night before last) I attended Church of England service in Mitchell. Had preached myself and conducted prayer service in the afternoon, at which there was a very perceptible portion of the Spirit to lift the drooping heads of those surrounded by discouragements, but who from hearts of cheerful willingness ministered their hospitality and substance to us needy pilgrims for the Master. In fact it was the first services of that denomination I ever attended. I could have gone before, but I never did. I had heard the others and this time I went out of curiosity. The short sermon followed a lot of stereotyped or mechanical liturgy, but nevertheless long enough to tell quite a few things that were not true. By the way let me say that Voltaire would characterize the liturgical part of the worship as a "frolic."

On the following day, yesterday, I addressed the minister a letter, as below, which of course he has not yet had time to answer:

"REVEREND HOWARD, Mitchell, Ontario;

"Dear Brother: I had the pleasure of attending your service last night, and of listening to your short but interesting sermon on the 'advent of Christ.' In the course of your remarks you adverted to repeat a portion of the Apostle's Creed in which the word 'hell' occurred,—that Christ descended into hell. I noticed you complained of the translation, of the rendering.

Yet your remarks would leave an inquiring mind unsatisfied since you did not explain what the original of 'hell' was or how it should have been rendered. You asserted also that Christ never descended into the hell of the punished. Now, while I am entirely willing to accord you all the honesty that I claim for myself, I could wish to call in question the truth of the latter statement even to troubling you if possible for some additional light upon the subject, as I am sure you would lose or miss no opportunity to place others in possession of truths, precious truths, that are easily available to you. I would ask you now if 'hell' is improperly rendered as such in Acts 2: 31 where it is said that Christ's soul was not left in hell, neither his flesh did see corruption? Why could not Christ go to the hell of the punished sinners? If you ask what business he would have there I would refer you to 1 Peter 3, where it is said that after being put to death he went and 'preached to the spirits in prison.' Who were the spirits, and does not prison here bear a corresponding relation to hell of Acts 2? The latter says his soul went to hell; the former says he went to prison and while there preached to the spirits who had lived way back in the antediluvian world. Do you not think this possible? And furthermore, if you should wonder for what purpose he would preach to the people in hell, I would refer you to 1 Peter 4: 6, where in evident continuation of the subject he says that the gospel was 'preached to them that are dead that they might be judged according to men in the flesh,' etc. This may have occurred to you before, and it may not. I know this, that there are many commentators who bear out what as you will observe the text suggests to my mind. Anyway, I would be glad to hear from you on the subject, and if you would appreciate a friendly conversation with me I can assure you that you will be gratified at my earliest opportunity.

"Respectfully and lovingly,

"ALVIN KNISLEY."

So goes the work in Canada. I have been successful also in getting a long controversial article in one of the county papers. It is a reply to a published attack upon us, and I certainly think it will draw the sectarian fire—Methodist at least—for that is my purpose in publishing it.

I write this in Stratford, where I have remained over night en route, and where I find some sisters who are worthy of honorable mention by reason of the efforts they are putting forth to get the truth before the people. They purchase the sermon pamphlets in large numbers and on certain days they go from house to house, leaving copies wherever the people will receive and promise to read them. They call again in a week or two and get them, and if interest warrants, leave them one of another variety. Prominent among these lady workers is Sr. MacGregor, formerly Maggie Campbell. She is a modern Emma Smith, a Frances Willard to the church in London District. Soon be train time.

ALVIN KNISLEY.

December 16, 1902.

### Christmas Gift.

There is not a doubt in my mind but what hundreds and perhaps thousands of the Saints for the want of opportunity to cooperate with some Sunday-school or local Religio did not have the privilege and satisfaction of uniting their mites with others on "Graceland Rally Day."

Several parties have written me excusing themselves on account of the smallness of the amount that they were permitted to contribute, and in each case the explanation seemed to be a reasonable one.

Neither man nor God would expect from mortals more than the results of our best efforts. But what shall be said of those who through indifference, disinterestedness, selfishness, or prejudice did not do anything for this church institution when they were kindly invited to aid? What shall their reward be?

While I was reading the *Chicago Record-Herald* of this date,

December 17, I saw the account of the liberal "Christmas Gift" of John D. Rockefeller, to Chicago University, the munificent sum of \$1,226,000.00, and I was constrained to exclaim: Where is God's Rockefeller?

If some liberal soul had sent us for Graceland equal to that of Mr. Rockefeller's with the three left hand figures omitted, I would throw my old hat up, and hurrah for Graceland, and with the aid of printer's ink let that hurrah go to earth's remotest bound.

The donations made to Chicago University since 1889, that is, during the past twelve years, has been \$18,207,316. And from the deep recesses of my heart I thank God for such evidence of a love and high regard for the education of the youth of our loved America.

As this will reach many of the HERALD readers on or about Christmas-tide, I very respectfully ask that with all your giving to loved ones, and friends, please do not forget Graceland.

Millions of dollars will be wasted, and worse than wasted. But let me assure you that every sacrifice in behalf of Graceland will be a shining gem in your unfading crown.

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa.

WARMELANS, Bjärneberg, Sweden, December 3.

*Mr. Editor; Dear Sir:* I suppose I ought to let you know the books have arrived all right and in good shape. I am so glad to have them. Am so thankful to God that I could get them, and to you for sending them. I have read the Doctrine and Covenants through, and a good bit of the Book of Mormon, and I like them so much, and am praying the dear Lord to give me his Holy Spirit in my soul that I may be able to understand what I read.

I am a poor, lonely soul, staying at home here caring for a dear, old, sick mother, who has been in bed for the past five years. I get so hungry at times for some gospel preaching! You do not wonder at that, I know. I have the *Ensign*; it makes regular weekly visits; and now these books; it is a little better. When I am able I intend to get the Church History, too.

Thanks very much for the tracts. The Swedish ones I have tried to distribute; but as for the Danish, it is hard for us to get any to read them; so if I knew the address of any missionaries there I would send the Danish ones to Denmark.

I would ask to be remembered in your prayers. I am longing for a chance to be baptized. Lord help me thereunto.

Yours,

MRS. HANNAH LAWRENCE.

ST. JOSEPH, Missouri, December 15.

*Editors Herald:* I wish to say for the Book of Mormon *Quarterly* that it is just grand. I find it a great help to me in studying my lesson. I suggest that those who take the *Quarterly* keep the numbers and when they have accumulated quite a number have them bound. They will be handy for references. How is this suggestion, brethren? I believe it a good one. The *Autumn Leaves* is a splendid magazine and should be in every home among the young people of the church.

BERTIE L. WHITE.

TACOMA, Washington, December 15.

*Editors Herald:* I notice in the HERALD dated December 3, in W. T. Sheldon's letter there is a statement that N. V. Sheldon preached the dedicatory sermon. That is a mistake, as G. H. Hilliard preached the dedicatory sermon, and Joseph Luff offered the prayer. I do not want credit for some other man's work, so please correct the mistake.

Your brother,

N. V. SHELDON.

FAIRLAND, Indian Territory, December 15.

*Editors Herald:* I thought perhaps a word from this little spot in this big world of ours would be of interest. Here there once roamed the wild beast of the forest, and also the savage. But now a change has come. Those who call themselves Americans have settled on this vast domain of ours, and have beaten back the red man until he has no more wild meat to eat, no more deer, no more bear, no more happy hunting ground for poor "Ingin." Alas, the red man is soon to be driven to the last leap, and there make the fatal jump. But thanks be to Almighty God, a few of the red men have accepted the gospel in this nation, and are striving to live worthy of the name we bear. Wife and I accepted this gospel some years ago, and have not regretted the step taken, but are striving to live as true Latter Day Saints. I once was a Missionary Baptist; but I thank God I made the change, because I know this work is true. Pray for us, dear Saints, that the time will soon come when God will work mightily among this people, and gather out the honest in heart. Ever praying for this cause, I am,

Your brother in Christ.

W. B. HILLEN.

ANAHEIM, California, December 9.

*Brethren and Sisters:* It is with much pleasure that I add my testimony to the gospel of Christ. It does my hungry soul good to feast on the grand testimonies of my brothers and sisters that appear in the HERALD from time to time. It seems rather selfish to feast on the good testimonies of others and not add mine; although it may be ever so poor, it may do some one good. Well, I can, say as all true Latter Day Saints can, that I know this work is of God, and that he is at the head, leading and guiding his children. It has been a number of years since I embraced this work, and I have never had any doubt of it being of God. I have a great desire to be doing something to help on this work. Whenever I can get any one to read our books or papers, I am after them. Sometimes I do not think it does one bit of good, but then the thought comes to me, "Cast thy bread upon the waters," and so I go on trying to get any one I can to read the good works. I am trying to live the life of a Christian the best I know how, and it grieves me to see Latter Day Saints going to dances, and to places of worldly pleasures, and having people pointing their fingers at them and saying, "Look at the Saints going to such places." We are supposed to be the light of the world, the salt of the earth; if so, it behooves us to look out how we walk and do in this day of enlightenment. I am sure if Christ should come in an hour that we think not, he would not go to the dance-room to find his children; at least I would not like to be there. I am so thankful that when I received the Holy Spirit of God it took all such desires out of my heart; and my earnest prayer is that the dear Lord will help us all to overcome the world of sin, and live so as to be ready to meet him in the clouds when he comes to reign as King of kings and Lord of lords.

Your sister in Christ,

M. C. HANNAH.

PERCILLA, Texas, December 13.

*Editors Herald:* I have preached four times here, with very good turnouts and interest. Some one threw stones or something on and against the schoolhouse at Percilla where we were preaching. They broke one window, frightened some of the little folks, but did no other harm. I have an appointment at same place for next Sunday.

Most of the people in this little village are Methodists and Presbyterians. One gentleman is trying to arrange a debate between us and a Campbellite preacher, to be held about next February.

There are some good Saints in this section. Bro. Bryan has charge of this branch.

There are some in this section near the kingdom. We intend

to hold the district conference here the last of next February, and hope to have a profitable time then. We have some good friends outside of the church in this section, who treat us nicely; among them are Mr. Bud Hughes and family, Mr. H. P. Jones and family, and others.

I intend to wend my way homeward after next Sunday. I want to be at home before Christmas. We have had lots of rain and cool weather for the last six weeks, so we have not been able to do much preaching.

The HERALD seems to be getting better. I enjoy the splendid sermons and letters. I am in the conflict until the battle is over.

E. W. NUNLEY.

SAN BERNARDINO, California, December 12.

*Editors Herald:* I commenced a series of meetings here last Sunday; spoke twice on Sunday, again on Monday night. On Tuesday night Bro. T. W. Williams spoke to us, and on Wednesday he married a couple and returned to Los Angeles to prepare for a discussion with a Christian Scientist. I spoke again on Wednesday and Thursday nights. To-day Bro. William Gibson baptized a lady at the Urbita Spring. We confirmed her at Bro. Gibson's house, and blessed her child. No meeting to-night on account of a rain-storm. The tall hills, over eleven thousand feet above the sea level, are white with snow; but rain in the valley, as the oranges are ripening for the market.

Saturday night I spoke to the few that came to hear. The good Spirit was present.

I was assisted in the meetings by Brn. Jones, Gibson, and Wixom, and by the sweet singer of Israel.

On Sunday I spoke three times; all seemed to rejoice.

I return home on Monday to see my family, as my wife has been sick in bed for several days. The climate does not agree with her, but the rest of us are very much better. The children have gained in weight steadily since they came here.

J. C. FOSS.

XENIA, Illinois, December 15.

*Editors Herald:* Reading Bro. E. L. Kelley's letter in HERALD of last week, I see he was looking for the other three at Tunnelhill, Illinois. I learn by letter that two more of the twenty-five have since been baptized, thus making but one more to come, and I think they are sure of the other lost sheep soon, as plenty material ready. One more was baptized by Bro. J. W. Paxton while we were in Akin, Illinois. A splendid revival at Springerton, Illinois.

Yours,

AMMON WHITE.

CRIPPLE CREEK, Colorado, December 11.

*Editors Herald:* The HERALD is one of the church papers I would not care to be without.

We are having fine weather now for this time of the year; no snow to speak of, and not very cold. The coldest weather we have had this fall was zero, about a week ago. The Saints here are all well and getting along nicely, myself included, but a great deal sidetracked, it seems to me sometimes. The Lord seems to do all he can in the way of blessing me. But on the other hand, if I would use more judgment in speculations, etc., I would come out a great deal better. In the first place, if I would be more strict in the way of paying tithing, I think I would receive far greater blessings of the Lord. But I often find myself so selfish,—more attached to worldly things than the duties toward God and his church, of which I profess to be a member. As it is the latter part of the year, I will turn over a new leaf. Will get an account book and all I receive in temporal blessings, one tenth will be laid aside for tithing. At the end of each month will send it to the nearest Bishop's agent, and see if this plan will not work better with me than it has this year, for I am no better off now financially than I was the beginning of the year, and working all the time, and have not helped the church and

the ministry very much either. That is what selfishness does. At the close of next year, if the Lord is willing, will write again to the HERALD and tell my experience of how the Lord deals with one who is more faithful and obedient.

Your brother in the truth,

A. L. HARTLEY.

RIVERTON, Iowa, December 16.

*Editors Herald:* I am here at present trying to hold a few meetings; but the stormy weather hinders some. However, we are not discouraged. We had a fair turnout yesterday, notwithstanding it was snowing all day. The few Saints here love the work, and they seek to do their duty, storm or no storm.

Bro. Charles Fry is holding forth in the Cooper Schoolhouse this week, three miles from here. We were both at Hamburg last week. He and others were trying to straighten up things a little. That branch has had a hard struggle to live, but there are some of the best of Saints in the branch, who are still striving to do their very best to keep the camp-fire blazing; and O the trying scenes they have passed through for the good of the work. Certainly they are earning a great reward. O Lord, give them grace and patience to endure to the end, that they may receive the crown of life.

Bro. Madison is still striving his best to get the gospel before the people in new places.

We want to do the best we can. I have been blessed, indeed, in preaching the gospel and in my evangelical work, far beyond my expectations. Never at any time in the many years of my labors in the ministry have I felt better or enjoyed as much of the Holy Spirit as in this present year. In visiting the scattered Saints and branches, teaching and instructing them in their duties, God has stood by me in a remarkable manner, and blessed me in body and mind, and I hope to live until I have completed my work acceptably to my Father in heaven and meet with all the faithful in the happy beyond.

May God speed the work is and shall be my earnest prayer.

In bonds,

HENRY KEMP.

PARRY SOUND, Ontario, December 13.

*Dear Editor:* Permit me to give a brief account of my experiences since last writing from Lindsay, Ontario, October 4.

The Miss Oliver I spoke of then, who was baptized on the 1st, was so deaf that she could not hear a public speaker except she sat close by him; then she could not catch all he would say. Her father told me that she was compelled to leave school on account of her hearing. Before we entered the water I prayed earnestly that the angel of God would trouble the waters as in days of old, and that the sister would be healed. And also at her confirmation we implored in her behalf; and thanks to the Giver of all good, her hearing was restored.

Her parents live out in Maripossa Township, eight miles from Lindsay. So on the 17th I went there and secured the schoolhouse, known as Providence School. Held services on the 19th, afternoon and evening. Had a splendid turnout. But the school building was closed, and a heated discussion took place, which lasted for nearly two hours, with a Methodist and a leader of the Christian Church. What one could not think of the other would; but the work did not suffer. After the contentions ceased, a good lady came forward, shook my hand, and said: "God bless you, brother; continue to hold up the work." The result was that she opened up her house for meetings, so we continued in her house, and on the 26th baptized Mrs. Oliver, stepmother of the girl before mentioned.

On the 27th I preached at the home of the good lady, Mrs. Wellington; on the 28th at Mr. James Willcott's, at Glendine, two miles east of Mr. and Mrs. Wellington's, on the 30th and 31st occupied at Mr. Jesse Perrin's, Lindsay. November 1 went to Cameron; 2d, conducted services there and ordained Bro. John Bates, a very worthy brother, to the office of teacher.

The 4th I returned to Lindsay, held forth at Mr. Jesse Perrin's until the 6th, then to Mr. Wellington's, in Maripossa. Held forth that same night there, then tried for the Christian church-building at Little Britton; after traveling some fifteen miles I was refused. I then secured the hall; and this same Christian that I had the discussion with in the schoolhouse furnished the wood, I furnished oil and acted as deacon. Continued there for five services. The hall was so cold I had to give it up.

On the 11th I held forth at Mr. Willcott's, at Glendine. Sold four copies of Book of Mormon. Mrs. Willcott, convinced, desired baptism, promised to come to Lindsay on the 17th to be baptized. On the 12th, 13th, 14th, and 16th I held forth at Lindsay. On the 17th Mrs. Wellington and Mrs. Willcott came to Lindsay, only to tell me that Mr. Willcott, husband, had been prejudiced by our enemies, and had forbidden her to obey; that if she did she need never enter his door again. Poor soul, she cried like a child. She said: "These long years, elder, I have been searching for light, and failed to be satisfied with any that I have ever found. Now I feel God is calling me to obey this work; and if it were not for my dear little children I would follow God, let the results be what they may."

Will the readers of the HERALD remember this poor soul at the altar of prayer, that God will open up the way for her, and also lead her husband to the light?

I held meeting the night of the 17th at Jesse Perrin's, and appointed Bro. John and Jesse Perrin to lead prayer services until I return there. Mr. Jesse Perrin and wife promised to obey in the near future. They are fine people, and will be of service to the work. There are others there interested, and we are hopeful for the work in that town after a long, tedious fight. We look for good results.

The meeting being over, we spent a short time in friendly visiting. When the time came to say good-bye, "God be with you till we meet again" was sung, and many hearts were full as they said good-bye, and many bade us good cheer.

On the 18th came here, and was made welcome by Bro. and Sr. McKenney, formerly of Grand Valley. The following day I went to Deppo Harbor, and that night preached in the house of Mrs. Joseph Church. Returned here the following day, and after a good deal of running we secured the Union Hall and began services. Then the cry of "Mormons" was raised, and I was compelled to go into print to explain our position. My article was printed in the *Canadian*, of this place, issue of December 4.

S. W. TOMLINSON.

GRINNELL, Iowa, December 19.

*Editors Herald:* About November 1, I was taken with neuralgia and grip, so I had to leave the field and come home; and am still not able to get out. I desire the prayers of the Prayer Union that I may be healed and soon be able to be about my Father's business again. I have been helped heretofore in answer to the prayers of the Union, so I know they are in favor with God; therefore I desire that they intercede for me at the throne of grace.

In gospel bonds,

J. S. ROTH.

DURHAM, California, December 11.

*Editors Herald:* I wish to write a few lines for the most interesting paper I ever read—THE SAINTS' HERALD. It is food to all lovers of truth. I am passing through a fiery trial at present, but the Lord is with me in my troubles, and I feel that all will come out right. My desire is to live the life of a Saint, and to preach the work of the Lord the remainder of my days; but it seems that the evil one is trying to overcome me. But I shall be found battling against the evil as long as I live. I have been trying to do a work for the Master for some years, but I never have understood so much about the workings of good and evil as I have within the last year. When we think we are going to heaven without meeting Satan somewhere on the road, we are

simply mistaken. True it is that it is a straight and narrow way, but the evil will step in and devour us if we do not use the weapons that the Lord has given us.

Bro. Phillips has done much good here of late. We hope to see him again; he is a comfort to the people when he is with them, and always leaves many friends behind. We are sorry that he is going back East, but the Lord knows best; we hope for good in all things.

Your brother,

B. W. PACK.

NEBRASKA CITY, Nebraska, December 19.

*Editors Herald:* Pardon me for troubling your columns, but the flimsy objections of would-be critics whose ignorance in opposing the Book of Mormon is so flagrant, impels me to ask the favor of a few lines, in reply to their objections to names and phrases in that book.

First. Names. "Nephi" is found in 1 Esdras 5:21, and the time in which Esdras uses this name is about the same time as that in which Nephi was led out of Judea to avoid the captivity the ungodly suffered.

On page 32 of "Lost Israel Found," the daughter of King Zedekiah, who married Eochard, was named Pephi—the first letter only differing, as is the case in many instances in our own precious Bible.

"Sam." On page 235 of Hurst's edition of "Uarda," we have an account of the sacred "Sam-bark" of the house of Seti, and a note at the bottom of the page states that "The sacred vessel of the God is so called in a picture still extant at Qurnah. In Esdras, book 1, chapter 5, verse 28, the prophet names Sami, and incidentally Labana,—a termination of Laban; for, as is "i" a termination of Sam, so is "a" of Laban. And (as shown by Bro. Etzenhouser) as seen by reference to *Harper's Monthly* of October, 1901, of the tombs of four of the kings of Egypt, one of the four was named "Sam," the others Ka, Zeser, and Namer. And as evidence of the correctness of Bro. Etzenhouser's conclusion, the fact that one of the kings of Egypt was named Sam is further confirmed by the added fact that the *royal bark* was named "Sami," or Sam's.

"Mormon." What a bugbear was made about this by some of the enemies of Joseph and pretended scholars of oriental lore, when they declared that "the name had no real existence outside of the Book of Mormon itself!" And how they seemed to think they had almost crushed "Mormonism" with a word when they wrote that "in his ignorance, Joe Smith had accidentally chosen a word that exposed his whole scheme by selecting Mormon, which had its root in 'Mormo,' a frightful object, a bugbear." And an opponent of my early days added, after quoting this, that Mormon's son being called Moroni, "was but a play upon the name of his father." But, long before Mr. Smith was born, there was published "The Ulster County Gazette," and in the copy of that which I own, there is an account of the great General Berthier's conquests in Europe, and in naming his aids he gives to one the name of General Mormon. The paper is in mourning because it contains the account of our beloved Washington's death. What the nationality of the name primarily was, I do not know, but this I do know, namely, that I have twice met men bearing the name of "Mormon" as their surname. One of these was a brother of our own precious faith, residing in California. If the brother is still living, and reads this, or if any one that reads this knows him, please write or ask him to write to me.

"Moroni." In "Daniel Deronda," page 305, the author uses the name "Moroni" as the name of a celebrated painter.

"Mulek," with the vowel change of *e* into *u*, making it Muluk, has been objected to because the name does not appear in the Bible as that of one of the sons of King Zedekiah. As, however, we again refer to Egyptology, and in Eber's Uarda, page 270, we read of "Biban el Muluk" as the place where the tomb of Setil is found. While here we find Muluk as the name

of an Egyptian place. We turn to "The Nestorians or Lost Tribes," and on page 227, find the name of Muluk or Mulek given as "The appellation which designated the royal head of the nation of Israel," the very qualification of the Book of Mormon Mulek.

And thus, Messrs. Editors, we might continue the investigation had I the time and you the space, but we have not, so whether for the HERALD or for the waste basket, I close this brief review of anti-Mormon folly and falsehood, in hope that some abler and more acceptable pen will more fully expose the exposes of our learned illiterates, who seem to be striving to fulfill the angel's prediction to Joseph, that his name should be known for good or for evil throughout the world.

Yours in the love of truth,

MARK H. FORSCUTT.

## Miscellaneous Department.

### Church Recorder to the Ministry.

Requests to the ministry heretofore published have brought us reports of many baptized who are not enrolled in branches, some general and local laborers being quite prompt in reporting names and items. But occasionally an inquiry comes for a certificate of membership so that some person may be received into a branch, with only the item that he or she was baptized by such a one about such a year or time, and then we find that no such person is on record here, not having been reported.

So again we mention to all of the ministry that blanks will be sent on which they may report names and items of these "scattering" ones, if a card is sent requesting such; or reports may be made on ordinary paper, just as the brethren may choose, but blanks preferred. Then these names will be placed on record to the credit of the State where they are baptized, or where they have their home, as the case may be when they are reported. If the brethren will kindly attend to this it will oblige not only ourselves in the work we have to do, but also will oblige all concerned and the cause in general. Go over your past entries and see whom you have baptized that were not enrolled in branches and send copy in full. Those in branches we do not want, as branch clerks report them.

Respectfully yours,

H. A. STEBBINS, Recorder.

LAMONI, Iowa, December 17, 1902.

### Church Recorder to District Clerks.

In last week's notice we overlooked the fact that the Ohio District September branch reports have not yet reached us. Will the officers please send them soon. Also the Idaho District holds a conference December 20, and we desire its reports soon, as well as those for June and September from that district.

Those having charge of reports after the January, February, and March conferences, whether the regular presidents and clerks, or temporary ones, will also confer a favor by forwarding branch reports as early as possible after they make such minutes or copies as is their custom in their records, so that an extra press of work near to General Conference may be avoided.

When branch reports have no changes we would like sent us the two folds of the eight, namely the one with statistical numbers and one next to it, the cut being near the line between "Where ordained" and "By whom ordained." We wish them to file with other reports for future reference. One thickness of paper is rather thin to find easily in a package.

H. A. STEBBINS, Recorder.

LAMONI, Iowa, December 18.

### New Publications.

The Pronouncing Vocabulary of the Book of Mormon is ready for mailing. It should be had by all who are interested in the Book of Mormon. No. 236, paper, 10 cents each; per dozen \$1.00. We are now prepared to fill your orders for the "Report of the Committee on American Archæology." It includes the original and their latest reports, and should be in the hands of all Book of Mormon students. No. 136, paper, 30 cents; No. 137, cloth, 50 cents. We have about one hundred Minister's Diaries for 1903. It includes special blanks for recording number of sermons preached, baptisms, confirmations, blessings, marriages, cash account, etc., etc. Price in leather binding 50 cents.

### Correction.

In notice found at the bottom of the second column of page 1213, of HERALD for December 12, two words and a comma are omitted. The notice should read, "concerning the silence of Bro. Strachan, Bro. Baldwin states," etc.

### Notice to Teachers.

A rule of General Conference requires that all applications for enrollment shall be sent to the Church Secretary: a mistake was made, therefore, by the undersigned in asking that applications for enrollment be sent to him-direct. I therefore request that those who sent applications to me will renew them, and on the regular blanks provided therefor, and forward to the Church Secretary, Bro. R. S. Salyards, at Lamoni, Iowa.

Will all members of the Fourth Quorum of Teachers please send me their addresses, to No. 228 Hancock Street, Peoria, Illinois.  
B. F. ORDWAY, president.

### Convention Notices.

Southern Nebraska District Sunday-school Association will convene at Nebraska City, Nebraska, January 9 and 10. Please send in all reports in time, and come yourself, bringing a good spirit with you. William Self, superintendent.

### Married.

WHATMORE—EVANS.—Mr. John Whatmore and Miss Nora Evans were united in holy matrimony at the home of the bride's parents, Bro. and Sr. Edward and Jenett Evans, at Lucas, Iowa, December 2, 1902, John R. Evans officiating. A large number of relatives and friends were present to witness the ceremony and wish the young people prosperity and happiness through life. A large number of presents were given them. May their life be pleasant to them and useful in doing good.

### Died.

SHORT.—"Grandma" Short, of Independence, Missouri, died on Tuesday, December 16, at the home of her son, Bishop Ellis Short. She had been steadily failing for some time past and her demise was not unexpected. She was born at Vincennes, Indiana, November 3, 1812, and was the daughter of Charles and Margaret Pope, her father being a cousin to James K. Polk. She was baptized at Joplin, Missouri, by W. W. Blair, he having been directed in vision to go there to baptize some one unknown to him. Sr. Short was the mother of five sons and a daughter, two sons only surviving her,—Charles F., and Ellis. Though her demise was expected, her large number of friends will grieve. Funeral services on December 18; sermon being preached by F. C. Warnky, as per her request.

TANNER.—At Bevier, Missouri, December 3, 1902, after a brief illness, Bro. Thomas Tanner, aged 25 years and 2 months. Was a bright and worthy church worker and a firm believer in Christ and his gospel. At his death was president of Bevier Religio, and superintendent of the Northeastern Missouri Sunday-school association. A young wife and babe, two aged parents, two brothers, and three sisters mourn his death. He called his wife and relatives to his bedside and bade all farewell, then fell asleep in Christ. Funeral at the church, December 7, by I. N. White.

CARSTENSEN.—At Holden, Missouri, November 30, 1902, Elder C. Carstensen. He was born in Moen, Denmark, September 16, 1851; baptized August 12, 1878. Was president of the Crescent Branch, Iowa, for seventeen years. Moved to Missouri with his family in 1901, to near Stewartville; to Holden in 1902. Leaves a family of wife, seven girls and one son. He was held in high esteem by all who knew him. Sermon by D. R. Chambers, of Council Bluffs, Iowa; funeral in charge of Charles P. Paul.

SOUDERS.—William Souders and wife were killed near Lamar, Missouri, on Thanksgiving. On attempting to drive across a railroad, their buggy was struck by a train, their horse killed, and buggy demolished. Bro. Souders was born in Hendrick County, Indiana, in 1832; moved with his parents to Outagamie County, Wisconsin, in 1843. Sr. Souders (nee Kent) was born in St. Lawrence County, New York, in 1838; in 1847 moved with her parents to Voree, Wisconsin. Becoming disgusted with Strangism they moved to Outagamie County, where William Souders and Sophrona Kent were married in 1857. They were baptized by Elder J. M. Wait; moved to Lamar, Missouri, in 1887. To them were born two sons and one daughter: Alfred, of Texas County, (married); T. E. and Zada, who still remain at home. All are zealous members of the Reorganized Church, and are generous in assisting its advancement. Funeral sermon by Reverend G. H. Cosper, of Lamar, of the M. E. Church, at their home. He paid high tribute of praise to deceased and family,

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

religiously and morally. In prayer and benediction the pastor said: "With the music of earth we consign these bodies to the ground, and with the music of heaven the saints will receive their souls among the redeemed." The following is extracted from the *Lamar Leader*, of December 4: "Thursday evening Lamar was shocked by the announcement that Mr. and Mrs. William Souders had been killed by the afternoon passenger train over the Frisco. Mr. and Mrs. Souders and son and daughter, Zada and F. E. Souders, had been spending Thanksgiving with Robert Law. Thus unexpectedly the career of two of our most esteemed citizens was brought to a close. What a sad ending, and what a glad Thanksgiving turned to grief. Aside from cuts on the head and a broken femur bone sustained by Mrs. Souders, both seemed as natural as life, and appeared to be sleeping. The bereaved relatives have the sympathy of the entire community in their great sorrow."

GILL.—Lucinda E. Gill died at Wheeling, West Virginia, November 26, 1902. Was born at St. Clairsville, Ohio, February 18, 1868; baptized December 1, 1895, at Benwood, West Virginia, by W. H. Garrett. She was firm in the faith, and left a testimony that will abide in the hearts of those who knew her best. She leaves a husband and three children. She was laid away with great respect in the Peninsula at Wheeling. Funeral services November 28, in charge of Elder James Craig.

The romantic story of the four Nez Perce-Flathead Indians that made the journey to St. Louis in 1831-2 in search of the "White Man's Book of Heaven" has received new illumination from the pen of Eva Emery Dye, in "The Conquest, the True Story of Lewis and Clark," just published by A. C. McClurg & Co., of Chicago. Mrs. Dye shows conclusively that these are the same Indians that Lewis and Clark met in their overland journey in 1804-6. The facts have been gleaned from Governor Clark's own letter-books, from the life of William Walker, who first published the incidents to the world, and from the traditions of the Nez Percés themselves. An Indian boy who rode with the Indian envoy when they started for St. Louis lived to be known as "Billy Williams, the historian of his tribe." Billy died in 1895 on the Nez Perce reservation. Miss Kate C. McBeth, the noted missionary among the Nez Percés, knew Billy well and kept a record of his statements that has enabled Mrs. Dye to supply the missing links of this important event. As a result of this visit to St. Louis, missionaries were sent to Oregon. First, the Methodists sent Jason Lee, whose mission resulted in the present Willamette University of Oregon. Next, the Presbyterians sent Doctor Whitman, whose mission later resulted in Whitman College. Later, the Catholics sent Father De Smet, at whose mission Christianity was first taught in the present Montana. This Macedonian call is one of the most remarkable in American annals and the events leading up to it are fully set forth in "The Conquest."

## The Nickel Plate Road

will afford its patrons an opportunity to take advantage of low rates for Christmas and New Year holidays, by selling tickets at a fare and a third for the round trip to all points on their line, December 24, 25, 31, 1902, and January 1, 1903. Return limit including January 2, 1903. Through service to New York City, Boston and other eastern points. Chicago passenger station, Harrison Street and Fifth Avenue. For further information, address John Y. Calahan, General Agent, 113 Adams Street, Chicago.

47-6t. 66.

## A Notable Contribution to the Subject of Transportation.

We have before us another of those special editions of the *Scientific American*. It is embellished with the usual colored cover, which in the present case represents very graphically the two great branches of the subject treated, namely, transportation by land and by sea. The articles are comprehensive, and there is practically no feature of the subject, broad as it is, that is not covered; and some of the articles are very thoroughly exhaustive. There are one or two features of special novelty, notably a graphic description of a ride taken by the editor of the paper on the locomotive of the Twentieth Century Limited, in which the vivid impressions gathered from the front end of a crack modern express train are realistically portrayed. Under the section devoted to Marine Transportation the full statistics of our shipping, deep-sea, lake, and river, are given, with photographs of some of the latest, finest American-built passenger steamers and detailed descriptions of the same. The fastest of the new transatlantic passenger steamers, the "Kaiser Wilhelm," is also illustrated, while we notice a handsome full-page drawing of the two great freighters building at New London for the transpacific trade.

Under the head of Locomotive Statistics, there is a full-page drawing, showing very graphically the magnitude of our railroad system, the comparison being made with the Great Pyramid of Egypt. There is also a richly illustrated History of the American Locomotive, and also an article on the Modern Block Signal System, which gives a concise and clear account of this important phase of railroad operation, the various systems being illustrated by half-tone and line engravings. The present state of the art of Electric Traction, with particular reference to the application of alternating current, is treated in various articles, in which are included the celebrated Berlin-Zossen trials and other modern experimental work.

Those interested in physics will find an article of interest at present running through the *Open Court*, published at Chicago. In the November and December numbers there has appeared two numbers of a paper by Doctor Ernst Mach, a "Sketch of the History of Thermometry." *Open Court* is a magazine occupying a unique field, and reflects much of the personality of its editor, Doctor Paul Carus.

*Sunset*, a magazine published monthly by the Southern Pacific Company, is a splendid specimen of the publishing art. Its well-written and varied articles are illustrated by clear and beautiful half-tones. One would never guess from its contents that the magazine is published by a Railway Company, for its articles are such as might appear in any magazine. Devoted as it is to the "border," it abounds in descriptions of our bountiful and beautiful West. It is a journal of which any publishing company might be proud, and its continual improvement shows it is backed by lots of energy and push.

The *American Journal of Sociology*, published bimonthly by the University of Chicago Press, is a magazine which can not fail to interest students of man as a social factor. The November number of the *Journal* contains the following: "The North Sleswic Question," by Louis Warming; "The Social Will," by Alfred H. Lloyd; "The Evolution of Conscience as a Phase of Sociology," by Walter L. Sheldon; "Work and Play in Adjustment of the Social Environment," by M. V. O'Shea; "An Inquiry into the Causes of the Decrease of the Hawaiian People," by W. B. Elkin.

## A Daisy Target Gun for the Boy.

The lad who desires some fun can get a target gun from THE KANSAS CITY JOURNAL as a present.

The name of this gun is "THE DAISY," and it is well named. This gun is thirty inches in length from the end of the barrel to the end of the stock. The barrel and breach are finished in nickel. The stock is made of walnut. In fact, the gun is a beauty throughout. This gun breaks in the center and will shoot a bullet or target as straight as a bee-line. Here is a gun that the boy can have fun with.

Our proposition: Any boy who will get EIGHT new subscriptions for THE KANSAS CITY WEEKLY JOURNAL at 25 cents each, making a total of \$2.00, and will send us a list of the names together with the money, we will ship to his address by mail or express, charges prepaid, this handsome target gun. Send money by post-office order or draft.

Boys, here is the chance to get the fun of your life. Rustle a little and get this gun as our proposition only holds good for sixty days, from December 1.

Address all communications to The Kansas City Journal, Kansas City Missouri.

Send for sample copies of the Weekly for canvassing.

51-3t

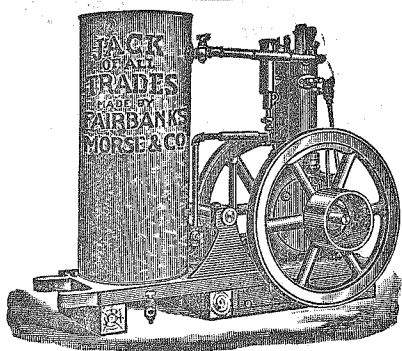
**ROYAL BAKING POWDER**  
**ABSOLUTELY PURE**  
 Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid. U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

**HAVE YOU SEEN THE JACK OF ALL TRADES?**



**Pumps Water, Shells Corn, Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only **TWO CENTS** per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a **NEW ENGINE** made by  
**Fairbanks, Morse & Co., CHICAGO**

**IF HRCIST CAME TO CHICAGO.**

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give or loan busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent, postpaid, to any address on receipt of price, 20 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa. 44

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

**50 YEARS' EXPERIENCE**

**PATENTS**

TRADE MARKS  
DESIGNS  
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

**Scientific American.**

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. **MUNN & Co., 361 Broadway, New York**  
 Branch Office, 625 F St., Washington, D. C.

**Get Acquainted With the Elders**

by ordering a Photo Album in which is represented over 250 of the ministry and places of interest. 65 cents each. Order from HERALD or *Ensign*. 45-1f

**A FOUNTAIN PEN FOR SCHOOL BOYS AND SCHOOL GIRLS.**

We are pleased to offer to any boy or girl who will secure for us eight new subscriptions for THE KANSAS CITY WEEKLY JOURNAL at the rate of 25 cents each, making a total of \$2.00, and will send the money to us together with the names, we will mail to his or her address, charges prepaid, a BEAUTIFUL FOUNTAIN PEN. This pen is guaranteed to give good satisfaction if properly handled. Rubber handle and gold-pointed. It is first-class in every respect. What is the use of having a bottle of ink when you can have this pen in your pocket, all filled with ink and ready for writing? This pen is a great present for the boy or girl, and if you will get out and make a little effort on Saturday, you can secure a list in a short time and earn this beautiful pen. Now is the time to make a trial as our proposition will only hold good for sixty days from December 1. Send money by post-office order or draft, and address all communications to The Kansas City Weekly Journal, Kansas City, Missouri. Send for sample copies of the Weekly for canvassing. 51-3f

**STATE SAVINGS BANK OF LAMONI.**

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital \$20,000 00  
 Surplus 5,000 00  
 Deposits 200,000 00

**OFFICERS.**

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

THE  
**Commercial Bank**

—OF—  
 LAMONI, IOWA,  
 Solicits your deposits, and pays  
**5 Per Cent Interest.**  
 D. F. NICHOLSON, Cashier.

**KEOKUK & WESTERN R. R. CO.**

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
 South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

**A 4 1/2 x 6 1/2 inch fine half-tone ENGRAVING of the 1st PRESIDENCY**

Printed on heavy enameled paper 7x12, suitable for framing, will be sent to every new subscriber to the ENSIGN mentioning this offer, between now and January 1, 1903. You can order through the HERALD. 47-7f

**Herald Office Publications.**

All books are sold by numbers. Send numbers only. Send all orders and make all remittances payable to Herald Publishing House, Box E, Lamoni, Decatur County, Iowa.

- JOSEPH SMITH; HAS HE SUCCEEDED HIS FATHER, THE SEER, IN THE PRESIDENCY OF THE CHURCH? 222. Per dozen 10c, 100..... 60
- CRUDEN'S COMPLETE CONCORDANCE. A dictionary and alphabetical index to the Bible, with a concordance to the apocrypha, and a table and concordance of the proper names of the Bible. 206. Cloth ..... 1 50
- DO YOU WANT MORE LIGHT? 202. Per dozen 5 cents; per 100 . 35



# The Saints Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32  
 "There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 49

Lamoni, Iowa, December 31, 1902

Number 53

Official Publication of the Reorganized Church of Jesus Christ  
 of Latter Day Saints.

JOSEPH SMITH, EDITOR

## CONTENTS.

<b>Editorial:</b>	
Watchmen, What of the Night	1265
Honor Joseph Smith, but Worship only God	1267
Priesthood of Authority Needed	1267
<b>Original Articles:</b>	
The Great Restitution.—No. 2	1269
<b>Mothers' Home Column:</b>	
Prepared Reading for January Meetings of Daughters of Zion Locals	1274
<b>Letter Department</b>	1276
<b>Miscellaneous Department:</b>	
British Isles Mission	1279
Notice,—F. G. Pitt	1279
Appointment of Bishop's Agent for Northern Idaho	1279
Bishop's Notice	1279
The Gospel Literature Bureau	1280
Index to Volume 49	1281

Practical occupations and kindheartedness are what children of the present day need to be taught, rather than Latin or Greek verbs.—Ella Wheeler Wilcox.



The frontispiece of the January *Autumn Leaves* is a work of art, and will be of special interest to the Saints. It is a splendid half-tone reproduction of a photograph of the mission-house in Papeete, Tahiti.



SOME of the books needed by the Church Library: "The Mound-Builders," by J. B. Holden. "History of the New World Called America," by E. J. Payne. "Smithsonian Contributions to Knowledge." "Recent Origin of Man." "Mesozoic and Cenozoic Geology and Paleontology," S. A. Miller. "Antiquity of the North American Indian," by C. C. Jones. "Peruvian Antiquities." "Bricks from Babel." "Mexican Antiquities." "Archæological Tour in Mexico," Bandelier. "Mound-Builders' Works and Relics," Pett. "Narrative, Critical and Historical," Winsor. "Ancient Man in America," Frederick Larkin, M. D. Rawlinson's "Ancient Egypt." "The Aztecs," by Lucien Biart.

## Editorial.

### "WATCHMEN, WHAT OF THE NIGHT?"

This issue of the HERALD will close its forty-ninth volume. Publication day is also the closing day of the year. The record, whether for good or ill, is made up. What can we say of the year in its passing?

That the year 1902 has been of historical value to the church is very clear. In it some of the most important events to the church have occurred. The chief quorums of the church have been strengthened, and a work done by divine direction in Australia and Hawaii, by the visits of Bro. A. H. Smith, which without such direction could not have been done.

The church has been placed in the forefront of controversy by a train of circumstances over which the eldership could have had no control, but which to some extent have resulted from a sort of combine among a lot of misguided religionists unfortunately surnamed Christians, but who have undertaken to traverse outside the Christian's province and role, all for the sake of doing the church injury. It is an unholy alliance, and as such must surely come to an ignoble end.

There has been a very special activity on the part of the combined ministry of some of the denominational churches to meet the encroachments of "Mormonism," as these undue wise men are pleased to call the faith of those who believe in the gospel as the angel message gave it to the Seer of Palmyra, and to overcome and get rid of the "Mormon menace" to Christianity. This has put the eldership of the church upon the special defensive work, for the assailing forces take no pains to draw any line of demarcation between the "Mormon" church in Utah and the Reorganized Church, but class the two together as being both dangerous. Indeed, in many places the Reorganized Church is considered the more to be dreaded as it is ostensibly (as they say) opposed to the dogma of polygamy, while they would believe and practice it if the laws would permit them to do so.

Of course such statements made in certain localities where our elders are at work call out opposition, and the elders are necessarily put on the defensive. And it is very creditable to the ministry at large, that as a rule they are quite well prepared to take part in such defensive warfare. This has been conceded by

the men most actively engaged in organizing the association which proposes to "fight the Mormons," who state that the elders are "well prepared to look after their side of the case."

We are anxious that the elders do not unnecessarily assume the aggressive and lose sight of the kindly courtesy which should always characterize the true Christian "defender of the faith."

Reports from the missionaries in the field, and from many of the local brethren, indicate that there has been an unusual attendance of the Spirit manifested in the preaching of the word; and in most places a better interest and greater desire to hear have followed the preachers.

This we believe was foreshown in prophecy during the closing days of the April session of conference, and it is encouraging to all to know that the pre-saged good has not been withheld from the message bearers. May it be continued is the prayer of all; and it will be if we are "diligent in business and fervent in spirit."

A number of the noble have been taken from the ranks during the year. Brn. Jonas W. Chatburn, John A. Robinson, Morris T. Short, Thomas Daley, David L. Harris, C. R. Duncan, J. M. Scott, went down in the field of human conflict, putting off the weapons of their warfare in the rest of death for the body and comfort and peace for the spirit. Others will take places in the ranks, but none will replace them. Each was a hero in his sphere and each is entitled to stand alone in his place and lot to enjoy unchallenged and undisturbed the honors faithful service entitles him to receive from Him who hath reward in his hand for those who serve aright.

The Christmas-tide is upon us. The holiday season has been full of peace, and to many, of enjoyment. The song of the angel's "Peace on earth: good will to men!" has not as yet been fully realized; though the Spirit which by its ministrations enables the Saint to say, "Jesus is the Christ;" and to cry "Abba Father;" also permits us to put aside for the time the unfortunate and irksome side of affairs and enjoy the good that may be offered to our hands, and to bear in patience the ills we can not be freed from.

"He who looks back, while striking a furrow in plowing, will make a crooked place in the furrow he is trying to make straight," has long since passed into a proverb among farmers. However, the plowman may look back across his field when he has reached the end of his furrow, and if it is practicable for him to amend the crooked place in the furrow in making the one to be next to it, it is his privilege to do it; and he will try, if he has the love for neat and harmonious work in his makeup. So, having reached the end of the year, we may all pause for a brief space of time and contemplate the route over which we have come, the work we have done, the success we have achieved, the good we have gained; and at the same time we

may make note of the crooked places in the course we have pursued, the work we thought to do and did not, the work we undertook to do and did not accomplish, the failures we have made, the wrongs we have done, and the evil that has been with us. We can then, with chastened spirit, or with joyful heart begin the new year and engage in the life, labors, cares, and anxieties; endure the hardships, and enjoy the good, beautiful, and exalting things of the incoming year with renewed courage and increased vigor.

What does the outgoing year take with it? Regrets, remorse? Let us hope not. Good wishes for our coworkers, good will to all? Let us be sure of this. What will the new year bring to us? Who can tell? Disappointed hopes and ungratified ambitions? Let us see to it that our hopes are guided by wisdom, our ambitions regulated by what is both lawful and expedient. Then when the end of another year is reached, we will have made progress towards what the Master has set before us for our attainment thereto.

To the ministry, the closing year with its record of departures from labor among those in the field whose sojourn in the work has been cut short by sickness and death, should be a reminder that with them, too, time is whitening the locks, age weakening the powers of mind and body, and thus warning them that soon "the night cometh, when no man can work:" the tasks set by the Master must all be finished by them. And as there is no recall of the year now passing, so there will be none for the year now coming in. As the errors, wrongs, deeds properly done, works faithfully accomplished of the year closed have been, once for all, placed on record to be taken into account at the judgment day, when every man shall be called to answer for the deeds done in the body, it behooves every one that the year 1903 shall be one of better occupancy in the new year than the last one has been.

The closing year has shown a strong effort being made to arrange for the Graceland College affairs. We have watched this effort with some degree of pleasure and a grain of apprehension; pleasure that so many can see and have acknowledged the wisdom and the necessity of getting the institution on a safe basis; apprehension that the end sought will be deferred by an unnecessary opposition.

It seems to us a strange thing that when a work is ordered and performed in good faith that the work should be repudiated because an error of judgment in the method of doing the work was made by those to whom it was intrusted. The error does not relieve the church from responsibility, though it may, and does perhaps, weaken confidence in the sagacity and business ability of those selected to do the work.

It is clear that notwithstanding the fact that the books are not replete with instructions as to the details concerning the financial affairs of the church, there has been enough "written" to warrant the con-

clusion that such a thing as a business system involving the receiving and disbursing of moneys, goods, wares, and merchandise, should exist in the work to be done by the church. And, in the absence of a long and detailed statement of particular directions and instructions in regard to the methods of carrying on such affairs, it must necessarily be left to the acumen and business ability of those called to the charge of such work. We notice, therefore, with strong hopes for a final and complete understanding on the part of all in regard to the administration of the financial concerns of the church. It surely ought not to be a matter of surprise that while the Lord should, in the restoration of the gospel, remember to give some general data upon which controversies in regard to the marriage relation, the Sabbath or rest day, the ordination to the various offices in the church, the administration of baptism, the Lord's supper, the laying on of hands for healing, and a number of other things, without any elaborate enlargement or details, he should have given a general rule of provision for the establishing of and a continuing of the financial concerns in a similar way. May the progress of the last year be increased during 1903.

"The spirits of the prophets are subject to the prophets," seems to have been verified in the fact that the spirits of the patriarchs have been subject to the patriarchs during the past year. Testimonies offered from time to time warrant the conclusion that those chosen to this office have been attended by the Spirit in their ministrations.

We greet the readers of the HERALD with the cheering greeting: "All Hail to Immanuel;" a "Merry Christmas-tide and a Happy New Year."

---

#### HONOR JOSEPH SMITH, BUT WORSHIP ONLY GOD.

Joseph Smith, Jr., the prophet, was born December 23, 1805. Had he lived until the 23d of the month just closed, he would have been ninety-seven, a ripe old age indeed. But there are men now living who began life the same year.

It is now fifty-eight years since he paid the penalty of being a messenger sent of God for the reestablishment of the gospel economy. The world could not receive the message he and his comrade bore, so some of them slew him and his brother and companion in labor, to get rid of him and the doctrines he bore testimony to. But the cruel measure did not result as designed. The doctrines still survive, and his posterity is still pleading the cause of injured innocence.

What a wonderful record of events has been made since those two men fell asleep in death while yet in the possession and enjoyment of full powers of manhood, physical and mental! What a pace the world has been going in all the realms of human endeavor! How like fairy stories some of the actual achieve-

ments of science, research, and invention appear.

Nor has the church been left undisturbed by the shifting current of human events. Much of grave import for good and ill has transpired. Many have wandered away from safe paths, and many have laid down the weapons of the earthly warfare and have passed over the shadowy border into the land beyond. Few who were cotemporary workers with Joseph and Hyrum Smith are left. The youngest son of the Prophet Joseph is now an elderly man, nearing the three score mark, gray and bald. So that boys who were verging upon manhood in the prophet's time are, if still living, reaching close to the three score and ten allotted to man.

We honor the integrity of the men who fell at Carthage, revere their memory, but worship God only, in keeping with the command, "Him only shalt thou worship." How often will it be needful for the Saints to deny the charge, "They worship Joseph Smith"?

---

#### PRIESTHOOD OF AUTHORITY NECESSARY.

One of the elders in the Godbeite movement, in Salt Lake City, Utah, in a conversation with one of the Josephite brethren, remarked: "We had thought a priesthood of love would have been sufficient; but we have learned that a priesthood of authority as well as a priesthood of love is necessary."

We are of the opinion that had there not been a need for an authoritative administration in the gospel economy, the Son of Man, the royally accredited agent of the Divinity, would not have been sent on the errand of redeeming the race of man. The fact that he was sent and was willing to come is significant that in order that the work of redemption might be done, and well done, it was essential that the authority of the Father should be represented; and who so well prepared to do this as the Son of whom it had been written, "Thou art for ever a priest after the order of Melchisedec;" "I have anointed thee with the oil of gladness above thy fellow"? Only such a messenger could say to his chosen and ordained ministry: "As my Father hath sent me, so send I you." "Whosoever sins ye remit, they are remitted unto them; whosoever sins ye retain, they are retained." They were sent to preach. They were also sent to baptize.

To preach is to perform a persuasive and a convincing work; to baptize is to perform an authoritative act; an act to be performed in an authoritative manner, by one representing the right and power of the only One who can give "life eternal."

Men who are called to preach should be able to say, "I have been called not only to preach but also to baptize for the remission of sin." It is a grave mistake for men to say, "If we have power to preach,

we also have power to baptize." "If we have a right to preach, we also have the right to induct other men into the church by baptism."

---

THE following seems to be a fairly good statement in regard to the wealth and poverty of the United States:

It is undoubtedly true that there is less poverty in the United States, in proportion to population, than in any other country, but it is doubtful if there are as many men of vast wealth in proportion to population. With eighty million population the proportion of paupers is less, in an enormous degree, than in any other civilized nation. But when the eighty million population is divided by the number of holders of vast accumulations of wealth it is certain that the ratio will also be found to be vastly less than a like ratio in nearly any nation of Europe.

It is the almost universal presence of the well-to-do in America which not only makes us rank as the wealthiest people on earth, but makes it possible for a few men, by the exercise of uncommon abilities in financial matters, to accumulate vast wealth. The entire absence of the law of primogeniture in the United States renders it certain that these vast accumulations will ultimately be divided and cease to be a menace to universal well-being. Mr. Bryce well says, "The political arrangements of the United States have happily averted any danger of a general oppression of the poor by other classes."—*Seattle (Wash.) Post-Intelligencer*.

---

#### EXTRACTS FROM LETTERS.

By clipping from the *San Antonio Daily Express* of December 17, we notice that Reverend T. C. Iliff has been lecturing in San Antonio, Texas, on "The Menace of Mormonism." This is the same Reverend Iliff who some time ago lectured in Oakland, California, on the same subject. Bro. E. N. McRay sends us the clipping in letter dated December 20, and states that after the lecture, which was about two hours long, Bro. John Harp arose and stated that we had been misrepresented, and asked that he be allowed to speak, but he was abruptly told that the world was wide enough for him to speak somewhere else, and was ordered to sit down. Bro. McRay adds: "It makes my heart sick to see and hear Joseph Smith falsely accused; but it only makes me more firm and determined to fight for the grand and glorious cause that we are all engaged in. If I were a man of the world, I have no doubt but that such lectures as that would cause me to despise the very name of Latter Day Saints; but thank the Lord, I can bear my testimony to the world that I know the work is true and that Joseph Smith was sent of God. We are building a small church house here, and hope to have it finished soon so that we may have a permanent place to meet, though there are but few Saints in the San Antonio Branch. I know that if we will all do our part as true Latter Day Saints, we shall finish the house and come out victor over all such as the Reverend T. C. Iliff, as the Lord always feels after his own."

Under date of December 21, Sr. James Christenson

wrote from La Conner, Washington: "The HERALD and *Ensign* are companions that are mine, away out here in the far West. The few Saints in and about La Conner are all well; and although we do not have much preaching, we did enjoy a two-week series of sermons preached to us by Brn. David Powell and N. V. Sheldon in the early part of last fall. It did us all a great deal of good. They and other elders who are laboring in our district will always find a welcome whenever they can come. May God bless all who leave their homes and loved ones to labor in the Master's vineyard."

Charles E. Culver, of Chicago, recently wrote: "The man who neglects to read the official publications of the church is like the man who neglects to partake of food from his own table. The latter will grow poor and hungry, and is liable to succumb to starvation; the former shows weakness in the faith and is liable to die spiritually from want of spiritual food,—the 'bread of life.'"

---

#### EDITORIAL ITEMS.

John H. Tibbels, Tonganoxie, Kansas, requests that the brethren of the branches nearest Tonganoxie write him. He desires to receive some literature to distribute. He states that he has distributed two packages of the *Gospel Echo*, which has been courteously received.

Bro. G. J. Waller, Honolulu, Hawaiian Territory, under date of December 18, writes that his daughter Ruth, who has been sick for some time, is slowly recovering. We are sure the Saints who know Bro. Waller and family will be glad to know that Ruth is on the road to recovery.

A new publication, devoted to the interests of the latter-day work, has been launched in the journalistic sea at Philadelphia. It is called the *Saints' Advocate*, and is edited by W. E. La Rue. According to the paper, it is published in the "interests of the Saints' church at Howard and Ontario Streets." The number we have received is volume 1, number 1, which bears date of December, 1902. It is the "Christmas edition."

Samuel Twombly reports from the Northwestern Kansas District eight baptisms of late, five being heads of families. The work seems to be moving forward in that field.

Bro. James Christensen of St. Louis, Missouri, who for several years has been in the employ of the Missouri, Kansas & Texas Railway, has received notice of promotion. On January 1 he will become traffic claim agent, with headquarters at Dallas, Texas. We are glad to see our worthy young brethren succeed.

---

In the January number of the *Autumn Leaves* Sr. Thorburn tells of her trip to Scotland, and Peter Anderson writes of his trip to Scandinavia.

## Original Articles.

THE GREAT RESTITUTION.—NO. 2.

BY COLUMBUS SCOTT.

A prophet and more than a prophet is authorized, then, to prepare the Lord's second coming, and that too by the restoring of the gospel as the first and leading event, that it may be proclaimed "as a witness to all nations." God deals in certainties. He deceives no one. He works among men with reference to their eternal ends.

The rising up of a hundred or a thousand so-called reformers with as many differing religious messages or systems of religion, and interpreting the Bible in as many differing ways is not calculated to produce unity or bring certainty. It brings doubts, divisions, and uncertainties, as at present exhibited in the world. It but adds to the mystery and confusion of the great Babylon, as portrayed by John. A house divided against itself falls, and with the fall comes disappointment, failure, and woe.

The gospel is everlasting, it is eternally one. It is a certainty, teaching ever but one way,—“the strait and narrow way.” In view, then, of the divided and religiously distracted condition of the world, need we be surprised that God has interposed and introduced measures to clear away the religious darkness prevailing? Why wonder that he has again introduced his measures, brought about order, and again established his house (church) in order that his knowledge may bring certainty, and peace, and truth to man? Should not our Father in heaven do this now for his children? Strange if he would not! As the gospel ever has been his means of accomplishing this, how else would we expect him to introduce the great restitution than by authorizing a dispensation of the everlasting gospel? This is his way.

Has such a work as the great restitution been introduced? Has the Master deigned to interpose in the behalf of helpless man again in order that he may have certainty in his effort to obtain eternal salvation? He has done so in the past. Man needs light, help, and mercy. Needs the guiding hand of God in the darkness and uncertainty now so heavily felt. Shall it be denied him? Man's inability to cope with the situation religiously has been made more and more apparent for the last fifteen hundred years by the uncertainty and failure of his efforts. The blind efforts of the last four hundred years, especially the religious upheavals, remind one of the mad rushing of the storm-driven sea waves, and of their ineffectual lashing of the rocks, or the wave-tossed ship, and its going down, with rudder or compass, and the wild despair of the perishing human cargo. It is the blind leading the blind.

But in the yearning of the human heart for mercy, light, strength, and certainty, there is hope, "For the Lord shall rise up as in mount Perazim, he shall be

wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."—Isaiah 28:21, 22.

Connected with and just prior to this consumption determined upon the whole earth, God was to do a "strange act," his "strange work." Many look upon it as a "strange work" that God should send a heavenly messenger in these latter days, bringing back to men the authority of the apostleship, and the prophetic, the authority to proclaim the gospel and administer its holy word and ordinances, and the keys by which the church and kingdom of God may be restored, and the way thus prepared for the second coming of our Lord, the consumption on the whole earth, and the introduction of the glorious reign of Christ on earth.

It is frequently said that Elias, the restorer, foretold by our Savior to come before he does (Matthew 17:10-13), is John the Baptist and his work of nineteen hundred years ago. We have no disposition to deny that Elias is John the Baptist, but he did not then do the work predicted there; for when Jesus said, "Elias truly shall first come and restore all things," John had come and done his work of that dispensation and was dead, buried, and resting from his labors. John's death did not deprive him of the keys of authority he held by which he took precedence, or went before, and opened up the work he was destined to do. John's work was not done, then, at the close of his first mission. He yet had a labor to perform, was continued in his office, a messenger of God to officiate at a later period of the world's history. Whether he was empowered to do the work, in the spirit state, like Moses on the mount of transfiguration, or like the prophet angel that appeared to John the revelator (Matthew 17:3; Luke 9:32; Revelation 22:8, 9), or whether he was resurrected at Christ's resurrection, amidst the multitude of captives ascending with him, is immaterial to us. The restoration, the part he was to do in that work, is the all-important matter of interest to us here.

The great mistake made by all who have been looking for the second advent of our Lord soon, and that wherein they have been led astray, is that they have overlooked the prophecies and promises, and their fulfillment in the restoration of the gospel and its proclamation as a witness to all nations, the restoration of Israel to their own land, Palestine, and the building up of Zion preparatory to the Lord's coming to reign in glory.

It is designed that the nations shall have the opportunity to hear, and receive or reject the law by which they are to be judged at the last day. And the law is made binding and is of force when administered by authority.

In the hands of those not authorized the law is not of force. (See Acts 19: 6, 13-16.)

But the strength and demonstration of prophecy is made manifest by its fulfillment. The gospel has now been restored for more than seventy years. Many thousands have heard and received it, have covenanted with the Lord by their obedience, and have realized the fulfillment of its promises as they relate to this life.

The angel's message has been sent. Men have been authorized to declare it and administer its ordinances with the Holy Ghost and much assurance attending. Many have believed, repented, and been baptized into Christ for the remission of their sins (Mark 1: 1-3; Acts 2: 38, 39), "having obeyed from the heart the form of doctrine delivered unto them," were "then made free from sin" (Romans 6: 18; Acts 22: 16), have become the servants of righteousness.

They have embraced the doctrine of laying on of hands for the gift of the Holy Ghost (Acts 8: 14-18; 9: 17; 19: 1-6; Hebrews 6: 1, 2; 1 Timothy 4: 14-16), and the baptism of the Holy Ghost, and spiritual gifts (Acts 2: 39; 19: 5, 6; 1 Corinthians 12: 1-12), and have been restored. Thus demonstrating the truth of the gospel of Jesus Christ, as declared by himself and his ministry anciently.

The principal human instrumentality used by God in the ushering in of the restitution was a young man by the name of Joseph Smith, who lived at the time in the western part of the state of New York, near Palmyra, Wayne County. His parents moved to that locality from the town of Sharon, Windsor County, Vermont, when he was but ten years old, he having been born December 23, 1805.

Some six years after their removal to New York, there was an unusual religious excitement caused by the holding of a protracted revival by the Baptists, Methodists, Presbyterians, and other religionists of the community. Some of his family, brothers and sisters, united with the Presbyterians, according to his narrative. When the time arrived to divide the converts, contentions of a serious and bitter character arose over the matter that brought to the minds of some serious considerations as to which of the contending parties was right. Mr. Smith, who was quite young, was seriously wrought on as to who was right and which of the churches he should unite with, but was unable at the time to determine this question. He was greatly concerned about the salvation of his soul, and while seriously considering the subject, and seeking the aid of the word of God, came to the statement found in the first chapter and fifth verse of the letter of Saint James, which reads, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This young man felt that if ever any one needed wisdom he did. He took God at his

\*

word, and after weighing this all-important matter for a time concluded to take the counsel of the Lord. And after listening to the conflicting arguments of the different ministers engaged in the work of trying to convince the converts to their respective beliefs, and being unable to decide the matter, concluded that he must either remain in darkness and uncertainty, a most sad and deplorable condition to live and die in, or ask light of God, as the Apostle James directs. This is a strange thing for a person to do in modern times, though to Bible believers it ought not to be; but it is because it is such an unusual thing to do. And none, not even ministers, have done so, or taught others to do so, with the most distant expectation of receiving anything from God. Mankind had wandered so far from the Almighty during the last eighteen hundred years that even some of the ministry would upbraid those who sought unto the Lord for light and direction, and such was the experience of the young man, Joseph Smith. Joseph says he had not attempted to pray till this time. This was about 1822-1823.

Joseph's feelings were so intense regarding the subject of his soul's salvation, that he determined to seek unto God for an understanding of his condition, and what he should do to be saved. Carrying out this determination, he says:

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction (not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in my being), just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), "This is my beloved Son, hear him."

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them; and many other things did he say unto me which I can

not write at this time. (See History of the Church of Jesus Christ of Latter Day Saints, volume 1, pages 9, 10.)

Being possessed of but little religious experience he related the vision to a minister of the neighborhood and soon a strong opposition was excited, and much persecution was aroused against him and his friends. But all the opposition and persecution that could be brought against him could not change the fact that he had seen and experienced the vision. Like Paul, he knew he had seen the personages and heard their words. He further says, "I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided."—Ibid., page 11.

Mr. Smith further relates:

During the space of time which intervened between the time I had the vision, and the year eighteen hundred twenty-three, having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me, I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections; when on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all peoples.—Church History, pages 11, 12, 13.

By reading these historical sketches so far as quoted, it will be seen that this young man was

plainly informed that God had a work for him to do. The scope that the work when once inaugurated should attain to is indicated to be heralded to all nations. Its exact character and nature, so far as we have quoted, is not clearly outlined. But as the occasion of the young man seeking for light was regarding what he should do to be saved, and the standing religious societies were sustaining before the Lord, we would strongly infer that the work for him to do, and the way his name was to be held by the nations "for good and evil," would be of a religious nature. And so the angel further informed him, and cited his attention to some of the prophetic promises that foretell the great and divine work of the restitution of all things spoken of, including events to be accomplished prior to the coming of Christ in glory.

Pursuing the narrative further, we learn that the foregoing vision was repeated twice in the night of above date, every particular being thus indelibly impressed on the young seer's mind.

He was informed that the Western Continent was anciently inhabited by a nation founded by a colony emigrating from the Tower of Babel, that flourished for a time and was succeeded by some of the decedents of Joseph of Egypt. See Genesis 48: 5-20; 49: 22-26; Deuteronomy 33: 13-17, where Joseph's decedents are promised a landed estate far exceeding in area that given to the twelve tribes of Israel and extending to the "utmost bound of the everlasting hills." Also that a record of these peoples was to be brought to light through his instrumentality, that this record contained the fullness of the gospel as delivered to these ancient inhabitants by the Savior. This glorious personage cited his attention to a number of the Bible prophecies relating to the work of God to be accomplished in these days, including the restitution treated of here.

His attention was directed by the angel of God to the third and fourth chapters of Malachi, also Isaiah, chapter eleven, and to Acts, chapter three, verses twenty-three and twenty-four, stating that the prophet referred to by Peter was Christ, but that the time for all those who would not hear him to be cut off, had not yet arrived. He quoted to him also the twenty-eighth to the last verses of Joel, chapter two, which were soon to be fulfilled. (Church History, pages 13, 14.)

During the following seven years the young seer, being possessed of the record above referred to, along with the usual avocations of life common in a pioneer country such as Western New York was at that period, engaged in translating said record; gaining in experience, light from time to time was received, gradually developing the truth that the times were just at hand for the restoration of the divine authority, essential to the servants of the Lord in every dispensation of the gospel, that the gospel might be preached in all the world, for a witness to all nations, the church

established by authority according to the divine pattern, and that soon God would remember his ancient covenant people, Israel, to restore their ancient inheritance, Palestine, to its former fertility, thus preparing the way for their restoration to their own land.

A young school-teacher, Oliver Cowdery by name, having, as he claimed, by divine direction joined Joseph Smith in translating the record called the Book of Mormon, acted as scribe, and while engaged thus, one day in the month of May, 1829, they repaired to a secluded place in a near-by grove to engage in a season of prayer to the Father of all. Joseph relates that:

While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized; I baptized him first and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hands of the messenger.—Church History, volume 1, pages 34, 35, 36.

Oliver Cowdery says of this wonderful event:

The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled for ever.

But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?), when we received under his hand the holy priesthood, as he said, "Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness."—Church History, volume 1, pages 37, 38.

What is this set forth in the transactions here narrated but the beginning of the fulfillment of the prophecies of Malachi, and the Savior, "Elias truly shall first come, and restore all things"? (Malachi 3: 1-6; Matthew 17: 11.)

The history of Christendom since A. D. 1822, when the angel appeared to Joseph Smith, is a history of the revision of creeds, of renouncing of doctrines before held essential to salvation. It would be a long chapter to describe the doctrines thus repudiated by themselves, all of which goes to prove beyond dispute the uncertainty of human religious dogmas as to truth, and the inability of man unaided, undirected by the inspiration and revelation of God, to set forth the gospel of Jesus Christ, and establish the church or kingdom of God.

Without the light of revelation Joseph Smith could not have moved out as he did adapting his religious work to a complete harmony with that foreshadowed in the prophetic word, as to the nature of the work, restorative in character, and at the time indicated in that word. The work brings out in bold relief the doctrine of Jesus Christ as preached by apostles of old as moved by the Holy Ghost. It sets forth the Christ as the only Savior. Faith in him, his word, as essential, the keys of divine authority by which the laws of salvation may be administered, repentance and baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. These principles are eternally true, as the Bible is true.

But like the servant of God, Joseph Smith would not presume to administer in any of these holy ordinances of the gospel, till authorized by the divine command, "for so we were commanded." Certainty must attend God's work. The truth only must constitute that work. The infinitely wise and unchangeable God must not ordain and reveal an imperfect, changeable plan of salvation.

God did not omit to place his Son, the Christ, in his proper position in the work of the restitution,—that position is at the head. So in Joseph's first vision Jesus is thus honored, the words of his Father, "This is my beloved Son, hear him," warrant this observation. Adding to these the words of the messenger sent from heaven to ordain him, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron," confirms the truth that the Christ is acknowledged to be the "leader and commander" in the great latter-day work ushered in through Joseph Smith and others called to the work with him.



Jesus of Nazareth is the central prophetic sun in the celestial heavens around which Abraham, Enoch, Moses, John, and Joseph and all other prophetic stars radiate. These have all acknowledged him to be the source of their light and their authority to administer and build.

The character of their teachings and work demonstrates this to be true. Each of these were prominent in the respective dispensations of their time. Joseph comes last, as he is given the preference by Jesus Christ in the purposed, determined "dispensation of the fullness of times" predicted by Saint Paul (Ephesians 1:9, 10); times in which all that has been so far revealed is to be consummated. It was a "purpose" of God, a "pleasure," also a "mystery of his will," that was yet future in Paul's day; God is to introduce divine measures to "gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Surely all earth's children ought to be interested in that part of the work now being done on earth.

This work of restitution involves the work foreseen and predicted by John the Revelator. Speaking of the preparation of the church just before the coming of Christ to reign in glory, preparing for that great and glorious event, he says: "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Again: "And his wife hath made herself ready." This shows a special work to be done, a special gospel work, a rehabilitation of the church, the bride elect of Christ, preparatory to meeting the bridegroom at the marriage supper. The terms used by John are most significant.

The "grant" is a special privilege conferred at the time indicated. The time is just before the reign commences. The "fine linen" which the church is to put on is "the righteousness of saints," and the righteousness is that revealed of God, and that is found in the gospel. (Romans 1:16, 17.) And the grant, right, privilege conferred could be nothing short of the restoration of the gospel, consisting of authority given of God, the word of God, the Holy Ghost, and much assurance. (See 1 Thessalonians 1:5.)

The purpose I have in this effort would be unfinished were I to omit the reference to the promise made by the angel to Joseph Smith and Oliver Cowdery, when ordaining them, namely; that if faithful they should receive the Melchisedec priesthood, that authority by which the spiritual blessings of the gospel, the authority to lay on hands for the gift of the Holy Ghost, and by virtue of which the church of God may be established, and built up. After making this matter a subject of continued prayer for a season, Joseph relates that they, to their "unspeakable satisfaction," were made to "realize the truth of the Savior's promise, 'Ask, and ye shall receive,

seek, and you shall find, knock, and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber [of Father Whitmer's house], commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not."—Church History, vol. 1, pp. 60, 61.

The statement of Oliver Cowdery to the foregoing is: "I was present with Joseph when the higher or Melchisedec priesthood was conferred by the holy angel from on high. This priesthood was then conferred on each other, by the will and commandment of God."—Church History, vol. 1, p. 64.

The deferring of this ordination till the members of the coming church might be consulted, by direction of the Lord, is a privilege or principle, always granted to the Lord's people, in relation to his work, that they may have the opportunity to accept or reject. Before the covenant at Sinai was ratified, the Lord sent to have the consent of Israel. (Exodus 24:3.) When David was to become king of Israel, the people were first consulted. (1 Chronicles 11:1-3.) When King David was to bring the Ark of the Covenant to its place, the people were consulted. "And all the congregation said that they would do so." (1 Chronicles 13:1-4.) When a successor to Judas, who fell from the apostleship, was to be chosen, the Saints were consulted regarding it, and their decision regarded. (Acts 1:26.) It is peculiar that Joseph, if not divinely directed, should be able to move in such perfect harmony with Bible precedent, at each developing stage of the great work. But why should it be otherwise? It is the foundation and introductory stages of the great restitution! It is the initial of the purpose of God respecting his great restoration.

Is it objected that the Melchisedec priesthood should be restored? Had the work failed in this feature of its development, a Bible objection could have been consistently urged against it. Christ is a priest of the Melchisedec order; he is the high priest of our profession. (Hebrews 3:1; 7:17.) He is the apostle. The authority he gave to the ancient apostles and elders was Melchisedec priesthood authority. This priesthood was the authority of the ancient church. (1 Peter 2:3, 9.)

Isaiah, describing the mission of Christ, and especially referring to the times of restitution, says of

Christ's ministers: "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our Lord."—Isaiah 61:6. This was to be after the Dark Ages, or as Isaiah says, it is at the time that "they shall build the old wastes, they shall raise up the former desolations [of the church, or of the cities of Judah?], and they shall repair the waste cities, the desolations of many generations." We care not to which the reader applies this language; for the restoration includes the cities and land and the children of Israel. Both Isaiah and Micah associate the work of the restoration of the church and Israel as being accomplished at the same time. (Isaiah 2:1-5; Micah 4:1, 2.)

Ezekiel prophesied of Israel's apostasy anciently: "But the law shall perish from the priest, and counsel from the ancients."—Ezekiel 7:26. But David says of the development of the kingdom of God under Christ: "Let thy priests be clothed with righteousness;" and, "I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy." Psalms 132:9, 15, 16.

How would the Church of Jesus Christ without an authorized priesthood ministry, be the antitype of the Israelitish "kingdom of priests"? The gospel profession is a priestly profession. (Hebrews 31:1.) Admit that the great Head of the church is a high priest, and every minister to whom he gives authority is a priestly minister. By priestly authority is every person entering the church baptized into the priestly profession, and confirmed therein by the laying on of hands.

Paul speaks of the day when Israel, that rejected the gospel in his day, shall be "grafted" into Christ, the new covenant (1 Romans 11:25-27); and Jeremiah, speaking of the same time and events, says: "And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord."—Jeremiah 31:14.

The church contemplated in the prophecies relating to the great restitution, and authorized by the authority restored through the angel of God, and vested by his ordination, in Joseph Smith and Oliver Cowdery, began to take organic form April 6, A. D. 1830. It has developed into that completed organic form authorized by the pattern and law. It sets forth Jesus Christ as the only Savior of man, as the major premise of its faith. Obedience to his doctrine (John 7:17; Hebrews 6:1, 2; 2 John 9:11) is the test of loyalty to God and the means of release from sin, and of acceptance with the Father and the Son. The seal of our heirship to all that is promised, is the gift of the Holy Ghost. The form of the restored church, that hereinbefore is set forth, with that incidental to the work of restitution.

For more than seventy years have these claims been presented to the candid consideration of men,

for seventy years have they withstood the opposition and criticism of the wise and religiously strong, and they shine out with a divine lustre more brilliant than ever before. The signs of the times join with the prophetic word to confirm and sustain and develop the great work. The unwelcome stay of Israel among Gentile nations, their increasing desire to regain and be restored to the beloved Palestine, as instanced by the rapid growth of Zionism, the restlessness of the nations, their continued and universal preparations for war, together with the unparalleled strides of scientific developments, the increase of knowledge among men as never before (see Jeremiah 31:3-14; 32:37-44; 25:32, 33; Joel 3:8-17; Daniel 12:4), also the increase of wickedness (Daniel 12:10; Revelation 18:5), all join in testimony with the proclamation of the gospel restored that the great restitution is on and onward to the great consummation, the end of the world, the incoming of the age of universal peace.

LAMONI, Iowa, December 17.

## Mothers' Home Column.

EDITED BY FRANCES.

Prepared Reading for January Meetings of Daughters of Zion Locals.

### THE COOKING OF MEATS.

"Meat is rarely eaten raw by civilized people. For the most part it is either roasted, stewed, fried, or boiled. Among the chief objects of cooking are the loosening and softening of the tissues, which facilitates digestion by exposing them more fully to the action of the digestive juices.

"Another important object is to kill parasites, and thus render harmless organisms that might otherwise expose the eater to great risks. Minor, but by no means unimportant, objects are the coagulation of the albumen and blood so as to render the meat more acceptable to the sight, and the development and improvement of the natural flavor. . . .

"Cooking certainly can not add to the amount of nutritive material in the meat; and it may, as we shall see, remove considerable quantities of the nutrients.

"If it is desired to heat the meat enough to kill parasites or bacteria in the inner portions of the cut, the piece must be exposed to the action of heat for a long time. Ordinary methods of cooking are seldom sufficient. . . . Large cans of meat are more liable to have bad spots than small cans because the heat in them is not sufficient to destroy the bacteria or other organisms that cause the meat to decompose.

"If meat is placed in cold water, part of the organic salts, the soluble albumen and the extractives or flavoring matters, will be dissolved out. At the same time small portions of lactic acid are formed, which act upon the meat and change some of the insoluble matters into materials which may also be dissolved out. . . . If the water is heated gradually, more and more of the soluble materials are dissolved. At a temperature of about one hundred thirty-four degrees Fahrenheit the soluble albumen will begin to coagulate, and at one hundred sixty degrees Fahrenheit the dissolved albumen will rise as a brownish scum to the top and the liquid will become clear. Upon heating still higher, the connective tissues begin to be changed into gelatin and are partly dissolved out while the insoluble albuminoids are coagulated. The longer the action of the hot water continues, the tougher and more tasteless the meat becomes, but the better the broth. Treated in this way flesh may lose over forty per cent by weight. The loss is principally water, but from five to

eight per cent may be made up of the soluble albumen, gelatin, mineral matters, organic acids, muscle, sugar, and flavoring materials. Part of the melted fat also goes into the broth.

"It would be a great mistake to assume that the nearly tasteless mass of fibers which is left undissolved by the water has no nutritive value. This tasteless material has been found to be as easily and completely digested as the same weight of ordinary roast. It contains nearly all the protein of the meat, and, if it is properly combined with vegetables, salt, and flavoring materials, makes an agreeable as well as nutritive food.

"If a piece of meat is plunged into boiling water or very hot fat, the albumen on the entire surface of the meat is quickly coagulated and the enveloping crust thus formed resists the dissolving action of water and prevents the escape of the juices and flavoring matter. Thus cooked, the meat retains most of its flavoring matters and has the desired meaty taste. The resulting broth will be correspondingly poor.

"The foregoing statements will be of much help in the rational cooking of meats in water. The treatment depends largely upon what it is desired to do. It is impossible to make a rich broth and have a juicy, highly-flavored piece of meat at the same time. If the meat alone is to be used, the cooking in water should be as follows: Plunge the cut at once into a generous supply of boiling water and keep the water at the boiling point, or as near boiling as possible, for ten minutes, in order to coagulate the albumen and seal the pores of the meat; the coating thus formed will prevent the solvent action of the water and the escape of the soluble albumen and pieces from the inner portion of the meat. But if the action of the boiling water should be continued, the whole interior of the meat would, in time, be brought near the temperature of boiling water, and all the albumen would be coagulated and rendered hard. Instead of keeping the water at the boiling point (two hundred twelve degrees Fahrenheit), therefore, the temperature should be allowed to fall to about one hundred eighty degrees Fahrenheit, when the meat could be thoroughly cooked without becoming hard. A longer time will be required for cooking meat in this way, but the albumen will not be firmly coagulated, and the flesh will be tender and juicy instead of tough and dry as will be the case when the water is kept boiling during the entire time of cooking."

The foregoing is taken from "Farmers' Bulletin No. 34." We find a modifying statement in No. 8 of the "Rumford Kitchen Leaflets." It is as follows:

"In all methods of cooking meats, as indeed all forms of proteid food, whether by boiling, roasting, or broiling, the proteid or albuminous matter undergoes more or less complete coagulation. This, however, is essential in any process of cooking by which a rich and appetizing flavor is to be developed, and if not accomplished at too high a temperature offers no obstacle to easy digestibility; indeed, as has already been stated, owing to the conversion of the collagen of the surrounding connective tissue into gelatin, digestibility may even be increased."

Resuming Bulletin No. 34, we quote:

"In boiling sections of delicate fish as salmon, cod, or halibut, the plunging into boiling water is objectionable because the motion of the boiling water tends to break the fish into small pieces. Fish should be put into water that is on the point of boiling. The water should be kept at this temperature for a few minutes and then allowed to fall to one hundred eighty degrees, as in the case of meats.

"If both the broth and the meat are to be used, the process should be quite different from that outlined for boiling meat. Stewing is in this country a much undervalued method of cooking. This is probably due partly to the fact that stewing is generally very improperly done, and partly to the general aversion which Americans, consciously or unconsciously, have to 'made dishes' of any kind. This aversion probably has its origin in a false notion which spurns economy or any attempt at economy in diet.

"In stewing, the meat should be cut into small pieces so as to present relatively as large a surface as possible, and instead of being quickly plunged into hot water, should be put into cold water in order that much of the juices and flavoring materials may be dissolved. The temperature should then be slowly raised until it reaches one hundred eighty degrees Fahrenheit, where it should be kept for some hours. Treated in this way the broth will be rich and the meat still tender and juicy.

"If the water is made much hotter than one hundred eighty degrees Fahrenheit the meat will be dry and fibrous. It is true that if a high temperature is maintained long enough the connective tissues will be changed to gelatin and partly dissolved away, and the meat will apparently be so tender that if touched with a fork it will fall to pieces. It will be discovered, however, that no matter how easily the fibers come apart, they offer considerable resistance to mastication. The albumen and fibrin have become thoroughly coagulated, and while the fibers have separated from each other, the prolonged boiling has only made them drier and firmer.

"The quantities of the ingredients in a meat broth may be illustrated by a German experiment. One pound of beef and seven ounces of veal bones gave about a pint of strong broth or soup, which contained by weight: water, ninety-five and two tenths per cent; protein, one and two tenths per cent; fat, one and five tenths per cent; extractives, one and five tenths per cent; mineral matters, three tenths per cent.

"Very palatable broths can be made by using more water and adding savory herbs. Broths thus made have, of course, a greater amount of water, frequently as much as ninety-eight per cent, or even more, and the nutrients are correspondingly reduced in amount. It would appear from the analyses given above that the amount of solids in broth is generally small. Consequently their strong taste and stimulating effect upon the nervous system must be ascribed to the meat bases (flavoring matters) and to the salts of potash which they contain. Besides meat bases, soups contain more or less gelatin, varying directly with the quantity of bones used in the preparation.

"The term meat extract is commonly applied to a large number of preparations of very different character. They may be conveniently divided into three classes: First, true meat extracts; second, meat juices obtained by pressure and preserved, compounds which contain dried pulverized meat, and similar preparations; and, third, albumose or peptose preparations, commonly called predigested foods.

"The true meat extract, if pure, contains little else besides the flavoring matters of the meat from which it is prepared, together with such mineral salts as may be dissolved out. It should contain no gelatin or fat, and can not, from the way in which it is made, contain any albumen. It is, therefore, not a food at all, but a stimulant, and should be classed with tea, coffee, and other allied substances. It should not be administered to the sick except by competent medical advice. Its strong meaty taste is deceptive, and the person depending on it alone for food would certainly die of starvation. Such meat extracts are often found useful in the kitchen for flavoring soups, sauces, etc. Broth and beef tea as prepared ordinarily in the household contain more or less protein, gelatin, and fat, and therefore are foods as well as stimulants. . . . The preserved meat juice and similar preparations contain more or less protein, and therefore have some value as food.

"The third class of preparations is comparatively new. The better ones are really what they claim to be, predigested foods.

"The principal difference between roasting and boiling is in the medium by which the meat is cooked. In boiling, the flesh to be cooked is surrounded by boiling water; in roasting by hot air. In both cases, if properly conducted, the fibers of the meat are cooked in their own juices.

"When the meat alone is to be eaten, either roasting, boiling, or frying in deep fat is, when properly done, a more rational

method than boiling, for the juices are very largely saved. The shrinkage in a roast of meat during cooking is chiefly due to a loss of water. At the same time small amounts of carbon and nitrogen are driven off and a little acid is produced which dissolves some of the constituents of the meat. The fat undergoes a partial decomposition into fatty acids and glycerine, and a little of it is volatilized.

"It is interesting and at the same time important to remember that the smaller the cut to be roasted the hotter should be the fire. An intensely hot fire coagulates the exterior and prevents the drying up of the meat juices. This method would not, however, be applicable to large cuts, because meats are poor conductors of heat, and a large piece of meat exposed to this intense heat would become burned and changed to charcoal on the exterior long before the heat could penetrate to the interior. Hence the rule: The smaller the cut to be roasted, the higher the temperature to which it should be exposed.

"The broiling of a steak or a chop is done on exactly this principle. An intense heat should be applied to thoroughly coagulate the albumen and stop the pores, and thus prevent the escape of the juices. A steak exposed to an intense heat for ten minutes is thoroughly cocked and yet has that rare, juicy appearance, which is so desirable."

#### Prayer Union.

I request the prayers of the Saints that I may be healed of a lump under my arm; also pray for my husband that he may be healed of deafness. Sr. Katie Gutzman, Adin, California.

Sr. A. Twaddle, of Carson City, Nevada, requests the earnest prayers of the Saints in behalf of her little boy Ralph, who has recently undergone an operation for appendicitis and is now threatened with Bright's disease. Under date of December 20 she wrote that he had been in bed for ten weeks and she was earnestly hoping and trusting that God would grant her prayer.

## Letter Department.

BULLRUN, West Virginia, December 18.

*Editors Herald:* There is no branch nearer than Fayette City, about sixty-five miles distant. There are only four or five Saints up here, some of them living ten miles away; but I hope there will be lots of work to do here when the Lord sees fit. This is a poor field for labor at the present time, there being but the one church and schoolhouse near, and the church members are very prejudiced, so much so that they said no Latter Day Saint should hold meetings in their church.

Brn. Moxon and Rush were to see us some years ago, and did some excellent preaching; baptized one. I received a letter from Bro. D. L. Allen, of Wheeling, West Virginia, inquiring of me concerning the chances of holding a series of meetings in this part of the field. The chances are very poor at the present time, as the schools are holding sessions; but nevertheless I would like to see Bro. Allen come and see us, so I just answer the brother's letter through the HERALD, as I hope he is a HERALD reader. May God add his blessing, is my prayer.

THOMAS DOWNS.

PITTSBURG, Kansas, December 19.

*Editors Herald:* John T. Davis, of Webb City, Missouri, came and preached in our chapel Monday night, November 31. He intended to occupy Tuesday night also, but the rain prevented.

I am well pleased with the start that I have made. I was baptized September 14, 1902, by Jasper Richards. I have never regretted the step, but rejoice, for I know this work is true, and is of God. My desire is to grow better each day, to grow more in the grace and knowledge of our Lord and Savior, and so to live that others may see by my works that this work is true. I

pray that this good work may go on until all the honest in heart will be gathered into the church. Our lives and our prayers with God's help will be the only means of building up our church; so let us all be faithful, that we may be true helpers in this work. I am the only one of our family who belongs to the church, but I hope more of them may study and learn that they are in the wrong path.

Your sister,

ANNA BROWN.

MANCHESTER, England, December 12.

*Editors Herald:* At latest advices our beloved Brn. Griffiths and Rushton were well; also the rest of the missionary staff; but our Bro. Rushton's little one, a sweet little child of three years, has been in the hospital with scarlet fever. The wife of Joseph Dewsnup, Sr., has been lying ill for several weeks past and in a critical condition. She is an old-time Saint, and was baptized into the Reorganization with my own mother when the work was first established in Manchester. We hope she may be spared to us.

The only Religio over here still flourishes in East Manchester, presided over by Elder Weate. Sr. Kelley will be interested in this.

Your coworker,

10 Rye Street, C. upon M.

WM. R. ARMSTRONG.

SPRINGFIELD, Missouri, December 22.

*Editors Herald:* The work here is on the move. The Saints are all at peace with each other.

We witnessed the baptism of another noble young man by the name of Sellers. This makes the third since Bro. White was here. Bro. Ward, the young man baptized while Bro. White was here, is taking right hold of the work, and promises to make an all-round worker. There are others very much interested and will no doubt soon join the kingdom. Yours,

H. SPARLING.

LOS ANGELES, California, December 19.

*Editors Herald:* Last Sunday evening I addressed a magnificent audience at Brent's Hall in this city. The occasion was a discussion between an attorney and an ardent Christian Scientist by the name of Townsend and myself, the subject being, Is Christian Science a fact or a farce? I had the closing speech. It was clearly evident that the audience comprehended the impregnability of our position and the untenability of the other man's. Christian Science will neither bear Christian criticism nor scientific analysis. We took advantage of the opportunity and Bro. R. T. Cooper handed out a large number of our little tract, "The Latter Day Saints, who are they?" Some good will follow. It is a good way to advertise our work, anyway. Will give you a synopsis of our argument later.

I went to San Bernardino on the 10th to officiate at the wedding of Sr. Lillian Peake and Mr. E. Cubbon. Sr. Peake is a granddaughter of Sr. Poole, an old-time member of the church. While there I preached in the church once, as Bro. Foss was holding a protracted effort.

Bro. William Crick, of Independence, worshiped with us yesterday.

Bro. B. F. Durfee, late of Oregon, is sojourning in our city. He expects to winter here. Sr. Durfee is with him.

I went out the other evening to hear General William Booth, of Salvation Army fame. I was pleased with his discourse and left with a kindlier feeling towards this institution than I have ever had before. Until we as a church have so far progressed that we can take up the work of the slums carried on so extensively by them it were better that we refrained from too severe criticism. Regardless of their ignorance of the gospel in its entirety they are doing a noble work among the poor outcasts,—the drunkards and the unfortunate girls many of whom are more sinned against than sinning.

He stated that the organization was only thirty-seven years old,

and yet they are operating in forty-nine countries, using thirty-one different languages. They have seven thousand four hundred five societies and fifteen thousand six hundred seventy commissioned officers. They have sixty-one different periodicals and twenty-seven different *War Cries*; six hundred fifteen social institutions, and they shelter every night seventeen thousand unfortunates. They have one hundred forty rescue homes and have rescued five thousand eight hundred fifty women during the last year, four thousand nine hundred of whom were fallen. They have sixteen "homes for ex-criminals," and have sheltered and provided for fourteen thousand ex-criminals; they are caring now for fifteen hundred ex-criminals. This surely is a good showing. God haste the day when we as a church can take up this kind of work as well as what we are now engaged in.

We have had several excellent rains recently, and the hills are taking on their annual covering of green. The mountains are covered with snow. May the peace and love of God abide with all of God's children at this Christmas-tide.

Your brother in the faith,

T. W. WILLIAMS.

2802 South Grand Avenue.

DOW CITY, Iowa, December 27.

*Editors Herald:* As the year is drawing to a close the mind is crowded with the recollection of things that have occurred, both pleasant and unpleasant, profit and loss, trials, disappointments, success, joys, and sorrows which are peculiar to all. But when the heart is burdened, it is good to be alone with God, though we need the help and encouragement of each other.

"Ev'ry day hath toil and trouble,  
Ev'ry heart hath care;  
Meekly bear thine own full measure,  
And thy brother's share.  
Fear not, shrink not, though the burden  
Heavy to thee prove;  
God shall fill thy mouth with gladness,  
And thy heart with love."

But one learns by experience that it is much easier to say than to do, much easier to teach the way of perfection than it is to make one's self perfect. However, we still thank God for the gift of his Son and the plan of redemption, including the restoration of the gospel in these last days.

If we had but reached that condition in the divine life that would enable us to "see as we are seen" and "know as we are known" our happiness and joy would be much increased. What a joyous time it will be when we are in possession of the perfect love of Christ and are "filled with all the fullness of God." But now "we walk by faith, and not by sight." For this reason we are sometimes in trouble, fear, and doubt. Looks and acts and words are often misunderstood, and we are placed in a wrong light before our fellow creatures. This is one reason why charity, which thinks no evil and by words and deeds of kindness prevents a multitude of sins, should be sought after and prized by each and all. Did we but possess this Christian grace as fully as we should, how much happier we all might be! Our hope is one and our work is to seek and find and save that which is lost and bring it safely back from the haunts of sin and place it safely at the feet of Jesus, no matter what position one may hold in the church. Possession gives one an opportunity to do good, but does not make the individual better unless every opportunity afforded is wisely and properly used to the honor and glory of God and the salvation of souls. Each member of the church should be so thoroughly a Christian that he will say and do only that which is right.

The church needs such missionaries and officers that can not be tempted from the path of virtue and right. Ministers should be so blessed of God and assisted by his Holy Spirit in all their work and administrations that no one will believe an evil report

against them. Some may think this standard too high, but when it is understood that God has promised to teach them from on high and that they are collaborators with him in preparing a people to meet the coming Lord, I think that all will concede that it is right and such a condition of things much to be desired. The true servant of Christ can not and will not waste his time or means or take any undue advantage of a living soul. He is in the battle for life so long as he feels that God is at the helm. Such a soldier can not rest at ease while the battle rages, but will persevere until the battle is over and the victory won.

There is nothing in the work of Christ to discourage, for it is the means ordained of God through which we receive our supply of spiritual meat and drink which enables us to become more fully partakers of the divine nature.

One of the encouragements met which we are pleased to note is found in a nice and much-needed article of furniture sent to the writer and family as a token of the love and good will of the Omaha Branch. They will please receive our heartfelt thanks for the same, as the gift represents to us much more than its real value in money.

Patriarch E. C. Briggs made the Omaha Saints a visit, which was enjoyed by many. Bro. Fredrick A. Smith's visit and labor was much enjoyed, and he is held in high esteem by the Omaha people.

Christmas forenoon was spent at home with dear ones, and the dinner provided by the housewife made one think of the old home on the farm and the bounties that supplied the table.

Christmas evening the writer and a good number of relatives and friends met at the home of Bro. and Sr. R. M. Butterworth, at Charter Oak, Iowa, and witnessed the marriage of their eldest daughter, Grace, to Bro. Bert Fry, eldest son of Bro. and Sr. Ammon Fry, of Bigler's Grove, Iowa. Those who know the young couple and their parents wish them much joy, with all the good things in time and eternity that a loving Father in his goodness has provided for his sons and daughters.

Wishing the HERALD and its readers, with all Saints everywhere, a happy and prosperous New Year, I subscribe myself,

Your brother in Christ,

CHARLES E. BUTTERWORTH.

FULTON, Iowa, December 26.

*Editors Herald:* Our conference held here December 13 and 14 passed off very pleasantly. A good peaceful spirit prevailed all through. The Saints went home cheerful and happy.

But one thing seems strange: The reports showed no gain; rather, loss. What is the matter? Our elders have labored steadily since coming into the district last spring.

One time our branch was called the banner branch of Eastern Iowa District; but now only a very few on Sundays gather together. Removals to other places and removal by death has been the cause. Others are so situated they can not attend. Other branches in the district are equally so situated at this time. Financially the district is doing fairly well; some do nobly, while others do nothing at all.

I entertained two Utah elders some time ago. They were young men, one being only twenty years old; his name was Banks, the other's name was Jensen. They told the people they were the Utah elders. They still say they believe that polygamy is of God.

They say they will build the Independence temple. They seem very earnest and zealous. I told them they were compelled to pay their tithing, but they said not; yet at the supper table they said they were compelled to keep the Word of Wisdom and the law of tithing. They were going to make a house to house canvass of Jackson County, Iowa, and they leave a tract at every house where it will be received. When they left they said that I had given my testimony that our church was the true church, and they said their church is the true church.

When I first obeyed the gospel in the year 1888 there was

given me a vision. There were three men contending for the leadership of the church, each one desiring to lead. Then a modest-looking woman approached and said so plainly, "Joseph shall lead the church." Then in a few days I received a pamphlet of the Whitmerites. That vision still clings to me. Joseph shall lead my church.

There are many obstacles come along our pathway. May we live so that we can surmount them, and serve our kind Father with our whole heart and mind, that the plaudid may be, "Good and faithful servant, enter into the joy of thy Lord."

JOHN HEIDE.

ANGUS, Iowa, December 23.

*Dear Readers of the Herald:* I wonder if there is one of us who can look back upon the year that is so near its close and feel satisfied with its results. Have we done anything in the past year to promote the happiness of any one? Have we helped to lift the burden from the shoulders of some weary one? Have we gently chided the erring one, and tried to lead them in the way of truth, virtue, and happiness? Have we spoken words of comfort and cheer to the sorrowing one? Have we set a good example before those with whom we are associated and let them see by our every-day walk that we practice what we profess? Have we been, or tried to be, peace-makers?

I have tried to do all, and yet I feel I have done but little. But the God we love and trust knows all, and to him we look and in him we hope and not in poor weak humanity.

We all began the year that is near its close like a child begins with a new "copy-book." Its clean pages lay before us ready to be marred or beautified by our pens. Our resolutions were good could we have put them into practice. And as we look forward to the future we feel timid—feel we have a greater responsibility resting upon us than heretofore. How shall we meet it? And now another new year is about to dawn upon us—a fair, untried future. Soon we shall live it and put our impressions upon it, and with hearts filled with good resolutions, and I hope they may be faithfully kept.

Dear brethren and sisters, let us not mar the future by speaking cruel words to our friends, nor by idle jests at their expense. But let us try to do all we can to make them happy. Let us profit by our past mistakes and let us try to make our failures the stepping-stones to a new determination. We all know the influence of a kind word or a generous act. Then let us not speak words we know will wound. Sometime we will have to part with these. Then let us do nothing to reproach ourselves with.

Your sister,

PAULINE.

COLORADO SPRINGS, Colorado, December 21.

*Editors Herald:* There is nothing especially encouraging to write concerning the Saints and the church at this place. Brn. Curtis and Morgan who reside here are both out in the field, laboring for the gospel. Bro. W. C. Duncan ably presides over the branch, and A. B. Hanson has charge of the Sunday-school and Zion's Religio, which are both giving satisfaction. Bro. Hanson is certainly in the right place when in charge of a class studying the Book of Mormon.

It is quite dull here this winter and good jobs are few and hard to find; although there are none of the Saints that have no employment that I know of.

Doesn't it seem strange that in a world as rich as ours in natural resources the greater part of its population are dependent upon others to give them employment? Why is it thus? There is but one answer: we are producing for profit instead of use. Will it be so in Zion? What we need now is to put every able-bodied Saint in a position to earn his living and more if he can. It is a bad move for the Saints to crowd into the cities in order to support themselves if it can possibly be avoided. I find that a poor man with a family of children that locates in the city is

just where Satan has his agents operating the most successfully. The most potent reason for this is from the fact that owing to his financial condition he is forced to find rates in rent in common with his ability to pay.

I hope to be able to turn my face toward the land of the Saints before long. My advice to Saints without money, and that in sufficient amount to take a stand in this murderous age of competition, is for not too many to come to Colorado Springs. If a poor man with a family can find a place on a farm where he can make a living for his little ones, there is the best place on earth for him.

F. T. BAKER.

608 E. St. Vrain Street.

BLENHEIM, Ontario, December 21.

*Editors Herald:* I have taken the HERALD since January 1, 1875, and it is always a welcome visitor at our house.

On November 23, by invitation of the W. C. T. U., R. C. Evans delivered two lectures on temperance; one in the Baptist church in the afternoon and the other in the opera-house in the evening, the latter lecture being the one that he came especially to deliver. The Baptist, Methodist, and Universalist ministers were all on the platform, but the Presbyterian minister told the president of the W. C. T. U. that he knew Elder Evans and he would not go on the platform with him and would try and influence his congregation not to go and hear him. But I guess he did not have much influence over his congregation, as a large number of his best members were present and every seat in the house was occupied, and quite a number could not get seats.

Bro. Evans also preached a sermon in the Saints' church here Sunday forenoon, and again on Monday evening, the 24th. The Saints were glad that he came, and were only sorry that he could not stay longer. Come again, Bro. R. C.

The Cedar Springs Saints are building a church house, which they expect to dedicate the first Sunday in January, 1903.

In the faith,

RICHARD COBURN.

PORTLAND, Oregon, December 15.

*Dear Herald Readers:* It seems to me I miss the companionship of Saints as never before when away from them. Have not seen one here except Bro. Allen, of Holden, Missouri, for fifteen minutes at the depot, as he was passing through. Have attended Presbyterian, Methodist, Darkie Mission, and Volunteers. Most of them much alike. "Only just believe, and you are saved. That's all you have to do." Their testimonies, at Darkie Mission (though most who go are white people) are mainly, "I am washed and saved and sanctified; hallelujah!" Some of their antics are very laughable. And yet, I believe it far better for them to love God, lacking in knowledge as they are, than in their old life of swearing, drinking, etc.; and is it not right to take part in their testimony meetings?

I have been to Volunteers twice. I talked, believing I was led by the Spirit to do so. Am sure it was well received. Yesterday the captain came to me and asked me to talk. Think they have confidence in me, and if I can bring more truth before them, little by little, is it not well that I do so? I pray much for wisdom. I surely must be here for a purpose.

Yesterday morning I attended the Methodist class meeting. Responded when called on, then heard the preaching and listened to Scripture tortured out of its real meaning until it pained me: stayed to Sunday-school, then home. After dinner, I went to Volunteers' meeting till after night. They have a zeal for God, and I enjoy some of it; but get tired of so much repetition. There was much confusion at the door part of the time. Some drunk men were boisterous. Captain went out and brought some in. One, too drunk to know what he was doing, was led to the mourner's bench.

Oh, these dens of iniquity are so thick here!

Have attended a public W. C. T. U. lecture, and shall attend

their afternoon meetings, and expect to find congenial associates among them. My horizon broadens, and I believe God is leading me step by step, into work that I trust may redound to his glory. The hastening time is on us. Not only rumors of wars, but war itself is stealthily creeping from sea to sea, and from continent to continent. The nations do not see or understand that they are helping God with his work, and sealing their own destruction. But so it is. We are surely living in the last days, and are told to watch the signs of his coming. These commotions in the air, sea, and on the earth, the great destruction among the people, which is worse this year than before, are all telling us the time is fast approaching when "the earth will be emptied, and few men left." When we see how quickly volcanoes and earthquakes sweep away tens of thousands, it is just giving us a sample of what God's work will be in the future. Then how important, as God gives instruction from time to time, that the words be heeded and acted on. We are always anxious for new revelations; but as Saints are we carrying out those already given?

When our heavenly Father gives us a commandment, telling us to do certain things, can we reasonably expect him to voice himself to us again, until we carry out what has been already given? We are always ready for God to do what we think is his part; but are we ready to do ours? It seems to me this is a serious question, and one our Father requires answered by us. Let us be careful that those who for lack of knowledge come far short of following out the principles of the gospel, but strive to live holy, blameless lives according to their understanding of it, come not in ahead of us, because of our superior knowledge, and because we "knew our duty, but did it not."

I hope for rest in the paradise of God, and a home on the renewed earth, with all the ransomed, and Christ as our leader and captain.

In bonds,

M. J. PHIPPS.

409 North Eighteenth Street.

## Miscellaneous Department.

### British Isles Mission.

Will the brethren to whom I wrote for historic information in August, 1900, and who have not yet replied, kindly receive the intimation that the local historian of the above-named field still lives and is prepared to receive the information he then applied for. If the circular letter then forwarded has been lost or destroyed he will gladly forward a similar copy upon application. Please do not consider him impatient.

WM. R. ARMSTRONG.

10 Rye Street, C. upon M., MANCHESTER.

### Notices.

To the Members of the Northeastern Illinois District: Greeting: Your attention is hereby called to the following resolutions adopted at our last conference:

"Be it resolved, That hereafter all elders and presiding officers of branches be required to report to the district conferences. Failure to comply with this rule for three consecutive conferences, without sufficient cause, shall subject them to a call for a surrender of their licenses, by the district authorities."

"Resolved, That the rules of representation be amended by inserting in article five, between the words 'six' and 'members,' the word 'resident.'"

According to this rule branches will only be allowed representatives according to the number of resident members. Please remember this when appointing delegates to district conferences. It is clearly the duty of members of the church to become members of the branch where they reside. A number of the members of this district have neglected this duty. We earnestly urge all such to neglect this duty no longer, but see that your names are recorded where they belong, before the next district conference, in order that our records may be in proper shape before the next General Conference. Officers of the branches, kindly assist in this work.

We hope to have a report from every elder in the district at next conference. State in brief what you are doing. If doing nothing, say so, and give the reasons. Perhaps we may be able

to help you. All local elders and priests who are not laboring in branches are under district authority and should appreciate their office enough to report to the body of which they are members. Priests, teachers, and deacons laboring in branches, report to the president of the branch, who will recognize your labor in his report to the district, as provided for in the blank reports furnished all presidents of branches.

The district should know who its workers are; also those who are not workers. Branch secretaries are therefore requested to give a list of the officers in their branch to the branch president, from which list he is to name those active, as provided for in his blank report.

Our next district conference will convene at Plano, February 14, 1903, at 10 a. m. Officers of branches are requested to see that delegates are appointed at least ten days previous to the date of convening of conference in order that credentials may be forwarded to the district secretary one week before conference in order that the credential committee will not have to consume the time of conference in making out its report.

We hope there will be as general an attendance of the members as practicable, as it is likely important business will be presented. Come, all who can, and bring the good Spirit with you.

In gospel bonds,

F. G. PITT, District President.

3515 Rhodes Avenue, CHICAGO, Illinois, December 23.

### Appointment of Bishop's Agent for Northern Idaho.

Saints and friends of the Idaho District please take notice that upon recommendation of the district conference of Idaho for the Reorganized Church of Jesus Christ of Latter Day Saints, Bro. James Jennings, of Idaho Falls, has been duly appointed Bishop's agent for the northern part of the district, and will act in connection with Bro. H. R. Evans, of Malta, Idaho, as Bishop's agent for the Idaho District. It is hoped that this will place before those who wish to serve the Master's work in any way, conveniences of direct communication with the Bishop's office and better opportunities to the Saints to perform their work. Bro. Jennings is authorized to receive and receipt for tithes and offerings in behalf of said Reorganized Church, also to expend the same for proper uses of the church and for the benefit of the poor according to the rules and regulations of said church, and make due report of all transactions annually or from time to time as may be required.

Trusting that all in said district may be earnestly engaged in the performance of every duty enjoined through the Master's word, and remember his injunction, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is also unjust in much."

In behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, December 21.

### Bishops' Notices.

To the Saints of the Massachusetts District, Greeting: A few days only remain of what we must call the old year and ere this is read by you the new year will have opened to us. How swiftly the years are passing away! How strange it seems to call the year of 1902, the old year; when we have just got accustomed to head our correspondence with those figures. Surely, "we spend our years as a tale that is told." The year 1903 will seem to pass even more quickly than the one just past. What of it? How does this thought effect us in our gospel work? Are we trying in our work for the Master to keep pace with time? Are the needs of the hour pressing upon our hearts so that we are trying to "live up to the Master's call?" Will the work of the past year merit the Master's signature of indorsement and approval? Has the Spirit of Christ, which is the spirit of love, unselfishness, and of sacrifice, predominated in our lives, so that the Master is pleased with the motive power, set in operation through a fervent desire to respond to the urgent call to duty which has rung through the church this year as never before by those whom God has called to watch over the interests of his work?

In a few days my yearly report goes to Bishop E. L. Kelley. This report will show what the district is doing financially to help sustain and carry forward the work of God upon the earth. There are many Saints who on reading this report will fail to find their names there. There are those who say they love this glorious latter-day work; but what other evidence have we that they love it, when they never respond to the call to support it? There are those who with trembling limbs and quivering voice, have in their testimony regretted how feeble their efforts and how little they have done for the Master, but who will see what those littles, put aside every week or month as the case may be,

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates, apply to the business department.

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

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

have amounted to in the aggregate. And as they look back and remember how they have sacrificed for Christ's sake and his work, to put this amount into his treasury, they will have joy in their work, and feel a comfort and peace steal over them which will more than compensate for the sacrifice made; and thus prove the truth of the words of the Master, "It is more blessed to give than to receive."

Perplexities and trials are upon us; the times are hard and we "discern the signs of the times" in this the hour of God's judgment. While we are among the ungodly we will have to suffer to some extent with them. We are already suffering with cold through lack of fuel, through man's inhumanity and selfishness, and the end is not yet. The call to the church through the Bishopric one year ago presents to us God's method to obviate the sufferings and perplexities among his people. "Gather my people together unto me, those who have made a covenant unto me by sacrifice." Who are God's people? "Those who have made a covenant with me by sacrifice." Among the most practical evidences in our life of our sainthood is that we are paying our tithing, that we are not robbing God; that we hear the call to sacrifice for the redemption of Zion, and heartily respond to it; that there may be a Zion to gather to. While Zion is the pure in heart, Jackson County and the adjoining counties are also Zion, for our God has so spoken, and also said Zion shall not be removed out of her place. The principle of unselfishness must be crushed out of us (willingly of course) or the work of preparation for this estate can not be accomplished. The Zion work is of an individual character, for it is the pure in heart that are to remain in Zion and will be able to abide its laws.

Then, Saints of Massachusetts, let the principle of sacrifice and of love to this great work be more fully demonstrated by sending or handing to me your tithes, offerings, and consecrations. Let the new year not only suggest better things, but a prompt response to duty's call. The list of names should be doubled. Why not do it? I hope to have in every branch a real live brother as solicitor for tithes, offerings, etc.; one who has demonstrated his love for this part of the work by example; one who will urge upon the Saints the needs of the hour, in wisdom, so that there is no opportunity of forgetting duty along these lines.

To those whole-hearted Saints who have faithfully supported me in my work for the past eighteen years as collector, Bishop's agent, and bishop, I heartily thank you and appreciate your goodness of heart. May the Master abundantly bless you. And may those who have not given this important subject the consideration and help they should, awake to the needs of the hour; and may every day as it dawns upon us come as a new day and every day have for us as great significance as the new year has had in the past, as we have been traditioned many of us to look upon the new year as a new leaf in our life's history. May we now look upon each day as new opportunities for work for the Master. Saints, "line up" in this department of our work.

Very sincerely yours in the Master's cause,

RICHARD BULLARD.

ARLINGTON HEIGHTS, Massachusetts, Dec. 19, 1902.

### The Gospel Literature Bureau.

If you want gospel literature to read during the long winter evenings, or to distribute among your friends, or if you know of any isolated ones who are not able to subscribe to the church papers or to attend regular branch services; or if you have literature to donate to the Bureau, write the superintendent of the Bureau in your district, if in a district; if not, write me. The

mission of the Bureau is to receive and distribute good reading matter. Help it by supplying us with literature and names.

J. R. EPPERSON, General Superintendent.  
1723 Walker Street, Des Moines, Iowa.

### Married.

LIGGETT—BECKSTED.—At the bride's home near Hamburg, Iowa, December 10, 1902, Mr. Charles Liggett, of McCook, Nebraska, to Sr. Leora Becksted, of Hamburg, Iowa; Elder Henry Kemp officiating. Mr. Liggett is a young man of good reputation, highly respected by all who know him. Sr. Leora is one of our very best girls; strong in the faith and active in the Sunday-school. Greatly beloved by all who know her. Long may they live to enjoy the sweets of life, and the happiness that shall come to them through righteousness, is the wish of their friends. Many presents were presented and a joyous time spent at the wedding.

### Died.

HUTCHINS.—Joseph A. Hutchins was born June 6, 1844, in Canada West; was baptized November 19, 1862. He was faithful until his death, which occurred December 1, 1902, at Meadow Grove, Nebraska. Sermon by Bro. Robert Oehring.

DESPAIN.—Mary C. Despain died at Galesburg, Illinois, December 19, 1902. She leaves a husband and four children,—one son and three daughters,—five grandchildren and two great-grandchildren. She united with the church in the early sixties, and remained strong in the faith till her death, which occurred at the age of 70 years, 9 months, 15 days. The funeral services, December 21, by Elder John S. Patterson. Text, Psalms 116: 15: "Precious in the sight of the Lord is the death of his saints."

GRAY.—Sr. Sarah Ann, beloved wife of Robert S. Gray, died at her home in Lucas, Iowa, Monday, December 7, 1902, aged 62 years. For some time past the deceased had been ill, and she realized the end was near, and said she was ready to go. She was a faithful church member, and a loving wife and mother. Her testimony of the gospel message in these last days was that the Lord had established his church for the salvation of men, and admonished all to be faithful.

YORKE.—Sr. Isabelle May Yorke died December 12, 1902, aged 22 years and seven months. She was a native of Waverly, Nova Scotia; was baptized January 16, 1898, at Providence, Rhode Island, by Bro. George Smith; was married to Charles Yorke at Providence by Bro. Smith on March 2, 1899; was a faithful Saint and loving daughter; leaves one little son, Earle, and sorrowing brothers and sisters, and a dear mother and husband. Funeral at her mother's home; sermon by Bro. R. Bullard.

ELSTON.—William R. Elston was born February 14, 1837; died October 29, 1902, at Houston, Texas. He was baptized February 27, 1876, by Z. S. Martin.

BURTON.—Sarah Ann Burton died at Bennett, Nebraska, December 10, 1902, aged 76 years, 7 months, 6 days. She was born May 5, 1825; married to J. N. Burton in 1861. Five children were born to them, two daughters surviving their mother. She was baptized in 1863, and remained a faithful member until death. She was a loving mother, a good neighbor, and an energetic Saint. Funeral sermon by William Self in the Methodist church building at Bennett, Nebraska.

## A Daisy Target Gun for the Boy.

The lad who desires some fun can get a target gun from THE KANSAS CITY JOURNAL as a present.

The name of this gun is "THE DAISY," and it is well named. This gun is thirty inches in length from the end of the barrel to the end of the stock. The barrel and breach are finished in nickel. The stock is made of walnut. In fact, the gun is a beauty throughout. This gun breaks in the center and will shoot a bullet or target as straight as a bee-line. Here is a gun that the boy can have fun with.

Our proposition: Any boy who will get EIGHT new subscriptions for THE KANSAS CITY WEEKLY JOURNAL at 25 cents each, making a total of \$2.00, and will send us a list of the names together with the money, we will ship to his address by mail or express, charges prepaid, this handsome target gun. Send money by post-office order or draft.

Boys, here is the chance to get the fun of your life. Rustle a little and get this gun as our proposition only holds good for sixty days, from December 1.

Address all communications to The Kansas City Journal, Kansas City Missouri.

Send for sample copies of the Weekly for canvassing.

51-3t



## INDEX TO VOLUME 49.

## EDITORIAL.

- Acknowledge your faith, 4.  
 Addresses at close of conference, 396.  
 Address your letters properly, 105.  
 Administering to the sick, 1145.  
 Advertiser and the Book of Mormon, An, 572.  
 Alarm, Unnecessary, 128.  
 Ancient city found near Oaxaca, Mexico, 1050.  
 Anti - Mormon meeting at Omaha, 1052.  
 Archæology, D. R. Baldwin lectures on, 692.  
 "Are the churches declining?" 474.  
 Astor, Colonel, dedicates patents to the public, 1100.  
 As to space in the HERALD, 1218.  
 Australian Mission paper, 175.  
 Baldwin, D. R., lectures on archæology, 692.  
 Baptisms in branches, 1241.  
 Baptist Church, The, 545.  
 Baptist paper on "Mormons," A, 104.  
 Barnard reunion, The, 810.  
 Bevier, Missouri, The conference, 618.  
 Bishop Leonard on the holy word, 22.  
 Bits of news, 524.  
 Book of Mormon, An advertiser and the, 572.  
 Books, First choice of, 690.  
 Boone, A scion of, 906.  
 Busy friend, A, 152.  
 Butterworth's, C. A., health better, 789.  
 Case of persecution, A, 620.  
 Catholics, Decrease of, 692.  
 Cease contention when question is decided, 689.  
 Celestial marriage, *Deseret News* on, 22.  
 Change in Graceland faculty, 1242.  
 Change in HERALD form, 2.  
 "Chinese leper recovers," 549.  
 Christian Science and Germany, 173.  
*Christian Standard* on prophesying, The, 595.  
 Christ, Only faith in, 617.  
 Churches, Many, 619.  
 Church finances, 1147.  
 "Church of Christ," Terms by the, 593.  
 Church, The Baptist, 545.  
 Church, The right to leave the, 569.  
 Claims to be God's true prophet, 573.  
 "Club-foot still at work," 246.  
 Coal miners' strike unsettled, The, 978.  
 "Coffee heart," 835.  
 College debt, 475.  
 Coming of Christ predicted, Year of, 859.  
 Command of God is authority, The, 497.  
 Compromising acknowledgment, A, 1126.  
 Conference at Lucas, Iowa, The, 618.  
 Conference, Bevier, Missouri, The, 618.  
 Conference of 1902, The, 369.  
 Conference, Preparation for, 299.  
 Conference, The, 393.  
 Confession and the sacrament, 737.  
 Contention when question is decided, Cease, 689.  
 Corianton company disbanded, 1029.  
 Correction, 525, 693, 766.  
 Correction and explanation, 274.  
 Cost of church at Springfield, Missouri, 766.  
 Council Bluffs, The "Mormons" at, 128.  
 Creeds, Improvement in, 475.  
 Crusade against "Mormonism," 394.  
 Cuba a republic, 521.  
 Dallas Center, Bro. Mintun defends the work at, 763.  
 Death of Worrell, Two versions of the, 245.  
 Death's inroads, 419.  
 Debate, White and Braden again, 82.  
 Debts and restitution, 738.  
 Decadence in the Russian aristocracy, 1002.  
 Decrease of Catholics, 692.  
 Decrease of Hawaiian population, 1219.  
 Dedication at Pisgah, 955.  
 Dedication at Richhill, Missouri, 273.  
 Dedication at Springfield, Missouri, 714.  
 Dedication at Stewartsville, 1242.  
 Dedications at Freesoil and Shabbona, Michigan, 665.  
*Denison Review* and Latter Day Saints, The, 501.  
 Denmark, Utah Mormons in, 153.  
*Deseret News* on celestial marriage, 22.  
 Destructive Earthquake in Mexico, 65.  
 Disaster, The Martinique, 499.  
 Discovery, Mr. Kinsman's, 834.  
 Disputed polygamy question, The, 1121.  
 Divorce, The Pope on, 63.  
 Doctrine and Covenants, Request for explanation in regard to, 41.  
 Doukhobors, Pilgrimage of the, 1075.  
 Dow City reunion, 929.  
 Dowie, Dr., (Elijah II) in court, 105.  
 Down with "Mormonism," 101, 125, 149.  
 Earthquakes, 1148.  
 Eddyism, *Ram's Horn* on, 523.  
 Editor at Kansas City and Independence, The, 738.  
 Editor at Wilburton conference, The, 1242.  
 Eggs, eggs, bad eggs. Worse argument, 977.  
 Elders mobbed in West Virginia, 104.  
 "Electrical systems, Survivals in," 1003.  
 Elias—Elijah, 809.  
 Employment, Not wanted in, 222.  
*Ensign* editor commends HERALD, 105.  
 Episode in frontier life, An, 523.  
 Equality, A question in, 43.  
 "Eskimo of same race as Indians," 1243.  
 Esquimaux decreasing, 1126.  
 Explanation, In, 152.  
 Faith, The prayer of, 785.  
 Farmers being swindled, 198.  
 Fast day, A, 197.  
 Fear, The noise of the, 321.  
 First choice of books, 690.  
 Floral baptism, 618.  
 Forgery, A, 1194.  
 Forgiveness of sin, 1099.  
 Forts at Puerto Cabello bombarded, 1219.  
 Freesoil and Shabbona, Michigan, Dedications at, 665.  
 From the field, 739.  
 Frontier life, An episode in, 523.  
 General Conference, 329, 347, 370.  
 Germany, Christian Science and, 173.  
 Godbe, William S., dead, 811.  
 God of Love, Mrs. Wilcox's idea of a, 641.  
 God's true prophet, Claims to be, 573.  
 "God, Whatever enticeth to do good is of," 1075.  
 Goldwin Smith on persecution, 1100.  
 Good rules for public service, 594.  
 Graceland College for 1902-3, 881.  
 Graceland commencement, 573.  
 Graceland remembered by Hepburn, 82.  
 Harmfulness of cigarette habit, W. C. T. U. report on, 1074.  
 Have you sent in new subscribers yet? 1029.  
 Hawaiian volcano active, 619.  
 Hepburn, Graceland remembered by, 82.  
 HERALD, *Ensign* editor commends, 105.  
 HERALD, The, teaches from Bible, says the *Farmer's Call*, 1196.  
 "Holy shroud" at Turin, The, 547.  
 Holy Spirit, The, 21.  
 Holy word, Bishop Leonard on the, 22.  
 Honolulu, Hawaii, Patriarch Smith at, 596.  
 Honor Joseph Smith, but worship only God, 1267.  
 "How readest thou?" 417.  
 How shall I know? 418.  
 Imposition, A safeguard against, 1075.  
 Improvement in creeds, 475.  
 Incentive to right living, An, 833.  
 In contradiction? No, 61.  
 Independence, Kansas City Oratorio Society at, 620.  
 Inebriety, Doctor Kennedy on, 394.  
 In explanation, 152.  
 In regard to Sunday-schools, 954.  
 Is the polar region inhabited? 104.  
 Is there a remedy? 857.  
 James, President, Northwestern University inaugurates, 1049.  
 "Josephite opposition," 642.  
 Kansas City and Independence, The editor at, 738.  
 Kansas City Oratorio Society at Independence, 620.  
 Kennedy, Doctor, on inebriety, 394.  
 King Edward stricken, 642.  
 Kinsman's, Mr., discovery, 834.  
 Laodiceans, Paul's letter to the, 788.  
 Last walking on water story, The, 1025.  
 "Lawlessness, Strikes and," 1073.  
 Lee, J. S., as a "reformer," 692.  
 Let the young people enjoy the Religio, 64.  
 Look out for him, 198.  
 Lucas, Iowa, The conference at, 618.  
 Mahaffey's, Mr., rare (?) discovery, 1001.  
 Mann, Miles B., dead, 955.  
 Many Bibles issued, 595.  
 Many churches, 619.  
 Marriage and divorce, Utah Supreme Court on, 761.  
 Martinique disaster, The, 499.  
 Martyrs, Remembered death of, 523.  
 McMillan, Reverend, and the Spalding Romance, 764.  
 Measure for measure, 715.  
 Meddling with strife, 324.  
 Method, A new theological, 977.  
 Methodist authorities vs. Dr. Pearson, 127.  
 Mexico, Destructive earthquake in, 65.  
 Ministers get into their fields promptly, 474.  
 Mintun, Bro., defends the work at Dallas Center, 763.  
 Mobbed in West Virginia, Elders, 104.  
 Mob eggs Quaker, 198.  
 Mont Pelée again in eruption, 882.  
 Moody vs Smith, 620.  
 "Mormonism," A Presbyterian minister on, 739.  
 "Mormonism," crusade against 394.  
 "Mormonism," Down with, 101, 125, 149.  
 "Mormons," To fight, 1099.  
 "Mormons," A Baptist paper on, 104.  
 "Mormons," at Council Bluffs, The, 128.  
 "Mormons," Shut your doors on the," 594.  
 Name, Only one, 1074.  
*National Magazine*, John R. Winder in the, 834.  
 No postal ruling concerning packages, 23.  
 News, Bits of, 524.  
 News from abroad, 103.  
 New theological method, A, 977.  
 New year, The, 1.  
 Newton, Reunion at, 858.  
 No effort, no success, 715.  
 Noise of the fear, The, 321.  
 No refuge except under the law, 1169.  
 Northwestern University inaugurates President James, 1049.

- Not wanted in employment, 222.
- Oaxaca, Mexico, Ancient city found near, 1050.
- Omaha, Anti-Mormon meeting at, 1052.
- On future punishment, 691.
- Only faith in Christ, 617.
- Only one name, 1074.
- "Opportunity, A slighted," 906.
- Patriarch Smith at Honolulu, Hawaii, 596.
- Paul's letter to the Laodiceans, 788.
- Pearson, Dr., Methodist authorities vs., 127.
- Pearson's, Dr., attitude, 127.
- "Period of religious infidelity, A," 65.
- Persecution, A case of, 620.
- Pilgrimage of the Doukhobors, 1075.
- Pisgah, Dedication at, 955.
- Pithy summing up of the situation, A, 104.
- Polygamy arraigned at Canton, Illinois, 64.
- Pope on divorce, The, 63.
- Practical test of wireless telegraphy, 83.
- Prayer of faith, The, 785.
- Prehistoric irrigation, 223.
- Preparation for conference, 299.
- Presbyterian minister on "Mormonism," A, 739.
- President Joseph Smith at Des Moines, 175.
- Press and our work, The, 223.
- Prophecy, 300.
- Prophecy, The *Christian Standard* on, 595.
- Public service, Good rules for, 594.
- Pulpit fairness, 905.
- Punishment, On future, 691.
- Queer marriage, 44.
- Question in equality, A, 43.
- Questions and answers, 82, 151, 345, 525, 596, 620, 669, 1101, 1125, 1243.
- Ram's Horn* on Eddyism, 523.
- Rare (?) discovery, Mr. Mahaffey's, 1001.
- "Recovers, Chinese leper," 549.
- "Reformer," J. S. Lee as a, 692.
- Religio convention, 325.
- Religio, Let the young people enjoy the, 64.
- Religion, 1217.
- Religion of Christ and business, 4.
- "Religious infidelity, A period of," 65.
- Religious services, Use of schoolhouses for, 123.
- Remarkable record of seismic disturbances, 955.
- Remedy, Is there a, 857.
- Remembered death of Martyrs, 523.
- Request for explanation in regard to the Doctrine and Covenants, 41.
- Restitution, Debts and, 738.
- Reunion at Newton, 853.
- Reunion at Zeaith, Illinois; dedication at Eldorado Springs, Missouri, etc., 1027.
- Reunion, Dow City, 929.
- Revelation, The ways of, 473.
- Richhill, Missouri, Dedication at, 273.
- Right living, An incentive to, 833.
- Right to leave the church, The, 569.
- Roosevelt, President, injured, 882.
- Roosevelt, President, Thanksgiving day proclaimed by, 1074.
- Russian aristocracy, Decadence in, 1002.
- Sacrament, Confession and the, 737.
- Sacrament, Use of tobacco and the, 713.
- Safeguard against imposition, A, 1075.
- Saints persistently lied about, 739.
- Science and religion, 3.
- Scion of Boone, A, 906.
- Secret sins, 1097.
- Sectarian schools, State aid to, 931.
- Seismic disturbances, Remarkable record of, 955.
- "Shut your doors on the 'Mormons,'" 594.
- Situation, A pithy summing up of the, 104.
- Slanderer, Who is a, 300.
- "Slighted opportunity, A," 906.
- Smith, Goldwin, on persecution, 1100.
- Smith, Joseph F., on the polygamy question, 1193.
- Some 1901 statistics, 81.
- Some quinine data, 128.
- Spalding Romance, Reverend McMillan and the, 764.
- Spiritualism, Mrs. Wilcox and, 595.
- Springfield, Missouri, Cost of church at, 766.
- Springfield, Missouri, Dedication at, 714.
- Starr on superstition, 642.
- State aid to sectarian schools, 931.
- Strife, Meddling with, 324.
- "Strikes and lawlessness," 1073.
- Subscribe for the *HERALD*, 1149.
- Sunday closing of the St. Louis Fair, 667.
- Sunday-school Convention, 326.
- Sunday-schools, In regard to, 954.
- "Survivals in electrical systems," 1003.
- Terms by the "Church of Christ," 593.
- Thanksgiving day proclaimed by President Roosevelt, 1074.
- Though dead, yet he speaks, 476.
- Time, 524.
- "To fight Mormonism," 1099.
- Tract work, 197.
- Tract work in Wales, 64.
- Trouble in "Zion," 953.
- "Truth defended, The," 43.
- Turin, The "holy shroud" at, 547.
- Two versions of the death of Worrell, 245.
- Undue ambition, 221.
- Unnecessary alarm, 128.
- Unsettled, The coal miners' strike, 978.
- Use of schoolhouses for religious services, 128.
- Use of tobacco and the sacrament, 713.
- Utah Mormons in Denmark, 153.
- Utah Supreme Court on marriage and divorce, 761.
- "Victims of Alcohol," 1125.
- Victory (?) in debate, 1146.
- Wales, Tract work in, 64.
- Warn thy neighbor, 324.
- "Watchmen, what of the night," 1265.
- Ways of revelation, The, 473.
- W. C. T. U. report on harmfulness of cigarette habit, 1074.
- "Whatever enticeth to do good is of God," 1075.
- White and Braden again debate, 82.
- Who is a slanderer? 300.
- Wilcox and spiritualism, Mrs., 595.
- Wilcox's, Mrs., idea of a God of love, 641.
- Winder, John R., in the *National Magazine*, 834.
- Word of Wisdom and conditions to-day, 103.
- Word of Wisdom, secret societies, and personal conduct, The, 297.
- Word of Wisdom, The, 1170.
- Worse argument, Eggs, eggs, bad eggs, 977.
- Year of coming of Christ predicted, 859.
- "Zion," Trouble in, 953.

## MUSIC.

Blessed are they that do, 1005.  
My adoration, 1054.

## ORIGINAL ARTICLES.

- American archæology, 988.
- Anderson, Peter, Evidences of the Brighamite apostasy, 676.
- Another solution, 626.
- Anti-cigarette League, American, 908.
- "Anti-Mormon meeting," 1103.
- Appeal, An, 675.
- Autobiographic sketch and incidents in the early history of the Reorganization, 177, 200, 276.
- Baker, A. M., Birthright in the priesthood, 888.
- Baldwin, D. R., Different dispensations of grace, 1005; "Hot drinks," 183; Another solution, 626.
- Big potatoes! middle potatoes!! and little potatoes!!! 479.
- Birthright in the priesthood, 888.
- Book of Mormon and the Inspired Translation: Do they agree? The, 980.
- Book of Mormon verified, The, 377, 397.
- Branch membership, 1197.
- Bread and tracts, 1252.
- Briggs, Edmund C., Autobiographic sketch and incidents in the early history of the Reorganization, 177, 200, 276.
- Burning of the wicked, 384.
- Burr, C. H., The church, 526.
- Burton, Joseph F., Coöperation, 1061.
- Caffall, James, Individual responsibility, 981.
- Caffall, James, "Teach according to the office wherewith I have appointed you," 502.
- Characters we meet, 159.
- Chatburn, T. W., The resurrection, 790.
- Christian charity (?), 483.
- Christ's baptism? For what was, 938.
- Church finances, 1151.
- Church in the wilderness, The, 934, 959, 982.
- Church, The, 526.
- Cohrt, F. E., An appeal, 675.
- Confession, 182.
- Coöperation, 28, 862, 1061.
- Coöperation vs. stock companies, 771.
- Crawley, D. S., Justification by faith, 1077.
- Criticism on the higher criticisms, 1060.
- Cumorah? Where is the land of, 1030.
- Cushman, S. F., A plain talk, 484.
- Davis, H. N., Where is the land of Cumorah? 1030.
- Derry, Charles, Why I am a Latter Day Saint, 836.
- Derry, George, Thoughts on consecration, 510.
- Die and leave all! 308.
- Different dispensations of grace, 1005.
- Disciplinary chastisement, 330.
- Distribution of tracts, The, 29.
- Do you wish future happiness? 741.
- Dream, A, 533.
- Dreams and visions, Remarkable, 909.
- Duties, responsibilities, and faith of the Saints, 5.
- Duty to God and man, 331.
- D., W. H., Whose fault is it? 863.
- Efficiency, 1129.
- Elvin, Robt. M., For education, 158; Die and leave all! 308; Periods, 423; Hold the fort, 703; That balance, 861.
- Encyclopedias and some who use them, 332.
- Ethridge, C. W., A vision, 484; Interpretation of dream, 533.
- Evans, R. C., The mother of harlots and her daughters, 334, 356; "What shall I do with Jesus?" 1172.
- Evidences of the Brighamite apostasy, 676.
- Experience with tobacco, An, 1224.
- Facts and suggestions relating to the law in church temporal work, 694.
- Faith, Justification by, 1077.
- For education, 158.
- Foreign missions the need of the hour, 226.
- For what was Christ's baptism? 938.
- Fyrand, Alma M., Zion and Jerusalem, 66.
- Grace, Different dispensations of, 1005.
- Grainger, Francis, "The rock," 556.
- Grainger, John C., Confession, 182.
- Great restitution, The, 1245, 1269.
- Gregory, Frederick, The need of a practical priesthood, 650.
- Griffiths, Gomer T., Foreign missions the need of the hour, 226.

- Haworth, Walter J., Is the Lord's supper for the remission of sins? 1054.
- Higher criticisms, Criticism on the, 1060.
- Hilliard, G. H., Duties, responsibilities, and faith of the Saints, 5; Thoughts on consecration, 580; The midnight cry, 599.
- Hold the fort, 703.
- Horton, Abbie A., Tracts, 258. "Hot Drinks," 183.
- How much shall we know? 509.
- Hulmes, George H., Regarding Zion and her stakes, 884.
- Hunt, C. J., Woe to the land shadowing wings, 679.
- If not, why not? 1033, 1055.
- Individual responsibility, 981.
- Interest, Shall we exact? 1006.
- Interpretation of dream, 533.
- Is nature God? 114.
- Is the Lord's supper for the remission of sins? 1054.
- Jones, Professor E. D., Christian charity (?), 483.
- Justification by faith, 1077.
- Kelley, E. L., Duties, responsibilities, and faith of the Saints, 5; What can we spare of the holding? 85; Points on the way of travel, 155, 279; Facts and suggestions relating to the law in church temporal work, 694.
- Kindness, The value of, 1010.
- "Kingdom of God versus the United States in prophecy, The," 555.
- Kochler, Edith, American archæology, 988.
- Lambert, J. R., A practical lesson, 230.
- L., A. N., Characters we meet, 159.
- La Rue, W. E., Sentiments on truth, 229.
- Leaf from my diary, A, 553.
- Lectures on church history, 23, 46, 108, 131, 203, 252, 302.
- Let us have no ifs, 507.
- Luff, Elder Joseph, Sermon by, 575.
- McClain, J. R., Remission of sins, 505.
- Melchisedec priesthood, The, 359.
- Midnight cry, The, 599.
- "Midnight cry, The," 742.
- Miller, Floralice, The obligation of a blessing, 502.
- Ministry, A word to the, 957.
- Mintun, J. F., Remission of sins, 354.
- Missionary work, 1010.
- Moler, H. E., The Book of Mormon and the Inspired Translation: Do they agree? 980.
- Morgan, E. B., Coöperation, 862.
- Mother of harlots and her daughters, The, 334, 356.
- Need of a practical priesthood, The, 650.
- Nunley, E. W., Word of Wisdom, The, 863.
- Oahspe, or a new Bible, 308.
- Obligation of a blessing, The, 502.
- Our gifts and opportunities, 507.
- Parkin, Charles A., Do you wish future happiness? 741.
- Peak, W. E., The ten virgins, 550.
- Periods, 423.
- Perry, Edith, Trials, 136; The value of kindness, 1010.
- Peterson, J. W., Big potatoes! middle potatoes!! and little potatoes!!! 479; Who was Joseph Smith? 645, 670, 697, 767, 792, 818, 842, 864, 890, 912.
- Phillips, A. B., The Book of Mormon verified, 377, 397.
- Phipps, M. J., Our gifts and opportunities, 507.
- Pitt, Sidney, Let us have no ifs, 507.
- Plain talk, A, 484.
- Points on the way of travel, 155, 279.
- Political liberty in America before Columbus, 257.
- Practical lesson, A, 230.
- Present conflict between science and the Christian religion, The, 360, 374, 405, 420, 477.
- President Joseph Smith, Sermon by, 622, 813.
- Priesthood, Birthright in the, 888.
- Regarding Zion and her stakes, 884.
- Rejoinder, A, 717.
- Relation of the Religio to the church, The, 773.
- Remarkable dreams and visions, 909.
- Remission of sins, 354, 505.
- Remission of sins? Is the Lord's supper for the, 1054.
- Resurrection, 1221.
- Resurrection, The, 790.
- "Rock, The," 556.
- Roell, C., Burning of the wicked, 384.
- Roush, J. B., Oahspe, or a new Bible, 308; Duty to God and man, 331.
- Rudd, David M., Coöperation, 28.
- "Sam," 1221.
- Scott, Columbus, The great restitution, 1245, 1269.
- Scott, M. R., Sr., Is nature God? 114; "The kingdom of God versus the United States in prophecy," 555.
- Sentiments on truth, 229.
- Sermon by Elder Joseph Luff, 575.
- Sermon by President Joseph Smith, 622, 813.
- Sermon on the Mount, A, 154.
- Shall we exact interest? 1006.
- Sheep and the goats, The, 886.
- Sherwin, Helen Logan, How much shall we know? 509.
- Short, M. T., Disciplinary chastisement, 330.
- Smith, Elbert A., A sermon on the Mount, 154; Political liberty in America before Columbus, 257; Encyclopedias and some who use them, 332.
- Smith, Heman C., Lectures on church history, 23, 46, 108, 131, 203, 252, 302.
- Smith, Isaac M., "The midnight cry," 742; The church in the wilderness, 934, 959, 982; A word to the ministry, 957.
- Smith, Joseph B., The Melchisedec priesthood, 359.
- Smith, S. S., Criticism on the higher criticisms, 1060.
- Smith, Thos. J., The successful minister, 478.
- Snow, C. L., For what was Christ's baptism? 938.
- Sorensen, S. K., Spiritual food necessary, 355; A rejoinder, 177.
- Spiritual food necessary, 355.
- Successful minister, The, 478.
- Ten virgins, The, 550.
- "Teach according to the office wherewith I have appointed you," 502.
- That balance, 861.
- Tracts, 258.
- Thoughts on consecration, 510, 580.
- Tracts, Distribution of, 29.
- Trials, 136.
- Value of kindness, The, 1010.
- Ventilation, 160.
- Vision, A, 484.
- "Visit to the Mormons, A," 1223.
- Weld, F. M., If not, why not? 1033, 1055.
- What can we spare of the holding? 85.
- "What shall I do with Jesus?" 1172.
- Where is the land of Cumorah? 1030.
- White, I. N., A leaf from my diary, 553.
- Whose fault is it? 863.
- Who was Joseph Smith? 645, 670, 697, 767, 792, 818, 842, 864, 890, 912.
- Why I am a Latter Day Saint, 836.
- Wight, Estella, The relation of the Religio to the church, 773.
- Wildermuth, J. B., Missionary work, 1010.
- Wilderness, The church in the, 934, 959, 982.
- Williams, T. W., Coöperation vs. stock companies, 771; The distribution of tracts, 29; Ventilation, 160; Shall we exact interest? 1006.
- Woe to the land shadowing with wings, 679.
- Woodhead, William, The present conflict between science and the Christian religion, 360, 375, 405, 420, 477.
- Word of Wisdom, The, 863.
- Word to the ministry, A, 957.
- Work while it is day, 1252.
- Zion and Jerusalem, 66.
- Holy Spirit, The working of the, 1155.
- In ancient Peru, 283.
- Influence of science upon religious belief, 9.
- Information in regard to the Jew, 337.
- Is Darwinism on its death-bed? 1104.
- Is fear the foundation of religion? 363.
- Is socialism anti-Christian? 67.
- It is natural for children to be cruel, 651.
- Life in the moon, 534.
- Methodism of to-day, The, 1037.
- Moral aspect of an act of God, The, 652.
- "Mormon peril," The, 511.
- Narrowness of the church, 963.
- New religion in Japan, A, 407.
- Pre-Columbian civilization in America, 1131.
- Presbyterian General Assembly, The, 602.
- Psychological study of religious experience, 1156.
- Religious views of the Martinique calamity, 719.
- Some recent archæological discoveries in Mexico City, 915.
- "Sun do move, The," 1012.
- Teachings of Confucius, The, 583.
- Temptation—a study, 311.
- Unexplored universe, The, 1132.
- What the bartender sees, 86.
- Why carpets are unsanitary, 1131.

ORIGINAL POETRY.

- Bless the near ones, 512.
- Blest home of the soul, 116.
- Burridge, Thomas H., 489.
- Calling and duties of an evangelist, The, 721.
- Coming King, The, 1012.
- Cyclone, The, 1063.
- Dake, Sarah A., Blest home of the soul, 116.
- Dawn, 116.
- Derry, Charles, The fall of a noble man, 12; The calling and duties of an evangelist, 721.
- Edwards, Ella M., The pilgrims, 1012.
- Evening in the mountains, 312.
- Fall of a noble man, The, 12.
- Gospel peace, 537.
- Hopkins, J. H., Sometime I'll understand, 161; The prodigal, 869.
- I always go to Jesus, 512.
- In memory of M. T. S., 721.
- K., B. A., The coming King, 1012; We know not the hour, 1012.
- Kelley, Sr. B. A., I always go to Jesus, 512.
- "New song, A," 1038.
- Pilgrims, The, 1012.
- Plan, The, 939.
- Prodigal, The, 869.
- Scholefield, E. M., Dawn, 116.
- Seventy years, 1133.
- Sister Alice, "A new song," 1038.
- Smith, Mrs. Ada Bates, Gospel peace, 537; "The winecup's vice," 721.
- Smith, Elbert A., Evening in the mountains, 312.
- Sometime I'll understand, 161.

SELECTED ARTICLES.

- Accord of science with the Bible, The, 964.
- Ancestry of the American Indian, 486.
- Atonement, The, 774.
- Can Christianity and Judaism be reconciled? 488.
- Can morality exist without religion? 557.
- Challenge to the higher critics, A, 363.
- Decline of atheism, The, 115.
- Disaster in the West Indies and its explanation, The, 535.
- Diseases due to tobacco smoking, 628.
- Does it matter what a man believes? 259.
- Greatest printing office, 581.
- Havana transformed, 558.
- Heart of Christianity, The, 895.

Viola, In memory of M. T. S., 721.  
Walker, Sr. M., Seventy years, 1133.  
We know not the hour, 1012.  
"Wine-cup's vice, The," 721.  
Y., J. E., 1105.

## SELECTED POETRY.

All, 747.  
Birth of summer, The, 604.  
Children, 775.  
Child to the father, The, 116.  
Day is done, The, 537.  
Death, 722.  
De Sheepfol', 537.  
Faith, 775.  
Fate, 722.  
Gettin' religion, 231.  
Grass, The, 653.  
Helping the weak, 722.  
Heritage, The, 798.  
It's as easy, 1037.  
Lord's prayer, The, 722.  
My heart and I, 966.  
New year and the old, The, 30.  
Opportunity, 629.  
Optimism, 722.  
Optimist, The, in supplement June 18.  
Past and present, 629.  
Soliloquy of "The Spanish Hamlet," 1063.  
Song, 722.  
Success, 604, 1038.  
True charity, 653.  
Which are you? 748.  
Winter, 30.

## MOTHERS' HOME COLUMN.

A baby is the best possible investment, 1105.  
Almira, Sr., Disposition, 1106;  
Respect and disrespect, 338;  
I have a right to, 990.  
Anti-cigarette movement, The, 680.  
Burton, Emma, A few items of our voyage, 96, 120, 145, 538, 559, 584, 629; Christmas in Tahiti, 238, 267.  
Courage, 36.  
Daughters of Zion annual meeting, 489.  
Daughters of Zion secretaries, 145.  
Disposition, 1106.  
Does it make boys effeminate to do girls' work? 723.  
Dunn, Alice H., Idle words, 967.  
Few items of our voyage, A, 96, 120, 145, 538, 559, 584, 629.  
Flower missions, 1256.  
Frick, Clara M., Supplementary reading for Daughters of Zion, 917.  
Good creed, A, 18.  
Gretchen, Thoughts at the Christmas-tide, 76.  
Idle words, 967.  
If he had understood, 167.  
I have a right to, 990.  
Joyce, 1198.  
Letter that Christ wrote, 918.  
Make sure of joy in your work, 18.  
Meals spoiled, 18.  
Morton, Regina Rohrer, Does it make boys effeminate to do girls' work? 723.  
Note of explanation, 825.  
Notice, 191.  
One woman's struggle, 1177.  
Parkin, Chas. A., Responsi-

bilities of the young woman, 776.  
Purpose, A, 896.  
Readings for Daughters of Zion meetings, 57, 190, 292, 408, 513, 604, 654, 703, 824, 939, 1064, 1158, 1274.  
Respect and disrespect, 338.  
Responsibilities of the young woman, 776.  
Selections, 1039.  
Snow, Almira M., Should we? 1134.  
Supplementary reading for Daughters of Zion, 917.  
"Take hold and lift," 18.  
There's no place like home, 1225.  
Thoughts at the Christmas-tide, 76.  
Truth and honor with children, 387, 423.  
What makes a home? 723.  
Worth hiding away, 869.

## LETTERS.

Burton, Emma, 748, 847, 1256.  
Dawson, Edwin T., 799.  
Ebert, Clara M., 1013.  
Frick, Clara M., 537.  
Grant, Mrs. Addie, 312.  
Heaton, Jane R., 36, 1084.  
Hopkins, Mary J., 654.  
Hughes, Mattie, 364.  
Kearney, Mina P., 214.  
McGalliard, S. A., 364.  
M., Mrs. A., 1084.  
Neal, Julia V., 313.  
Sutton, Mrs. Libbie, 214.  
Violet, 1256.  
Whitney, Maud Preston, 1256.

## POETRY.

Autumn reveries, 1084.  
Awake and arise, 653.  
Baby's feet and hands, 267.  
Carpenter of Nazareth, The, 18.  
Clouds and sunshine, 364.  
Flower and thorn, 703.  
If I could only know, 680.  
I might, 989.  
Let the bairnies play, 489.  
Life's scratches, 629.  
Like a cradle, 748.  
Little ones He blessed, The, 35.  
"Lo, I am with you always," 238.  
On the other side, 1038.  
Origin of wings, The, 214.  
Prayer, A, 604.  
Prayer answered, 167.  
Take time, 917.  
Trust, 1134.  
Two or three, 776.  
"When he giveth quietness," 895.  
When I have time, 967.  
World, The, 869.

## SUNDAY-SCHOOL DEPARTMENT.

Advantages of early teaching and training, 514.  
Another post-review of the lesson, 240.  
Becker, John A., Origin and mission of Sunday-school, 559.  
Beecroft, Ollie, "The Sunday-school from a scholar's standpoint," 293, 313.  
Buschlen, George, "An interesting question," 749.  
Chase, A. M., A plea for per-

manent work in our Sunday-school text-books, 777.  
Convention and conventions, 539.  
Cramer, Charles, The duties we owe the Sunday-school, 870.  
Defects—Illustrating, 539.  
Department of a teacher, The, 605.  
Department of the teacher, The, 77.  
"Diamond in the rough," The, 704.  
Dice, Mary, A good superintendent; a good teacher, 1179.  
District conventions; object and benefits, 167.  
Driver vs. the leader, The, 121.  
Duckett, Lora, Rural Sunday-schools, 191; Practical Sunday-school methods, 1159.  
Duties we owe the Sunday-school, The, 870.  
Duty of a Sunday-school teacher, The, 339.  
Ebeling, Mrs. Francis, Our part in God's work, 800.  
Epperson, J. R., District conventions; object and benefits, 167; Sunday-school Home Class work, 268.  
Epperson, J. R., Explanation of plan of work done at a former convention of the Des Moines, Iowa, District, 967, 1227.  
Fereday, Ida, Value of objects in Sunday-school work, 1257; From the International Convention, 1106, 1135.  
Fry, Bert E., The department of the teacher, 77.  
Fry, Mrs. Charles, Advantages of early teaching and training, 514.  
Fyrand, A. M., How to retain the interest of the young in Sunday-school work, 990.  
General Convention, The, 365, 388, 409, 424, 490.  
General Superintendent in the field, 777, 825.  
Good superintendent; a good teacher, A, 1179.  
Gunsolley, J. A., Text-books for Sunday-schools, 1039.  
Hall, Nellie, Promotion of Sunday-school scholars, 58.  
Head, Margaret J., Should we seek divine aid in our Sunday-school, and of what value is it to us as Sunday-school workers? 1257.  
Horr, Ellen, Instructions for primary and intermediate teachers, 1159.  
Hougas, T. A., To district association officers, 36; Reduced prices on *Quarterlies*, 268.  
How can we interest Latter Day Saints in the Sunday-school? 654.  
How may our convention be made profitable to each school in the district? 681.  
How to interest a class of boys, 749.  
How to retain the interest of the young in Sunday-school work, 990.  
Hughes, Mattie, Sowing upon good ground, 215; The driver vs. the leader, 121.  
Ideal teacher, The, 681.

Instructions for primary and intermediate teachers, 1159.  
"Interesting question, An," 749.  
International Convention, The, 724.  
Is Home Class work practical? 514.  
Mintun, J. F., How may our convention be made profitable to each school in the district? 681.  
Mission of the library, The, 704.  
Muceus, Peter and Emma, 1178.  
Lack of promotion, 77.  
Leise, Belle, Is Home Class work practical? 514.  
Libraries, 19.  
Notice of proposed amendments, 87.  
Origin and mission of Sunday-school, 559.  
Our part in God's work, 800.  
Pierce, Frank J., United effort in the Sunday-school, 585.  
Pitt, Sidney, How can we interest Latter Day Saints in the Sunday-school? 654.  
Plea for permanent work in our Sunday-school text-books, A, 777.  
Practical Sunday-school methods, 1159.  
Primary teaching, 826.  
Promotion of Sunday-school scholars, 58.  
*Quarterlies*, Reduced prices on, 268.  
*Quarterly*, The, 918.  
Rural Sunday-schools, 191.  
Salisbury, O., Convention and conventions, 539.  
Sheep of the flock, The, 724.  
Sherwin, Helen L., Ideal teacher, The, 681.  
"Should we make an effort to place a library in our Sunday-school?" 655.  
Should we seek divine aid in our Sunday-school, and of what value is it to us as Sunday-school workers? 1257.  
Shumate, F. B., Lack of promotion, 77; Defects—Illustrating, 539.  
Sowing upon good ground, 215.  
Stuart, Annie, The duty of a Sunday-school teacher, 339; "Should we make an effort to place a library in our Sunday-school?" 655.  
Stuart, Christie A., The department of a teacher, 605.  
*Study Hour*, The, 146.  
"Sunday-school from a scholar's standpoint, The," 293, 313.  
Sunday-school Home Class work, 268.  
Sunday-school publications, 1200.  
Sunday-school thermometer, 705.  
Sunday-school "ty," 1178.  
Text-books for Sunday-schools, 1039.  
Three essentials in blackboard work, 705.  
To district association officers, 37.  
United effort in the Sunday-school, 585.  
Value of objects in Sunday-school work, 1257.

Waste of time, A, 1179.  
 Why could not Sunday-schools do it? 605.  
 Why do editors act so strangely? 896.  
 Wood, LeRoy, Libraries, 19.  
 Word in behalf of the *Study Hour*, A, 215.  
 Work of district officers, The, 1199.

## LETTERS.

- Adams, J. W., 727, 1139.  
 Adamson, Peter, 53, 656, 1186.  
 Allen, S. D., 1231.  
 Albertson, Charles, 875.  
 Ames, J. N., 920.  
 Anderson, B. M., 854.  
 Anderson, D. A., 872.  
 Anderson, Peter, 53; The Scandinavian Mission, 752; 969.  
 "Anti-Mormon," 1069.  
 Anway, Mrs. Mary A., 1089.  
 Arber, J., 897.  
 Armstrong, Wm. R., 1276.  
 Arnold, F. M., 140.  
 Aylor, W. M., 91, 778.  
 Baggerly, Isaac, 636.  
 Bailey, John, 17.  
 Bailey, O. H., 682.  
 Baker, A. M., 561.  
 Baker, F. T., 1278.  
 Baker, Jennie, 753.  
 Baker, J. M., 1211.  
 Baldwin, D. R., 142, 316; An Arkansas missionary, 606; 706, 804, 1112, 1235.  
 Barmore, A. C., 34, 286, 632, 944, 1088.  
 Barnett, Edward, 140.  
 Barnwell, Florence, 1115.  
 Barrett, Thomas H., 1182.  
 Bartels, Mary, 17.  
 Bates, E., 708.  
 Beebe, George W., Jr., 212, 633.  
 Bellinger, John, 1237.  
 Bell, T. J., 608, 1161.  
 Bennett, Walter L., 290, 540, 1137.  
 Bernardi, John N., 780.  
 Birdsell, W. H., 634.  
 Blair, F. B., 119.  
 Blakesley, Josie M., 263.  
 Blanchard, W. W., 34.  
 Blood, James M., 238.  
 Bluffite, A, 803.  
 Boch, Lizzie, 1138.  
 Bond, M. H., 89, 541, 849.  
 Booth, J. O., 1160.  
 Boydston, Sarah, E., 562.  
 Brown, Anna, 1276.  
 Bruton, F., "A question on equality," 195.  
 Bullard, Richard, 231, 262, 752.  
 Burton, J. F., 32, 184.  
 Burton, Sr. E., 731.  
 Bussell, P. B., 921.  
 Butler, I. R., 755.  
 Butterworth, C. A., 804.  
 Butterworth, C. E., 116, 140, 235, 586, 635, 754, 992; "Anti-Mormon," 1069; 1277.  
 Cable, Judson, 1181.  
 Campbell, Duncan, 516.  
 Cap, Mrs. Lula, 341.  
 Carmichael, A, 941.  
 Carter, Frank M., 1234.  
 Case, Hubert, 705, 1164.  
 Case, Oscar, 631.  
 Chase, A. M., 562, 608, 851, 852.  
 Chatburn, T. W., 213, 541, 920, 988.  
 Christmas gift, 1258.  
 Christy, M. A., 212, 411.  
 Chute, G. T., 315.  
 Clark, Wm. E., 1227.  
 Coburn, Richard, 1278.  
 Condit, John H., 1089.  
 Condit, S. D., 139, 262, 753, 919, 1187.  
 Cooper, F. M., 88; "Josephite opposition," 725.  
 Cooper, Lewis W., 609.  
 Coop, Mrs. Alma L., 1045.  
 Coop, R. S., 636.  
 Cornish, J. J., 210, 562, 995.  
 Corson, Alice R., 922, 1183.  
 Crabb, J. C., 851, 992.  
 Crabtree, Mrs. Mamie, 1137.  
 Crake, M. R., 607.  
 Crawford, J. M., 1018.  
 Crawley, D. S., 286, 946, 1015, 1109.  
 Crippen, A. R., 340.  
 C., S. F., 609.  
 Cummings, Anna May, 185.  
 Cummings, William C., 707.  
 Cunningham, S. G., 755.  
 Curtis, Cora, 732.  
 Dack, Cora Ruth Etta, 922.  
 Dake, Sarah A., 1212.  
 Dalton, Mrs. Mary E. Blodgett, 1187.  
 Damon, William A., 163.  
 Davenport, W. H., 1183.  
 Davis, James T., 92, 805, 1014.  
 Davis, J. Arthur, 1164.  
 Davis, John, 898.  
 Davis, John A., 1017.  
 Davis, J. T., 1182.  
 Davis, Mollie, 164, 610, 902, 1115.  
 Davison, H. J., 315.  
 Derry, C., 266, 802, 1015.  
 Devore, L. R., 189.  
 Dice, B. J., 877.  
 Dixon, Thomas, 163.  
 Dobie, F. T., 72, 635, 731, 873.  
 Douglas, M. L., 609.  
 Dowker, John A., 1115.  
 Downs, Thomas, 1276.  
 Durand, E. H., 56, 852.  
 Durfey, H. F., 33.  
 Ebeling, F. J., 291.  
 Ecclestone, Wm., 1114.  
 Eckhart, Mary E., 93.  
 Elvin, R. M., "Last offering," 1065; 1230; Christmas gift, 1258.  
 Enge, N. C., 209.  
 Ensley, Oscar, 780.  
 Entrokin, James E., 873.  
 Epperson, C. L., 1206.  
 Erwin, E. A., 93, 410, 636, 946, 1115.  
 Erwin, J. D., 637, 828.  
 Evans, R. C., To the Canadian Saints, 968; 1112.  
 Etzenhouser, E., 33.  
 Etzenhouser, R., 165, 800.  
 Fender, Ed, 1138.  
 Fisher, Mrs. Ivy, 756, 1017.  
 Fligg, William, 588, 1089.  
 Flory, Mollie, A., 341.  
 Forscutt, Mark H., 1261.  
 Foss, J. C., 118, 236, 1090, 1260.  
 From over the border, 1258.  
 Fry, Charles, 728.  
 Fulks, C. M., 1205.  
 Fuller, Robert, 1044.  
 Gifford, Josie Dell, 1203.  
 Gifford, Ruth, 118, 972.  
 Gilbert, J. W., 468.  
 Goodrich, J. L., 1043.  
 Goodrich, Mrs. J. A., 316.  
 Goodrich, Mrs. Olive C., 142.  
 Goodrich, V. M., 778.  
 Goodwin, E. A., 52, 470, 706, 872.  
 Goodwin, W. A., 161, 801, 853, 992.  
 Goreham, Walter E., 778.  
 Gowell, M. F., 540.  
 Grainger, John C., 607.  
 Grant, J. A., 214, 589.  
 Graumlich, E. C., 119.  
 Green, Louisa C., 34.  
 Green, Madge, 902.  
 Green, Mary M., 92.  
 Green, Mrs. Dora B., 56.  
 Greenwood, W. H., 1236.  
 Gregory, Fred, 853.  
 Griffiths, Gomer T., 72, 234, 657, 852, 970, 1114, 1201.  
 Gunsolley, Mrs. S. E. P., 118.  
 Gurwell, L. G., A testimony for Graceland, 75; 214, 943.  
 Haden, W. E., 1089.  
 Hamann, William, 1163.  
 Hancock, Miss Ione, 1140.  
 Hannah, M. C., 284, 1259.  
 Hansen, H. N., 95, 827.  
 Hanson, Paul M., 1019, 1087.  
 Harp, F. N., 515.  
 Hartley, A. L., 1260.  
 Hartrup, Eva, 1140.  
 Hawley, John, 209.  
 Hawn, O. J., 540.  
 Haworth, F., 945.  
 Haworth, Walter J., 188, 1043.  
 Hayer, Eli, 726.  
 Heaton, Frances, 163, 919, 1139.  
 Heide, John, 55, 1277.  
 Hempel, N. M., 943.  
 Henson, E. L., 730.  
 Herron, Mrs. M. A., 1089.  
 Hettrick, Willard, 1068.  
 Hillen, W. B., 1259.  
 Hill, R. F., 16, 728, 805.  
 Hilliard, G. H., 562, 871, 996, 1066.  
 Hodges, J. G., 1016, 1188.  
 Holmes, Aimee D. Cole, 69.  
 Holmes, George H. and Carrie, 972.  
 Hooker, Mrs. J. W., 1019.  
 Horne, Sr. Ida, 164.  
 Horton, Abbie A., 15; Christmas and New Year, 54; From Independence, Missouri, 95; 340, 341; Conference Sunday at Independence, 945.  
 Horton, Mrs. E., 119.  
 Houston, Mrs. Mary J., 1139.  
 Howlett, R. B., 1112, 1182, 1228.  
 Hudson, H. J., 265.  
 Hughes, Mrs. John, 1066.  
 Hull, George W., 289.  
 Hunt, C. J., 728; The Sham-berger-Hunt debate, 1085; 1163, 1180.  
 Husted, Mrs. Lottie, 1201.  
 Huston, Henry, 1068.  
 Hutchings, D. A., 635, 672.  
 Irwin, Chas. E., 1163.  
 Jackson, Edward, 588, 1212.  
 Jackson, Emma, 922.  
 Jackson, J. W., 119, 658, 874.  
 James, Belle Robinson, 1067.  
 Jenkins, G., 636.  
 Jenkins, Mrs. N. J., 1204.  
 Jett, Sr. T. J., 288.  
 Johnson, Beulah, 389, 779.  
 Johnson, Minerva, 287.  
 Johnson, Oliver, 1021.  
 Johnston, Mrs. Mary, 342.  
 Jones, A. E., Jr., 542.  
 Jones, Ida L., 187.  
 Jones, J. H. N., 1109.  
 Jones, Professor E. D., Saintism or Mormonism, 237.  
 Jones, Thomas, 637, 1181.  
 Joslyn, (Miss) Alice M., 1019.  
 Kaistner, Miss Emma L., 1068.  
 Kaler, John, 35, 119, 516, 899, 1140.  
 Keck, A. J., 684.  
 Keck, C. W., 143.  
 Keck, F. C., 1017.  
 Kelley, Delilah, 874.  
 Kelley, E. L., 830; Notes of travel, 1207.  
 Kelley, James E., 921.  
 Kelley, T. C., 291.  
 Kelley, Wm. H., 469, 751, 805, 897, 1041, 1202.  
 Kemp, Henry, 163, 726, 1108, 1260.  
 Kemp, James, 947.  
 Kendall, Mary, 340.  
 Kennicutt, Mrs. Alfred, 658.  
 Keough, Mary, 755.  
 Kephart, W. H., 94, 290, 608, 778, 1228.  
 Knisley, Alvin, From over the border, 68, 284; 139, 342, 587, 658, 852, 1066, 1258.  
 Lamb, Mrs. Minnie, 340.  
 Lambert, J. R., 970.  
 La Rue, W. E., 138, 265, 750.  
 "Last offering," 1065.  
 Lawn, G. H., 1089.  
 Lawrence, Mrs. Hannah, 1259.  
 Layland, A. J., 90, 265, 728, 1043.  
 Leland, Mary E., 91.  
 Lewis, William, Word from Wales, 70, 829; 314.  
 Lewis, Joseph R., 752.  
 Lightfoot, A. L., 16.  
 Little, Mrs. L. A., 213.  
 Livings, Arthur L., 262.  
 Lloyd, E. W., 1067.  
 Long, Elmer E., 632.  
 Love, S. D., 1065.  
 Luff, Joseph, 993.  
 MacArthur, Lorena D., 874.  
 MacGregor, D., Doings of Canada mobs, 13.  
 MacGregor, Maggie, 757.  
 Madden, S. J., 562.  
 Maloney, R. M., 261, 291.  
 Marshall, W. C., 1137, 1234.  
 Matson, Mrs., 341.  
 Matthews, M. C., 1169.  
 Mauzey, F. M., 563.  
 McClain, Henry T., 852.  
 McClain, J. R., 74, 876, 1068, 1186.  
 McClain, Mollie, 994.  
 McClain, Mrs. J. R., 263.  
 McClelland, J. S., 1111.  
 McCoy, H. A., 211.  
 McCullough, Mrs. Effie J., 708, 1114.  
 McDowell, W. A., 92.  
 McIntosh, David, 655.  
 McKnight, W. D., 540.  
 McMullen, Alex., 144, 971.  
 Merckens, August H., 561, 803, 1018.  
 Merrill, A. M., 1109, 1230.  
 Metcalf, J. W., 186, 263, 469, 515, 755, 1087, 1162.  
 Millard, G. W., 1200.  
 Miller, Eben, 164.  
 Miller, Mrs. E. F., 1228.  
 Minard, Sr. Roxanna, 803, 1204.  
 Minear, Hattie, 214.  
 Mintun, J. F., 54, 261, 587, 657, 753, 826, 950, 941, 992, 1181, 1229, 1233.  
 M., N. M., 410.  
 Mock, Henry, 638.  
 Moler, H. E., 636, 659.  
 Moler, James, 637.  
 Monson, O. A., 141.  
 Moore, A. J., 656.  
 Moore, Belle, 542.  
 Morgan, J. W., 234, 236.  
 Morris, Sr. Heppie, 94.  
 Mortimer, A. E., 185.  
 Mosier, Edna K., 996.  
 Moxon, J. W., 93, 289, 877.  
 Nelson, Sr. Mary, 942.

- Newriter, A., 1212.  
Notes of travel, 1207.  
Nunley, E. W., 263, 340, 542, 587, 780, 920, 994, 1110, 1259.  
Odell, W. R., 707.  
Pack, B. W., 1261.  
Parker, R. J., 165.  
Parkes, Joseph E., 589.  
Parkin, C. A., 410, 779.  
Parsons, A. H., 186.  
Pauline, 1278.  
Perchie, Fred, 492.  
Perkins, J. N., 994.  
Peters, C. J., 1015.  
Peterson, J. W., 35, 1043.  
Phillips, A. B., 727.  
Phillips, James A., 118.  
Phipps, Mrs. M. J., 212, 1278.  
Pierce, Arthur B., 682, 757.  
Pierce, F. J., 15.  
Pitt, F. G., 91, 1160.  
Porteous, A., 75.  
Prettyman, C. W., 315.  
Preuit, W. H., 684.  
Purfurst, A. B., 1136.  
Pyers, F., 1181.  
Pyle, Jennie M., 1234.  
Quick, Lee, Why will men misrepresent? 30; 609.  
Ralston, M. F., 75.  
Rannie, E., 54, 779.  
Rasmussen, Christina, 756.  
Reams, A. A., 901.  
Reed, J. S., 315.  
Renfro, B. F., 754.  
Rhonemus, George M., 1233.  
Roberts, I. N., 188.  
Roberts, J. W., 900.  
Robley, George W., 285.  
Rook, W. T., 17, 142.  
Roth, J. S., 1261.  
Roush, J. B., 90, 636.  
Rudd, D. M., 705.  
Rushton, John W., 683, 1114.  
Rush, W. R., 943.  
Russell, F. A., 942, 1188.  
Russell, R. C., 997.  
Rust, J. L., 265, 1067, 1114.  
Sappenfield, James P., 35, 233.  
Savage, Mrs. Alice, 166, 1088.  
Sawley, F. L., 608, 1181.  
Sawyer, J. L., 1087.  
Schmid, M. L., 541.  
Schofield, James D., 920.  
Scott, James M., 232.  
Scott, M. R., Sr., in supplement for June 18.  
Scott, S. W. L., McDowell-Bridwell debate, 161; 213, 314, 491, 607, 1231.  
See? A. B., 266.  
Shamberger - Hunt debate, The, 1085.  
Shaus, B. S., 831.  
Sheldon, N. V., 292, 610, 828, 1109, 1259.  
Sheldon, T. J., 1113.  
Sheldon, W. T., 1182.  
Shell, G. H., 633.  
Sheppard, T. J., 542, 682, 1164.  
Shields, John, 1206.  
Shinn, D. L., 94, 996.  
Shirk, D. W., 119.  
Shores, A. J., 492.  
Shupe, E. F., 756.  
Siddall, John, 995.  
Silvers, A. C., 731.  
Simmons, E. E., 1090.  
Simmons, M. A., 1089.  
Simmons, S. W., 542, 921.  
Simmons, Mrs. Guiletta F., 76.  
Simpson, T. J., 609.  
Simms, Miss Pearl, 921.  
Sister in Christ, A., 55.  
Skinner, Mrs. Lizzie, 804.  
Slover, F. M., 873, 1108.  
Smith, Alex. H., 32.  
Smith, George A., 184, 828, 969, 1211.  
Smith, Hyrum O., 137, 236.  
Smith, Mrs. Ada Bates, 212.  
Smith, S. S., 187, 606, 900.  
Smith, W. A., 164.  
Smith, W. R., 633, 707, 780, 942.  
Snider, Bro. and Sr. J. H., 995.  
Snider, Mrs. J. H., 317.  
Snow, C. L., 633, 706.  
Sollenberger, L. M., 75.  
Sorensen, S. K., 143, 732.  
Sparling, Henry, 140, 492, 658, 1276.  
Sparling, Wm., 15, 708.  
Spicer, Lulu, 492.  
Spicer, Mary A., 611.  
Spurlock, C. J., 389, 942, 1164.  
Squire, Violet E., 589.  
Standefor, Sallie, 610.  
Stauls, Mrs. J. S., 1204.  
Stead, J. D., 1044.  
Stedman, E. A., 635, 1136.  
Steele, W. R., 1233.  
Stephenson, Joseph, 117.  
St. John, Eliza, 209.  
Strain, J. S., 117, 1182.  
Stubbart, J. M., 264, 827, 1204.  
Sutton, J. R., 14, 875, 1205.  
Surbaugh, O. E., "Mormon church not a denomination," 264; 1066.  
Suttles, Mamie, 729.  
Swenson, Swen, 707.  
Tary, O. J., 288, 1182.  
Tate, Sarah A., 611.  
Taylor, William, 189.  
Testimony for Graceland, A., 75.  
Thomas, Frank, 70.  
Thomas, Mrs. Margaret, 874.  
Thomas, O. B., 657.  
Thompson, Joseph, 316.  
Thompson, Mollie, 753.  
Thompson, Sarah, 659.  
Thorburn, George W., 141, 1042.  
Thurman, H. J., 632.  
Tomlinson, G. C., 588.  
Tomlinson, S., 852.  
Tomlinson, S. W., 971, 1018, 1260.  
Torrance, W. B., 70, 756.  
To the Canadian Saints, 968.  
Townes, J. E., 1068.  
Townsend, M. E., 945.  
Trapp, Ernest J., 1113.  
Turnbow, B. R., 237.  
Turner, Mary E., 164.  
Tyler, Huron, 1206.  
Tyrrell, J. H., 851.  
Vanderflute, Hessel, 684.  
Vanderwood, J. E., 588.  
Vaughn, Joseph C., 140, 561, 658.  
Vickery, A. J., 491.  
Vickery, W., 1018.  
Waldsmith, J. W., 588.  
Walls, Belle, 971.  
Ward, G. Edgar, 233.  
Ward, Joseph, 141.  
Warnky, F. C., 754, 994.  
Warnock, Susan, 972.  
Wayt, Estella, 732.  
Welsh, C. P., 1087.  
West, Luella H., 16.  
Wheeler, Sr. E. E., 166.  
White, Ammon, 1260.  
White, Bertie L., 1259.  
White, D. C., 164, 288, 540, 656, 876, 1090.  
White, I. N., 779, 1110.  
Whiting, Mertie F., 93.  
Whitley, J. W., 316.  
Wiggins, James, E., 563.  
Wight, J. W., 143, 561, 635, 941, 1019, 1162.  
Wight, Mrs. Sophia, 993.  
Wight, R. H., 287.  
Wight, Romanan, 542, 682, 801, 1180.  
Wight, L. L., 236.  
Wilcox, G. W., 1231.  
Wildermuth, Eli M., 1137.  
Wildermuth, Jerome E., 873.  
Williams, David D., 1206.  
Williams, E. E., 491, 1206.  
Williams, J. W., 88, 92.  
Williams, Mrs. Lucy, 607.  
Williams, T. W., 73, 232, 470, 610, 779, 803, 1108, 1136, 1236, 1276.  
Willis, Arthur E., 1186.  
Wilson, William Albert, 1019.  
Wixom, G. H., 1165.  
Woolsey, Mrs. Minnie, 341.  
Worth, J. W., 1042.  
Youmans, Elzie, 236.
- MISCELLANEOUS.**
- CONFERENCE MINUTES.**
- Alabama, 37, 660, 1166.  
Birmingham, 169.  
Central California, 269.  
Central Illinois, 37, 612.  
Central Nebraska, 216, 949.  
Chatham, 757, 1141.  
Clinton, 216, 733, 1117.  
Des Moines, 37, 638, 925.  
Eastern Colorado, 240, 877.  
Eastern Iowa, 241, 926.  
Eastern Maine, 97, 659, 1022.  
Eastern Michigan, 685, 1070.  
Eastern Wales, 169, 1116.  
European Mission, 924.  
Far West, 78, 493, 684, 1237.  
Florida, 659, 1092.  
Fremont, 217, 563, 1091.  
Galland's Grove, 240, 611, 1116.  
Idaho, 685, 1021.  
Kentucky and Tennessee, 411, 1092.  
Kewanee, 294, 660, 973.  
Kirtland, 470, 1141.  
Lamoni Stake, 217, 685, 1116.  
Little Sioux, 660.  
London, 684, 1092, 1165.  
Manchester, 411.  
Massachusetts, 294.  
Minnesota, 1092.  
Mobile, 240, 661, 973, 1046.  
Montana, 1165.  
Nauvoo, 169, 612, 1022.  
New South Wales, 216, 1216.  
New York, 294, 1045.  
Nodaway, 216, 659, 1188.  
Northeastern Illinois, 269, 660, 998.  
Northeastern Kansas, 217, 659, 1069.  
Northeastern Missouri, 241, 684, 973.  
Northeastern Texas and Choc-taw, 877.  
Northern California, 317, 1045.  
Northern Michigan, 1116.  
Northern Nebraska, 168, 590, 1021.  
Northern Wisconsin, 216, 660, 1021.  
Northwestern Kansas, 317, 733, 1021.  
Northwestern Texas, 58, 317.  
Ohio, 241, 949.  
Oklahoma, 241, 926.  
Oregon, 241, 949.  
Philadelphia, 217, 806.  
Pittsburg, 240, 973.  
Pottawattamie, 37, 240, 612, 948, 1213.  
Southeastern Illinois, 638, 1069.  
Southern California, 242, 1091.  
Southern Indiana, 781.  
Southern Michigan and Northern Indiana, 660, 1070.  
Southern Missouri, 781, 1116.  
Southern Nebraska, 217, 563, 1045.  
Southern Wisconsin, 240, 948.  
Southwestern Texas, 97, 661, 998.  
South Sea Islands Mission, Raroia, 192; Panau, 192; Tarona, 193; Papeete, 492.  
Spring River, 169, 998.  
St. Louis, 97, 317, 661, 973.  
Texas Central, 269.  
Utah, 998.  
Victoria, 97, 294, 660.  
Western Maine, 97, 589, 925, 1213.  
Western Wales, 168, 611.
- CONVENTION MINUTES.**
- Chatham, 733, 1166.  
Clinton, 661, 1092.  
Des Moines, 37.  
Eastern Colorado, 269, 877.  
Eastern Iowa, 269.  
Eastern Michigan, 1092.  
Fremont, 242, 563, 1092.  
Galland's Grove, 242, 612, 1092.  
Independence Stake, 269.  
Kirtland, 294, 1117.  
Little Sioux, 19, 269, 638, 1046.  
London, 733.  
Nodaway, 242.  
Northeastern Illinois, 169.  
Northeastern Kansas, 295, 661, 1022.  
Northeastern Missouri, 854.  
Northern California, 1092.  
Northern Nebraska, 169, 1092.  
Northwestern Kansas, 1022.  
Pittsburg, 269, 1022.  
Pottawattamie, 342, 949.  
Southern Michigan and Northern Indiana, 733.  
Southern Missouri, 1166.  
Southern Nebraska, 973.  
South Sea Islands, Papeete, 612.
- BISHOPS' NOTICES.**
- Appointment of Bishop's agents, 59, 242, 781, 902, 974, 1141, 1279.  
Bullard, Richard, 1279.  
Change of Bishop's agency, 170.  
Change of Bishop's agent, 949.  
Parkin, Charles A., 734.  
Short, Ellis, 218.
- BISHOP'S AGENT'S NOTICES.**
- Appeal, An,—Wm. Sparling, 1117.  
Boswell, J. J., 854.  
Chapman, Thomas H., 1237.  
Morris, Alma, 543.  
Omans, F. D., 412.  
Ross, R. K., 1213.  
Simpson, Luther, 123.  
Williams, J. T., 639.
- CHURCH SECRETARY'S NOTICES.**
- Delegate credentials to General Conference, 78.  
Joint clergy certificates, 1903, 1213.  
Missionary report blanks, 59.  
Railway clergy permits, 412.  
Railway rates to General Conference, 147, 295; Central Passenger Association, 122; New England Passenger Association, 270; South-eastern Passenger Association, 194; Southwestern

Passenger Association, 270, 317; Western Passenger Association, 97.

## PASTORAL.

Baker, A. M., 757.  
Berve, Amos, 1117.  
Bond, M. H., 590.  
Burr, Charles H., 123.  
Butterworth, C. E., 494.  
Case, Hubert, 563.  
Chambers, D. R., 543.  
Chrestensen, J. C., 98.  
Cooper, F. M., 470.  
Crumley, Charles E., 661.  
Davis, J. Arthur, 517.  
Derry, Charles, 998.  
Ecclestone, William, 661.  
Grant, J. A., 1117.  
Greene, U. W., 412.  
Greenwood, W. H., 612.  
Hansen, H. N., 494.  
Jenkins, George, 494.  
Kelley, William H., 516.  
Lambert, J. R., 710, 974.  
Luff, Joseph, 517, 613.  
MacGregor, Daniel, 710.  
Mintun, J. F., 495.  
Moler, H. E., 517.  
Mortimer, J. L., 1070.  
Peak, W. E., 518.  
Phillips, A. B., 685.  
Pitt, F. G., 734.  
Roberts, I. N., 411.  
Roberts, J. W., 564.  
Roush, John B., 543.  
Rudd, D. M., 517.  
Rushon, J. W., 494.  
Self, W. M., 495, 590.  
Smith, Alexander H., 1166.  
Smith, Frederick A., 412.  
Smith, Heman C., 411.  
Smith, Hyrum O., 495.  
Sparling, Henry, 1213.  
Thomas, O. B., 564.  
Vaughn, Joseph C., 781.  
White, I. N., 470.  
Wight, J. W., 169.  
Wight, Romanan, 518.

## GENERAL MISCELLANY.

Amendment, Notice of, 1189.  
Appeal, An,—G. L. M. Brokaw, 1070.  
Appeal for the drought stricken Saints of Southern Missouri, An, 295.  
Appointed to labor, 974.  
Appointment to field, 926.  
Australasian Board of Publication, 267.  
*Autumn Leaves*, 878.  
Bishop's annual report, 425-467.  
Bishop's annual report,—correction, 495, 613, 949.  
Board of Publication, 413.  
Book of Mormon geography and archæology, 318.  
Book of Rules, Proposed amendments to, 38.  
Business manager's notice, 564.  
California reunion, 1022.  
Challenge to Clark Braden, 170.  
Changes in appointments, 613.  
Church dedication, 19.  
Church Historian's notice, 662, 758.  
Church literature wanted, 170.  
Church Recorder's request, 78.  
Church Recorder to the ministry, 1262.  
Church Recorder to district clerks, 1262.  
Club-foot wanted, 270.  
Correction,—Bishop's annual report, 495, 613, 949.  
Correction,—Bishop's notice, 270.  
Correction,—D. M. Strachan, 1262.  
Decision, A,—James Caffall, 342.  
District records burned, 270.  
District secretaries, and secretaries of schools not in districts, 170.

Enlarged Hymnal, An., 518.  
European Mission notice, 59.  
Fifth Quorum of Elders, 98, 270, 543.  
First Quorum of Elders, 169, 806.  
First Quorum of Teachers, 147.  
Fourth Quorum of Deacons, 98.  
Fourth Quorum of Elders, 59.  
Fourth Quorum of Priests, 169, 295.  
Fourth Quorum of Teachers, 270.  
General Conference minutes, 613.  
General Convention, The, 194.  
Gospel Literature Bureau, The, 1280.  
Graceland College rallying day, 1046.  
Graceland contributions, 710.  
High Priests' Quorum, 195.  
Hymnal, An enlarged, 518.  
Incorporation, Proposed amendments to Articles of, 38.  
Local historian's notice, J. C. Chrestensen, 98; John T. Scott, 170; Mrs. A. C. Silvers, 38; Wm. R. Armstrong, 1279.  
Missionaries appointed, 758.  
Missionaries released, 758, 1167, 1188.  
Missionary appointments by the General Conference, 389.  
North Missouri reunion, 947.  
Notice,—F. G. Pitt, 1279.  
Notice of amendment, 1189.  
Notice of appointment, 19.  
Notice of expulsion, 59.  
Notices of silence, 242, 343.  
Notice to branch officers,—H. A. Stebbins, 1237.  
Notice to Kewanee District, 855.  
Notice to missionaries in Southern fields, 1188.

Notice to missionaries,—T. A. Hougas, 518.  
Notice to teachers,—B. F. Ordway, 1167, 1262.  
Priests' Quorum, British Isles Mission, 19.  
Proposed amendments to the Articles of Incorporation, 38.  
Proposed amendments to Book of Rules, 38.  
*Quarterlies*, Reduced rates on, 218.  
Quorum of apostles, 147.  
Quorums of Seventy, 147.  
Rallying Day, Graceland College, 1046.  
Reception committee for General Conference, 194.  
Reduced rates on *Quarterlies*, 218.  
Released from mission, 147, 639.  
Release of appointment, 926, 974.  
*Religio Quarterly*, The, 902.  
Resolutions of respect, 170, 242.  
Scattered members, 98.  
Second Quorum of Deacons, 218.  
Second Quorum of Elders, 147, 711.  
Second Quorum of Seventy, 123, 471.  
Seventh Quorum of Elders, 613, 878, 1238.  
Silence rescinded,—V. M. Goodrich, 1117.  
Statement and request,—Robt. M. Elvin, 758.  
Statement,—Robt. M. Elvin, 949.  
Stebbins, H. A., Notice to branch officers, 1237.  
*Study Hour* discontinued, 1022.  
Wisconsin reunion, 948.  
Word from Wales, A, 295.

## The New Year's Problems.

We start the new year with the same group of domestic problems with which we started the old year. In our foreign relations and in the tasks presented by our island wards we have made headway, to the steady upbuilding of our national character and of our influence in the world. The year just gone was noteworthy for the ending of wars, for the subsidence of national jealousies, and for the increasing prosperity and strength of the Republic. But our familiar home problems are with us yet—the trusts, labor unions, the tariff, the currency, municipal administration, and race-feeling in politics.

These involve tasks that can not be done by sheer energy, however well directed. Such problems are in fact symptoms of defects that yet exist in our national character. In a perfectly developed public opinion they would dissolve as fog dissolves in sunlight; and we move toward their solution as we move toward the building up of the character and the intelligence of the people. They are important matters of economic, fiscal, and political education.

There are many problems of a different and more difficult sort. Such were the tasks of the Civil War and of the Reconstruction period. Such were the tasks presented at first by the Philippine Islands. These were structural. In doing them we were making new experiments with republican government itself. We were putting it to new tests. But even the trusts, and surely labor unions and the tariff and the currency and city government, involve no such fundamental activities. Grave and stubborn as these are, they are problems rather of regulation, of administration, of social growth, of education. For the solution of them we need long tuition. We shall bungle through many experiments; we shall have many a year of discussion. There is, in fact, no such thing as a solution of them. We shall simply grow toward their settlement; and as we grow they will naturally and gradually eliminate themselves.—From *The World's Work*.

## The January "Arena."

The twenty-ninth volume of the *Arena* begins with the January number. It opens with a characteristic feature—a symposium on a topic of vital public interest. The contributors are Professor Frank Parsons, the Honorable George Fred Williams, Eltweed Pomeroy, M. A., Bolton Hall, and Ernest H. Crosby, who discuss from different standpoints "The Great Coal Strike and Its Lessons." "The Preacher as a Leader of Men" is considered by the Reverend Otto L. Dreys. "Fundamental Fraternal Movements of the Present" is the title of Editor Flower's concluding paper on "The Divine Quest." Rebecca J. Taylor has a timely article on "The Disposition of the Philippine Islands." In "A Unique Labor Experiment," Leopold Katscher, of Budapest, describes the great Zeiss institution at Jena. "Labor and the Trusts" is a suggestive paper by E. S. Wicklin, and "Primary Election Reform" is discussed by Edward Insley. "A Profession that Grew Respectable" is the title of an interesting story by Albert R. Carman. Editor Flower's departments of "Topics of the Times" and "Books of the Day" are instructive and entertaining, as usual. Editor McLean announces some splendid features for the February number of this progressive magazine.

The rapid advancement made by a new department of our postal service is well brought out in an illustrated article on "The Rural Free Delivery Service," contributed to the *Review of Reviews* for January by Day Allen Willey. It will be news to many that it is now seriously proposed ultimately to establish a free delivery of mail to every farmhouse in the United States.

Herbert W. Bowen, the American who has become within a month a figure of international prominence through his relation to the Venezuelan incident, is the subject of an intimate character sketch in the *Review of Reviews* for January.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Its Praises Can Not Be Sung Too Highly.**

Jas. E. Plough, of Kempton, Indiana, writes: "I have only used one box of QUIT-TO-BAC and part of the second. I have no appetite for tobacco at all. Its praises can not be sung too highly."  
 Three boxes of QUIT-TO-BAC is positively guaranteed to cure any case of chewing or smoking. Price for three boxes only \$1.50 postpaid U. S. stamps taken. Money cheerfully refunded if it fails to cure. Address (Bro.) B. F. ORDWAY, 228 Hancock Street, Peoria, Illinois.

HAVE YOU SEEN THE JACK OF ALL TRADES?



**Pumps Water, Shells Corn,  
Grinds Feed, Churns Butter**

—and hundreds of other jobs with the strength of 15 men. Most convenient and useful power ever invented. Costs only **TWO CENTS** per hour to run. Especially adapted to farm work. \* \* \* \* \*

It is a **NEW ENGINE** made by

**Fairbanks, Morse & Co.,**  
CHICAGO

**IF CHRIST CAME TO CHICAGO.**

Elder M. H. Bond has written an attractive, brief, and spicy tract or booklet for city work in Chicago, but which is a fine "hand-out" to give or loan busy people who never care to take time to read lengthy "argument" in favor of any religious contention. It is adapted for work in any city or anywhere and will be sent, postpaid, to any address on receipt of price, 20 cents per dozen. Address, Herald Publishing House, Lamoni, Iowa. 44

**SOUTH SIDE BARBER SHOP.**

Laundry in connection. The same old stand. F. A. BLACK. 15

50 YEARS' EXPERIENCE

# PATENTS

TRADE MARKS  
DESIGNS  
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

**MUNN & Co., 361 Broadway, New York**  
Branch Office, 625 F St., Washington, D. C.

Get Acquainted  
With the Elders

by ordering a Photo Album in which is represented over 250 of the ministry and places of interest. 65 cents each. Order from HERALD or *Ensign*. 43-1f

A FOUNTAIN PEN  
FOR SCHOOL BOYS  
AND SCHOOL GIRLS.

We are pleased to offer to any boy or girl who will secure for us eight new subscriptions for THE KANSAS CITY WEEKLY JOURNAL at the rate of 25 cents each, making a total of \$2.00, and will send the money to us together with the names, we will mail to his or her address, charges prepaid, a BEAUTIFUL FOUNTAIN PEN. This pen is guaranteed to give good satisfaction if properly handled. Rubber handle and gold-pointed. It is first-class in every respect. What is the use of having a bottle of ink when you can have this pen in your pocket, all filled with ink and ready for writing? This pen is a great present for the boy or girl, and if you will get out and make a little effort on Saturday, you can secure a list in a short time and earn this beautiful pen. Now is the time to make a trial as our proposition will only hold good for sixty days from December 1. Send money by post-office order or draft, and address all communications to The Kansas City Weekly Journal, Kansas City, Missouri. Send for sample copies of the Weekly for canvassing. 51-3t

STATE SAVINGS BANK OF LAMONI.

Incorporated July 1, 1898, at Lamoni, under the laws of the State of Iowa.

Capital	\$20,000 00
Surplus	5,000 00
Deposits	200,000 00

OFFICERS.

Wm. Anderson, President.  
 Mrs. David Dancer, Vice-President.  
 W. A. Hopkins, Cashier.  
 Oscar Anderson, Assistant Cashier.

Alice P. Dancer, G. W. Blair, A. K. Anderson, and the above-named officers constitute the board of seven directors.

We solicit deposits from far and near, and will pay 4 per cent per annum interest on one year deposits. Direct all correspondence to the Cashier.

THE  
**Commercial Bank**

—OF—  
LAMONI, IOWA,  
Solicits your deposits, and pays  
**5 Per Cent Interest.**  
D. F. NICHOLSON, Cashier.

KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2:40 p. m.; arrive at Des Moines 6:05 p. m.  
 South—Leave Des Moines 8:25 a. m.; arrive at Leon 11:45 a. m.  
 Trains daily except Sunday; connect with C., B. & Q. at Leon.

A 4 1/2 x 6 1/2 inch  
fine half-tone  
**ENGRAVING**  
of the  
**1st PRESIDENCY**

Printed on heavy enameled paper 7x12, suitable for framing, will be sent to every new subscriber to the ENSIGN mentioning this offer, between now and January 1, 1903. You can order through the HERALD. 47-7t

NEW BOOK. EXEGESIS OF THE PRIESTHOOD.

By Gomer T. Griffiths.  
 Containing plates showing the origin, lineage, and divisions of authority. Duties of officers defined. An appendix on presidency. Flexible leather binding, \$1. Send orders to Mrs. G. T. Griffiths, Kirtland, Lake County, Ohio.

INDEPENDENCE, MISSOURI,  
HOME FOR SALE.

10-room thoroughly modern brick, convenient to the Temple Lot and Church. Library and servant's room. Barn, chicken-house, and garden. 87 1/2 x 198 feet of ground; corner lot, both streets paved, sidewalked and curbed. Woodwork finely polished, oak stairway, large bathroom, good furnace and grates. Price \$7,000. If you contemplate moving to Independence write me at once. Also have other properties, vacant and improved.

M. M. HOBSON, 565 Sheidley Building, Kansas City, Missouri.